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The Index.

—A—

WEEKLY PAPER,

DEVOTED TO

FREE RELIGION.

VOLUME V.

BOSTON, MASS:
INDEX ASSOCIATION, NO. 1, TREMONT PLACE.
1874.

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VOLUME 5. BOSTON, MASS., THURSDAY, JANUARY 1, 1874. WHOLE NO. 210.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for sectarian educational and charitable institutions shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor*

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

NOTES AND COMMENTS.

BY A. W. S.

O. B. FROTHINGHAM, of New York, will occupy the pulpit of the Twenty-eighth Congregational Society, at "The Parker Memorial," next Sunday morning, at half-past ten o'clock.

CHARLES SUMNER says he took his "first holiday during a protracted public service" in attending the annual dinner of the New England Society, on the 22d of December last, in New York. He made a noble speech on that occasion.

THE MEETING of the Second Radical Club, on Monday evening, Dec. 22, was one of the most interesting and successful it has ever held. The "Abolition of the State" proved to be a theme most fruitful of ideas and of a happy and delightful conversation.

THE LAST publication day of THE INDEX was on Christmas, and this week it celebrates New Year's day by the same happy coincidence. May prosperity and peace attend it and all its readers through the year eighteen hundred and seventy-four!

CERTAIN GOOD FOLK are just now exercised over the question whether Prof. Agassiz had any religion, and if so, what sort of thing it was. It is a pity that it could not somehow be respectfully hinted to these people that they are meddling with what is none of their business.

THE *International Review* is a new periodical, its first number being published this month, which says that it is determined to admit to its pages "no assault upon the divine authority of the Scriptures." This carefulness of certain men to preserve what is "divine," would seem to argue a secret infidelity in their own hearts as to the real divinity of the "divine."

THE FAMOUS "week of prayer" of the American Evangelical Alliance begins next Sunday, and the programme of prayer-subjects, which has been prepared, is apparently extensive enough to keep the brethren busily praying through every day of the week. Well, each one to his chosen task. Let those pray who will; and those who will not, let them omit prayer. The world is helped by every earnest word, whether spoken to man or God.

THE BOSTON School Committee are just now exercised upon the subject of corporal punishment of pupils. They can't quite make up their minds to abolish the rule allowing it, and yet they do not seem fully satisfied to let the rule stand. The old stereotyped fear that human nature will go to the bad if we cease to *compel* it to go to the good, seems to prevail in this case, and make the Committee hesitate to sweep away the relic of barbarism which would *pound* instead of *expound*.

THE *Christian Union* refers to the criticism of John Weiss on the late Evangelical Alliance, that it "gave its time to the discussion of theological questions, with scarcely a moment to social evils," and retorts by asking why the Free Religious Association, whose convention immediately succeeded that of the Alliance, did the same thing? We consider this the retort civil, and we confess that the point seems to us to be well made. If it requires courage to strike a blow, it also requires candor to acknowledge when we are fairly hit.

IT GIVES us sincere pleasure to learn that the radical Unitarian Society in West Newton, in this State, have recalled the Rev. Francis Tiffany to be their minister. Mr. Tiffany, some three or four years since, left this society, on account of ill health, and went to Germany with his family. His health is fortunately restored, and he has returned to this country. We trust that he will decide to renew his relations with his former society, and give them and his many friends in this vicinity once more the benefit and pleasure of his able ministrations and scholarly and social companionship.

A MERCANTILE friend of ours tells us that a customer of his thus criticised, the other day, one of our national mottoes: "You see they've got it on the five-cent pieces, 'In God we trust.' Now think of a great nation like ours putting a lie on its currency! If they had said, '*The* god we trust,' they'd have hit it. It's the only God nine out of ten of 'em know." We suppose that the rough customer may be right; but if a man or a nation trusts in, and is devoted to, the Best they know, what more ought we to expect? The trouble is, that so many men and nations are not faithful to their highest ideal, be that what it may.

THE SERMON of Rev. Dr. Peabody on the late Prof. Agassiz, delivered in Appleton Chapel, Cambridge, Dec. 21, 1873, is in the main an eloquent and just tribute to the character and services of the eminent deceased. Yet one sentence occurs in this discourse, which we are sure does great injustice to Mr. Agassiz both as a man and a scientific scholar. "His repugnance to Darwinism," says Dr. Peabody, "grew in great part from his apprehensions of its atheistical tendency." If this were true, Prof. Agassiz was no true man of science. But we do not believe it was true. So far as we know, Prof. Agassiz never urged any but purely scientific grounds against Darwinism; and to say now, when he is dead and cannot defend himself from the damaging aspersion, that he was opposed to it on *theological* grounds, is to impeach his truly scientific character, and to becloud his well-earned scientific renown.

THE RECENT settlement by this nation of the "Virginius" difficulty with Spain, without bloodshed and by friendly negotiation, is an event full of peaceful suggestions for the future. And, after all, it seems we should not have been justified in going to war with the Spanish republic, though we spent five millions in getting ready for such an issue; for the Attorney General has discovered that the "Virginius" had no right to be sailing under the American flag. But why should we have thought of war at all? It would not have brought back to us the lives of the men executed by the Spanish authorities in Cuba, while it probably would have been waged at the sacrifice of many more. A peaceful termination of an international difficulty is almost always possible, and a contest of arms should never be proposed except as the very last resort. The age of peace has come; let us believe in the fact, and vote war a relic of barbarism inconsistent with the civilization which we are determined now shall prevail!

THE CITY SOLICITOR of Boston, in a reply to an inquiry of the School Board whether women may legally be members of the School Committee, has replied that in his opinion "women cannot legally be elected to or perform the duties of that office." To support this judgment, the Solicitor cites the somewhat recent decision of the Supreme Court of this State, "that women cannot be appointed to or exercise the duties of Justices of the Peace," and says that the reasons assigned in the one case are equally applicable in the other. If this opinion of the Solicitor prevails, the capable women just elected to be members of the Boston School Committee, by an almost unanimous vote, will not be allowed to enter upon their office. It is astonishing what an amount of legal stolidity sometimes consists with legal learning! Counsellors and jurists should interpret a law according to its most liberal spirit, not according to its most stringent letter. But what business, forsooth, has any mere statute law to stand in the way of human progress? "Law" may be a fetich as well as anything else; it always lags behind the spirit of the age, and has to be pricked up or passed by.

LIST OF LIBERAL LEAGUES.

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Church and State.

A LECTURE BEFORE THE MUSIC HALL SOCIETY, IN BOSTON, OCT. 5, 1873.

BY FRANCIS E. ABBOT.

The topic on which I am to speak to you this morning—"Church and State"—has been selected because I consider it one of the most important questions of the times, if not in reality the most important of them all. You will not expect from me any fine and impressive outbursts of eloquence, any gorgeous word-painting, any flights of imagination, any persuasive or pathetic appeals to your sensibilities, or anything whatever the object of which shall be to delight you with rhetorical displays, or amuse you with the coruscations of a brilliant wit. These things I lack; and what I say will be said because I have strong and deep convictions to utter, which, however they may differ from the common opinion, and very likely also from your own opinion, you will be quite willing to hear patiently and judge candidly. At some inconvenience to myself, I have consented this morning to address you, chiefly because I believe it is time that these convictions should find public utterance, and in Boston. On this free platform, immortalized by one whose name and fame will be forever associated with it, I would speak to you as one who has something to say, and who believes that the simple and direct language of earnest conviction will always, at least in this Hall, find an attentive and hospitable hearing. While, therefore, in the neighboring city of New York, distinguished delegates have assembled from almost every part of Christendom to deliberate on the state, the prospects, and the wants of the Christian Church, and to devise ways and means of carrying Protestant Christianity to the very ends of the earth, I ask leave to give you some of my reasons for believing that the Christian Church is a most dangerous enemy within the very citadel of American institutions, and that every enlightened patriot and every wise friend of humanity must desire for it a natural but speedy death; in other words, that the Christian Church and the American Republic cannot permanently coëxist, but that one of the two must ultimately build its own safety on the total ruin of the other. Between the two there exists an irrepressible conflict, as absolute and irreconcilable as that between the former slave system of the South and the free industrial system of the North. However long delayed, the final outbreak of this conflict is only a question of time; the seeds of it are here to-day in two systems of principles leading to contradictory policies of action, and sooner or later, in one way or in another, the now latent antagonism must declare itself openly in our political life.

Let me most earnestly disclaim any wish to make sensational statements or to stir up hostile passions for any reason whatever: I speak seriously, soberly, deliberately, as befits one who would benefit and not injure his fellow-men. But there seems to exist in the community at large a strange reluctance or inability to see the true bearing and significance of tendencies which are actively at work all about us, and continually reveal themselves in events not difficult to be understood by him who follows the clew of ideas. Here in the Western world, where society and government are based wholly on faith in human freedom, and where all our institutions are more and more assimilating themselves to it, there exists the phenomenon of a great and popular religion, with powerful and wealthy institutions all based on the opposite principle of faith in supernatural authority, which is despair of human freedom. How is it possible that a difference so vast and grave should not by-and-by force a public recognition of itself which might be indefinitely postponed in countries not purely republican in their character? "Extremes meet." Where liberty is the most thoroughly established, there the reaction against it will inevitably assume the most thorough-going shape. It is precisely because America is so completely democratic in spirit and institutions, that a monarchical religion will ultimately find it impossible to make its own existence in America secure without attempting the very life of a political system which threatens it continually, and undermines the foundations of its authority in every mind by the subtile influences of daily contact. Christianity must either die out without a struggle, or it must make its struggles vigorous indeed. The whole tendencies of American life are against Christian doctrines; but the Christian Church must rest on Christian doctrines, as it very well knows. When driven to extremities by the continuance of the slow undermining forces I have referred to, what student of history, at least, can doubt that the Church will make one more bid for life by turning upon the political system by which they are generated? But I must show more in detail what is the nature of the antagonism I mention between the Church and the Republic.

What is the Christian Church?

Waiving all the common distinctions between the Church visible and invisible, and so forth, I should define it in a very common-sense way, as *the organized body, or bodies, of all those who profess to be followers of Christ.* That is, I consider it solely in the light of an INSTITUTION, established for the practice, support, and propagation of the Christian religion. Although no longer existing in its pristine unity, but on the contrary being now divided into three great branches, Roman, Greek, and Protestant, of which the last is subdivided into a great number of sects more or less discordant among themselves, the Christian Church properly includes all who profess and actively support what they themselves believe to be the Christian religion. Outsiders disregard their mutual jealousies and disputes; the Church as a whole must include all who are organized for the purpose of maintaining and spreading Christianity as they themselves understand it. This is the historic meaning of the word; it is also the rational meaning of it. What the various divisions and subdivisions of the Church have thought or are thinking, have done or are doing, constitutes Christian history, or the history of the Christian Church; and the only historical and rational definition of Christianity itself must be gathered from this history. Individuals, of course, may philosophize or dogmatize as they please about Christianity, its doctrines, or its definition; but history considers only what organized bodies of Christians have said or done, regards their collective utterances or actions as alone authoritative, and accepts them as the only genuine words and deeds of the Christian Church. Viewed in this manner, as a great established institution, with a definite historical beginning and career, the Church has held definite relations to other institutions, especially political ones; and only in this sense is it proper to speak of "Church and State." In all other aspects, Christianity is a matter of personal experience or personal biography; which history entirely ignores except so far as it relates itself to the existence or activity of Christian institutions.

The Church, therefore, is to be regarded as an institution holding definite relations to other institutions. So considered, it has its own fundamental or essential ideas, which it was founded to express and which have given to it its peculiar political, social, and religious character. What are they?

If the sacred writings and traditions of the Church itself are the proper exponent of them, as I believe they are, it is by no means difficult to discover them. For this purpose there is no need to go into the perplexing inquiries as to date, authorship, or authenticity of the Scriptures which are held sacred, or of the traditions which are accepted as authority, by the Church. It is enough that such Scriptures and traditions *have been accepted by it;* for it has derived its ideas from these sources, and no others. Whether the ideas of the Church are true or not, is one question; whether they are its ideas, is a wholly different one. Hence I think it unnecessary to go outside of the Church's own account of the matter, to find out what ideas it really stands for. If history only confirms the statements of the Church, and shows that the ideas it professes to accept are the ideas it has always proclaimed and always made the basis of its collective action, then I hold, as I think others will hold, that the leading principles, ideas, or doctrines of Christianity are easily ascertainable,—so far, at least, as the institutional interpretation of the Church is concerned. To the commonly accepted sources, therefore, I turn, in forming my conclusions as to the fundamental ideas which have been organized historically in the Christian Church.

One great fact, then, strikes us at first glance, namely, that all the narratives of the Christian Gospels converge to one point, in showing that *Jesus is the true Christ of God.* Ancient prophecies are quoted at every step to prove that the events of his life establish his claim to be accepted as the Christ,—that is, the Divinely sent and Divinely appointed SOVEREIGN in the so-called "kingdom of God." Under God, Jesus is proclaimed, from beginning to end of the New Testament, as the Savior, the Redeemer, the Master, the Lord, the King, of the entire world. He makes the claim himself; it is witnessed by John the Baptist, and by Peter, and by cast-out demons; it is attested by the miracles; it is the point and explicit teaching of almost all the parables; it is the ground of his accusation before Herod and Pilate; it is the cause of the crucifixion. In a word, this claim to be the Christ is the very soul of the four Gospels, which were written to prove it true. None the less is it the burden of the Acts, the Epistles, the Apocalypse. The one confession demanded by the apostles from all their converts was that of faith in Jesus as the Christ. "Believe in the Lord Jesus Christ," they said—that is, believe that Jesus is the Lord and Christ,—"and thou shalt be saved." On this, the distinctive Christian confession—as distinctive as the Mohammedan confession that Mohammed is God's prophet—was the Christian Church founded as an institution; and to this confession has every great branch of the Church, every great sect of the Protestant branch, and even every little sect that is looked upon as most deeply sunk in heresy, been invariably true. It seems nothing less than fatuity to doubt that the corner-stone of historical Christianity is faith in Jesus as Lord and King of mankind, with Divinely bestowed authority over all the individuals and nations of the earth. Certainly, this faith has been, and still is, the very breath of life to all parts of the Christian Church. The moral precepts and teachings he gave have derived all their authority with the Church from the Divine appointment he received to be the Law-giver and Ruler of the world. Outsiders approve or disapprove them according to their intrinsic merit; but every Christian reverently accepts them as the direct revelation of Heaven. Even Dr. Channing, the greatest exponent of Unitarianism, with all his heresies, declared explicity: "The voice of Jesus is the voice of God."

Now this one prime article of the Christian creed, which underlies and supports all its other articles, has been the law and dominant idea of the Church in all ages. It soon grew into the dogma that Jesus was very God of very God, the second person of the Trinity. In the person of Constantine, miscalled the Great, it mounted the throne of the Roman empire, and conquered the Roman States. In the person of the Popes, it survived the fall of the Roman empire and governed princes, kings, and emperors during the long political supremacy of the Church in the Middle Ages. It was questioned by nobody. Luther and Calvin, and all the leaders of the Protestant Reformation, maintained it as stoutly as the most devoted Catholic. To this day it is the essential doctrine of all divisions and subdivisions of the Church. It allied itself with the State, controlling legislation and dictating national policies, in every country of the Old World; and it governed the early colonies of the New World as absolutely as it governed the Old. Wherever it went, it upheld monarchy as the Divinely appointed system of government; it crowned all monarchs as "Kings by the grace of God;" it sanctioned the "powers that be" in every land as ordained by God; it everywhere frowned upon the impious pretensions of the people to govern themselves. It brought Christianity everywhere and always into alliance with monarchical claims, made it sympathize with royalty as by an unerring instinct, and compelled liberty-lovers in Europe to see one single foe in the royal State and the royal Church. Only in America has it failed to grasp the reins of political power. Thanks to the great free-thinkers of the Revolution, this essential dogma of Christianity was thrust into the background, and America was baptized in the name of the people, not of the Christ. For the first time in human history, a great nation was born to be its own Christ, and to know no subjection to the King of all Christendom. The Church was dethroned, and, at least by the theory of the national government and Constitution, it is not even known to exist. The Great Republic could not stultify itself by confessing fealty to any King, even to a King whose dominion was invisible in the conscience and the heart. Secular it was and is; secular it must remain, or its doom is sealed. Its law is the law of natural justice between man and man, equality of human rights, sanctity of freedom as the birthright of every human being. Because here the idea of "government of the people, by the people, for the people," was made the organic law of the land, the Christ-claim of the Church became an anachronism and absurdity; royalty was an idea that could by no possibility be admitted under any form; and the Christian Church, which is royalty carried out to the farthest possible extent, abides here in America as an institution imported from the Old World, and fundamentally out of harmony with the government that protects it. Its ideas are no longer omnipotent, powerful as they still are. The Evangelical Alliance is now busily at work, trying to cement together the fragments broken off from the ancient Church at the Reformation and to construct a living whole out of decaying elements. It is an attempt to foster and strengthen here a system of spiritual government which gives the lie direct to every principle of republicanism. The poor patchwork it undertakes is a failure from the start; for it leaves out of its scheme the great Church of Rome, the most vital in Christendom. Rome knows well its own antagonism to republicanism, however adroitly her priests dissemble here, and in the Syllabus of Pius IX. denounces it. But Protestantism, affirming republicanism in secular things and royalty in spiritual things, must go to the wall. The Church is awaking to her danger in America; and she will either commit suicide by trying to republicanize her own religion (an impossibility), or she will try desperately to adapt the Republic to herself by usurping control of it.

This, then, is the profound and irreconcilable antagonism between the Church and the Republic. The whole faith and life of the Church is based on the monarchical theory of absolute submission to a Lord and King. The whole faith and life of the Republic is based on the democratic theory of freedom for the natural reason and conscience of man to govern him unconstrained. These two theories are in utter contradiction. They cannot always coëxist side by side as they do to-day. The Church and the Republic foster two utterly unlike habits of feeling and thought. For a while men may fancy they accept both theories, and go on obeying a King in their religion and obeying democratic freedom in their politics. But the overwhelming tendency is to assimilate one to the other. The very existence of the Republic is a standing threat to the Church, fostering as it does the very ideas which are making non-Christians by the thousand; and the very existence of the Church is a standing threat to the Republic, fostering as it does the very ideas which are sapping faith in man's power to be a law to himself. To obey my own reason and conscience is not to obey the will of Jesus the Christ. No sophistry can make it the same thing. But I must obey one or the other; and I remain in spiritual discord with myself until I learn to govern all my action, political and religious, by a self-consistent law. The same conflict which thus prevails in my own private life until I become either a thorough Christian royalist or a thorough republican democrat, is at work in the public consciousness. It is preparing the conditions of political strife. The

Republic is undermining the Church,—the Church is undermining the Republic,—each to the extent of its power. When the Church comes completely to understand this, she will be put to a most tremendous test. Shall she give up her Christ or her country—her spiritual King or her political freedom? You may be more sanguine than I; but I cannot but believe that she will try to make over the Republic according to the ideas of Christianity,—that she will be then willing to attempt to cure her own inward dissension, and thus avert her great outward danger, by consenting to the effort to acknowledge Jesus as her King in the national Constitution, or by some other plan equally ruinous to the Republic. Do nothing she cannot; she cannot remain permanently inactive before the increasing peril that threatens her. In fact, the signs grow numerous that she begins to appreciate her danger, and to perceive that the chief cause of American "infidelity" to-day is *not the influence of foreign thought, but the home influence of the unsectarian, non-Christian United States Constitution.* If she ever comes to see this fact in all its momentous significance, she will shrink back in horror from the governmental theory she has been upholding, and will make up her mind that, if republicanism tends to "infidelity," republicanism must be abandoned. That day will be one of great danger, either to her or to the Republic; for then must come in some shape a mighty struggle for existence.

Believing all this, as I do, to be a state of things that must become speedily evident to every reflective person, and that the antagonism is total and irreconcilable between the Church and the Republic, I cannot but ask the question—"What should be the true relation of the two in our own purposes and thought? How ought the State to treat the Church, in view of this deadly hostility which she is rapidly coming to cherish?"

Count Cavour, the great Italian statesman, advocated a "free Church in a free State." If I am right, there can be no such thing as a free Church, for the Church is bound hand and foot to her Master and Lord. But so far as Count Cavour meant simply that the State should be utterly separate from the Church, and give her no comfort or aid, I agree with him. On the one hand, I believe that every wise and patriotic American must sooner or later come to perceive that the best service he can do to his country is to do what he can to lessen the influence of the Church, by educating the people in higher principles and ideas; to help expose the intrinsic untruth and harmfulness of her doctrines, as a patriotic duty. On the other hand, he will assist in abolishing the privileges which the Church enjoys to-day in violation of the spirit of our great Magna Charter. She has not the shadow of a right to receive exemption from the taxes which all good citizens are obliged to pay, or to receive any sectarian appropriation whatever, or to have chaplains appointed and maintained at the public expense, or to enjoy any other privilege as a Church. A settled policy should be begun by which the Church should be deprived of all her unfair advantages. The most rigid impartiality should be observed towards her, and every law giving her exceptional advantage should be repealed. Her private rights should be most scrupulously respected; no Christian should be interfered with in his private belief, no congregation should be interfered with in their public worship. But here the rights of the Church end. She has no right to be excused from one cent of just taxation, or to shift off upon other shoulders her just share of the common burden. She should be stripped of all her perquisites and prerogatives; she should be forbidden to lay her hand on the public schools and insist that the Bible, a book sacred only in her own eyes, should be read as a Divine revelation by the children of believers and unbelievers alike; she should be taught that in America not only is the State absolutely supreme, but that the State is not to know even whether the Church exists or not. Here democratic freedom reigns over all; here Christian royalty is an interloper and usurper; here the conscience and reason of the private soul should give law to life, while the claim of Jesus to be Lord and King of all souls stands in glaring contradiction and open defiance of republican institutions. The State should hold the first place in the affections of every true American heart, and the Church is an enemy to the public peace when she puts forth her claim to govern the nations.

Friends, a Liberal League was organized last winter to carry out and apply more faithfully the principles I have stated. It aims to abolish the exemption from taxation now enjoyed by the Christian Church; to abolish the employment and payment of Christian chaplaincies by the State; to put an end to all open or disguised appropriations of public money for ecclesiastical or sectarian uses; to abolish the practice of Bible-reading in the public schools; to forbid the appointment of Christian festivals or fasts by the government; to substitute simple affirmation for the Christian oath in our courts of justice; to repeal all laws made in the interest of the "Christian Sabbath;" to substitute natural morality and secular justice for all attempts to enforce so-called "Christian morality;" in short, to make the government thoroughly secular in all respects, and get rid of the last vestiges of Christian usurpation in the administration of the State. I appeal to you to support this Liberal League by your sympathy and active aid, and to help every movement looking to the same grand objects. Nothing else can make the Republic strong and safe than the strict and thorough carrying-out of republican ideas in spite of the Church. In the name of republican ideas I declare the Christian Church a foe to the spirit and genius of the government under which we live; and I call upon every true patriot to recognize and appreciate this momentous fact. Just so far as we are faithful to American principles, to democratic principles, to the principles on which the freedom and welfare of humanity depend, must we stand in open and conscious opposition to the Christian Church and its ideas. For the sake of our own posterity, I hope we shall have courage and unselfishness enough to carry the republic forward in the path of its sublime destiny, and see to it that here, at least, one nation shall be governed only by humanity, freedom, and truth.

[For THE INDEX.]

THE AUTOBIOGRAPHY OF JOHN STUART MILL.

The autobiography of such a man as John Stuart Mill must possess a rare interest to all who study the subject of intellectual development; furnishing, as it does, a key to the workings of a master-mind, and a record of the system of education by which such a man was led into the paths he trod so unfalteringly. This system was itself as extraordinary as the results it produced. In his own words:—

"I have thought that in an age in which education and its improvement are the subject of more, if not of profounder study, than at any former period of English history, it may be useful that there should be some record of an education which was unusual and remarkable. . . . It has also seemed to me, that in an age of transition of opinions, there may be somewhat both of interest, and of benefit, in noting the successive phases of any mind which was always pressing forward, equally ready to learn and to unlearn, either from its own thoughts, or from those of others. But a motive which weighs more with me than either of these, is a desire to make acknowledgment of the debt which my intellectual and moral development owes to other persons."

Especially interesting to us, as readers of THE INDEX, are the *moral influences* by which he was surrounded, and which lent their aid in moulding his character.

His father was anxious to give him, according to his own conception, "the highest order of intellectual training," and, in order to preserve him from "the contaminating influence which boys exercise over boys, and the contagion of vulgar modes of thought and feeling," educated him at home, according to a method of his own. Passing over the intellectual portion of his education, let us look at his moral training.

His father was what the world calls an *atheist.* Educated in the creed of Scotch Presbyterianism, at the expense of a fund established by Lady Jane Stuart for educating young men for the Scottish Church, and even licensed as a preacher, he (as the result of his own studies and reflection, and on moral rather than intellectual grounds) early rejected "not only the belief in Revelation, but also the foundations of what is commonly called Natural Religion, . . . the turning point of his mind on this subject being the reading of Butler's *Analogy;* that work . . . proving to him that, whatever are the difficulties in believing that the Old and New Testaments proceed from or record the acts of a perfectly wise and good being, the same and still greater difficulties stand in the way of a belief that a being of such a character can have been the Maker of the Universe."

He therefore not only rejected Christianity, but found no halting place in deism. He looked upon religion, *as the term is usually accepted,* as "the greatest enemy of morality; first, by setting up fictitious excellencies,—belief in creeds, devotional feelings, and ceremonies, not connected with the good of human-kind,—and causing *these* to be accepted as substitutes for genuine virtues; but, above all, by radically vitiating the standard of morals; making religion consist in doing the will of a being, on whom it lavishes indeed all the phrases of adulation, but whom in sober truth it depicts as eminently hateful, . . . the most perfect conception of wickedness which the human mind can devise. . . . This *ne plus ultra* of wickedness he considered to be embodied in what is commonly presented to mankind in the creed of Christianity. Think—he used to say—of a being who would make a hell—who would create the human race with the infallible foreknowledge, and therefore with the *intention,* that the great majority of them were to be consigned to horrible and everlasting torment. The time, I believe, is drawing near when this dreadful conception of an object of worship will be no longer identified with Christianity; and when all persons, with any sense of moral good and evil, will look upon it with the same indignation with which my father regarded it."

It does indeed seem a most extraordinary condition of moral conceptions, when persons of intelligence can accept a theory involving such a manifest contradiction of terms,—"holding an undoubted belief in an 'Omnipotent author of hell,' and yet identify that being with the best conception they are able to form of Perfect Goodness." The time to which he *looked forward,* is upon us already, and even the churches are accepting and teaching much of what in that day was looked upon as daring blasphemy.

He was taught from the first, then, "that the question so generally but so foolishly put to children—'Who made you?' cannot be answered, because we have no experience or authentic information from which to answer it; and that any answer only throws the difficulty a step further back, since the question immediately presents itself—'Who made God?'" He was, at the same time, made acquainted with what had been thought and taught by mankind on these impenetrable problems; and taught to take the strongest interest in the Reformation, as the great and decisive contest against priestly tyranny, for liberty of thought.

He was, however, also taught that opinions so contrary to those of the world could not prudently be avowed. This lesson was attended with unavoidable moral disadvantages, especially when he was placed in the alternative of avowal or hypocrisy—in which case he had the boldness to avow his disbelief, and to defend it.

"I think that few men of my father's intellect and public spirit, holding with such intensity of moral conviction as he did unpopular opinions on religion, or any other of the great subjects of thought, would now either practise, or inculcate, the withholding of them from the world. . . . Such an avowal would put an end, at once and forever, to the vulgar prejudice that what is called very improperly *unbelief* is connected with any bad qualities either of mind or heart. The world would be astonished if it knew how great a proportion of its brightest ornaments—of those most distinguished even in popular estimation for wisdom and virtue—are complete sceptics in religion. . . . Of *unbelievers* (so called) as well as of *believers,* there are many species, . . . but the best among them—as no one who has had opportunities of really knowing them will hesitate to affirm—are more genuinely *religious,* in the best sense of the word religion, than those who exclusively arrogate to themselves the title. . . . They have that which constitutes the principal worth of all religions whatever, an ideal conception of a Perfect Being, to which they habitually refer, as the guide of their conscience; and this ideal of Good is usually far nearer to perfection than the objective Deity of those who think themselves obliged to find absolute goodness in the author of a world so crowded with suffering, and so deformed by injustice as ours."

He was thus brought up, strictly without any religious belief, being, as he says, one of the very few men who have not thrown off a religious belief, from the simple fact of never having had any; growing up in a "negative state" with regard to it, and looking upon modern religion exactly as he did upon that of the Greeks and Romans—a matter which did not in any manner concern him. The standard of moral excellence held up before him was of a lofty character, based upon the inculcations of the Greek philosophers, more especially Socrates and Plato. Although his sentiments were characterized by the *Church Journal* as "daringly mischievous, and outrageously wild," it is probable that, as Mr. Conway has well said, "If Mr. Mill's intimate friends were, one and all, asked to-day what they considered the profoundest element in their great friend's character, each one would reply—his essential religiousness."

His exposition of the St. Simonian doctrines, written in 1829, is truly prophetic of the Free Religion of to-day:—

"I was greatly struck with the connected view they for the first time presented to me, of the natural order of human progress; and especially with their division of all history into *organic periods* and *critical periods.* During the organic periods (they said) mankind accept with firm conviction some positive creed, claiming jurisdiction over all their actions, and containing more or less of truth and adaptation to the needs of humanity. Under its influence they make all the progress compatible with the creed, and finally outgrow it; when a period follows of criticism and negation, in which mankind lose their old convictions, without acquiring any new ones of a general or authoritative character, except the conviction that the old are false. The period of Greek and Roman Polytheism, so long as really believed in by instructed Greeks and Romans, was an organic period, succeeded by the critical or sceptical period of the Greek philosophers. Another organic period came in with Christianity. The corresponding critical period began with the Reformation, has lasted ever since, still lasts, and cannot altogether cease until a new organic period has been inaugurated by the triumphs of a yet more advanced creed. . . . From the trains of thought thus suggested, I obtained a clearer conception than ever before of the peculiarities of an era of transition. . . . I looked forward . . . to a future which shall unite the best qualities of the critical, with the best qualities of the organic periods; unchecked liberty of thought, unbounded freedom of individual action in all modes not hurtful to others; but also convictions as to what is right and wrong, useful or pernicious, . . . so firmly grounded in reason and in the true exigencies of life, that they shall not, like all former and present creeds—religious, ethical, and political—require to be periodically thrown off, and replaced by others."

Although it was said of him that "he died without fear of death, and without hope of heaven"—the following expressions, written several years after the death of his wife would seem to contain at least an intimation of his sense of her continued existence and presence near him: "Since then [the time of her death] I have sought for such alleviation as my state admitted of, by the mode of life which most enables me to feel her still near me. . . . Her memory is to me a religion, and her approbation the standard by which, summing up as it does all worthiness, I endeavor to regulate my life."

However this may be, his own words with regard to his father's death are equally applicable to himself: "'. . . Nor did the approach of death cause the smallest wavering—as in so strong and firm a mind it was impossible that it should—in his convictions on the subject of religion. His principal satisfaction, after he knew that his end was near, seemed to be the thought of what he had done to make the world better than he found it; and his chief regret, in not living longer, that he had not time to do more."

MRS. J. R. WALKER.

NEW ORLEANS, December, 1873.

THE STATUE-LIKE horse-guards who do duty at the entrance to Green Park, London, are not allowed to speak, and it is the daily recreation of the rude boys thereabouts to collect around them and chaff them with irritating remarks. The fun lasts till a policeman swoops down upon the crowd.

CORRESPONDENCE BETWEEN THE ASSISTANT SECRETARY OF THE AMERICAN UNITARIAN ASSOCIATION AND REV. W. J. POTTER.

BOSTON, Nov. 24, 1873.

DEAR MR. POTTER,—Mr. Frothingham's request to have his name hereafter omitted from the list of Unitarian ministers in our *Year Book*, and his statement that, had he realized it was there, he should have requested its omission before, leads me to ask some of the men now enrolled there (and among them yourself) whether they are there with their knowledge and consent.

Please let me hear from you on this point, at your earliest convenience. Yours truly,

GEORGE W. FOX, *Assistant Secretary.*

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NEW BEDFORD, Nov. 27, 1873.

DEAR MR. FOX,—I guess Mr. Frothingham is not a member of the American Unitarian Association, and so doesn't see the *Year Book*. Yes, my name is there with my "knowledge," and, if silence gives consent, then with my "consent." But I never requested that it be placed there, and do not feel moved to make any request about its omission.

The American Unitarian Association authorities must take whatever responsibility there is in the matter. If they say that my "ordination" was an act which *indirectly* caused my name to be put in the list of Unitarian ministers, then I reply that they must be the judges whether I have done an act which *indirectly* may be considered a request for its removal. Mr. Frothingham's letter did not satisfy me that we of the Free Religious movement ought to withdraw our names generally. I for one propose to "stick"—until I receive notice to quit. If the American Unitarian Association authorities want our names out of the *Year Book*, let them not shun the responsibility, but themselves apply the scissors. That at least is my present feeling about it, and the feeling which I have had for some time, when I have considered the question of my own duty. If you can give me any reasons for a different judgment, I shall be most happy to hear them, and will certainly give them consideration. Yours sincerely,

W. J. POTTER.

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BOSTON, Nov. 28, 1873.

DEAR MR. POTTER,—In reply to yours of yesterday, allow me to say that, as I understand it, the *Year Book* lists of societies and of ministers are simply a directory, prepared by the Association for the accommodation of the denomination; and that the Association does not undertake to decide the question as to what are or are not Unitarian societies or ministers, but merely puts into print facts, in the making of which it assumes no responsibility and has no agency.

When Mr. Frothingham was ordained as pastor of the "North Church" in Salem, it was of course understood that he thereby entered the ministry of the Unitarian denomination, and when, afterwards, he became pastor of the "Third Unitarian Congregational Society," in New York, it was still understood, by himself no less than others, that he continued in the ministry of that body. Now, however, he declares himself to be no longer a Unitarian Christian, and so, very properly, requests that his name be dropped from a list of Unitarian Christian ministers.

And so in regard to yourself; when you were ordained over the "First Congregational Society" of New Bedford, it was considered, by yourself as well as all others, as an act by which you entered the ministry of that sect of the Christian Church called Unitarian. If you still claim to be a minister of that denomination, there is no authority here, in this Association, to deny the claim; and your name continues, from year to year, to be published to the world as that of one who calls himself a Unitarian Christian.

My purpose in asking you the question I did was simply to learn whether, possibly, we might not be mistaken in assuming that you continued to be what you were—knowing you to be, to a certain extent, in sympathy with a man who had expressed himself aggrieved at finding his name where he had no desire to have it.

I certainly am very glad that, unlike Mr. Frothingham, you are still willing to call yourself by the same name you assumed on entering the Christian ministry, fourteen years ago. Yours faithfully,

GEORGE W. FOX, *Assistant Secretary.*

—

NEW BEDFORD, Dec. 1, 1873.

DEAR MR. FOX,—Thank you for your second letter, more explanatory than the first. Still, it does not convince me that it is my duty to say anything about the propriety of my name being in the *Year Book*, one way or the other. I still think that those who make up the list of ministers must take whatever responsibility is involved in the matter. Even admitting that the list is only a directory, there must be some definite principles on which the directory is composed; and it is for those who prepare it to say whether, on these principles, my name should be included or not. If any one feels himself under special obligation to withdraw his name, as Mr. Frothingham and Mr. Abbot have done, that, of course, settles the matter for those special cases, but does not settle the question whether the principles on which the list is made would not cover even these cases, had not the request been definitely made that the names should be omitted. But I do not—at least as yet—feel moved to make any such request in my case.

You mistake my position, however, when you say at the close of your letter that you are very glad that I am still willing to call myself a "Unitarian Christian." *I do not call myself by that or any denominational name.* "Unitarian," of course, I am with reference to the doctrine of the Trinity. But "Christian" I do not now call myself, and have so said in public. Fourteen years ago, when I first entered the ministry, I could and did call myself a "Christian," though caring then little for the name. My general views have not much changed since then, but I then gave to the term "Christian" a broader meaning than I now think it will logically or historically bear. So I no longer claim or assume the name. Still, seeing what wide general meanings are given to the name, I do not feel bound, as some of my coadjutors do, constantly to protest against it, if others choose to consider me entitled to it. For a prior question must then be, "What do you mean by Christian?" I might write much more in explanation of my views on this point, but forbear. The question which you have to consider in regard to the *Year Book* list, it seems to me, is this: Shall we drop those who do not call themselves "Christian," when they make no request in the premises? Yours sincerely,

WILLIAM J. POTTER.

P.S.—Is there any objection to the subject of your letters being made public?

—

BOSTON, Dec. 5, 1873.

DEAR MR. POTTER,—There *are* "some definite principles" on which our *Year Book* list of ministers is made up, and one of them is to drop from it the names of all persons known to be no longer ministers of the Unitarian denomination, and to do this even "when they make no request in the premises."

As you say "Christian I do not now call myself," there would seem to be no question as to the propriety of hereafter omitting your name.

While there might be no desire to define Christianity in the case of those who may claim that they are in any sense of the term entitled to be called Christians, for those persons who, like yourself, disavow the name, there seems to be no need of raising any question as to how broad a range of opinion the name may properly be stretched to cover.

I see no objection to the subject of my letters being made public, and will furnish both yours and my own, or the substance of them, if you prefer, to the *Register* for publication.

Sorry to have mistaken the meaning of your former letter in regard to your position,

I am faithfully yours,

GEORGE W. FOX, *Assistant Secretary.*

—

NEW BEDFORD, Dec. 10, 1873.

DEAR MR. FOX,—By your last letter, I presume I am to understand that my name is to be omitted from the list of ministers in the *Year Book*. In this decision I think you have acted consistently with one view of Unitarianism; the view, namely, which regards it as having certain doctrinal limits, and the view which in latter years, since the organization of the National Unitarian Conference fixing the limit at least on one side, appears to have been ecclesiastically strongest. But there is another view of Unitarianism, which seems to me older and more fundamental: the view that it does not so much represent any denominational doctrines as certain mental and spiritual tendencies; that, though it has always had a theology, or, more properly, theologies, historically its dominant animating impulse, and especially in the Channing era, has been the right of free inquiry, and the stress of its emphasis has been laid on the principle that character is to be regarded before dogma. Taking this view, which I confess I rather expected you would take, your decision might have been different. You could have said consistently, "Though some of those on the list of ministers give to the name 'Christian' such a definition as not to include themselves under it, yet we, not professing to define the term so much by doctrinal tests as by tests of character can rightly retain their names (unless they especially request that they be withdrawn), especially when they appear to be the accepted ministers of societies commonly recognized as Unitarian."

I do not say this now with any thought of changing your decision. And I would not say it before, because I did not wish to say anything that might be construed into the expression of a preference that might affect your judgment. I wished you to act with perfect freedom in the matter. You have decided according to the basis laid down by the National Conference, which must be regarded certainly as expressing the present opinion of the larger part of the Unitarian body. And I make no protest against the decision.

I have brought forward this other view of Unitarianism, which seems to me more consonant with what Unitarianism was in its origin, and which has still, I believe, a good deal of strength in the Unitarian body, simply to show how I, though not calling myself a "Christian," might not have felt impelled by any conscientious scruple to withdraw my name from the *Year Book*, and how I may still consistently feel and hold some affiliation with Unitarian organizations and movements. When I have seen how my honored friends and coadjutors in the Free Religious Association, first Mr. Abbot, and now Mr. Frothingham, were receiving special praise from the religious journals for formally withdrawing from the Unitarian body, their conduct in thus withdrawing being spoken of as particularly "honorable" and "noble," I have been led to ask myself whether I might not be acting a dishonorable and ignoble part by not "withdrawing," since in general religious views I stood on essentially the same platform with them. It has seemed clear, too, that not to withdraw was rather to run the risk of appearing to others to be in the unenviable attitude of standing on a theological fence, a position which is repugnant to every fibre of my nature. Still, though faithfully sounding all my motives, and having the sincerest respect for the motives of my friends which led them to a formal disavowal of Unitarian fellowship, I can honestly say that I have not been able to find any call either in reason or conscience to follow their example. And the cause of this different perception of duty I think is this: that I, more than they, feel the force of the fact that Unitarianism is the high road over which many of us have journeyed to the religious ground we now occupy, and that numerous others are fast following by the same way to the same results. In other words, I believe that there is a natural, logical, and historical "complicity" between Unitarianism and the Free Religious position, a "complicity" not to be shunned on either side, and which, though verbally disavowed, none the less exists. The "complicity" which Mr. Frothingham, apparently for the relief of others more than himself, would avoid seems to me to be that "complicity" of kinship by hereditary law, responsibility for which is not to be escaped from.

Therefore, though my name will not stand in the list of Unitarian ministers, I shall still consider myself as having to some extent affiliations with the Unitarian body. By the generosity of another I am a life member of the Unitarian Association, and have always continued to feel some interest in its work. I do not know that any escape is possible from such a title of membership. But I have never thought it worth while to inquire. Though not calling myself a "Christian," I have felt that I could in a degree consistently coöperate with an Association whose object is to promote the interests of "pure Christianity," believing that those who put that phrase into its constitution had preëminently in mind practical religion rather than any system of theology; and, though there is much pertaining to the work of the Association which neither attracts my sympathies nor meets the approval of my thought, I can yet honestly welcome it as an aid in the great movement for spiritual emancipation and progress which is going on in Christendom. Mainly, however, my sympathies and energies must now be given to another Association, which accords much more nearly with my present thought, and which, however imperfectly, and with whatever mistakes of individual actors, represents that larger spiritual movement of our age which, unlimited by any lines of speculative belief or by the boundaries that separate the specific religions, is aiming at grounds of faith and fellowship as universal as humanity. Whatever in Unitarianism is sectarian and dogmatic, or so seems to me, I am compelled to oppose as a hindrance to this larger aim. But whatever in it is helpful to this larger end (and there is much), I most cordially acknowledge. And with the many friends I have in the ranks of its ministry I trust still to keep the same pleasant, personal, and professional fellowship which has marked our intercourse in the years that are past.

Sincerely yours, WILLIAM J. POTTER.

[For THE INDEX.]

AN OPEN LETTER

TO GEO. W. FOX, ASSISTANT SECRETARY OF THE AMERICAN UNITARIAN ASSOCIATION.

DEAR SIR:—

Since the time of Theodore Parker, there has probably been no act more indicative or significant than your erasure from the *Year Book* of the name of William J. Potter. A very simple thing indeed to do, if by it you did not lay down a principle, establish a precedent, and proclaim to the world the policy of a whole denomination.

The facts occasioning your action were these: O. B. Frothingham, President of the Free Religious Association, finding his name in the *Year Book* an annoyance to his weaker brethren in the ministry, as implying that they countenanced and shared his opinions, in strict accordance with his customary courtesy, kindly withdrew it. But, in your interrogation to Mr. Potter whether or not he would like to do the same, he replied substantially as follows: "I do not feel in the premises like Mr. Frothingham. If you see fit to erase my name, it must be upon your own responsibility." A position, it seems to me, quite as wise as that of Mr. Frothingham seemed manly. Not satisfied with this, you catch upon a casual expression of his concerning Christian profession; and then there comes down your guillotine, and the seventh seal of the American Unitarian Association is opened. For it must be remembered that this step of yours is not different in kind from the anathemas of the Romish Church; and, unless the fellowship of souls on earth be less limited than the communion of the saints in heaven, what by Christ's Church is loosed on earth shall be loosed in heaven.

But the real consequences that lie in wait, or the disasters impending, I am unable to see, since the *Register*, in proclaiming Mr. Potter no longer a Unitarian Christian minister, announces that he will remain still the minister of a Unitarian Christian Church. Such a fermentation must indicate that in Unitarianism there has already got to be the maximum amount of new wine that can be injected into Orthodox bottles, or else that an excommunication from their almanac is the utmost limit to their inquisitorial powers.

Now, while deprecating sadly the logic that should lead you to it, I am glad that you have taken this subject in hand. There has hitherto been altogether too much mushy concession among the Unitarians. They ought to tally closer up to their professions. Weed them out! Send an interrogatory circular to every doubtful case. Let us know who are on the Lord's side.

But what will you do with those who might deem such a question an impertinence,—such as have left the labelling business and taken up that of their fathers, who, like Emerson, instead of blowing a trumpet, would prefer to let their works and life label them? You are aware, I suppose, that in State Street, if a man should call himself a Christian, it would immediately evoke suspicions, if it did not consign him to the Coventry of general contempt. There

one's character and standing offer sufficient tests; and a profession, instead of promoting sincerity or reality, would finally come to stand in the place of the thing professed. But where an individual is so "universally known and respected" as you say Mr. Potter is, what is the significance of his profession? Acknowledging his worth, because he does not do it, you exclude him. Does the husbandman throw away the best wheat because it has lost its tag, or gather up chaff because it has one on? Why, then, are the children of this world wiser than the children of light? One would suppose from the *Register's* compliments that it would first hang Mr. Potter, and then erect a monument under the gallows.

Now what is a Christian? This you ought first to settle very definitely. It ought to be so plain that a wayfaring man, though a fool, need not err therein; if for nothing else, than because you make so much to hang upon it. Is "Christian" an expression of the heart or a definition of the head? If the former, was not Mr. Frothingham far more a Christian after the generous act that so unchristianized him? If the latter, is it a solemn fact that among your communion Mr. Potter's intellectual honesty is so criminal an offence as to be punishable with expulsion, and extend to such an extent as to determine the dividing line between the sheep and the goats? If by "Christian" is meant a certain tone, temper, disposition, and quality of life, ought not, then, Mr. Potter's confession to bring down upon him the publican's blessing rather than the Pharisee's rebuke? Certainly his denial cannot be classified with Peter's,—that of a lack of moral courage. Neither would the *Register* condemn him as falling away in grace, since then the corresponding corollary would hold true: if all who deny Christ are bad people, it must also follow that all who acknowledge him are saints—a shocking conclusion! But if by "Christian" is meant the acceptance of some dogma about Christ, his person or mission, then it is equally certain that Christ himself was no Christian. So there are good men who do not accept such dogmas, as we also have plenty of bad men who do. Then is there, certainly, no inevitable interdependence between such dogmas and high character. What, therefore, taken separately, reduces your Christianity into awkward dilemmas cannot be said to constitute a Christian when taken together. Then he should have enough dogma to give to character a peculiar flavor, and as much manliness as would not impede a proper dogmatic expression.

But I understand it is the policy of your denomination not to curtail too much its definition, but to allow the largest individual liberty. "A man," says the *Liberal Christian*, "may be a pantheist or an atheist, and if he call himself a Christian, he may join the Unitarian Conference." But what if a Christian calls himself an atheist, what then? Why, he would, of course, be excluded. Where, then, lies the significance attached to this word, except it be in the mere act of *calling?* Is it possible that the traditional reverence in your communion for this name is so peculiarly quaint in character that it is willing to swear over a bare husk, within which nothing is left to be sworn over? Then, at least, have we come to the Irishman's definition of *nothing*—"a footless stocking without legs." A compass it is which acts like quicksilver, a chart that is confusion, a vane that is the wind, a denominational currency that can only turn to the American Unitarian Association to find a gold basis. Its beauty is in its utter elasticity; here it takes on the hues of a chameleon, now it assumes the proportions of a camel, then it looks like a weasel, again it puts on the magnitude of a whale, and the more the transformation, the more Christian. Such a school of theology Huxley would call a "biographical No-Man's-Land." You speak in your *Year Book* of Christians as "followers of Christ;" may not, then, the Free Religionists (borrowing the above latitude of definition) excommunicate as unchristian your Association? Are they not doing to the popular religion just what Jesus did to that of his time? They would do away with "Churchianity," as he endeavored to do away with Judaism. How can history repeat itself, except, in bringing about the same results, the same causes are instituted? But you cannot be expected to appreciate this, although it comes within the scope of your liberty of construction. Had you done so, you would never have cried aloud so often, "liberty in Christ." Could you have gone out of your prepossessions, you would have seen that Free Religious heresy was no other than Unitarian heresy; and that all this cry about "liberty in Christ" was as foolish as "liberty in Mohammed" or atmosphere in a vacuum. So, because Mr. Potter, in your Christian trumpet, cannot blow hot and blow cold, you are going to leave him out in the cold to be blown. On this anniversary of the tea-spillers, you have set him adrift with all his "sweetness and light." Mr. Frothingham, with his honor and scholarly fairness, you have let go, and with Mr. Abbot you have broken because of his logical accuracy and devotion to truth. Now, were it possible, you might send Higginson away, and disfellowship Lucretia Mott because of her saintly womanhood and spotless life. But then the simplest instinct of the street would be able to detect the stripe of that remaining communion that holds up the denominational turkey as the prize of its high calling. For that is what the second stages of sectarian as well as political organizations arrive at, when they lose the spirit for the letter, which John Randolph styled "the zealous support of seven great Scripture principles, summed up in the five loaves and the two fishes." Instead of holding up as heretofore the star of liberty, your mission will dwindle to a vigilance committee over heresy, or become a victualling station to flying fugitives on the road from Rome to Reason. In your denominational treatment of Theodore Parker, you offered the noblest opportunity for an ostracized heretic to prove himself more Christian than his Christian accusers. From that sight the devoted Channing might have turned in his coffin to point the finger of rebuke! But when, still later, you let slip the golden opportunity of vindicating religious liberty as broad as the race and to all the sons of God, you again presented to the world the humiliating spectacle of seeing the cream of your communion march off, waving in your faces the banners of that very freedom which had hitherto been your only boast! At such a sight the angels well might weep; for, in that very hour, not only did there return the ghost of Theodore Parker, but it was the very form and voice of Christ, exclaiming in holy indignation: "YE ECCLESIASTICS, CHILDREN OF THE SCRIBES AND PHARISEES, WHO MURDERED ME, FILL YE UP THE FULL MEASURE OF YOUR FATHERS!"

And in this last act, are you really following him or crucifying him anew? Interpreted by the suffering at Antioch and the martyrdoms of Rome, are you more Christian? Or, following after the anise and cummin, resemble you most the Pharisees at Jerusalem? Instead of a great and enlightened denomination leading progress, are you not comparatively hindering it? Instead of uniting mankind in brotherly love, are you not setting them ajar in unprofitable disputes? Instead of making straight the pathway of the Lord and lifting the heavy burdens from the oppressed, are you not making it more crooked, placing stumbling blocks in the way, and occupying yourselves in raking over the fires of a little Unitarian inquisition? Yours for clearness and charity,

CHARLES THOMAS FOWLER.

BOSTON, December 16, 1873.

FREE RELIGIOUS SOCIETY OF CHICAGO.

PREAMBLE AND CONSTITUTION.

PREAMBLE.

Holding these truths to be self-evident, that truth, justice, and fraternity are, and should be, ruling principles of true humanity;

And recognizing the fact that the human reason is the only umpire of truth, and that truth is the sole basis of justice and fraternity, and that association upon a platform of free thought and equal rights is the best means for promoting true civilization;

We therefore associate ourselves under the above name, and agree to abide by the following

CONSTITUTION.

ARTICLE 1. *Name.*—This society shall be called the Free Religious Society of Chicago.

ART. 2. *Objects.*—Its objects are the elevation of humanity through the study of truth in moral philosophy and science, and the promotion of fraternity and true fellowship.

ART. 3. *Membership.*—Membership in this society embraces all who sign the constitution. But only those who contribute not less than one dollar annually to the support of the society shall be permitted to vote in its management.

ART. 4. *Opinions.*—Members of this society are responsible to themselves only for any opinions they may severally hold upon religious or other questions, and membership in other societies, religious or secular, shall not be a bar to membership in this.

ART. 5. *Officers.*—The officers of this society shall consist of a president, one or more vice-presidents, a secretary, and standing committees of finance and music.

ART. 6. *Elections.*—The officers and standing committees shall be elected annually at the first regular meeting of the society in the month of December.

Special elections to fill vacancies may occur, however, at any regular meeting.

ART. 7. *Amendments.*—This constitution may be altered or amended at any regular meeting by a two-thirds vote of the members present, notice of such amendment having been given in writing at least one week before said vote is taken.

N. B.—The books of this society are open, and may be found at the Hall each Sunday, and all persons in sympathy with it are respectfully and sincerely invited to become members by signing the constitution personally, or by authorizing some member of the society to sign it for them. This society is sustained solely by the free contributions of its members and friends; all are therefore solicited to aid it with such contributions in cash, or subscriptions payable in weekly or monthly instalments, as their hearts may prompt them to give.

THE KING AND THE ANTS.—According to Jewish and Mohammedan tradition, King Solomon, who was beyond all other men, knew the language of animals, and could talk with the beasts of the field and the birds of the air. A Rabbinical story is told of him, which is on this wise: One day the king rode out to Jerusalem with a great retinue. An ant-hill lay directly in his path, and Solomon heard its little people talking.

"Here comes the great king," one of them said. "His flatterers call him wise and just and merciful; but he is about to ride over and crush us, without heeding our sufferings."

Solomon told the Queen of Sheba, who rode with him, what the ant said: and the queen made answer, "He is an insolent creature, O king! It is a better fate than he deserves to be trodden under our feet!"

But Solomon said, "It is the part of wisdom to learn of the lowest and weakest." And he commanded his train to turn aside and spare the ant-hill.

Then all the courtiers marvelled greatly, and the Queen of Sheba bowed her head and made obeisance to Solomon, and said, "Now know I the secret of thy wisdom. Thou listenest as patiently to the reproaches of the humble as to the flatteries of the great."—*J. G. Whittier.*

Poetry.

[FOR THE INDEX.]

THE EVERGREEN LYRE:

A CHRISTMAS GIFT FROM A DEAR FRIEND.

Mute on my wall thou art,
With marvellous music slumbering in thy heart:
Music that charms my waking dream,
And makes thee seem
Accomplice in my unmelodious part!
For thou and I are numb,
While cunning Nature whispers—"Come!
Pour forth the song within;
All else is alien din;
Thy life grows starved and bleak because 'tis dumb.
Let the world wag as't may;
Each dog must have his day;
Sing thy brief song, ere golden turns to gray."
Alas, and art thou set
Upon my wall reproachful watch to keep,
And feed the fountain of regret,
Thou outward mimic of a soul asleep?
Nay—rather hang thou there
To prophesy a day more fair,
When every soul shall be a lyre,
And tremble with celestial fire,
And turn to song each vulgar care;
When from discordant hopes and fears
Music shall rise,—the sweeter, clearer,
That some have toiled through tuneless years
To bring that music nearer.
Yet would this hand might wake thy silent strings
To mate the strains that godlike Freedom sings,—
Exultant now as victor's pæan,
Storming with joy the empyréan;
Now tender as a mother's ditty,
Soothing her babe with love and pity;
Now solemn as cathedral bell,
Tolling slow a monarch's knell;
Now wild and full of fiery haste
As zebra's hoof-beats o'er the waste;
Indignant now as Ocean's roar,
Hurling his thunders 'gainst the shore;
Now reverent as the hosts that feel
The impassioned organ's grand appeal,
And lift their hearts on high, and kneel,—
That thus the embryo Faith might live and breathe,
Burst into song, and to the coming time
The full-sphered music of the Truth bequeathe,
Deep, sweet, sublime!
Not mine the joy, alas!
To cheer the feeble and to charm the sage,
To raise the anthem of that dawning age,
And chant great Nature's Mass.
Yet still, divinely taught,
Be mine this lustrous thought:
Not tuneless he who rights a wrong,
Or smites a fetter clinging,—
Not songless he who makes his life a song,
And sets the world to singing!

ASTERISK.

Dec. 26, 1873.

NEW SUBSCRIPTIONS TO INDEX STOCK.

Mrs. F. W. Christern,	New York City,	One	share,	$100
Richard B. Westbrook,	Sonman, Pa.	"	"	100
R. C. Spencer,	Milwaukee, Wis.	Two	"	200
R. W. Howes,	Boston, Mass.	One	"	100
Chas. W. Story,	Boston, Mass.	"	"	100
E. W. Meddaugh,	Detroit, Mich.	Five	"	500
Jacob Hoffner,	Cumminsville, O.	One	"	100
John Weiss,	Boston, Mass.	"	"	100
W. C. Russel,	Ithaca, N. Y.	"	"	100
A. W. Leggett,	Detroit, Mich.	"	"	100
B. F. Dyer,	Boston, Mass.	"	"	100
James Purinton,	Lynn, Mass.	"	"	100
F. A. Nichols,	Lowell, Mass.	"	"	100
J. S. Palmer,	Portland, Me.	"	"	100
Robt. Ormiston,	Brooklyn, N.Y.	"	"	100
Mrs. A. L. Richmond,	Lowell, Mass.	"	"	100
Mrs. Benj. Ireson,	Lynn, Mass.	"	"	100
J. E. Oliver,	Ithaca, N.Y.	"	"	100

CASH RECEIPTS.

FOR THE WEEK ENDING DECEMBER 27.

E. Leedham, $1.00; G. H. Foster, $1.45; —— Jackson, 50 cts.; Mary A. Whitaker, 30 cts.; F. A. Hinckley, $2; W. C. Gannett, 20 cts.; H. P. Lenhan, 82 cts.; —— Brown, 50 cts.; R. S. McIntosh, 25 cts.; Julius Rosenthal, 60 cts.; C. W. Estabrook, $13.30; E. J. Leonard, $1.25; L. T. Ives, $3.35; D. Lyman, 50 cts.; W. Townsend, 25 cts.; W. J. Potter, 15 cts.; T. W. Higginson, 60 cts.; A. Warren Kelsey, 70 cts.; L. O. Bass, $4; Allen Pringle, $2.15; Wm. Sterns, $3; R. Thompson, $3; Geo. A. Thayer, $3; Z. S. Wallingford, $3; C. G. Blake, $3; A. S. White, $3; S. E. B. Channing, $2; F. D. Darling, $3; Geo. S. Talbot, $3; B. Lindsey, $3; L. G. Felch, $13; Jno. H. Clifford, $3; Chas. Zeigler, $3; S. E. Mulliken, $3; J. F. Johnson, $3; David Porter, $3; Sullivan Armstrong, $3; C. Bronson, $3; Chas. G. Ames, $3; I. A. Treat, $3; N. G. Knight, $1.50; J. W. Cocklin, $3; Jefferson Carey, $3; Chas. P. Tenney, $3; Emeline Fowle, $2; S. R. Campbell, $3; Warren Griswold, $3; B. H. Benton, $3; Geo. C. Hoitt, $3; E. H. Warren, $3; J. Quincey, $3; Geo. S. Powell, $1.50; S. B. Gay, $3; A. R. Tucker, $3; W. Freeman, $3; Jas. H. Williams, $3; A. H. Waite, $3; W. E. Harriman, $3; S. W. Ayres, $3; H. F. Angel, $3; Jonathan Heistand, $3; Thos. S. Baily, $3; E. G. Potter, $3; Harlan P. Hyde, $3; Nath'l Holmes, $3; Edward Sawyer, $3; W. H. Dixon, $3; James C. Boyden, $3; R. G. Deather, $3; T. P. Gere, $3; J. A. Barker, $3; M. B. Bryant, $3; Lucien Moss, $3; A. H. Wheelock, 75 cts.; Frederic R. Honey, $3; N. Grassmeyer, $3; Fisk Barrett, $3; E. W. Lee, $3; E. Chapman, $3; J. Seymour, $3; Ira Smith, $3; Reuben M. Mansur, $3; Chas. A. Gould, $1.50; J. S. Thomson, $3; Fernando Dessaur, $3; Amos Smith, $3; Carey Brothers, $10; C. H. Horsch, $20; Isabel Thompson, $10; R. S. Barker, $10; E. G. Barrows, $10; T. M. Lamb, $10.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Please remit by post-office money-order, by registered letter, or by draft on Boston or New York. Checks on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.
Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

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BOSTON, JANUARY 1, 1874.

SUNDAY LECTURES.—The Editors of The Index will lecture occasionally on Sundays, if desired, within a convenient distance of Boston.

CASH PREMIUMS FOR 1874.

In order to increase the circulation of The Index, and thereby make it a more powerful instrumentality in the reform to which it is devoted, the following Cash Premiums are now offered:—

1. The Index will pay to any one of its old subscribers $1.00 for every new subscription of $3.00 obtained by his or her means and forwarded to this office. If preferred, the $1.00 may be deducted before remitting. This offer holds good for new subscriptions alone, and not for renewals.

2. *In addition to this*, it offers **One Hundred Dollars** to the person who shall send the largest list of new subscribers, with the money, before the first day of February, 1874, and **Fifty Dollars** to the person sending the next largest list during the same time.

There are many warm friends of The Index throughout the country who would be glad to help increase its circulation, if they could only afford to give their time to the work. The above offers will enable them to do so. Supposing that the largest list sent contains one hundred new names, the sender will be entitled to $100.00 as commission and another $100.00 as premium. Will not many of our lady subscribers, who are the most efficient of all canvassers, seize this opportunity to help The Index without too great a sacrifice on their own part?

GLIMPSES.

A correspondent writes us that, out of the 10,000 Jews in Philadelphia, "there is but one female in the Insane Department of the Almshouse, and but two in the county jail for minor offences."

In Adrian, Michigan, is published a German weekly paper, heartily devoted to liberalism, which ought to be supported well by the Germans. It is called *Der Reformator*, and is edited by C. Lohmann. Subscription price, $2.00 a year.

Especial attention is invited to the list of lecturers and subjects in the Course of "Sunday Afternoon Lectures," to be given in Horticultural Hall this winter,—as usual, under the auspices of the Free Religious Association. This Course has become almost an established institution, and attracts the interest of all who wish to hear the last word of religious radicalism.

A friend in Chicago writes under date of Dec. 22: "We had a splendid meeting last night in the Free Religious Society. Robert G. Ingersoll, a prominent lawyer (formerly State Attorney) of Peoria, Illinois, gave us a lecture on 'Individuality' which electrified the large and very intelligent audience by its flashes of wit and common sense, warming the heart at the same time by sentiments of true humanity, and by no means lacking in humorous criticism on the followers of Authority. As an orator, in elocution and address, he is admirable; and the humor sparkling in his eyes and gestures is perfectly charming."

The *Christian Register* is just now filled with admiration of all ministers who are stirred up to define their positions, and who refuse to enjoy the advantages of an ambiguous attitude. It holds that all who consider themselves non-Christians should pack up their carpet-bags, and quit the society of those who avow themselves Christians. We postpone for the present all discussion of this point; but we must say frankly that the same rule applies to denominations that applies to individual ministers. We shall think more highly of the *Christian Register* when it ceases to profess entire spiritual freedom, and honestly confesses that "Unitarian Christianity" has its dogmatic limitation in the Christian name.

With the free and hearty consent of the author, the publication of "Paul Gower" is now discontinued in The Index. It was expected that the whole of the novel would be published within the year 1873; but the necessary reduction of the paper's size last spring precluded the possibility of this, and nearly half of the story remains unpublished. Under these circumstances, it is undesirable, whether as regards the author, the public, or The Index itself, to continue its publication in a manner so fragmentary as to do it great injustice. We hope that a publisher may be found to give it a fair chance in book form, and that Paul's theological experience, as recounted in the interesting thirty-seventh chapter just concluded, may secure for it a wide sale among liberal readers.

The Boston *Traveller* of Dec. 22 has this editorial paragraph:—

"The Boston Liberal League is just now attempting to shape public sentiment in favor of a repeal of the laws under which churches and property owned by educational, scientific, literary, benevolent, and charitable associations are exempted from taxation. The animus of the League is unquestionably opposition to the churches, but it cannot well strike at them without hitting the other associations named. This question is now attracting much interest all over the country, and the most powerful opposition to repeal will not be that which comes from the churches. Indeed, it is not probable that the change proposed would greatly affect the larger portion of the Protestant churches of this Commonwealth, as the amount to be taxed upon the churches would be saved to their individual members by the lower rate of taxation that would be a result of repeal."

The lists of signatures to the "Anti-Exemption Petitions" are beginning to come in. Mr. George H. Foster, of Boston, has brought in a list of two hundred and fifty-one names, and the *Banner of Light* courteously sends us one of fifty-seven names, collected by Mr. F. J. Symes, of Cleveland, Ohio,—both lists belonging under the "Congressional Petition." Mr. R. H. Ranney, of Boston, has also handed in a list of forty signatures to the "Massachusetts Petition." It is hoped that similar lists will be collected and forwarded without delay; but let every name be enrolled that can be secured. The amount of the indirect tax imposed on individuals by church-exemption is trivial, it is true; but a great principle is at stake, and the spirit of the Boston "Tea-Spillers" of 1773 is a noble one to remember.

Some interesting correspondence between Mr. Potter and the Assistant Secretary of the American Unitarian Association, copied from the *Christian Register*, will be found on a previous page. It was originally suggested by the following paragraph in the *Register* of Nov. 8:—

"The Secretary of the American Unitarian Association has received a note from Rev. O. B. Frothingham, of New York, in which he says: 'I can understand why my society is counted among Unitarian societies, for it was incorporated under that title, and has never changed its name. But why my name should be retained in the *Year Book* of the Association, when I have so openly disavowed all connection with the Unitarians, I cannot understand. Had I been aware of its presence there, I should have done what it occurs to me to do now—requested its withdrawal. Not that I have the smallest objection to appearing in such excellent company, but because I wish to sail under no false colors, and would save others from complicity with my opinions.'"

The new Constitution of Pennsylvania, as shown in another column by Mr. Pillsbury, disqualifies for office those who do not "acknowledge the being of a God and a future state of rewards and punishments,"—an outrage none the less heinous because it is but the reënactment of the same provision in the old Constitution. But in the new Preamble the Christian Amendment party have gained an important victory, accomplishing at least part of their purpose to "put God into the Constitution." Says the Philadelphia *Christian Statesman*, the well-known organ of this party: "The language of this Preamble, 'We, the people of the Commonwealth of Pennsylvania, grateful to Almighty God for the blessings of civil and religious liberty, and humbly invoking his guidance, do ordain and establish this Constitution,' contains the germ of the whole doctrine of national religion. And although the vote which struck out the clause, originally reported by the Committee, acknowledging the 'sovereignty' of God, showed a singular ignorance of the subject with which they were dealing, yet we regard the Preamble as a notable gain to the cause of political Christianity, and as destined to play an important part in the controversies of the future." Stealthily does the "cause of political Christianity" make its advances, and fortify point after point as it gains them. May the nation not be at last like Gulliver, waking to find itself fettered and enslaved by an infinite number of tiny cords thus craftily fastened upon its sleeping limbs!

WANTED:

A RELIGIOUS FREEDOM AMENDMENT TO THE United States Constitution.

The First Amendment to the Constitution of the United States, which, in consequence of ratification by three-fourths of the States, became a part of the Constitution on December 15, 1791, is as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

We submit to the public a proposition that this First Amendment shall be made to read as follows:—

ARTICLE I.

"Section 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

"Section 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

"Section 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation."

The necessity of this enlargement of the First Amendment, in order to secure to the people the full and unrestricted enjoyment of religious liberty, is apparent for two reasons:—

1. The Tenth Amendment to the United States Constitution expressly provides that—"The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people;" and the Constitution itself, although providing by the third clause of Article VI. that—"No religious test shall ever be required as a qualification to any office or public trust *under the United States*,"—nevertheless contains no provision prohibiting the *several States* from establishing a State religion, or requiring a religious test for office, or disqualifying witnesses in the courts on account of their religious opinions, or otherwise restricting their religious liberty.

2. In consequence of this defect in the United States Constitution, some of the States are, as a matter of fact, actually guilty of grave infringements on the religious liberty of their citizens. The following State provisions establishing a religious test for office in point:—

The Constitution of Maryland declares—"That no religious test ought ever to be required as a qualification for any office of profit or trust in this State, *other than a declaration of belief in the existence of God.*" [*Decl. of Rights*, 37.]

The Constitution of North Carolina declares that—"The following classes of persons shall be disqualified for office: First, *all persons who shall deny the being of Almighty God.*" [VII, 5.]

The Constitution of South Carolina declares that—"No person *who denies the existence of the Supreme Being* shall hold any office under this Constitution." [XIV, 6.]

The Constitution of Mississippi declares that—"No person *who denies the existence of the Supreme Being* shall hold any office in this State." [XII, 3.]

The Constitution of Tennessee declares that—"No person *who denies the being of God, or a future state of rewards and punishments*, shall hold any office in the civil department of this State." [IX, 2.]

The Constitution of Pennsylvania declares—"That no person *who acknowledges the being of God and a future state of rewards and punishments* shall, on account of his religious sentiments *be disqualified* to

hold any office or place of trust or profit under this Commonwealth." [IX, 4.] This clause has just been reënacted by the people of Pennsylvania in the new Constitution adopted on the sixteenth day of last October; and it is interpreted to mean the positive disqualification for office of all persons who do *not* profess the beliefs referred to. "The recognition of a God and of a future state of rewards and punishments," says Hough, in his standard work entitled *American Constitutions* [Vol. II, p. 220. Albany: 1872], "was still demanded of all holding office; but a belief in the Divine inspiration of the Old and New Testaments was not included." It should also be remembered that the new Constitution of this State contains a recognition of God in its Preamble which was not contained in the old Preamble,—a result directly due to the efforts of the "God in the Constitution" party, and a virtual admission of their general principle that the State, as such, is bound to recognize God.

Further, the Constitution of Maryland declares—"Nor shall any person, otherwise competent, be deemed incompetent as a witness or juror on account of his religious belief; provided he believes in the existence of God, and that, under His dispensation, such person will be held morally accountable for his acts, and be rewarded or punished therefor, either in this world or the world to come." [*Declaration of Rights*, 36.] Tyler, in his *American Ecclesiastical Law*, after stating that "the Christian religion is the recognized religion of the country, and is a part of the common law of many of the States," goes on to refer to the prohibition by the United States Constitution of a religious test of office, and of an establishment of religion; but he adds: "Notwithstanding the foregoing provisions of the Federal Constitution, in several of the States certain religious opinions are requisite to receiving the oath of a witness in courts." [page 22.] Even in Massachusetts, the State Constitution has been construed by the Legislature, in the *General Statutes* of 1860, to permit an enactment of this nature: "Every person not a believer in any religion is required to testify truly, under the pains and penalties of perjury; and the evidence of such persons disbelieving in the existence of God may be received to affect his credibility." In other words, an appeal in the courts to the public prejudice against atheists, however irrelevant to the subject matter of their testimony, and however irreproachable may be their character, is legally approved by the State of Massachusetts.

These and other interferences with religious rights by the several State Constitutions, and the innumerable statutory provisions enacted in the same spirit, together with the more or less frequent acts of oppression growing out of them, would be prohibited as unconstitutional, if the Freedom Amendment should become part of the supreme law of the land. It is needed to carry out the essential purpose, the fundamental idea, on which the whole Constitution rests. If the United States are one nation,—if they are destined more and more to be inspired by the same "enthusiasm of humanity" which gave the nation birth,—if all parts of every nation must, as a condition of healthy national life, be governed by one homogeneous law, and vivified by one common spirit,—then the Freedom Amendment is in some shape absolutely essential to the future greatness and happiness of our country. Its ratification would be the death-warrant of all attempts to pervert the Constitution to the service of Roman Catholicism or any other form of Christianity; for such an extension and strengthening of the purely secular principle of government would set the seal of hopelessness on every such attempt, even to the satisfaction of its most undaunted supporters. But the proposition of this new Amendment is not made at all in the spirit of a bellicose partisanship: on the contrary, it is made with the strongest conviction that consistency with democratic ideas is the absolute condition of a permanent republic; that this consistency must be found both in our national and State Constitutions; and that the only way to ensure it in our State Constitutions is to assimilate them to our national Constitution by virtue of some such provision as we now propose. In the opening paper of this issue we have uncompromisingly declared the profound antagonism existing between the two fundamental ideas of the Republic and the Church; and we now appeal to the country to take such a step as shall ensure the final victory to the idea of the Republic. Not hastily, not bitterly, not combatively, do we make this appeal; but rather with a deep desire that we of this generation shall be wise for our posterity, and bequeathe to it a supreme law freed from the last, lingering traces of a poisonous ecclesiasticism.

MR. MORSE'S PARKER.

In a notice of Mr. Morse's bust of Mr. Parker, copied into THE INDEX and meant to be very complimentary to him, occurs this expression: "Mr. Morse has carefully avoided idealizing the head of Mr. Parker." I wish in the name of Art to protest against this misuse of the glorious word "ideal." If Mr. Morse had done what his critic suggests, his next best thing would be to throw his clay into the ash barrel, and go to some honest work for a living. On the contrary, he has most conscientiously sought, from all the records of Mr. Parker's face as well as from reminiscences of his life and character, to catch the true idea of the man, and to re-present it in the lineaments of his face; in short, to idealize the portrait by giving not the accidental effect of the moment, but the permanent characteristics, the true idea, of the man. If he had not done so, what advantage would his work have over the photograph or the plaster cast of the head itself? This idealizing is an entirely different thing from smoothing away all character into mere prettiness, as is so often done. This Mr. Morse certainly has not done.

He has undertaken a task of great difficulty; and, if he has not accomplished perfection, he has given us a very earnest and thoughtful likeness of Mr. Parker, which in some views is very satisfactory, and will afford great pleasure to hundreds of his admirers who did not know his living face.

We hope the success of this bust, which is under life size, will encourage Mr. Morse to undertake a life-size bust of his great subject, on which he can work with greater freedom, and use to advantage all he has learned from the close study of the head on this smaller scale.

E. D. C.

LONDON LETTER.

TO THE EDITOR OF THE INDEX:

Sir,—An event has occurred since my last letter which is, I believe, pregnant with vast results to the progress of Free Religious thought in this country.

The Dean of Westminster, well known, beloved, respected, and dreaded, according to the view taken of his policy, has been doing a bold stroke of innovation at which the hearts of all lovers of liberty rejoice, and all lovers of dogmatic bondage tremble.

He invited to lecture in the nave of Westminster Abbey—and on the "Day of Intercession for Missions" too—a layman; no less a heterodox celebrity than Professor Max Müller, of Oxford, the learned author of *Lectures on the Science of Language* and *Lectures on the Science of Religion*.

There was of course a large concourse assembled to hear him, and he was supported by the presence of the Dean and other clergy attached to the Abbey.

The subject of his lecture was "Missions," and in this lies all the sting which his words would have inflicted on the average Orthodox mind. On a day set apart for special prayer to God to prosper the work of conversion among the "Heathen," and in the first ecclesiastical building of the first city in Christendom, a layman reads a homily to the missionaries and those who send them, the spirit of which is the very opposite of that in which they were born and bred, the most foreign to all their religious predilections. I cannot do better than give you some extracts from the lecture itself.

The Professor began by contrasting the three great *missionary* religions of the world; namely, Buddhism, Mohammedanism, and Christianity, with the three great *non-missionary* religions, namely, Judaism, Brahmanism, and Zoroastrianism; pointing out that the missionary element was a sign of vitality. His first shot was this:—

"All these religions had a history, for religions are not unchangeable. Indeed, if they cease to grow and change, they cease to live."

The reason why he commends missionary zeal is thus expressed:—

"There are two kinds of missionary work; and religions which could boast of men who left home and friends, and spent lives of toil and danger among strangers, were also rich in those honest and intrepid inquirers, who, at the bidding of the same spirit of truth, were ready to leave behind them the cherished creed of their childhood, to separate from their friends, to stand alone among men who shrugged their shoulders and asked, 'What is Truth?' and to bear in silence a martyrdom more galling often than death itself."

"Truth neither should nor could be concealed. What is there in this short life that should seal our lips? What shall we wait for, if we are not to speak here and now? There is missionary work to be done at home as well as abroad. There are thousands waiting to listen, if but one man will speak the truth and nothing but the truth."

"There may be times when silence is gold and speech silver; but there are times also when silence is death, and speech is life—the very life of Pentecost."

Rebuking the slavish fear of each other which besets the clergy especially, the Professor asks: "Are the laity afraid of the clergy, the clergy of the laity? What clergyman will not respect honest doubt more than unquestioning faith? Surely, we know that the clear voice of honesty and humility draws more hearts than the harsh accents of dogmatic assurance or ecclesiastical exclusiveness." We only wish the Professor may be right in this flattering estimate.

The most remarkable feature in this wonderful lecture was the allusion made to the Theistic movement in India under Keshub Chunder Sen, with whom we English Theists have exhanged formal tokens of sympathy and good-will. In praising them in India, the Professor virtually praises us, and certainly Westminster Abbey was not the place from which we expected so grand and generous an acknowledgment.

"We need not wonder," he says, "that the Brahmo Somaj has found little favor in the eyes of our missionaries, who feel towards Keshub Chunder Sen much as Athanasius might have felt towards Ulfilas, the Arian Bishop of the Goths. Yet what would have become of Christianity in Europe but for these Arian heretics?

"The movement of religious reform in India is, in my mind, the most momentous in this momentous century. Though our missionaries may repudiate it, history would be more just, and would recognize it as the work, if not of Christian missionaries, of those missionary Christians who have lived in India examples of a true Christian life. These native Indian Puritans are with us, and we with them, for all the highest purposes of life, even though they may not repeat our creeds, nor sign our articles."

In an eloquent appeal to forsake theological warfare for the higher objects of true religion, the Professor says: "If missionaries admit to their fold converts who can hardly understand the abstract conceptions of our creeds and formulas, is it necessary to exclude those who understand them but too well to submit the wings of their free spirit to such galling chains?

"When we try to think of the majesty of God, what are all these formulas but the stammering of children? The essentials of our religion are not in our belief, but in our love; in our love of God, and in our love of man founded on our love of God. This is the whole law and the prophets. This is the religion to be preached to the whole world. This is the gospel which will conquer all other religions, which will comfort the hearts of all men. There can never be too much love, though there may be too much faith, particularly when it leads to the requirement of exactly the same measure of faith in others."

Whether or not the Orthodox champions will be too stunned to reply to this tremendous attack, we are quite safe in predicting that it is only the beginning of a series of similar lectures, and have only to hope that every succeeding lecturer at Westminster Abbey may possess the combined gentleness and courage of Professor Max Müller.

Very truly yours,

CHARLES VOYSEY.

CAMDEN HOUSE, Dulwich, S. E., Dec. 10, 1873.

SOME YEARS since, quite a famous law-school existed in a quiet town in Central Massachusetts. The principal church in the village was one in which wealth, piety, and conservatism, and no lack of love existed. But somehow the latter was a hidden fire that rarely made itself visible, and it needed something special to cause it to be developed externally. At the time specified, it was drawn out in this wise: Two of the law students on a certain Sabbath strayed into the church, where they were strangers, walked its whole length to the pulpit, and not a door of a single pew was opened or a single seat offered to them. With quiet dignity they turned and marched out again, went about a mile to the school, and then returning with chairs made their appearance in church again, coolly seating themselves in the broad aisle. They had no trouble after that time in finding open doors in that church, and, as has been remarked by a leading lawyer of the town, "that was the best sermon ever preached in that church!" We remember once, in Philadelphia, going to morning service with a young man who was not in the habit of attending church, and although there were plenty of vacant seats, not one was offered to the two young strangers. One of them, after helping himself to a seat directly under the pulpit, remained a few moments, and then walked out, saying, "I've not attended church before for two years, and I certainly am good for another two years' absence."—*Advance*.

Literary Notices.

By-and-By: An Historical Romance of the Future. By Edward Maitland, author of the *Pilgrim and the Shrine*, *Higher Law*, etc. New York: G. P. Putnam's Sons. 1873.

The aim of this work is to show the results of continued progress, in their application to art, science, social life, religion, and government, and to depict the condition of the world when such advances have been made, that, in the words of the author, "individuals are able, without penalty or reproach, to fashion their lives according to their own preferences, the sole external limitation being that imposed by the law of equal liberty to all." It opens with a party on an "aëromotive," homeward bound from a sojourn at the North Pole. Travelling in the air is as common as railroad travelling now. The universal network of telegraph wires enables one from almost any point, on land or sea, to communicate with any other desired point. All the wonderful conditions of things described were brought about by "the glorious emancipation," the dawning of which appeared in the nineteenth century—"the divine method of the universe having been revealed in evolution." The Church is made free through the agency of the scientific spirit, and its contests are between "dogmatism and science, credulity and knowledge, assumption and proof." On the cathedral built from the sale of churches and chapels of the various sects into which the population had been divided is inscribed, "All *sects* abandon, ye who enter here." Affairs on a large scale are regulated by a Confederacy of Nations, but war is had recourse to for adjusting difficulties with peoples not yet sufficiently advanced to be admitted into the Confederacy. The enfranchisement of woman is limited to matters purely social. No longer called upon in the struggle for existence to sell themselves, either with or without marriage, for the means of existence women are guided by their affections, and the "social evil" is done away with. Marriages are not irrevocable, but some control by the State is considered indispensable, and unions without contract are held in universal reprobation. The author is evidently opposed to extending the right of suffrage to woman. He does not believe her constituted to enter the arena of politics. He thinks no training can prevent the emotional from predominating in her nature, and that, intellectually, she cannot be the companion of man. The scene is principally laid in England, and she holds the first place in all reforms and progress. France and Ireland are the last of European peoples to be emancipated from old traditions. America is represented as being behind the European standard in the general education, and sentiment of her people. The story merely serves as a thread on which to string the ideas enunciated, but it has sufficient interest to keep alive the attention, and it is, perhaps, as consistent and probable as the nature of the undertaking admits. Christmas Carol, the hero, is represented as so exceptional a human being that some incongruity is felt in the different scenes in which he has part. A. H.

The Philosophy of Education; or, Pedagogics as a System. By Dr. Karl Rosenkranz, Professor of Philosophy in the University of Königsberg. Translated from the German by Miss Anna C. Brackett.

Miss Brackett has done a valuable service in giving to us, in available form for general reading, one of those works on the science or philosophy of education which are so characteristic of the German culture, and which are claimed to have done so much in securing a higher perfection for the German, than for any other schools.

The general reader will perhaps be somewhat appalled by the dry and speculative tone of the book, very rarely relieved by any illustration from experience of life. It is in the same vein of thought that belongs to the school of speculative philosophy which has developed so remarkably in St. Louis, and which is having so marked an influence on education there, through the influence of Mr. Wm. T. Harris, the Superintendent of Schools, and many of his fellow-laborers.

But however abstract and metaphysical these doctrines may appear, it is certainly worth while for practical educators to study them, finding as we do the best actual results in the schools under the direction of these speculative philosophers.

For instance, in St. Louis, not only is natural science taught in all the schools, one hour in a day being given to it, but the health and comfort of the children are better cared for than in any schools I have ever seen. The ventilation is remarkably good—in all the new schoolhouses—as good as can be obtained in a full room; and no schoolhouse is more than two stories high, thus preventing the passing of foul air from story to story, and the weary climbing of many stairs.

This book treats briefly and concisely of education in its various relations to the family, the State, and society; and we will quote one or two of its most suggestive paragraphs on topics in which the readers of The Index are specially interested:—

"In so far as religion exists in the form of a church, those who are members of the same church may have instruction given on the nature of religion among themselves. Instruction on the subject is proper, and it is even enjoined upon them as a law, as a duty. But further than their own society they may not extend their rule. The church may exert itself to make a religious spirit felt in the school, and to make it penetrate all the teaching; but it may not presume, because it has for its subject the absolute interest of men, the interest which is superior to all others, to determine also the other objects of education or the method of treating them. The technical acquisitions of Reading, Writing, and Arithmetic, Drawing and Music, the Natural Sciences, Mathematics, Logic, Anthropology and Psychology, the practical Sciences of Finance, and the Municipal Regulations, have no direct relation to religion. If we attempt to establish one, there inevitably appears in them a morbid state which destroys them. Not only so, but piety itself disappears, for these accomplishments and this knowledge are not included in its idea."

Again, among other good things, in the chapter on Religious Culture, the author says: "Education has to fit man for religion. . . . Not unfrequently, however, we find that what is meant by religion is theology, or the church ceremonials, and these are only one-sided phases of the total religious process. The Anglican High Church presents in the colleges and universities of England a sad example of this error. What can be more deadening to the spirit, more foreign to religion, than the morning and evening prayers as they are carried on at Oxford and Cambridge, with machine-like regularity."

We commend this work to the careful perusal of all interested in the great subject of education.

E. D. C.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Articles for this department should be SHORT, and written only on one side of the sheet.

N. B.—Illegibly written articles stand a very poor chance of publication.

N. B.—No responsibility will be assumed for unused manuscripts.

GOD IN THE CONSTITUTIONS.

Editor of The Index:—

Thanks for permitting my hasty word from and about Salem. Since Mr. Vickers has condescended to the Librarianship of the Cincinnati Public Library (an important position, for which he is adapted in admirable degree), I am afraid my nearest neighbor is Mr. Charles Burleigh, of Bloomington, Ill., formerly of the Free Congregational Society in Florence, Mass. I had a pleasant letter from him yesterday, parts of which he might most appropriately have sent to The Index. The Bloomington society is not widely known, but is exerting a most healthy influence in Central Illinois.

But just now, my eye is, or has been, turned eastward into Pennsylvania. Has any one sent you a copy of its new Constitution, ratified on Tuesday last by, I am told, more than a hundred and fifty thousand majority?

I think you will find sufficient in the Preamble, and in the fourth section of Article First, for an editorial column; and I shall be glad to see your views upon them. They read as follows:—

PREAMBLE.

We, the people of the Commonwealth of Pennsylvania, grateful to Almighty God for the blessings of civil and religious liberty, and humbly invoking His guidance, do ordain and establish this Constitution.

ARTICLE I.

DECLARATION OF RIGHTS.

That the general, great, and essential principles of liberty and free government may be recognized and unalterably established, we declare that—

Section 1. All men are born equally free and independent, and have certain inherent and indefeasible rights, among which are those of enjoying and defending life and liberty, or acquiring, possessing, and protecting property and reputation, and of pursuing their own happiness.

Sec. 2. All power is inherent in the people, and all free governments are founded on their authority and instituted for their peace, safety, and happiness. For the advancement of these ends, they have at all times an inalienable and indefeasible right to alter, reform, or abolish their government in such manner as they may think proper.

Sec. 3. All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; no man can of right be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent; no human authority can, in any case whatever, control or interfere with the rights of conscience, and no preference shall ever be given by law to any religious establishments or modes of worship.

Sec. 4. No person who acknowledges the being of a God and a future state of rewards and punishments shall, on account of his religious sentiments, be disqualified to hold any office or place of trust or profit under this Commonwealth.

Sec. 5. Elections shall be free and equal; and no power, civil or military, shall at any time interfere to prevent the free exercise of the right of suffrage.

In the Preamble are the finger prints of the leaders of the *God in the Federal Constitution Society*. It is thus those Jesuits are working, day and night, constant as gravitation, and always and everywhere, with wondrous success. A Convention is now in session in this State, to revise its Constitution; and no stone on earth, nor under the earth, will go unmoved to put into it preamble and provisos similar to those just adopted in Pennsylvania.

The Pennsylvania Constitution is also of most pronounced *masculine gender*; as witness its Article on Suffrage thus:—

ARTICLE VIII.

SUFFRAGE AND ELECTIONS.

Section 1. Every *male* citizen twenty-one years of age, possessing the following qualifications, shall be entitled to vote at all elections:—

First. *He* shall have been a citizen of the United States at least one month.

Second. *He* shall have resided in the State one year (or if, having previously been a qualified elector or native born citizen of the State, he shall have removed therefrom and returned, then six months) immediately preceding the election.

Third. *He* shall have resided in the election district where he shall offer to vote at least two months immediately preceding the election.

Fourth. If twenty-two years of age or upwards, *he* shall have paid within two years a State or County tax, which shall have been assessed at least two months and paid at least one month before the election.

Last Sunday, at the close of lecture, we set our Petitions in motion to Congress, and also to the Ohio State Constitutional Convention, on the Taxation of Church Property, and nearly the whole congregation signed them; and some, not generally with us, but attracted that day by notice that such taxation would be, in part, the theme of discourse. We have procured the printing of some of those Petitions, and shall distribute them in towns and counties round about. But my story grows too long.

Parker Pillsbury.

Salem, Ohio, Dec. 20, 1873.

IMMORAL ADVERTISEMENTS.

Editor Index:—

The thoughts that first suggested themselves to me, on noticing the advertisement of *Woodhull and Claflin's Weekly* in your columns, were just those expressed in Mr. Kelsey's communication, which you print to-day. But whilst entertaining no more sympathy with Mrs. Woodhull's aim than Mr. Kelsey or yourself, a little reflection convinced me that you were not merely justified, but required, by the principles of free and fair play which you profess, to insert it.

All reforms, of whatever kind, are not merely for the most part unpopular, but are usually met with the imputation of immorality, or at least illegality. To quote, as an instance, from James Freeman Clarke's speech at the recent centennial celebration in Faneuil Hall, as reported in the newspapers:—

"Why do we celebrate it (the tea spilling in Boston harbor)? It was an illegal proceeding. It was breaking the law. It was plainly a riot. It was an offence against order. Yes. But it was breaking the lower law, and obedience to the higher law."

The same argument was used by those abolitionists who assisted the fugitive slaves in their flight from bondage. And the same argument Mrs. Woodhull has a perfect right to use. For is it not the case that every well-assorted, loving, moral man and wife could safely trust themselves, and be trusted by the community, to live as lovingly and faithfully under the *régime* of free love as under the present law? And have we any right to suppose, or can any cause be shown, why it is more probable that a wide immorality would follow the promulgation of free love legislation than, as was prophesied (but falsely prophesied, as the result proves), that the emancipation of the slaves would result in the murder and pillage of all the whites in the South?

I have lived through several radical revolutions in politics and social economies, which their opponents always prophesied would result in the dissolution of the social fabric, but which, in fact, produce changes so slowly that they escape the notice of the careless many.

All this, while it does not incline me to pronounce free love expedient at present, prevents me, in ignorance of Mrs. W.'s personal character, from stigmatizing her reform as Mr. Kelsey does.

LETTER TO MR. VOYSEY.

Dear Sir:—

In your letter of November 29, 1873, you manifest once more your noble spirit of cosmopolitanism and charity. But you say: "Let us, then, welcome the Jew, the enlightened, emancipated Jew, as one who will bring to a desperate and determined minority that timely support which may help to lift the dark clouds of atheism, and to bring the sunshine of true faith and hope into the hearts which are well-nigh frozen among the icebergs of materialism."

Allow me to relate my own experience. I was brought up a Lutheran Protestant, and I did believe in the God of the churches and his favored family, until I was compelled by my reason to disbelieve that, a dark dream of my youth. Matter and its inherent forces became superior and more satisfactory to my mind than the theological scarecrow of the Church. I became a confirmed atheist; but I had all the God I needed, the forces of Nature being my Deity. Although I could not define them precisely, I had enough left to think about and hope for: I believed as far as my thinking faculty went, and it found its limit in matter. I could not help it!

With the conviction that there was no such God as I had been taught to believe in, and no hereafter, I was contented; yes, even to the moments which I thought to be the last of my existence. In 1856, I contracted typhoid fever, and had symptoms which are considered fatal by medical men. During my eleven years' study and practice of medicine, I never had seen a patient recover who had such symptoms: therefore I had a cause to think that I should die. But, my dear and noble pioneer in the promotion of universal liberty, I can assure you that it would have brought forth a happy smile, if somebody had told me, or I had seen it in print, that I was in "dark clouds" or "among icebergs."

After my recovery, I kept on reasoning; and my mind's and heart's content now is the existence of a higher and better than the finite human mind. Men love, but there is a higher, a better love; men have wisdom, but there is a higher wisdom, to which we all aspire. Say "He" or "It," there are no hairs to split; but I believe! Among all the rest I include the atheistic brethren; and if I should intimate that the atheists were in "dark clouds." or the materialists "among icebergs," I should consider myself under the same mistake as the Revivalist who said: "The Unitarian prayer is so cold that it will freeze hell over for the Universalists to slide on." Our illustrious Theodore Parker said the right thing at the atheist's

funeral, when he prayed: "O God, though our friend doubted thy existence, yet he kept thy laws."

Now, my more able fellow-laborers for the abolishment of mind-slavery, let us criticise all those who assume knowledge and authority; but true faith is beyond criticism, however it may be manifested. Let us speak and write of our own; and if we can convince others that our faith attained by reason is better than theirs, they will accept it! You, Prof. Newman, Mr. Darwin, and others, do a noble work in old Britannia; your sharp dissecting knives will examine every fibre of that muscle which has contracted the iron hand of the English Church. That iron hand crosses even God's free ocean, and interferes with free American citizens when they travel in English vessels. Keep on in your great work of analysis; dissolve in oblivion the bad, and keep the good!

Yours sincerely, CARL H. HORSCH.

DOVER, N. H., December 24, 1873.

A NECESSARY BUT DIFFICULT TASK.

MY DEAR MR. ABBOT:—

If ever a truth has been plainly stated and the necessity of a reform proved, it was done in Mr. Voysey's letter in a late INDEX, treating of the abuse of words and the necessity of using them only so as to mean what they express. A falsehood can never be made a truth, nor a bad cause good, by endeavoring to make it appear true or better than it really is, by clothing it in well-sounding words or popular phrases; nor can a truth or a good cause lose anything of its *real* character and value by giving it maliciously bad names; for a rose by any other name will ever smell as sweetly. Yet, though truth and a good cause can never be changed into their counterparts by mere words, and though fanaticism, bigotry, and malice must ever strive in vain to pervert their essential character, much injury might be, and often really is, done to them by their own friends in using ambiguous words concerning them. Thus, when we speak of "Free Religion," we use a word that does not express what even its most devoted adherents and advocates mean by it. The consequence is that it is looked upon (to say the very least) mistrustingly and suspiciously by large numbers who would fondly embrace it, if we would but plainly state that it is—"*The endeavor to improve ourselves and others, society and its conditions*, as much as this is possible to human agency; and the means by which we strive to realize this worthy object is; *the propagation of liberal ideas, all kinds of beneficial reforms, conceived and matured by the best minds, and furthered and made practicable by enlightening and elevating the masses*:"—

And if we then gave it a *plain name*, expressing this and nothing else; no more, no less.

And while this present unhappy name (Free Religion) makes thousands of true-hearted *Liberals* ask now scoutingly or seriously, "Free Religion! What is it? What its aim? And what its creed and dogmas?" whom all your "explanations" will leave unsatisfied because these free-thinking men can no more unravel the mystery of a "free religion" than they can understand the mystery of a "triune God," a plain name, expressing no more and no less, and nothing else than the real aim and object of what you so mysteriously call "Free Religion," would at once answer all these and similar questions, and quickly dispel all the mistrust and suspicions that *now* this most unhappy name calls up in the minds of those who are accustomed and able to do their own thinking.

Though perhaps "Free Religionists" are more damagingly guilty in this respect than infidels or spiritualists these, too, share to a considerable degree in this folly, and so, of course, they also have to suffer the consequences.

Wherefore divide *Liberals* by such little shibboleths? Have they not opponents enough that they must oppose each other as "Free Religionists," "Infidels," "Spiritualists," and so forth, while in fact all true and advanced Liberals are at once all these to some extent?

Whatever their name may be, each will accept more or less of the other's views and aspirations, so long as he can disclaim the *name*. 'Tis the name, the dividing shibboleth, that works the mischief. So, when the editor of the *Truth Seeker* declared with genuine liberality, in his first number: "We embrace as in one brotherhood Liberals, Free Religionists, Rationalists, Spiritualists, Universalists, Unitarians, Friends, Infidels, Free Thinkers," etc., there came in the next number an intolerant Infidel (!), H. Wittstein, and protested against this broad and liberal platform, and against making "common cause" with Spiritualists, because "Spiritualism is superstition." Now you know well enough that I am no Spiritualist, yet I am willing to accept what to me seems good, but also to reject what to me seems false in Spiritualism; most willing, however, am I to give Spiritualism the credit (and it is not small) that is due it as a fearless iconoclast of superstition, whatever its own share of it may be, and a promoter of Free Thought. In an article entitled "A Serious Mistake," I showed the error of this correspondent claiming equity for, and acceptance of, all Liberals of all stripes, and encouraging the editor to persevere in his wise course as the only right one. But here comes in the last number a Spiritualistic correspondent, D. P. Walling, who claims as unwisely all the credit for Spiritualists, and allows scarcely any to Infidels.

What follies! It is neither the Infidel nor Spiritualist, neither the Radical nor Free Religionist *alone*, that can do the great work for all; but it is the Liberals of all kinds, united into one great army of coworkers, that must and will do it. They alone can do it, when harmoniously united; but they all must inglorious fail when suicidally divided into small sects by petty shibboleths and pernicious prejudices.

Then let us all have our own views, but generous zeal for our common cause; our own ideas, but equal willingness to serve *humanity*; our own thoughts, but one aim, one cause. Let each class of Liberals strive to promote the grand cause of Liberalism; let us avoid all petty jealousies and pernicious divisions; let us unanimously aim at the right, and, when sure we are right, unite our efforts to accomplish it. Let us not forget that it is not enough to be right; we must also be true; our words must be the true representatives of our meaning, our ideas, our aims, and aspirations.

Yours for the right and the true,

MORRIS EINSTEIN.

TITUSVILLE, Pa., Dec. 11, 1873.

[We sympathize most thoroughly with Mr. Einstein's desire to unite all free minds in the common cause of freedom, which still has vitally important practical work to do. But it is impossible to select any name whatever over which wranglers will not wrangle. So long as words must be used, they will inevitably be understood in different senses; and it is impossible to avoid this. If people would only *try* to understand each other, and not persistently disregard the definitions given to names by those who use them, the worst mischief would be obviated. The general cöoperation desired must be achieved rather by intelligence and mutual charity than by the disuse of all names, which is impracticable. We have no attachment to any name; but we cannot help using some name, if we speak at all. "Free Religion" was first adopted to avoid narrowness; and if we should use only the name "Liberalism," that would soon fare as badly as the other. If all will but unite on *principles*, the different names will make no trouble.—ED.]

A PLEA FOR "NEO-CHRISTIANITY."

QUINCY, Mass., Oct. 1, 1873.

MR. ABBOT:

Dear Sir,—Will you excuse me for again being so bold as to request of you a hearing for ideas not in accordance with the objects of your paper? In publishing a former article, you showed so much more liberality than our professedly religious papers that one is almost ashamed to consider you *less* Christian than they are. For one, I should never feel disposed to deny you the Christian name if you did not decline it yourself. By Christianity I understand *moral truth;* and whoever lives for it I hail as a Christian brother.

May I be so assuming as to say that it seems to me Christianity is one of the "exact sciences"? I highly approve of your statement that religion must be reduced to an exact science, and received no farther than the principles of science will justify. But where is our authority for limiting the term science to material things? Is Geology less apt to err than true Theology? Do not its students widely differ? Is there any subject of knowledge on which all men are agreed? Even Mathematics has a variety of expounders; and some scientific works, considered authoritative many years ago, are now abandoned. A liability to err is the one distinguishing feature of humanity about which there can be no dispute. The wisest of men knew more than others, simply because he knew he was ignorant, while others fancied themselves wise. It is an error to suppose that religious people eschew science in their religious belief. One of the greatest religious writers of France based his opinions entirely upon scientific knowledge. He says, "True philosophy is distinguished from physical science only by the *nature of the phenomena* it observes. The peculiar phenomena of *physical* science are those of external Nature; the peculiar phenomena of philosophy are those of that other world which *every man bears within himself*."

Can I not be as conscious of the existence of pain, of love, or of hate, as I am of the stars, or of rocks? Why, then, should a knowledge of one be considered unscientific, and knowledge of the other true science? Cannot mental phenomena be as skillfully classified as outward manifestations of creative power? If you succeed in correctly classifying human emotions, your work is of God fully as much as Newton's in arranging celestial knowledge, and that of Agassiz in classifying animate nature. Do not be deterred from a rigid application of scientific rules to religious emotions. It will do us all good in the end, however much we may wince at the application of the intellectual scalpel. For one, I do not wish to believe in anything contrary to reason, no matter where it is taught. No true Christian will ever ask this of another. If my religion will not stand the test of rigid criticism, then give me one that will. I will not knowingly believe a doctrine that is not surrounded with proof, like a head crowned with stars.

It is said of some that "they have eyes, but see not; ears, but do not hear." Precisely so, it seems to me, is it with those who gaze so earnestly upon the world outside of them, and forget that much nearer one within them. Like the ancient Jews, they look exclusively to an outward kingdom, when a far greater one is "within them." I do not pretend to be an expounder of spiritual laws, by any means. Before that vast universe *within me*, I can only cover my face and say, "Holy, holy is the Lord Almighty." But I can no more doubt the existence of that spiritual world than I can that of the terrestrial one. Indeed, it is more real than that one, because my soul is much more cognizant of its existence. I may not be able to see and hear the material world, but I am always present with the spiritual one. Certainly I must know more of the *me* than of the *not-me*.

Now I wish briefly to allude to three spiritual facts, not because they are all or by any means the principal facts of our spiritual nature, but merely to serve as samples of the multitude of facts with which our spiritual nature is swarming. I allude to our *sense of helplessness*, to our consciousness of *acquired strength*, and to the *delight of exercising this strength*.

Did you ever hear of a human being who did not sometimes cry out, "Help, help"? Did you not do it when poring over the mysteries of the forty-seventh proposition in Euclid, if not before? Did you not do it when gazing upon the vast firmament of stars? Never call for help to love your bitterest enemy? Always able to be placid amid the greatest turmoil? Now it is my opinion that never did that man tread this earth who did not feel the need of aid in the glorious work of "perfecting his nature" which I think you define to be religion, and which I heard given as the definition of religion at the last Free Religious Convention in Boston. Here, then, is a scientific fact; *viz.*, the *helplessness* of man. Christianity is based upon this fact.

Then whoever cried for help and did not receive it, provided his cry was sincere? Does the cry of your child startle you from a sound slumber, and induce you of a cold winter's night to spring to its release? Does God love his children any less? The heathen calls upon Buddha, Juggernaut, or Jupiter, and *receives help*. It matters not to whom I address my cry for power to do right. Attendant angels waft my low wail to the benevolent ear of my Father, and my prayer is answered. It would be the same if I prayed to the ocean, to a tree, or to a rock. Our dear parent is *not* a jealous God, and I do not think is at all angry with even the worshippers of the sun. He hears prayer, no matter to whom offered. We do get help when we call for it. Did not Mr. Parker always delight in imparting light to his ignorant visitors? And shall God be any less benevolent?

The third fact is, the joy in doing what we are thus enabled to do. Call it by what term you please, it is a fixed fact that, of all the joys the human soul is capable of, the greatest is that of being able to accomplish a coveted but difficult task. This joy Christianity abounds in describing, calling it "being filled with the Holy Ghost." First it says, you can't of yourself; secondly, you can with God; thirdly, obedience will make you happy. All believers in religion, the world over, agree in the statement that, when God helped them, they loved everybody. You may go to a thousand persons scattered all over the world, and receive from each of them an account of his religious experience, and every one of them will tell you that the principal feature in this new creation was love.

"On the wings of his love
I was carried above."

John Wesley once doubted what afterwards became one of his cardinal doctrines. He examined separately six hundred persons, and each one invariably testified to the same disputed point. Was there no science in this? But I am trespassing too much upon your limited space. If you have no room for this at present, keep it until you have some unoccupied corner. I do sincerely desire that our free religious friends may not throw away the precious ore of truth, because it is surrounded with such a mass of impure metal. I do not wonder at the rejection of Christianity by multitudes of pure-minded men; but if they would only believe with Theodore Parker that Christianity was "absolute religion," dating as far back as the Garden of Eden, and not a mere system of barren beliefs and meaningless forms, they would be able to respect Jesus more than they are now able. I do not understand that Jesus propounded new truths to the race, but only sought to uncover to man the glorious metal of truth that had been for ages hidden from his sight beneath the foul accumulations of countless forms of error.

Yours for *true* Christianity,

C. STEARNS.

HOW TO MEASURE THEIR MISERY.

WORCESTER, Nov. 11, 1873.

MR. EDITOR:—

I have just been re-reading an article in the *Independent*, to assure myself that the writer (President Charles G. Finny, of Oberlin) did not write it in fun. The article is headed "What Does It Mean?" I will guess it was written seriously, at the risk of being laughed at by him for doing so.

His object is to spur up the clergy, who profess to believe in an endless hell, to greater faithfulness in preaching the same. To do this, he goes into a calculation of the amount of suffering even the most ordinary sinner will have to undergo, says there will come a time in the experience of the mildest sinner when he can say, "I have suffered more than the whole universe of creatures had suffered before I began to be!". That is putting the case pretty strongly, but he says God deplores the necessity of inflicting all this suffering. But, if one is going into that line, why not state the case still more strongly, and declare that the time will come in the experience of the sinner, when he can say he has suffered more than the whole universe of creatures will have suffered at any given point of time, any number of trillions of years in the future? Then there is the endless enlargement of capacity for suffering, which he can assume and we will grant; so the time must come in the experience of said "mild sinner," when he will suffer more in five minutes (the next writer can put less!) than the whole universe of beings had suffered prior to his existence.

These interesting speculations might be carried on *ad infinitum* with little danger of bringing about the millennium prematurely; so far as bettering the moral character is concerned, they would, I should say, be about as useful as—well, say collecting postage-stamps.

T. B.

Advertisements.

THE PATRONAGE

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TO ADVERTISERS.

At the last meeting of the Directors of the Index Association, the following resolutions were unanimously adopted:—

"*Resolved*, That Asa K. Butts has violated the essential condition of his advertising contract with the Index Association, and thereby annulled his said contract, and lost all right to renew the same.

"*Resolved*, That this Board deem it inexpedient to renew said contract for advertising with said Butts, or to make any similar contract with him; and the editor is instructed to carry this resolution into immediate effect."

In obedience, therefore, to these resolutions of the Directors,

NOTICE

is now given that Mr. Butts cannot execute any contracts he may have made with third parties for the insertion of advertisements in THE INDEX. But, in order to prevent all embarrassment or loss to such advertisers, they are requested to correspond without delay directly with THE INDEX Office, stating the terms formerly agreed on; and new arrangements can undoubtedly be made to the entire satisfaction of the advertisers.

FRANCIS E. ABBOT, *Editor.*

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THE INDEX,

A Weekly Journal

DEVOTED TO

FREE RELIGION.

PUBLISHED BY THE

INDEX ASSOCIATION,

AT

No. 1 Tremont Place, Boston.

EDITOR:

FRANCIS ELLINGWOOD ABBOT.

ASSOCIATE EDITOR:

ABRAM WALTER STEVENS.

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MRS. E. D. CHENEY, Jamaica Plain, Mass.
F. W. NEWMAN, England.
CHARLES VOYSEY, England.

THE INDEX aims—

To increase general intelligence with respect to religion:

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual:

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

In addition to its general objects, the practical object to which THE INDEX is specially devoted is the ORGANIZATION OF THE LIBERALS OF THE COUNTRY, for the purpose of securing the more complete and consistent secularization of the political and educational institutions of the United States. The Church must give place to the Republic in the affections of the people. The last vestiges of ecclesiastical control must be wiped out of the Constitutions and Statutes of the several States in order to bring them into harmony with the National Constitution. To accomplish this object, the Liberals must make a united demand, and present an unbroken front, and the chief practical aim of THE INDEX will be henceforth to organize a great NATIONAL PARTY OF FREEDOM. Let every one who believes in this movement give it direct aid by helping to increase the circulation of THE INDEX.

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OF THE

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Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——; Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor*

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

NOTES AND COMMENTS.

BY A. W. S.

WHICH IS BETTER, to be committed to "pure Christianity" (as the *Register* says the Unitarian denomination is) or to "pure religion"? St. James speaks well of the last, but he says nothing about the first.

"ATHEISM is a bloody and ferocious system," says Rev. Robert Hall. The atheist, if he chose, might fairly retort on Christianity with the same charge, so far as it is an instituted and historical system of religion.

THOSE OF THE INDEX subscribers who, in renewing their own subscriptions, are also sending new ones, are manifesting their interest in THE INDEX, and the cause it serves, in a most encouraging and efficient way.

"DO NOT FORGET, I entreat you," said Mr. Sumner in his speech at the New England dinner, "that with the highest morality is the highest liberty." True; but we must have liberty *before* we can have morality.

CONGRESSMAN DAWES states that the pay of the President, including salary and perquisites, amounts to four hundred thousand dollars for a presidential term. This, certainly, is a pecuniary prize worth scrambling for by men who are ambitious in that way.

REV. DR. SEARS is distressed because the German theologian, Dr. Tholuck, "believes that all men and fallen spirits will finally be saved." If Dr. Sears objects to *all* men being saved, perhaps he might get himself exempted if he would petition in the right quarter.

AN INDEX subscriber, writing from Jacksonville, Illinois, says: "We have a *Plato Club* here, and John Stuart Mill has some of his most enthusiastic admirers in our town." Success to the *Plato Club*, and, as Rip Van Winkle would say, "may it live long and prosper!"

THE *Christian Statesman*, of Dec. 27, contains an essay on "The Rights of God,"—which is a plea for the God-in-the-Constitution amendment. That is a poor God who cannot take care of his own "rights," but needs that man should be constantly legislating to secure them.

JAMES FREEMAN CLARKE, minister of the Church of the Disciples in this city, never showed his liberality more markedly than when he invited Charles Bradlaugh, the atheist, to visit and address his Sunday-school. Mr. Bradlaugh did it, too, and says he "thoroughly enjoyed" it.

CALIFORNIA, which at one time was considered the most lawless and uncivilized State in the Union, seems now to promise to lead the van in that popular reform whose destiny to sweep through our national politics, from one end of the country to the other, grows plainer every day.

MR. PHILBRICK, superintendent of the Boston public schools, who has lately made a tour of observation abroad, says that, as regards school buildings, libraries, apparatus, and so forth, America is considerably behind her European competitors. In this particular, he says, Sweden takes the lead, and Austria and Germany follow.

WE HAD supposed that the *Danbury News* was only funny, but Charles Bradlaugh says it is also vicious. He complains that the Boston correspondent of that paper has maligned and abused him. He says: "If ever a prize be offered for lying, it will be useless for any others to try while the *Danbury News*' correspondent is a competitor."

"TELL US something scarey," said a bright boy in a Sunday-school class, to his teacher. We don't know of anything more "scarey" that the teacher might have gratified this boy with, than the Calvinistic Christian's idea of God and the Devil. The story of these two fabulous beings has frightened the wits out of many a grown-up man and woman, and we should think it might be sufficiently "stunning" to a vigorous boy.

A GOOD SUGGESTION is made in the New York *Tribune*, by an undergraduate of Princeton, that there should be a series of inter-collegiate contests in scholarship, essay writing, and oratory,—as there already is in boating and ball-playing. Excellent! Let the bookmen to the platform, as the boatmen to the water, and the ballmen to the field! Let us have a generous rivalry, among college boys, of brains as well as of muscle, a prize competition of wits as well as of bat and oar!

IN THE Unitarian Church in Sherburne, Mass., the officiating clergyman, on a recent Communion Sunday, somewhat startled the congregation by declining to pass the wine. He was willing to commemorate the worthy by eating bread, but on conscientious grounds he was not willing to drink, or ask others to drink, intoxicating liquors, even "for Christ's sake." We understand that, by so doing, he fatally damaged his chances for a "call" to that Parish! The Unitarians have a great reverence for "pure Christianity," but some of them would seem to have little for pure conscientiousness.

MISS JENNIE COLLINS, superintendent of the establishment known as "Boffin's Bower," in this city, would appear to be doing a thoroughly wise and excellent work for girls and young women, especially those belonging to the unemployed class. She has been able to furnish temporary employment and permanent situations to thousands who needed but were not able otherwise to obtain one or the other. Long life and success to "Boffin's Bower," and to Miss Collins! They are evidently doing a greater service in securing woman's right to labor, and to have a "career," than any more theoretical enterprise looking to the same end.

IN HIS BOOK on the *English Gipsies and their Language*, Mr. Leland says: "Be it for good or for evil, the real gipsy has, unlike all other men, unlike the lowest savage, positively no religion, no tie to a spiritual world, no fear of a future; nothing but a few trifling superstitions and legends which, in themselves, indicate no faith whatever in anything deeply sacred." We confess we do not yield an undoubting assent to this statement, positive as it is. The few "trifling superstitions and legends" of the gipsy may have a far deeper meaning than Mr. Leland is able to discover; and, if so, they may constitute the gipsy's "religion." At any rate, we do not believe the gipsy even is wholly without his dreams, his visions, of something higher, truer, and nobler than what he realizes; and if he has these dreams and visions, then these are his "religion."

THE BOSTON *Journal*, of Dec. 27, discusses the question of "The Increase of Crime." It concludes that crime is increasing faster than the population, and says that Boston is getting a bad name in the criminal record of cities. The *Journal* suggests no remedy for all this, but calls upon the new city government to consider the matter and provide some means for meeting the exigency. The whole subject of the organization of society, and the nature, construction, and function of government, needs thorough and able discussion, and the best minds of our day ought to be employed in it. The question of more or less government, and whether the State should be protective or prescriptive, or both, is an exceedingly important one. Shall human nature be trusted or feared; shall we put our faith in liberty and education, or in restraint and compulsion?—these are interrogations that meet the thoughtful mind at every step, and which we cannot but consider with more and more seriousness. Let the free parliament of the noblest intellects and purest hearts be summoned, and sit in constant session to deliberate upon the true civilization of man!

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
BOSTON, MASS.—J. S. Rogers, President; J. P. Titcomb, G. A. Bacon, Secretaries.
JEFFERSON, OHIO.—W. H. Crowell, President; A. Giddings, Secretary.
SAN JOSE, CAL.—A. J. Spencer, President; J. L. Hatch, Secretary.
TOLEDO, IOWA.—J. Reedy, President; E. S. Beckley, Secretary.
VINELAND, N. J.—John Gage, President; Sue M. Clute, Secretary.
JUNCTIONVILLE, NEB.—J. W. Eastman, President; B. L. Easley, Secretary.
OLATHE, KAN.—S. B. S. Wilson, President; H. A. Griffin, Secretary.
DETROIT, MICH.—W. R. Hill, President; A. T. Garretson, Secretary.
BREEDSVILLE, MICH.—A. G. Eastman, President; F. R. Knowles, Secretary.
OSCEOLA, MO.—R. F. Thompson, President; M. Roderick, Secretary.
BATH, ME.—F. G. Barker, President; C. Rhodes, Secretary.
BERLIN, WIS.—President, J. D. Walters; Secretary, E. M. Bridgman.

[For THE INDEX.]

"Radical" Piety.

BY WILLIAM C. GANNETT.

"I am not pious," I heard that a friend had said; and it made me wonder, *What, then, is piety?* "I do not like prayers and hymns in public church," said a second friend, and the same question thus came up from another side.

PIETY—THE COMMON FEELINGS EXPANDED AND EXALTED.

What, then, is piety? It is simply religious feeling. And what are *religious* feelings? The *common* feelings,—fear, reverence, gratitude, trust, aspiration, peace, joy, love; but these feelings not closing now about a child, or a husband, or a wife, or saints, or the grand human nature, nor about the mountains, or the ocean, or the sky, or flowers, and the grand face of outward Nature,—but closing about the thought of Him who is the One in all these things. Perhaps *Love* best sums them all up, and *God* best names that One. "Thou shalt love the Lord thy God," said old Jewish books, and Jesus called that the first and great commandment. And my friend said she was not pious.

I know she felt these feelings towards those separate beings; that she reverenced her father, and loved children and her mother dearly. She knew it, too. "Thou shalt love thy neighbor as thyself,"—that she was trying to do. She felt poems, was fascinated by flowers, I think, was grateful for many things, tried to be good, was quiet-hearted, glad-hearted usually, seemed to trust that to-morrow would be good like to-day. But *loving God*, thankful to Him, trusting Him,—what was that? She said she was not pious.

Was she not, however, without knowing it? Yes and no. It would probably take both words to make a true answer. No; for I doubt if either by thought or by pain she had ever yet found her way to the deeper places of herself, where these feelings are most apt to gather and greaten till they become consciously religious. Yes; for there is a great deal of dimly conscious piety which its owners do not recognize. Indeed, we all are but dimly conscious of what we feel in this direction. Piety is not a new *kind* of feeling. It is a great mistake to suppose that. We do not live twenty years, and then have a stranger visit us when we "experience religion." Reverence, trust, love, felt for anybody, anything, are the same feelings, which, being felt for God, become "religious." There is not one kind of trust in a good man and another kind in a good God. The feeling is called forth by the goodness, and is the same in kind, however large and perfect the goodness be. The old Greeks were right,—they used this one word "piety" for the reverence due to parents and for that due to the gods; and we still talk, although now it sounds a little quaintly, of "filial piety." *No;* all these human-loves and Nature-loves are the very germs that grew and blossom into that vaster love which by-and-by is willing to say of itself, which has to say of itself, No human name fits this feeling,—it is not father or mother or child or husband-love, not neighbor-love, nor Nature-love, but it seems to hold all these, and be all these, and yet far more, it is the love for God! So that all, all have the germs of religiousness in them, just because they are human beings and feel human affections, and not one but has it in his nature to love God, and know that it is love for Him. *Whoever loves his mother is on his way to the love of God.*

FULL HUMAN STATURE MUST HAVE IT.

Still my two friends might say, perhaps, that although it may thus exist in germ, and at moments come to consciousness in them, yet—they cannot help it, but—they have very little feeling towards things they cannot see. If you remind them of patriotism, and ask them if they can see the Country which they love,—of duty, and ask if the thought of it, apart from all doers of it, does not sometimes make them thrill, they would own they can look at things they do not see; and yet would frankly insist on their confession that for the grandest, highest things, for Him who is the One Life and Love in all things, their feeling is but very faint. Perhaps half-sadly, perhaps half-mockingly, they would insist on it. And many would agree with them. "Piety" has a bad name. Religion (most men will assent) is good. But religious *feeling*,—it is a poor sort of sentimentality, it leads to all the ridiculous excesses and absurdities. Very bad men often have it, the coarsest have it vehemently. Rational religion is cool, well-regulated, self-controlled. Better ideas diminish feeling. We do not like the thing, we do not like the name. So say many with a no-shake of the head.

I doubt all this. *Expression* of it varies, as expression of all feeling varies with culture. Loudness diminishes. It goes from voice to the music of one's manner. It goes from outward rites of worship to moral loyalty in living. But is this diminution or increase of the feeling? Better ideas lessen feeling! Can that be? Can ideas grow grander on our vision and the feeling of grandeur fade in our hearts? Can feeling fade at all as one gains fuller stature of manhood or womanhood? Why, it is one of the three great forces of human nature. It seems to make connection between mind and will, between thought and action, everywhere in life. We do nothing important without it. There is an inward correlation, as it were,—a transformation always going on, by which idea or belief turns to feeling, feeling turns to will. Emotion might be called reason-in-motion. It is the form in which the driving force everywhere applies itself, the heat in the form of the steam, as it were. And these three elements together enter into what we call religion because they enter into all kinds of living. Religion is simply the highest kind. How then can one escape religious feeling and be a whole human being? How can ideas be grand and action be earnest, with no deep, strong feeling lying between? No, again No,—the larger we grow, the more you and I *must* have of what is meant by piety. We cannot lose it from our being if we would.

ITS TWO EXPRESSIONS: I. DUTY.

Drop the metaphysics and think what splendors of duty this piety, at which we shake our heads, has wrought upon the earth in coming to expression. It is the enthusiastic love or gratitude or trust which springs from some belief about God that sends men to do their best work, and bear their hardest cross, and pray their prayers of desperation out into victories of action. Instead of some little belief, "piety" *applies the driving power of the greatest belief possible to a man's will*, and lo! the feeble man is a giant, and the quiet woman an indomitable resister, and the little handful of a people goes forth to conquer nations. Religious enthusiasts are the real kings in history, and religious enthusiasms the forces that move masses. "It is the will of God," was the cry that broke from the lips of the Clermont Council and hurried Europe to the first Crusade. "Trust in God and keep your powder dry," was Cromwell's battle-order, and the trust accounts for more than the powder. We are no Calvinists, but it was by Calvinistic inspirations that men founded the Dutch Republic, the English Commonwealth, and Puritan New England. Great woes also have been wrought at the bidding of religion. It is trite blame to curse it—to curse Christianity, for instance,—for manifold crimes, and trite praise thus to credit it with having prompted and carried through most of the hard things that have been done by people or by persons. Of course religion shows men thus at their best, and of course also it shows them at their worst; for not at all does it create the standard of morality, it simply puts the common conscience of a man or an age into most energetic action. So men who will hate, or lie, or kill, will lie, and hate, and kill, more appallingly in a religious than in any other cause. And men who are ready to die for the good of others will die rapturously when some mighty religious belief floods their motive with its enthusiasm. There were Jesus, Paul, John Brown. And can you and I spare ourselves this force that stirs the men and women to so much of their higher heroism?

II. WORSHIP.

Think again what marvels piety has wrought when pressing forth in its other and simpler way of mere *worship*. It has studded the earth with temples, and made the sun to rise everywhere to the sound of a rolling tide of prayer. It has set apart priests, and dressed altars, and led up sacrifices; it has bent the knees of the race from its young savage day till now, and opened its lips in songs. It has written psalms, and collected the dropped prayers and prophecies and poems together in the Bibles of the nations. It has invented the names Jehovah, Father, Shepherd, King, for God, and called Him Our Rock, Our Tower, Our Shield, Our Sun, Our Very Present Help. Worship probably gave birth to all forms of human art, our sculpture, our music, our architecture, our painting, our poems.

The tendency of expression is ever from the outward to the inward, as was hinted; from the special to the pervading; from the robe and gesture to the thought of the heart and the fineness of one's duty; and only through long ancestries of fantastic attitude and cruel rite have our simple forms of worship come down to us. There is the danger of parading feeling, and therefore with that second friend I spoke of—he who disliked hymns and prayers in public church,—the dislike *may* be a sign of the depth and strength of his religious feeling. The village infidel, the family sceptic, is sometimes the one most interested in religion,—interested enough to grimly deny the false, unnatural views around him. We all dislike some prayers, and one wonders at the hymn-books which survive in some churches. And Jesus' own word was,—"Go to thy closet for thy prayer." But, on the other hand, if one lives habitually in Jesus' state of thought and feeling, I should think prayer, or at least words about the Father very like to spoken prayer, would be natural and seem natural at many times and places,—as they were with him; and that the presence of others or the regularity of the time might not quench the feeling, but even come to quicken it. The children never think their father's love is formal because he gives them a regular evening frolic, or because he sometimes kisses them in the street. That home is cold where something of this kind is not so common as to seem regular, more natural than anything else, not making or seeking, but taking all occasions without thought.

DARE TO EXPRESS IT.

There is a danger certainly in both directions,—a danger of parading feeling, *but a danger, also*, which radicals are apt to overlook, *of repressing it.* It may be more of an artificial ceremony to be silent than to speak. "The coming man" may not go to church. If you are the coming man, you can decide. Perhaps he will do things which we cannot do so easily, make music, write poems, in common conversation speak the prayer-mood from mind to mind; *somehow* surely he will find means to utter in forms of grace and beauty the deepening feelings of adoration, these feelings which move him most and ache for beautiful expression. I do not doubt the coming men and women will be silent on many subjects where we are wont to chat. I do doubt if "God" be one of them.

Meanwhile it is folly and unnoble to be indignant at old excesses of worship or at any seen around us now. These also come from human nature working in sincerity.

Better, by all means, better give up for ourselves the word or custom which seems untrue, which palls, which long fails to utter what is simply at our heart. But if we are conscious of religious feeling, let us not, in our revulsion from any of its poor *expressions*, disown it or try to quench it! If ever we remember single moments even, by death-beds perhaps, under night skies, before the miracles of spring, listening to music, and specially in the upliftings which great words and heroic deeds sometimes give, moments in the unutterable shames of sin or the unutterable sweetness of love, when the feelings rose, descended—you know not which—till you seemed to be conscious of union with All-Mightiness and All-Goodness,—then, for the sake of those moments and what they have meant in our lives, let us not disown that which is called by the name piety!

It has the bad name, I grant. We pronounce it *piety!* and wince under it, and hardly want to claim it, and rather dread to have its reputation put upon us. But for two reasons it bears so bad a name: because it is so deep in human nature that of course it takes gross forms, for the savage has it and the ruffian to some extent; and because it is so good to have that men turn hypocrites to wear its likeness. We don't pretend to be things bad, but something good. Hypocrisy is the devil's homage to virtue. The noblest thing will be most often travestied. George Washington and the Virgin Mary have had a great many more babies named after them than you or I will have. And therefore piety—because it *is* a blossom-name for all growing men and women, because it is a word of coronation, because (not by Jewish law's authority or Jesus' affidavit but) by the very constitution of our nature, it is the first and last and great commandment to love God in order that we may grow into his likeness,—*therefore* it has so often been put on falsely and has used so many formal, outward ways to express and emphasize itself. It means, remember, reverence and trust and love directed to the Highest. It means the clearest, strongest of enthusiasms. "Enthusiasm"—who does not want that? It is simply the word piety spelt long and sounding nobly. If the common etymology be true, it carries grandeur in its very syllables; it is said to come from two Greek words, *within* and *God*, and to mean the sense of being within God or having God in us. It is almost too large a claim to make, to claim that one feels "enthusiasm;" but one can, and if he can, he ought to make it. Not in the spirit of pride, but of confession, of allegiance, of an honesty so true that it will not hesitate to own that which shames him most to own. One cannot say a more humbling thing than to say outright, "I love God,—I rejoice in God,"—not a word that binds him so to hard pureness and exposes him to such danger of hard judgments. But if it is simply owning the loyalty which is due, and which you know you feel, *not to own it would be the cowardliness.* So, although the words are hard, when one has it, he should be willing to declare that he has feeling that goes outside of home, and town, and the planet, and somehow lays hold of the Universal and Eternal. And this is "enthusiasm,"—this is true piety. Who, who would be without it? Who can be when he is full-grown?

THE ONE BELIEF THAT UNDERLIES ALL PIETY.

Let me ask another question, now, one that will take us into the secret places of this most high enthusiasm. Behind feeling of all kinds lies some idea, some belief, I said a while ago. What is the Great Belief that lies behind all religious feeling and seems to generate it?

Is it not always, in some form, a belief that there is direct connection between the Almightiness and the little me, that the strength of God joins on to our strength? When does man fear God? When he believes that the close Neighbor threatens him. When does one yearn to "see" Him? When we hope for the peace and lifting of His sympathy. When do we love God? When we realize that God is actually loving us. "Yes, for me, for me, He careth," is the cry that sends us into bravery and purity and all obedience. It is as if there were an actual laying hands in the hands of God! When that conviction takes possession of a man, no wonder he can do almost anything. We call him inspired—possessed—and fear him and love him and follow him and do his bidding.

THE MANY FORMS OF THIS BELIEF.

In some form, I say, it is this belief that generates the feeling. It seems to be always one belief in essence, but it takes many differing forms. Make sure of this.

In the old Jewish faith it took a *national* shape. Out of all the tribes of earth Israel was Jehovah's elect people, preserved by his outstretched arm

through centuries of oppression. "I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob." God seemed near through that idea to them.

In Jesus' mind it took an intenser and more personal shape. Jehovah had meanwhile become the Father-in-Heaven, and he, Jesus, was the elect child, the son of God intrusted with the special Messianic mission; and that Father was more real to him a thousand times than Joseph and Mary. "Wist ye not that I must be about *his* business?"

In Paul, another Jew but of broader Greek training, we find that the thought which roused enthusiasm was a glorious vision in which the Jewish faith and the Jesus faith were enlarged while being fused together. The elect nation widened to a Universal Church that embraced Jew and Gentile, man and angel, things seen and things not seen; and Jesus, the Christ, had become the First-born Son of God, the Mighty Head of All, "through whom we are of the household of God, children and heirs of God, joint heirs of Christ, and nothing shall separate us from the love of God." In virtue of that vision the Father seemed fatherly to Paul.

And still the vision grew, both elements expanding. Among the Catholics it is the Jewish, the *visible* church part of the Pauline faith that has chiefly made God real. The Pope on earth as the Christ's vicegerent here, the Virgin-Mother and the saints and priests for handy mediators,—these keep the heavens near and open to their millions: while Protestantism thrills with the other part of the Pauline faith, the idea of the Son of God. Christ's incarnation, the redemption by his blood, the revelation brought by him, the prayer answered for his sake. In these the Friendly Hand has been and still is felt by other Christian millions.

And thus we might go on. The Quakers have their doctrine of the inner light. The Methodists theirs of the new birth. The Mystics their rapt absorption in the divine love. The Universalists their belief that the heavens will finally hold all. The Spiritualists theirs that the fair heavens are always close at hand and that friends pass to and fro.

In all these differing faiths the glow of religious feeling seems to spring out of just that belief in each one which asserts *an actual touch of God, the personal connection of men with the Infinite Strength and Infinite Goodness.* We see how many many forms the belief may take. *All* religiousness asserts in some way this fact of communication between the finite and the Infinite: and since in this assertion lies the source of all "enthusiasm," therefore every "religion" can inspire enthusiasm and every one can claim a piety.

Even what is called Radicalism! Then it must have the same great belief, *its* way of conceiving that fact of communication between God and men.

It is doubted, you know, whether Radicalism is or can be pious. It seems to many a purely intellectual system and false at that. It feels cold, freezing to many. It certainly does cast off many of the wrappings that afford warmth elsewhere. It interprets the universe somewhat newly. The very words God and Providence and Man mean something rather different to it from what is meant by them in the usual faiths of Christendom. And most of those who hold these other faiths cannot conceive how one can be warmed, inspired, uplifted, *thrilled* by our strange views. This arises from a third common mistake about piety. One mistake is the thought that piety is a new kind of feeling; another, I think, is that revulsion from all prayer and praiseful utterance of feeling. This is the third error, the idea that only one set of religious beliefs can generate it, can generate deep warm religious feeling; and it is held by very many of the Orthodox and apparently by some Unitarians. They do not read. They do not know. They have not travelled. They do not see. These enthusiasms are common to all religions; no one, no two, no twenty, can claim to have peculiar possession. They are stronger in some than in others perhaps,—but of even this it is hard for an outsider to judge.

What is fire to one is water ice-cold to another. It is greatly a question of temperament. It is very greatly again a question of culture. The belief that is going to inspire me must be fitted to my capacity of reception; and people's capacities are unlike both by birth and education. It is somewhat as it is with music and poetry; one likes Pollok's *Course of Time* and Young's *Night Thoughts* and Thomson's *Seasons*, and one likes Longfellow and Whittier, and one likes Browning best. One can only enjoy the simpler strains, and another thrills at the closing of complex harmonies. Just so with the great beliefs cherished by separate sects and religions. Each has some interpretation of the universe which asserts that which to Spinoza, the "God-intoxicated" "atheist," was "the supreme Good, namely, realizing the intimate relation between the individual soul and the universe of things;" but to me your interpretation may be utter error, blind superstition,—to you mine may be utter error, the sum of infidelity. Let us not scoff at that which is Life and Love, that which brings the sense of God to another man. But let us earnestly and mightily assert against all denial that we have the vision too. And let us not even be indignant at the denial. The Coming Faith is always called Atheism by the Faith Present. It *is* Atheism *to it.* In a time like ours, when the old religious beliefs are falling to pieces and giving way to new ones, it is perfectly true that piety, religious feeling, does waver and wane for a time; and perfectly natural that men and women should tremblingly cling to the old and warming faiths. It needs a *firm* conviction to generate and sustain strong feeling of any kind. But when the change in the ideas is accomplished, and the new ones stand clearly up, a positive system of beliefs, another interpretation of the universe, which men may look at and ask questions about and have them answered and watch as it brings about pure living and earnest loving in the corners of the world,—why then, men will see, as they have seen a hundred times before, that the danger was imaginary and that Radicalism adds one more to the list of faiths that can claim *an enthusiastic* piety; and many will find themselves rejoicing in the better view which, because truer to the grandness of facts, gives, and must give, more than the old warmth and inspiration to the heart.

ITS FORM IN RADICALISM: OUR TWO CHARACTERISTIC BELIEFS.

Every day has its Radicalism to which all this applies. We who bear the name at this day have not lost that sense of personal connection with the Infinite Goodness. Nay, we think that for ourselves, at least, it has deepened by to-day's change in thought.

I should sum up the characteristic belief of Radicalism in two short sentences, which for us in turn carry the meaning of the universe in them:—

(1.) A belief in the ONE IN ALL AND ALL IN ONE,—that is in the actual immanence of God.

(2.) A belief in the EACH IN ALL AND ALL IN EACH,—that is, in the actual kinship of all things in the universe to each other.

"One in All and All in one." Literally, that the presence we call God is not represented, not imparted, but *is* in each and every thing, so that the great whole is a unity and nothing is or happens but has the Power, the Wisdom, and the Goodness in it. Nothing without the Power! so that there is nothing slight, no trifle anywhere. The Almighty hands are there. The commonplace is the Infinite, and the Infinite is commonplace! He who is shining in the planets will green our hillsides and blossom in the bud upon the tree as well as in the new star-systems of the farther heavens. And an utter *reverence* for all things rises in us.

Nothing without the Wisdom! All is order everywhere. Kosmos, not chaos. The Omnipresent Force always acting by laws,—nothing eluding, nothing dropped. The Almighty Mind is on it! Chance,—a word that has no meaning. Accident,—impossible. And so a great *trust* rises up that all things are true and steadfast, that the universe is pledged to an absolute good faith.

Nothing without the Goodness! for we more than dimly recognize that all things are in a process of growth towards higher things, that this great organism with its myriad attunings means an ever deepening harmony, a perfecting of the whole. The Almighty Heart beats everywhere, and the Almighty Conscience watches. So the unswerving laws are known to be divine necessities of mercy, and are greeted as holy beneficence. Every pang, and sacrifice, and tragedy they involve are but the quickening help, and every moment brings the blessedness of fact. That trust rises higher—into *love.*

And He who is Hands, and Mind, and Heart, and Conscience in All is the one we call our God!

The other article of our creed is, "Each in All and All in Each," that is, that all Nature is actually inter-related, part with every other part, I to them and every one to me. This must be so, if that first faith be true. If there is that One in All whom we name God, then *in virtue of that unity* all things must be partakers in each other. The Brotherhood of all things in the Universe is but a corollary to the Fatherhood of God.

This fact also we can but spell, and not attain unto the comprehension of its mystery.

All pasts, all futures, centre in the present, and all the present is related unto us. It takes the whole eternity behind, it takes all realms of space to account for us just as we are this day. Each one lives the resultant of an infinite number of infinitesimal pushings. Take this thought and limit it to the limits of history only, and what a sense of brotherhood it rouses, as we remember how all past nations coworked with each other, and moulded better generations, and furnished them with arts, and cultures, and manners, and pushed these growing heir-looms down, to finally place us at our height of inches and our health of blood and our wealth of brain and heart, here, in this land and town, and in these homes, and in this church to-day! And influence from us, and influence from us to-day, will go on and into other beings, and be passed on and outward forever and forever! We are to live, then, so that the ages, could they look back on us and speak, should cry out thanks to us for our Sunday. Realize this,—in the circle of one's nursery, and parlor, and shop, realize the truth, and what a sense of gratitude, of friendliness, and of responsibility to do our part well in the passing month, this thought of "Each in All" inspires!

Or take the thought in a way that may make it seem more real. Think of a spring day. Shall we count that day in blue skies, in soft south winds, in the resurrection of the grass blades on the hills, and the bursting of a myriad buds? All that,—but we, too, are a part of the May, are we not? A real, a living, aye—the *most* living and the noblest part. My waking is a part of the sunrise! My breakfast greeting is a part of the morning's freshness and gladness! My voice, my thought, my prayer,—is it not a part of the dear Sunday? Does God leave *us* out of his springtime in latitude forty-two degrees? Does he ever leave us out in working through his planet christened "Earth"? Nay,—grass blade, and singing bird, and humming insect, and the glad children, and the young man and maiden, and old mothers, *join with* the blowing air, and the far blue, and the marching sun, to make up this that we call the 25th of May. It is all one family. We are a part of the beauty, and it behooves us to be as beautiful and as glad a part at least as the insensate or less sensate things around us.

THE PIETY THEY GENERATE.

What think you now,—has Radicalism no beliefs that can generate enthusiasm! None that make a piety! What was piety, as I named it at the outset? That gamut of religious feeling that ranges from fear, through hushing movements of reverence, gratitude, trust, aspiration, peace, joy—up, or *in*, to love. And can a soul possessed by these two grand beliefs of the One in All and the Each in All, in whom they stand for glowing facts that glow more brightly every day,—can such a soul be other than an instrument ever thrilling with the music of those movements?—What were piety's expressions? Duty and Worship. Must such a one not have a singer's heart, and a singer's look and way, and an earnest trier's—if need be,—a martyr's life?

What is there in religious experience that does not sound familiar to his own? "He leadeth me beside still waters,"—O yes, *we* know the stillness of that leading. "God is our refuge and strength—a very present help in time of trouble!" Indeed He is! "Though we walk through the valley of the shadow of death, *we* fear no evil,"—how can we? "Nothing can separate us from the love of God"! O Paul, we know it, too, and the memory of certain high moments so abides in *us* that we think we understand your hour when—in the body or out of the body you knew not—you were caught up into Paradise and heard the words unspeakable. "Blessed are the pure in heart,"—Yes, Jesus, we have stood—and *seen Him too!* Seen Him,—while we add as you did from our humblest consciousness, "Not good—there is none good but He."

The Orthodox speak of a "Christian consciousness," and deny that any one can have it save they who, besides repentance, see the love of God revealed in a redeeming Christ. I know not what this "Christian consciousness" may be, and have often wished, in talking with an Orthodox friend, that I could see into his consciousness, as he thought he was seeing into mine, and find out what it was he felt that I did not; what this added feeling was that was not reverence, or trust, or peace, or joy, or even (I say it slowly) love of God; this feeling

> "That cannot be explained in words,
> That lies too deep for looks,
> That finds no way into the face,
> No written vent in books,"—

or, rather, *as* shown forth in words, and looks, and books, and life, cannot be distinguished from what Radicals would call the *religious* consciousness, the love of God. I cannot think it is higher or deeper than that consciousness, that it is anything peculiarly their own, or anything new, save to each individual, Orthodox or Radical, as he awakes to freshening sensibility towards the God around him.

On the other hand, there is nothing new in the feeling which our beliefs excite. In kind, it is the same old reverence, and trust, and love, that the other seekers know. Nor even are our two *beliefs* new save as any fulfilment may claim that title. They are simply the old "Fatherhood of God and Brotherhood of Man," (for us) more intensely, more widely, more vitally realized. But, thus realized, they seem to us to make an interpretation of the universe the grandest and the best fitted to excite the feelings to the utmost.

Perhaps the general difference between the two pieties may be summed up in one word. The more common Christian feeling centres in the sense of *dependence*,—"My Father is greater than I." The Radical piety centres rather in the sense of *kinship*,—"I and the Father are one." The dependence on God is kinship with him, it is true; the kinship is dependence certainly. But the difference of emphasis seems to set life to a somewhat different rhythm. Instead of pity, the thought is sympathy. Instead of grace, the thought is of the Immutable Morality in things, that can do us no wrong. Instead of gifts, the thought expects. Instead of petitions our prayer becomes a song of praise for past and trust for future. Nature becomes a vast coöperative system of helpfulness in which all ministers to all most surely, and each,—somehow, somewhere, somewhen,—is sure to be provided for in the way best possible. And this recognition of a Helping Universe fuses into feeling towards Him who is the One-Within-It-All,—of whom we say "Him,"—our God, our Father." A mystery still!

O yes, indeed. Our piety never claims to rest on a complete solution of the universe; and yet, while incomplete, it gives this sense of companionship with its Eternity and its Sublimity!

This is the piety of Radicalism,—if one likes to give or take that name. To what utter purity it summons us as with the voice of all Beatitudes, and the demands of ever-freshening Gospels! For every fact in Nature becomes a Beatitude, and every day brings its new Gospel,—"*Repent, repent,—and the heaven lies close at hand!*"

JAMES FREEMAN CLARKE, of Boston, tells a good story of what a Western farmer thought of Emerson's ability as a lecturer. The farmer was on the Lyceum Committee. Mr. Clarke asked him what lecturers they had heard before their Lyceum. He named several, and among others "a man by the name of Emerson." Mr. Clarke asked him how they liked him. "Well," said he, "we had him last winter, and, though he was pretty dull, he seemed to have a good many good ideas, and so we thought we ought to encourage him, and we have invited him to come again this winter."—*Presbyterian.*

THE TEACHER of the infant Sunday-school class noticed one little fellow who was not listening to what she said. She had been telling the story of David and Goliath; and wishing to see if he knew what she had been talking about, she suddenly asked, "Johnny, who killed Goliath?" With an inquiring look he replied, "Why, I didn't know he was dead."

[For The Index.]

INFALLIBLE GUIDES.

Editor of The Index:

Dear Sir,—In addition to all the great departments of the Government, we have also here in Washington an abundant supply of churches, and of all shades of opinion, from those in which the pure Orthodox doctrine is dispensed to those in which there is but the slightest tincture of the faith. The Mother of Churches is very ably represented, and her most offensive tenets are freely and boldly uttered, and all the more freely that no public journal seems to have the inclination or the courage to question them. Recently Father Garesché, of the Society of Jesus, delivered two discourses on the infallibility of the Pope which were reported at length, and no journal of the city expressed any doubt of the reasonableness of the doctrine, nor, so far as I am informed, did any Protestant pulpit make it an occasion for a discussion of the subject.

As I am personally not so strong in the fundamental tenets of Christian doctrine as to make my membership in any church a desirable acquisition, and as I am, notwithstanding, both willing and eager to learn about the faith, I seized the first opportunity after reading the lectures to master the theme, and so called on another father of the Society of Jesus to propose some doubts that had disturbed my peace, and get his explanations. In truth, I was anxious to have my faith in regard to so important a concern built upon a rock.

The father having received me very kindly, and expressed his willingness to afford me such relief as he could, I opened the interview by proposing a difficulty which had much embarrassed me, namely, that in the matters most directly affecting human interests Providence had furnished no infallible guide. In medicine, secular law, politics, agriculture, and the arts, I remarked, there is no infallible rule, and no personal authority to announce one. The larger part of the human race die in infancy; and of those that attain to adult years, said I, the majority are prematurely precipitated into the future world without an adequate probation. The laws of disease are not known, and the conditions of social and political well-being are equally hidden. Only after a series of ages of blundering experiment does man discover the laws of health, and the rules of social and political justice. He comes to knowledge in these relations only by transgression. How advantageous would it not be to man, said I, if in the professions of medicine and law, and in the vocations that provide food, clothing, and shelter for the body, there were an infallible personal authority; for example, an infallible doctor for maladies, an infallible lawyer for litigious people, one infallible person who knows all about farming, and an infallible mechanic, and critic for all the arts! Reasoning, said I, from the analogy of Nature, as Providence suffers the race, in all these departments so profoundly affecting its welfare, to blunder into the knowledge of his laws, I should suppose the same rule would hold in all spheres of action and in all worlds, and especially in this and the next; that as man is essentially a free moral agent, he would always continue to be so; and that, if his being be continued beyond this life, the opportunity to err and grow wiser would run parallel with the duration of his existence.

"There, my dear son," said the father, "is precisely your fundamental error. The analogy of Nature does not run beyond this life. The *post mortem* state is a supernatural one, a true realm of miracle where naught that is natural ever occurs. If man is a free agent here, he loses that feature of his proper human personality there. And it is because nothing is natural in that world that we need an infallible guide to it in this. Infallible guides are required in religion, and in that province of morals that deals with our *post mortem* state, because our common faculties have no adequate hold of the supreme object of religion, or avenue to the discovery of our true religious duties. The realm with which religion has to do being extra-natural, all our relations to it should be of the same character. You infer that, because we have no infallible guide in medicine, law, politics, and agriculture, we are not to expect one in religion and religious ethics. Let me tell you that no proper logical deductions can be made from the natural to the supernatural. Logic is valid in natural things, but between such and the supernatural there is a chasm which logic can neither overbridge nor help. It is consonant with the ordinary course of Nature that man should blunder through ages to discover the laws of Providence in medicine, law, politics, and agriculture; but in religion there has been but one blunder,—one, however, in which the whole human race have participated, and the evils of which all the ordinances of the true religion have been instituted to remedy."

You astonish me, said I; what was that?

"The fall of Adam," he answered; "are you so much of a heathen that you have never heard of it,—a fall from absolute perfection into sinfulness? The event was miraculous and supernatural, and its extension to the entire succession of human generations equally so; for neither the event nor its consequences can be explained by any natural process."

We seem, said I, to have found a starting point whence to comprehend Father Garesché's lecture, at least. Would you say, then, that religion has mainly to do with supernatural relations?

"That is its principal sphere," replied the father; "the chief duties of religion being extra-natural or supernatural, you see how impossible it should be for men to blunder into the discovery of them, as he does into the discovery of natural duties. The world can, in the exercise of its natural faculties, grope its way to the knowledge that justice, charity, truthfulness, temperance, and similar virtues flow with the main stream of the system of Nature; but how could it by any natural steps arrive at a knowledge of the seven sacraments and the duties relating to them?"

Well, said I, I do not see how any natural reasoning, or at least natural training, would hit upon any of them, unless perhaps *matrimony* be an exception.

"No son of Loyola, at all events," said the father, laughing, "is expected to have any natural knowledge of that sacrament. Our knowledge of the relations that should exist between the sexes is mostly abnormal."

You need not dwell upon that point, I replied; I am familiar with the incidents of the *cause célèbre*, known in French judicial annals as the affair "Girard-Cadière;" and, to return to the main question, I think I am to understand that religion is concerned chiefly with supernatural relations. Pray go on now, and deduce the necessity of an infallible bishop from that principle. I am panting with impatience to get at the core of the matter.

"I can put the whole thing in a nutshell," said he. "Man in his primeval ancestor, as I have remarked, underwent a fall, by which the whole race became supernaturally liable to two penalties,—one, physical death; the other, *post mortem* misery. Providence decided to redeem him, and so, having provided the means of redemption, he constituted a corporate society to be the custodian of the truths, rules, and appliances, by which this redemption could be dispensed during the continuance of the race. Now you perceive, do you not, that, unless there were some infallible arbiter to decide what these truths, rules, and appliances are, whole generations might be in doubt in regard to them, and thus fail of redemption?"

Let me interrupt you one moment, said I, to inquire whether this divine society, by which you doubtless mean the Church, has during its entire history been able to exhibit one specimen in which the *first* penalty of the fall has been remitted? Or, in other words, if the fall carried with it two penalties, physical death and *post mortem* misery, why is not the redemption coëxtensive with the fall and its consequences? Why is the penalty of physical death not remitted?

"I must again suggest to you," said the father, "that, religion being concerned with supernatural things, the proceedings of the Church have aspects entirely incomprehensible to natural reason. If she therefore occupy herself chiefly with dispensing redemption from *post mortem* misery, and if she display no power to dispense remission of physical death, though remitting sins every day, it is for some supernatural reason that the carnal mind cannot appreciate."

You might have taken a shorter route to the same conclusion, might you not? I asked. If she deal mainly with supernatural matters, and if logic has no validity in that realm, why not say bluntly at once that she is not amenable to reason at all, and is not bound to answer at that bar, except in so far as she regards it necessary to confound the faculty of reason itself? But I am delighted with your semblances of reasoning. You were talking of the infallible arbiter. Please go on.

"I was about to remark," continued the father, "that the Church needs an infallible arbiter, that there may not for a moment fail to be in the world a sure source of knowledge of the means of redemption from *post mortem* misery."

But the Protestants, said I, think they have that knowledge stored up in the Book, every statement of doctrine and fact in which is held to be so true that it is not open to question; and every precept contained in it to be good and right for the time and place to which it is to apply.

"The Book," answered the father, "is an infallible guide, but only in the *original*, and not in translations which are alone accessible to most of the laity. Having been written in remote ages, it needs in various portions an infallible interpreter to infuse an intelligible sense into those passages that are obscure on account of their antiquity, or for other causes. For example, Moses teaches in Genesis that on the second day of creation God created a *solid expanse* over the earth called a *firmament*. This firmament, he also seems to teach, had windows to let down the rain, and in it the sun and stars are fastened to give light. Now, as long as the Protestant laity read this account, as they do most of the Book, in a very prosaic and stupid way, things go on smoothly. But the moment a reader of that confession comes to see that the writer meant what he said, namely, that *the sky is solid*, he is fearfully perplexed; and having a natural knowledge that the fact is not so, he rejects the account, and in all likelihood the authority of the Book with it. But the Catholic layman relies on two infallible supports, the letter of the Book and the living voice of the Church; and when he finds apparent contradictions in the Book, he is not disturbed, but falls back on his priest, who smooths away his difficulties by an elastic and unctuous interpretation such as might be expected to flow from his supernatural endowments."

Your summary argument, said I, in proof of the necessity, and therefore probable reality, of one infallible bishop for the whole Church seems to make Father Garesché's lectures gleam with a double lustre. Would you please enlarge a little upon a point which he appears not to have discussed as fully as could be wished? How is it that the Head of the Church is capable of living a sinful and even grossly immoral life, and at the same time is able to promulgate infallible Christian doctrine? Father Garesché is reported to have asserted that it is even possible that the Head of the Church might die in mortal sin, but that his liability to sin does not impair his infallibility. Is this true? Can the Pope be an immoral man and yet be infallible?

"The two attributes are not incompatible in the Popes," the father replied. "Alexander VI. was abominably wicked as a man, but as Pope he was not capable of error, because, when teaching the Church, a Pope acts officially and is guided by God."

Suppose, I inquired, he should secretly become a heretic, and should perversely take advantage of his position to promulgate flagrant heresy, and to do it wilfully. Would he be infallible in such a case?

The father hesitated a moment, and finally replied with a smile: "God might allow any personal immorality in a Pope but that. The wilful promulgation of heretical doctrine is a form of wickedness that I imagine God could never permit in a Pope."

But have you any guarantee against it? I asked.

"I do not think of any but the goodness of God," replied the father.

And I notice, said I, that the "goodness of God" frequently gives way at the point where the stress of human need is greatest. If God permits any taint of human wickedness in an infallible Pope, I do not see why such extreme wickedness as the wilful promulgation of heresy may, not once only, but often, be expected. There seems occasion to regret that the infallibility of the Church has been taken away from the corporate body, by the recent decision of the great council at Rome, and relegated entirely to the Pope. But, I asked, where was that infallibility vested before that decree was pronounced? The Popes have not become for the first time infallible since the sitting of the Œcumenical Council?

"The Popes have always been infallible," replied the father.

But the Church did not know where the infallibility was lodged, said I, till the decree of the Council was pronounced.

"Just so," said he.

Which means, said I, that the Church has always been in possession of infallible truth, but had no infallible knowledge of any way to give it expression, whether by councils or by the *ipse dixits* of the Popes only, till within the last five years.

"That is the real state of the case," said the father. "And there have been times when the infallibility itself was in what I might call a state of suspense; for example, when the Council of Constance deposed John XXIII. Here was an instance in which the Pope was infallible and opposed to the Council, and the Council infallible and opposed to the Pope in the dispensation of the light of the Church. You may find it hard to understand how both could be infallible, and yet wielding conflicting powers."

But I do understand it, I said; it is on the broad principle that the doctrines and functions of the Church are not amenable to reason, and may even outrage it, and yet be perfectly valid in the sphere of religion. After all, father, I continued, the adherents of the two largest fragments of the rent body of Christ appear to me to get on no better than persons who are not in a state of grace. The infallibility of the Popes of the good Catholic lapses for long years into *coma*, and the teachings of the Protestant's infallible Book are transfused through a fallible translation. Practically it amounts to nothing; we have neither less nor more light in religion, by reason of infallible books and bishops, than if no pretensions to the possession of such treasures were advanced. Christendom, divided into three great confessions—Catholic, Protestant, and Greek—is proof patent, to all that have eyes, that the claim to infallibility will never largely contribute to allay religious dissension, the greatest social bane of our world.

"But you must admit," said the father, "that the tenet is a solace and a support to such as believe in it, and so far justifies itself."

If, I replied, to be palsied with an unreasoning dread in the presence of the mysteries of life, if to cherish the conviction that the supreme human peril is danger from God,—if this is religion, then the more infallible oracles we have, the better. But if the untrammelled aspiration to the good, the true, and the beautiful is the essence of religion, then the free pursuit of these objects, with all the risks involved in it, is better than any infallible guide, whether priest or book; for the horizon of my spiritual being, inspired by such a pursuit, is never fixed, but widens forever with the ascending progress of the soul.

At this moment the bell of St. Aloysius rang for a religious service; and as to prolong the discussion would have been neither courteous to the father nor instructive to me, I bade him good day. D. L.

Washington, D. C., December, 1873.

[For The Index.]

LIGHTENING THE SHIP.

The Rev. C. A. Bartol spoke to his congregation Sunday before last upon the subject of "Christmas; what it is." His criticism of Free Religion was in striking contrast with that of Dr. Hedge, given from the same pulpit on the preceding Sabbath, who characterized this new belief, which is winning its way to the heads and hearts of thoughtful men and women, as spiritual dilettanteism, a cloudy, unsubstantial, unintelligible thing, with no groundwork of faith, and offering no hope of mental enlargement, or healthier, truer life.

Dr. Bartol took as his text a single sentence from the account of Paul's voyage from Crete, contained in the Acts; and with vivid illustrations drawn from modern life, and presented in the eloquent impressiveness of manner which is his habitual possession, he fashioned his words into a sermon to which no abstract can do justice.

"They lightened the ship." It was a thing commonly done in stress of weather, or when unusual danger threatened. The ship was one of the oldest emblems used to represent the Church. It was a thing most familiar to the immediate followers of Christ, and the story of a voyage, sketched with all the circumstantial clearness and detail of Paul's, was to them profoundly impressive and suggestive. So too this symbol of throwing overboard the cargo, that

thereby they might gain new hope of safety, has a significant meaning to us. It was the symbol of all reform. To get rid of the impediments to progress; to disabuse men's minds of false ideas and beliefs; to enlighten them, to cast out bad, and supplant them with better views of living,—this was the vital question, the real essence of all reform. This was the office, the object of Free Religion: namely, to help men. The fidelity and earnestness of those connected with the movement was to him sufficient indication that this was its real purpose. Their characters forbade any other conclusion. Those who advocated it were trying to clear the cargo of encumbrances which, unless thrown over, would sink the ship. It was not to be derided, not to be sneered at, but commended.

Certainty of accomplishing the voyage and reaching the haven was of as much importance as the cargo. Churches all about us had been celebrating the circumstance of Christ's birth, of the supposed day of which nothing in reality was known. The true point was to celebrate his object. That was to bring justice and right into the economy of his times, to throw overboard the dead weight of Jewish superstition, to do away with the long continued customs of revenge and retaliation, and to urge upon the people methods of clemency, reducing the Ten Commandments to two, love to God and love to man. He worked that the human soul might be advanced, and his work was an impressive God-speed.

It is not what we take, but what we get rid of, that is the essence of religion. The tea ships lightened in Boston by a mob, outraging British propriety and violating law, was an act which ennobled those who participated in it. Those men are our saints. People boast their descent from these men, and deem it a prouder honor than to derive it from the Puritans. Were heraldry in vogue, escutcheons would flash with the significance of the act. But when we come together in Faneuil Hall to celebrate our appreciation of that brave deed, and invite a woman to speak upon that occasion, we give her to understand that no unpleasant subject of woman's rights shall be touched upon, since lack of sympathy would compel many of her sex to leave the Hall. What a sanctifier is antiquity! Pleading wisely or unwisely, her plea upon the subject nearest her heart could not be admitted. Fancy the grim smile on the faces of those ancestors of tea-spilling renown!

In what contrast with that memorable scene is the celebration which we have just witnessed! Flags and garlands decorate and beautify the Hall. Significant mottoes cover the walls. "No taxation without representation" is the key-note of their meaning. We publish, and are proud to publish, the story of these tea-spillers, whom we delight to honor. But mobs, like men, are moved by high and also by low motives. What a difference it makes whether their opposition is opposition to wrong or not! No one is anxious to derive his pedigree from any of the mob who dragged Garrison through the streets of Boston with a halter about his neck. Who can help honoring the man for his courageous advocacy of the cause of Anthony Burns? He stood for right; the mob this time was on the side of wrong and oppression. A poor slave, a man like you and me, was to be delivered back into captivity. He wanted to be free, to be himself, his *own* self, as Douglass said; but Massachusetts, with the strong arm of the law and her militia to give her power, felt obliged to say to this poor slave, "You are not yourself, your own self, as you think you are; you belong to your master; his claim is the only one that we allow."

"Conquer your prejudices," said Webster. "Conquer the unholy precedent of depriving a human creature of life and liberty," humanity said; and humanity's emphatic insistence was a prophecy of the end.

Slavery has been thrown overboard from the ship of State; but the safety of the vessel or its freight is not yet assured. She seems still a hulk, tossed and driven by the waves and winds. Corruption, fraud, defalcation, base sins of omission and commission, hold high carnival. Luxury in diet and in dress is a potential sign of disaster, and withholds the hope of better days. Sumptuary laws will not avail; the remedy, to be effective, must be radical and universal in its application. How much there is to throw overboard!

The women can be powerful agents of reform; let them begin by throwing overboard tobacco. It must all be fought out on the old ground of opposition to taxation without representation. Hundreds of millions of dollars go up in smoke. No benefit resulted; it was only an annoyance. Woman was the chief sufferer; hers was the power to eradicate the mighty evil. While her heart was sore for justice, let her hasten the day by endeavoring to break men of a costly and injurious habit; let her hasten it by reform in her own dress; added grace, and greater capacity and power for good would come thereby. Both had habits that harmed and were not helpful; and if they were one, they would see the necessity of reform. Everywhere we are saluted with the pipe or cigar. Vital piety smokes. Clouds of smoke bar your way to the study of the clergyman, and the layman was his humble follower. It attested the truth of the old adage, "Like people, like priest." Moderation was no virtue; it only evinced the tact for becoming immoderate. It was idle to talk of retrenchment. No wonder times were hard. And yet men cried, "What despair, what inhuman atheism, to protest against such a thing!" But protestation might avail; it had power to save.

It should be thrown overboard; tobacco, rum, and opium should go together. "Look not upon the wine when it is red," were words which had a vital meaning to-day. It is red, red with the heart's blood of women—of wives and mothers and children. Abstinence was the only safe course; abstinence alone would lighten the ship.

The women must be adjuncts of reform, and their aid accepted. They have been ignored, they have been treated as the old sea-captain proposed to treat them, when his ship was beset by stress of weather. "Throw over the women," he commanded; "even if they were coffee they must go." In many ways they have been thrown overboard. Take them as companions, as friends, and they will help. To quote Paul's words, "Except these abide in the ship, you cannot be saved." Education, as girls merely, will be their curse. Coëducation will be a blessing. What inheritance or custom hinders their standing up with boys? If there is any, let them lighten themselves of it. Let them be ambitious; not inheritors, but creators; not mistresses, but wives. Let them be women; love, tenderness, sympathy, noble trust and forbearance, were essentially womanly; and woman, though wedlock should be abolished, stood nearest the angels in her mission of helpfulness to man.

But "what had this to do with Christmas?" one might ask. It had everything to do with it, but nothing to do with Christmas pomp. "Mass" meant dismissal from ecclesiastical attendance; dismission each to his own house and way. What a perversion to apply it to the transubstantiation of Christ's body in the bread and wine! Christ's mission, the thing that was almost wholly lost sight of, was to help and uplift his fellows. Our forefathers, with all their bigotry, were right in loyalty to law and God, in their opposition to frivolous amusement and unnecessary pomp and show. They were extreme but just. Christmas was not complete in the hewing down of woods or in hanging the churches with garlands of flowers. It was all appropriate, all to be commended, unless the higher significance of the event was lost sight of. The real spirit of its right observance consisted in the going to our true avocations and duties. Christ went with one poor garment to the cross, and gave his life thereon. The music of poetry and truth in life affects us all. There was one brief hour of staggering before the trial, and then so calm, so greatly strong was he, that we forget all in this ennobling act. He found his haven in the cross. Go like him to your tasks and struggles. True life is not a life of ease, but of service; and service is to resolve and to be strong to bear all the trials that come upon you; and to bear them heroically. What you call that which you feel is outside of, and higher than yourself, it matters not. God, Christ, Holy Ghost, Spirit—he preferred the last,—it was all the same. The name did not change it, and it would not be defined. Forceythe Wilson, telling of the hard battle of Fort Henry,—how hard pressed the Union forces were, and how disaster and repulse seemed inevitable,—writes that at last it seemed there was a hand at every ring, a something at every rope, and in all a patriotic soul, a divine will upholding and helping them. This power was in and of us, acted through and helped us. But we must mind the helm; a single false motion, a swerving from the direct path, and all was lost. So it resolved itself into the simple precept, "Mind your navigation."

E. G. B.

RECEIVED.

Books.

THE STRUGGLE FOR NATIONAL EDUCATION. By John Morley. London: Chapman & Hall, 193, Piccadilly. 1873.

THE BIBLE: What it Is. Book I. Genesis: Exodus: Leviticus: Numbers: Deuteronomy: Their Authorship and Authenticity. By Charles Bradlaugh. London: Austin & Co., 17, Johnson's Court, Fleet street. 1870.

NATURE'S LAWS IN HUMAN LIFE. An Exposition of Spiritualism. By the Author of "Vital Magnetic Cure." Second Edition. Boston: William White & Co. 1873.

Pamphlets and Periodicals.

ON MISSIONS. A Lecture Delivered in Westminster Abbey on December 3, 1873. By F. Max Müller, M. A., Professor of Comparative Philology at Oxford. With an Introductory Sermon by Arthur Penrhyn Stanley, D. D., Dean of Westminster. London: Longmans, Green & Co. 1873.

THE CREDIBILITY and Morality of the Four Gospels.—The Existence of God.—Polemical Essays. Vols. I and II.—Two Nights' Public Discussion between Thomas Cooper and Charles Bradlaugh; to which is added, A Plea for Atheism.—Christianity and Secularism Contrasted.—God, Man, and the Bible.—Christianity in Relation to Free-Thought, Scepticism, and Faith.—The Inspiration of the Bible.—Heresy: its Utility and Morality.—The Impeachment of the House of Brunswick.—When were our Gospels Written?—What Does Christian Theism Teach?—Autobiography of Mr. C. Bradlaugh.—All by Charles Bradlaugh: Published by Austin & Co., London.

CHRISTIANITY A FORM OF THE GREAT SOLAR MYTH. From the French of Dupuis.—The Religious Faculty: its Relation to the other Faculties, and its Perils.—Published by Thomas Scott, Esq., London.

SERMONS by the Rev. Charles Voysey, London: Are We Doing more Harm than Good?—On Thanksgiving.—The Bible in Schools.—Strength out of Weakness.

SERMONS by O. B. Frothingham, New York: The Puritan Spirit.—The Sacraments of Home.—Published by D. G. Francis, 17 Astor Place.

SERMON by L. K. Washburn, Minneapolis: Christianity and Radicalism.

YEAR-BOOK of the Unitarian Congregational Churches for 1874. Boston: American Unitarian Association, 7 Tremont Place.

FIRST REPORT of the Directors of the Newton Home for Orphans and Destitute Girls. Boston: Rand, Avery & Co.

THE ATLANTIC ALMANAC. 1874. Boston: J. R. Osgood & Co.

THE ATLANTIC MONTHLY, January, 1874. Boston and New York: Hurd & Houghton.

OLD AND NEW. January, 1874. Boston: Roberts Brothers.

ST. NICHOLAS. An Illustrated Magazine for Girls and Boys. New York: Scribner & Co.

THE HERALD OF HEALTH. January, 1874. New York: Wood & Holbrook.

THE SANITARIAN. January, 1874. New York: A. S. Barnes & Co.

WOOD'S HOUSEHOLD MAGAZINE. January, 1874. New York: S. E. Shutes.

New Music.

NEW SHEET MUSIC Published by Oliver Ditson & Co., Boston.—Gates of Paradise, by C. J. Hopkins.—Home Treasures: Far Away, by W. Smallwood.—It Matters Little where we Roam, by J. Holloway.—Farewell, my Love, I Sail Afar, by M. J. Messer.—Embarrassment, by Franz Abt.—Hopeless, by Virginia Gabriel.—Looking Forward, by A. S. Sullivan.

Poetry.

[FOR THE INDEX.]

ONE DAY IN SEVEN.

BY MRS. DAVID H. CLARK.

Into all bloom that is born of the sunlight,
Far from the hurrying steps on the street,—
Far from the world-throbs that endlessly beat,—
Wan faces gather, wan comrades to greet,
Into the bloom that is born of the sunlight.

One day in seven, the click of the needles,
Heave of the engines, and hum of the wheels,
Great pulsing arteries, bobbins and reels,
Pause in the hush that humanity feels,—
Pausing one day from the click of its needles.

Down on the avenues, stately and solemn,
Frown the gray arches where worshippers bend;
Fall the grave accents, "Ye shall not offend
One of these little ones;" organ-tones blend
'Neath the gray arches stately and solemn.

Clusters of lilies gracefully swaying
Shower the dust from their deep golden cells,
Swinging their censers, their crystalline bells;
But where is the tale their humility tells,
White on the altars fragrantly swaying?

Humility? Ah, not in bosoms that flutter
With triumphs of laces, and satins, and gems,
Of diamond-stars trembling on filigree stems,
Of 'broidery and depth of phylactery-hems,—
Ah! not in the bosoms that these things can flutter.

Deep in the cool of the greenness and silence,
Worn Labor rests, and is peaceful and glad,
Stretches its limbs in its coarse raiment clad,
Takes the good gifts that are sure to be had
Deep in the cool of the greenness and silence.

July, 1873.

NEW SUBSCRIPTIONS TO INDEX STOCK.

Mrs. F. W. Christern,	New York City,	One	share,	$100
Richard B. Westbrook,	Sonman, Pa.	"	"	100
R. C. Spencer,	Milwaukee, Wis.	Two	"	200
R. W. Howes,	Boston, Mass.	One	"	100
Chas. W. Story,	Boston, Mass.	"	"	100
E. W. Meddaugh,	Detroit, Mich.	Five	"	500
Jacob Hoffner,	Cumminsville, O.	One	"	100
John Weiss,	Boston, Mass.	"	"	100
W. C. Russel,	Ithaca, N. Y.	"	"	100
A. W. Leggett,	Detroit, Mich.	"	"	100
B. F. Dyer,	Boston, Mass.	"	"	100
James Purinton,	Lynn, Mass.	"	"	100
F. A. Nichols,	Lowell, Mass.	"	"	100
J. S. Palmer,	Portland, Me.	"	"	100
Robt. Ormiston,	Brooklyn, N.Y.	"	"	100
Mrs. A. L. Richmond,	Lowell, Mass.	"	"	100
Mrs. Benj. Ireson,	Lynn, Mass.	"	"	100
J. E. Oliver,	Ithaca, N.Y.	"	"	100
E. H. Aldrich,	Providence, R.I.	"	"	100
Geo. L. Clark,	Providence, R.I.	"	"	100
Mrs. E. B. Chase,	Valley Falls, R.I.	"	"	100
W. M. Jackson,	Providence, R.I.	Two	"	200

CASH RECEIPTS.

FOR THE WEEK ENDING JANUARY 3.

John P. Jewett, $3; Lyman Hodsdon, $4.50; James Thompson, $3; James Anton, $3; B. Fox, $2; Peter Leetin, $13; Maurice O'Connell, $3; Wallace R. Moses, $3; S. H. Roper, $23; Richard Humphrey, $1.50; J. S. Perry, $3; W. H. Badger, $3; S. C. Wheeler, $1.75; E. T. Billings, $3; H. M. Hastings, $3; A. Lawton, $2; Jonathan Sawyer, $3; L. Everett, $3; Wm. H. Hall, $3; S. Corner, $3; E. D. Stark, $3; Peter Kurtz, $3; S. G. Coray, $3; Dr. Prince, $2; Edw. Bissell, $3; Geo. C. Jewett, $3; Jessie S. Moss, $1.50; A. M. Ellis, $3; A. A. Kellogg, $3; Rosalie Hopper, $3; Chas. Doolittle, $3; John Peck, $3; E. K. Eastman, $3; Wm. Lloyd Garrison, $3; E. C. Stiles, $3; E. O. Avery, $3; S. W. Norris, $3; E. F. Blaisdell, $1.50; M. D. Heywood, $3; Jas. Humphrey, $3; Jno. H. Bridge, $3; E. W. Meddaugh, $3; Josephine Tilton, $3; Jon. F. Barrett, $3; J. W. Barrett, $3; Warren Emerson, $3; Sarah Emerson, $3; J. H. Emerson, $3; Wm. A. Wall, $3; S. Griffitts Morgan, $33; E. R. Francis. $3; A. Williams & Co., $5.50; M. Schlesinger, $3; J. E. Putnam, $3; F. L. Pope, $3; Sam'l Warbasse, $3; Jas. Warbasse, $3; Charles Haskell, $3; C. C. Slocum, $3; D. A. Cline, $3; Wm. Newman, $3; C. Bradley, $2.75; M. M. Gardner, $3: A. P. Hulse, $3; J. Richmond, $3; Robt. B. Estey, $3; M. M. Sherman, $3; T. L. Harris, $3; C. M. Foster, $3; Nath'l Cummins, $3; Fred Bird, $1; J. P. Bradley, $3; H. E. Howe, $2; W. W. Cooke, $3; Dr. Alexander, $3; J. Nichols, $3; Jno. C. Haynes, $30; E. B. Harrigan, 10 cents; F. R. Honey, 10 cents; G. H. Foster, 60 cents; J. H. Smith, 35 cents; Thos. M. Day, 20 cents; Nelson Thwing, 10 cents; Henry K. Oliver, Jr., $40; Jas. W. White, $25; W. C. Russell, $23; Joseph S. Hill, $10; W. R. Cameron, $10; Chas. A. Gurley, $10; J. G. Kinley, $13; Frederick Beck, $13; Miss Sawyer, $2; David Branson, 25 cents; Anna Mann, $1.10; R. B. Westbrook, $5; Mary W. Wellman, $1; Wm. A. Jenkins, $3.10; Chas. Collins, 20 cents; Jno. Robinson, 10 cents; D. C. McCallum, 25 cents; Rich'd Plummer, 15 cents; Chas. Mason, 15 cents; M. A. Kursheedt, 10 cents; J. B. Tenney, $1; W. H. Wilbur, $2; Dan'l Humphry, $3; E. C. Darling, $3; Geo. Iles, $3; C. Folsom, $3; P. M. Hart, $3; M. Friedberg, $3; V. B. Martin, $3; Mary Griffith, $3; Joel Sharp, $3; Joel S. Bonsall, $3; J. M. Thompson, $3; John Deming, $3; Henry B. Fowler, $3; Henry Palphiamand, $3; Thomas Ward, $2; A. G. Branham, $3; John Branham, Jr., $2; J. H. Rhodes, $1; J. Spring McKaye, $2; Henry Ludwig, $3; A. Hanauer, $3; Jos. T. White, $3; Rich'd Illenden, $3; Jos. McKachnie, $3; Orlando Davis, $3; Julia M. White, $3; Isaac Ames, $3; H. S. Mason, $3; J. E. D. Laundon, $3; D. B. Hale, $3; W. P. Taylor, $3; Ed. H. Hall, $3; Joseph H. Marsh, $3; Thos. McClintock, $3; C. P. Burghardt, $3; J. Merritt, $3; H. B. Fuller, $3; F. O. Dorr, $3; R. Harrington, $3: Geo. Richardson, $1.50; Chas. C. Hayes, $1.50; B. G. Sweet, $3; Jos. H. Hill, $1.50; T. J. Atwood, $2; J. T. Clarkson, $3; G. H. Briggs, $3; J. W. Goodrich, $3; J. I. Byam, $3; W. E. Biddle, $2; W. E. Darling, $2; Chas. E. Marston, $3; D. H. Bond, $3; J. S. Boyden, $3; Lucius Holmes, $2; Henry Rice, $1.50; Jas. P. Thompson, $1.50; O. B. Vose, $2; Eugene Kelley, $2: Orris Mosher, $3: Rufus Perkins, $3: Wm. H. Foot, $2: Wm. H. Rice, $2: Leon Sampson, $2: Joseph Copeland, $3: J. F. C. Burnet, $3: Wm. Allen, $2: Robt. A. McKenzie, $3: Louis Dietrich, $1.50: Wm. R. Cameron, $3: Henry Dreman, $3: Sam'l Colt, $3: N. Sullivan, $10: W. Z. Larned, $3: P. C. Turner, $3: Irving L. Roberts, $3: J. W. Graffam, $3: H. N. Winslow, $3: Michael Neale, $3: L. Barnaby, $3: E. W. Dickinson, $3: R. McIntosh, $3: D. B. Morey, $3: Clara Johnson, $3: Geo. W. Park, $3: A. A. Vaughan, $3: J. W. Winkley, $3: G. W. Green, $1.75: E. Trull, 75 cents.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.
Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

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Abram Walter Stevens, ... *Associate Editor.*
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BOSTON, JANUARY 8, 1874.

SUNDAY LECTURES.—The Editors of The Index will lecture occasionally on Sundays, if desired, within a convenient distance of Boston.

CASH PREMIUMS FOR 1874.

In order to increase the circulation of The Index, and thereby make it a more powerful instrumentality in the reform to which it is devoted, the following Cash Premiums are now offered:—

1. The Index will pay to any one of its old subscribers $1.00 for every new subscription of $3.00 obtained by his or her means and forwarded to this office. If preferred, the $1.00 may be deducted before remitting. This offer holds good for new subscriptions alone, and not for renewals.

2. *In addition to this*, it offers **One Hundred Dollars** to the person who shall send the largest list of new subscribers, with the money, before the first day of February, 1874, and **Fifty Dollars** to the person sending the next largest list during the same time.

There are many warm friends of The Index throughout the country who would be glad to help increase its circulation, if they could only afford to give their time to the work. The above offers will enable them to do so. Supposing that the largest list sent contains one hundred new names, the sender will be entitled to $100.00 as commission and another $100.00 as premium. Will not many of our lady subscribers, who are the most efficient of all canvassers, seize this opportunity to help The Index without too great a sacrifice on their own part?

GLIMPSES.

A chorus of admiration has followed the public exhibition of Mr. Morse's bust of Parker. A prophet is not always without honor in his own country; nor a sculptor either.

New York has three hundred and fifty churches, estimated as worth about $46,000,000. It is all untaxed, of course,—which means that other people pay taxes for the proprietors. How long will "other people" continue their remarkable generosity?

Professor Max Mueller has kindly forwarded to us a copy of his lecture on "Christian Missions," recently given in Westminster Abbey, and mentioned in Mr. Voysey's interesting "London letter" of last week as causing a profound sensation in England. It will be published in The Index just as soon as room can be made for it.

Some bright genius sends us a postal card *without date or signature*, saying—"Please send my paper hereafter to Indianapolis, Indiana." He is like the fond Irish mother who directed her letter—"To my son, in Gen. Washington's army." The only way to be sure of fulfilling this remarkable order (which is only a sample of many others) will be to mail the whole edition of The Index to Indianapolis.

Mr. Frothingham had a most flattering audience last Sunday at his opening lecture in Horticultural Hall. Before the lecturer arrived, the Hall was packed, the aisles being filled and great numbers being obliged to go away from the door for lack of room. Next week, by Mr. Frothingham's kindness, we shall have the pleasure of publishing the lecture (which is one of his ablest efforts) in The Index; and we hope to be enabled to follow it with most, if not all, of the succeeding lectures.

The "First Report of the Directors of the Newton [Mass.] Home for Orphans and Destitute Girls" tells the simple story of a beautiful charity most wisely conducted. The "Home" is truly such, as is shown by the touching manner in which the little creatures it shelters welcomed a poor blind child among them. Here is Free Religion put into practice; and we are proud to note the names of some kind friends of The Index among its Directors and benefactors. Prosperity attend it!

It is found necessary, on account of the hard times, not to carry out at present, in every case, the rule discontinuing The Index immediately on the expiration of the term of subscription. But it will still remain the principle to be aimed at and obeyed as far as practicable. Meanwhile we must appeal to the honor of our subscribers to notify us at once, if any of them wish to discontinue the paper. We hope however, that every one will not only renew his own subscription, but kindly send a new one at the same time.

If the crowd that crammed themselves into Horticultural Hall last Sunday till it positively steamed with perspiration, or the multitudes that went away disappointed because they could not get in, would only make a small deposit regularly in the "Donation" box at the door, the Executive Committee of the Free Religious Association would be enabled to engage the great Hall on the floor above; which they would be more than glad to do. But in view of the fact that the box aforesaid contained only $5.85 at the end of Mr. Frothingham's most admirable lecture, the Committee feel that they cannot afford the large additional expense. Will a "word to the wise" (and the generous) be sufficient?

"He leaves a wife and family." This is the curt statement at the end of the newspaper report of many a terrible casualty. What a world of pathos is condensed into those half-dozen words! The unrecorded agony in the humble home,—the heart-broken wife, the weeping children, the gaunt and ravenous "wolf at the door,"—these receive but a passing thought, as we hurry away to our business. Let not the angel of Pity fly so lightly from your hearts, you who have means to send her burdened with blessings into the obscure darkness and misery of the stricken household. The next time that hard epitome of tragedy meets your eye, let it be a divine message to hasten with sympathy and compassion, aye, with all the tenderness of a religion that is pure love for suffering humanity, to do the little or the much you can towards lifting off the millstone of sudden despair.

The banking house of David Preston & Co., of Detroit, have issued a circular to their correspondents containing their "Statement of Dec. 15," from which we extract the following remarkable passage:—

"What is the outlook now? It's better.

"September 27th, after the financial wave had rolled over us, and crushed us for the moment to the earth, trusting, not in National Banks, not in Savings Banks, not in our friends, who had done business with us and stood with us and by us, some of them for more than twenty years, but trusting in the Lord, we said: 'There's light ahead—there's help in God. There's wealth in Jesus—there's power in prayer.' We believed it then; we believe it now.

"Sept. 5th, our demand liabilities were.....	$1,005,594.37
Sept. 27th, " " "	860,756.07
To-day, Dec. 15th, our *total* liabilities are but..	344,445.16
Our *demand* liabilities are but.....	199,774.61

"Since October 1st, we have issued $144,665.47 in time certificates of deposit, payable in three and six months from date, bearing 7 per cent. interest. These time certificates will be promptly paid as they mature. How have you paid this $650,000? Answer: We have paid it in *faith*, in greenbacks, in national currency, in Detroit City 7s, in Bay City 8s, and in first-class commercial paper, maturing most of it in thirty, sixty, and ninety days from its date."

If these gentlemen found "wealth in Jesus," and paid part of their liabilities with nothing better than "faith," we congratulate the Index Association on holding none of their paper.

The proposal to tax church property at an equitable rate is meeting with favor from the most influential secular papers of this city. The Boston *Daily Advertiser* of Dec. 23 had the subjoined paragraph on the subject:—

A petition is in circulation, enforced by a tract, entitled *An Appeal for Equal Taxation and No Exemption*, asking for the repeal of the statutes exempting from taxation property held for religious and charitable purposes. Though the petition is aimed at all corporate societies now favored by the tax-gatherer,—scientific, literary and educational, as well as charitable and religious,—the tract makes a special point on the exemption of "meeting-houses," which, if they were treated like other property, would afford immediate and sensible relief. The value of "meeting-house" property in Massachusetts is placed at about twenty-three millions, which, at the average rate of taxation this year, would have yielded upwards of $330,000. Of this property, it is claimed that a portion is held, like Tremont Temple for example, under church organizations, while rented and used for all sorts of profitable purposes requiring the protection of the laws. The entire value of this untaxed property, which is exclusive of all State property, foots up $37,410,840, the tax on which this year would have been $542,083. This large exemption, it is further claimed, makes it necessary to impose unfair, and in some cases oppressive, assessments upon other property, which would not be borne if such an annual donation were made or attempted in any other form.

A NOTE FROM MR. FOX.

We cheerfully comply with the wish expressed by Mr. Fox below. The reason why the "introduction" was omitted last week was simply that we were republishing the correspondence between Mr. Fox and Mr. Potter, not that between Mr. Fox and the editor of the *Christian Register*. If it had occurred to us that any injustice was done by this omission, the "introduction" would of course have been printed.

To the Editor of The Index:—

Not caring to reply to the long letter addressed to me by Charles Thomas Fowler in your last week's paper, I will ask you to insert, as a sufficient explanation to your readers of my neglect to answer this letter, as well as my last from Mr. Potter, the following brief communication, sent by me to the *Christian Register*, with Mr. Potter's letter, and printed there as an introduction to it, and which I should have been glad to find, with the correspondence, in your columns. G. W. F.

"To the Editor of the Christian Register:—

"When I sent you, last week, the correspondence between Mr. Potter and myself, I, of course, supposed it had ended, and that, by writing at the close of his last letter that he forbore saying anything further as to the meaning of the word Christian, he meant that he would forbear altogether, satisfied that a discussion of this point was uncalled for in such a correspondence; but, quite unexpectedly, another letter afterwards came from him, which I now send to you. As Mr. Potter is very anxious to have it printed, I hope you will find room for it in your next paper, even though you may agree with me in thinking that it does not form an essential part of the correspondence,—my purpose, in asking him whether his name was in the *Year Book* list of Unitarian ministers with his 'knowledge and consent,' not being to discuss with him the interpretation of the term Christian, but simply to learn whether he considered himself as belonging on a list of Christian ministers. I will not ask you to add a word of reply from me, being wholly satisfied to leave my last letter as the proper close to my part of a correspondence, begun with no other desire than to have a list of Christian ministers, for the correctness of which I am responsible, contain the names of none, by their own avowal, not Christians.

"George W. Fox, *Ass't Sec'y.*"

THE UNITARIAN CRISIS.

Last week we republished correspondence of no ordinary interest between Mr. Potter and the Assistant Secretary of the American Unitarian Association. This week we also republish the comments made on it by the *Christian Register* (Boston) and the *Liberal Christian* (New York), the two papers supported by the Unitarian denomination. We now wish to add something on the same subject, in criticism of these critics.

1. "The only question directly involved in this correspondence," says the *Register*, "was one of fact: Did Mr. Potter's name belong in a list of Unitarian Christian ministers?" On the contrary, there were two questions, and wholly distinct ones: Did Mr. Potter's name belong in that list? and, On whom rested the responsibility of putting and keeping it there? On both points a difference of opinion seems to exist between Mr. Fox and Mr. Potter.

Mr. Fox considers that no name belongs in that list except the names of "Christians;" to him it is a list of Christians as well as of Unitarians. Mr. Potter considers that the names of non-Christians might properly be included, on the ground that they are still Unitarians, as opposed to Trinitarians; to him it is a list of Unitarians, and not of Christians. Mr. Fox considers that all Unitarians are necessarily Christians; Mr. Potter considers that Unitarians may be either Christians or non-Christians. The one takes the ecclesiastical, the other the non-ecclesiastical view of Unitarianism. While, therefore, Mr. Fox regards it (and with reason) as quite improper that the name of any non-Christian should be included in a *list of Christians*, Mr. Potter regards it (with equally good reason) as quite unnecessary to exclude such a name from a *list of Unitarians*. To each the list means a different thing, according to the idea which each entertains of Unitarianism; and it must, we think, be conceded that each is right according to his own view of that list. Which of the two unlike practical judgments arrived at, as to the propriety of retaining Mr. Potter's name in the list, is correct, must depend on the answer to the question: Is Unitarianism merely one form of Christianity, or is it inclusive both of Christianity and non-Christianity?

A great deal may be said, with great force, on each side of this question. On the one hand, the Unitari-

an movement, which gave rise to the Unitarian name in this country as the name of a particular body of believers, was unquestionably a movement within the limits of Christianity. None of the early Unitarians claimed to be outside of Christianity; they all considered themselves Christians, and warmly defended themselves when the Orthodox tried to deprive them of the Christian name. On the other hand, some of the early Unitarians, like Dr. Channing, made the most absolute claims to spiritual freedom, vindicating the right of free thought without any qualification. This happened because it occurred to no one at that time to suspect that Christianity is necessarily, by its very nature, a limitation of liberty. Hence early Unitarianism, professing to be Christian and yet absolutely free, contained an inherent contradiction which is now forcing itself upon attention in spite of all efforts to the contrary. The views of Unitarianism held respectively by Mr. Fox and Mr. Potter, consequently, have each its historical justification; and one is no more consistent with facts than the other.

Yet none the less are we obliged to think that the Unitarian name, being the name of a sect which has at all times planted itself on Christianity, must be given up wholly to the Christian majority. The sect, as such, has never committed itself to a profession of unlimited liberty. All such professions have been made by individuals alone; and we hold the opinion that the Unitarian sect must, and has a right to, speak for itself in this matter. For this reason, we have regarded the name Unitarian, ever since the National Conference at Syracuse in 1866, as connoting the name Christian; and therefore, when we discovered in 1868 that we were not a Christian, we voluntarily and at once withdrew our name from the list of Unitarian ministers. We are obliged, with Mr. Fox, to think that the name of no non-Christian properly belongs in that list; while, at the same time, we think we do full justice to the cogent reasons of Mr. Potter for holding the contrary opinion. This conclusion is based on the general principle that every body of believers is bound by its collective utterances alone, and should neither bear the disadvantages, nor claim the benefits, of the utterances of individuals.

As to the other question: On whom rests the responsibility of putting and keeping Mr. Potter's name in the list of Unitarian ministers? we think that Mr. Potter is wholly right. Mr. Fox labored hard to throw upon him the responsibility of erasing his own name from that list; and Mr. Potter very wisely refused to accept any such responsibility. The list is made up by the Unitarian Association for its own purposes; and the Association alone should decide whom to enroll in it. The result of Mr. Potter's action, in thus compelling the Association openly to disfellowship all non-Christians, and forbidding it any longer to continue the cowardly and uncandid course of shirking the responsibility that belongs to it, must be most salutary to the cause of religious progress. In this aspect, his action was wiser than our own; and we see now that if, instead of requesting in 1868 that our name should be withdrawn from the Association's list of ministers, we had simply notified the Secretary that we were no longer a Christian or a Unitarian, and then left it to him to act on that notification, better results might have followed in some respects. By relieving him of all responsibility in the premises, we failed to put the Association in a position in which it must boldly and frankly declare itself to be on one side or the other in the issue between Christianity and Freedom; and the cause of religious advance owes much to Mr. Potter for his superior discernment in this matter. Now it has been made clear, even to the dullest comprehension, that every non-Christian is acting a disingenuous part by retaining without due notice his connection with the Unitarian Association, which, by its Assistant Secretary, now officially declares that all its ministers profess themselves Christians. If Mr. Fox's by-and-by overruled by the Association, the old nebulous state of things may return; but this is extremely unlikely. True it is, that the erasure of Mr. Potter's name from the authorized list of Unitarian ministers, by the American Unitarian Association, and for the sole reason that he does not call himself a Christian, is one of the most important acts ever done by that body; and its future consequences must be most important. At last Unitarianism has officially disfellowshipped all non-Christians; its antagonism to perfect freedom can no longer be questioned; and, however painful it may be, all non-Christians must now see clearly the duty that is laid upon them.

2. It remains to notice the comments of the *Liberal Christian* on the Fox-Potter correspondence. The writer of the brief article quoted elsewhere from this paper shows a strange lack of appreciation of Mr. Potter's action. He apparently blames Mr. Potter for not "requesting" that his name be erased. But with his expressed view of Unitarianism, it was not in the least incumbent upon Mr. Potter to do so. In his place, with our own view of Unitarianism, we should have felt called upon to notify the Secretary that we were neither a Christian nor a Unitarian; Mr. Potter did notify the Assistant Secretary that he was not a Christian, although *in one sense* a Unitarian. Nothing could have been more manly, direct, or sincere. If the "denomination" felt aggrieved by the "false position" of reckoning non-Christians among its ministers, it was its own fault alone; it held the remedy in its own hands; it had no business to be aggrieved because it lacked itself the moral courage to follow out its own Christian principles. This is not the first time that Mr. Potter has declined to claim the Christian name; why did not the Assistant Secretary, who now so innocently appears to have just discovered the fact, drop Mr. Potter's name years ago? We repeat, the Association, and not Mr. Potter, is responsible for any "misrepresentation" resulting from its own lack of courage and consistency. Ever since the National Conference in 1866, it has been the duty of the Assistant Secretary, just as much as it is now, to find out for himself who are Christians and who non-Christians, and to drop all the latter at once from his list. To blame Mr. Potter for not performing the Assistant Secretary's duties is to reproduce the old fable of the wolf and the lamb.

The inferences drawn from this unintelligent view of the matter have led the *Liberal Christian* into reflections on the "entire absence of unity among the leaders [officers?] of the Free Religious Association," and on Mr. Potter's "seeming want of independence." Both of these reflections are exceedingly unjust. The "unity" cherished by the Free Religious Association is one of spirit, purpose, and principle,—not of relationship to other organizations. It is in direct keeping with this unity that each member of the Association shall determine for himself what relations he will hold with other associations; as is explicitly provided by our Constitution. Mr. Frothingham and Mr. Potter have settled their relations with Unitarianism in different ways; they had an equal right to do so; neither feels annoyed or compromised by the other's action; each is responsible to himself alone in the matter, as is every other member of the Association. Will the world never discover that men may unite without trampling on each other's individuality? Instead of showing any "want of independence" or "individuality" by his action, Mr. Potter has shown himself signally endowed with these very qualities; and no one more rejoices in the fact than his comrades and associates. He has acted with the same purity of motive, with the same calmness and gentleness of spirit, which all who know him have learned to respect and love as the very essence of his "individuality;" and the *Liberal Christian* may rest assured that Mr. Potter and his fellow-workers have yet to discover the "absence of unity" which it deplores. Let all clearly understand that nothing but "independence" on his part, manifested in a very high degree, will explain his refusal to be made a pack-horse on which the Unitarian Association might lay the burden of its own special responsibilities. For one, we honor equally the courses taken by Mr. Frothingham and by Mr. Potter; we have not the slightest wish that either course should have been in any degree different from what it has been; and we see in each course the natural, unconstrained exercise of the individuality of the actor. These two gentlemen have, like others, most generously stood by us in the attempt to build up THE INDEX, and shared without a word whatever odium the attempt involved; but we never dreamed of interpreting this wholehearted coöperation in the cause of common principles as implying any indorsement of our own particular course or opinions on any subject. They have at all times, in the Free Religious Association and in THE INDEX, been true to their own independent individualities; and the unity which really exists among the officers of the Association is far too deep to be disturbed by any faithful following of the inner consciousness of duty, be the outward course what it may. O that mankind might learn what a profound bond of union is to be found in fidelity to individual ideals that are universally respected! That day will come; and it will come all the sooner because William J. Potter, than whom a sweeter or purer or braver spirit does not shine on earth, has been cast out of the Unitarian fellowship because he cannot pronounce the Unitarian shibboleth.

FROM MR. CONWAY.

We cannot, by any exercise of editorial virtue, resist the temptation of sharing this interesting little letter with our readers:—

51 NOTTING-HILL SQUARE, London, Dec. 18.

MY DEAR ABBOT:—

I think we could sell a dozen more INDEXES if they were sent, and you had best begin with the first number in January.

My *Sacred Anthology* is out. It is a volume of near five hundred pages, large octavo, and contains seven hundred and forty selections from the Scriptures and classic authors of the East. It has been liberally subscribed for, and is already paid for. A very handsome volume! . . . South Place Chapel has now been made into a Scientific Institute. During the week we have a scientific lecture by some eminent man, and the walls are covered with maps, or pictures of animals, fossils, &c. On Sunday night there is a scientific lecture of the same kind, with oratorio music and orchestra. On Sunday morning we try to deal with religion in the same method of science. On Sunday last John Fisk, of Cambridge, filled the pulpit, and gave a masterly lecture on Evolution, listened to and admired by a large audience, with many great men among them. On Sunday next he gives a second lecture. We are very flourishing at South Place, and have an average audience of four hundred,—the largest liberal (or Unitarian) society in England. Ever yours,

M. D. CONWAY.

Will not some enterprising publishing firm give us soon an American reprint of Mr. Conway's *Sacred Anthology?* Every liberal minister and lecturer would find it invaluable; and thousands of eager readers could be found for it at once.

MR. POTTER'S SUPPLEMENTARY LETTER.

[From the *Christian Register*, Dec. 20.]

When we accepted the *Year Book* correspondence, last week, we supposed it to be entirely closed; but it seems that although Mr. Potter himself understood the question relating to the directory to be decided, he had some additional thoughts to which he desired to give public expression, and we have printed them in our department of "Religious Intelligence."

The only question directly involved in this correspondence was one of fact. Did Mr. Potter's name belong in a list of Unitarian Christian ministers? It was settled by his explicit statement that he does not call himself a Christian. He grants that the omission is consistent with the modern view of Unitarianism, but insists that there is an "older and more fundamental" view of our denominational position, which would have warranted the retaining of the names of ministers of good character and pastors of "societies commonly recognized as Unitarian," even if these ministers had renounced Christianity, so long as they did not "especially request" that their names should be withdrawn.

That Unitarians were champions of the right of Free Inquiry in "the Channing era" is perfectly true. This is still one of their distinguishing characteristics. It is just as heartily acknowledged by Rev. E. H. Sears and Rev. Rufus Ellis as by Rev. Dr. Furness and Rev. J. W. Chadwick. None of our brethren believe in stifling free thought or free speech. All of them accept their theological opinions because they believe that they can be defended in the court of reason and conscience. But Mr. Potter strangely forgets that a claim to be inside the Christian Church is just as "old and fundamental" on the part of Unitarians as a love of Free Inquiry. When our fathers said "Christian character is the best test of Christian fellowship," they did not allude to those who withdrew from Christian fellowship and renounced the Christian name, but to those who, claiming to be Christians, were denied the name because of some dogmatical deficiency. They were ready to extend religious fellowship to faithful Jews and Mohammedans, and human fellowship to atheists and unbelievers in the immortal life, but, to a man, they always understood that only Christians could ask or receive Christian fellowship. They never expected that one who openly renounces Christianity would expect or desire to have his name retained in a list of Unitarian Christians. As much as this was substantially implied in the Preamble offered by Mr. Abbot, then a Christian, at the National Conference in 1866.

Mr. Potter's statement that he could in a degree consistently coöperate with the American Unitarian Association, although its object is to promote the interests of "pure Christianity," because he believes "that those who put that phrase into its constitution had preëminently in mind practical religion rather than any system of theology," shows that he is not familiar with the early history of the Association. Nothing can be better established than the fact that its founders meant by "pure Christianity" the religion taught by Christ freed from its corruptions and perversions. Only "Unitarian Christians" were "invited to unite and coöperate with this Association." At the first annual meeting, June 30, 1826, the Executive Committee, in their official report, speak of "the progress and present state of Unitarian Christianity," "Christians of our denomination," "other denominations of Christians," "our united efforts for

the spread of the glorious gospel of our Lord and Savior," "the religion not of this man nor that party, but of Jesus Christ, our Master and Redeemer," "Christians from examination and conviction," &c. Judge Story, one of the Vice-Presidents, spoke of "Unitarian Christians" and "Unitarian Christianity." What the founders of the American Unitarian Association should have done may be an open question, but what they did do is beyond dispute.

We do not know that any one has ever questioned Mr. Potter's conscientiousness in not asking to have his name withdrawn, although, as he reiterates, in general religious views he stands on "essentially the same platform" with Messrs. Abbot and Frothingham who have more clearly perceived, the logical consequences of their renunciation of Christianity. If he thinks the Unitarians are journeying on the road which leads from Christianity to Free Religion, he has a right to his opinion, and to look back hopefully to see us cross over; but since he must admit that the denomination has not yet left Christendom, we cannot imagine why he cares to have it appear that he still remains in it. To his Free Religious associates, no less than to his Christian friends, he seems to occupy an entirely untenable position when he would be upon both sides at once. His sincerity is unquestionable; but so is his inconsistency.

That Mr. Potter will continue to be a life-member of the American Unitarian Association is as true as that Rev. Dr. Osgood remains so. That, like Dr. Osgood, he still finds some things that he can honor and approve in Unitarianism, we are glad, and we are sure that the personal ties between our ministers and himself will be unaffected by the change in ecclesiastical relations to which he is logically committed by his essential sympathy with Messrs. Abbot and Frothingham. We scarcely needed any assurance that Mr. Potter's sympathies and energies must "now" be given "mainly" to the Free Religious Association. During its entire existence, with absorbing and vigorous concentration, he has been its devoted and indefatigable Secretrary.

A SIGN OF THE TIMES.

[From the *Liberal Christian*, Dec. 27, 1873.]

The letters exchanged between Mr. Geo. W. Fox, Assistant Secretary of the American Unitarian Association, and Rev. W. J. Potter, of New Bedford, are models of courtesy on both sides. The position taken by Mr. Potter is surprising and significant. It is surprising because when a thoughtful man has deliberately joined a body professing certain principles, and thus has enrolled his name in the ranks of that body, it is reasonable to expect that when he deliberately renounces those principles, and publicly declares that he has done so, he should request that his name be omitted from the list into which is has been put. Only by so doing can he relieve himself and the body to which he has previously belonged from misrepresentation and from occupying a false position. This Mr. Potter did not do, and when the matter was brought to his notice in the most gentlemanly way he still declined to request that his name be stricken out, while at the same time he declared that he had given up those principles the acceptance of which led to his name being enrolled.

This position is significant as an indication of the entire absence of unity among the leaders of the Free Religious Association. Mr. Abbot relinquished the title "Christian" some time ago, and requested his name to be omitted from the list of Unitarian ministers. Mr. Frothingham was surprised and chagrined to find that his name had been kept on that list. Mr. Potter relinquishes the Christian name, but declines to assume any responsibility as to his name being kept in a list of those who call themselves Christians. It is further significant as an evidence of a seeming want of independence in a quarter whence we did not expect indication of such want. Our Free Religious friends have insisted strongly upon individuality, upon every person representing himself, but this leader among the Free Religionists certainly seems to fail of a true appreciation of independence when he knowingly allows himself to be classed as a supporter of views which he has renounced. The correspondence on the Unitarian side is also significant as indicating its inclusive and catholic spirit. Every man is invited to study the Christian records and the Christian spirit. If, then, he honestly calls himself a Christian and seeks fellowship from Unitarians, he is cordially welcomed. If he cannot call himself a Christian his honesty and independence are respected, his pure character is esteemed, but he is not expected to stultify himself by remaining in a false position.

THEODORE PARKER'S CONSCIENCE. — Theodore Parker, in his autobiography, tells a beautiful story of his childhood. It reveals a tender conscience in the boy, and a wise training in the mother. When he was four years old, he was passing a pond-hole in a field, and turned to look at a rare flower in the water. He saw a spotted tortoise sunning himself in the shallow water. Very naturally he lifted a stick he was carrying, to strike the reptile. But all at once a voice within him said, loud and clear, "It is wrong." He was surprised, and the uplifted stick fell. He hurried home, and asked his mother what it was that told him it was wrong. Taking him in her arms, she said: "Some men call it conscience, but I prefer to call it the voice of God in the soul of man. If you listen and obey it, then it will speak clearer and clearer, and always guide you right; but if you turn a deaf ear or disobey, then it will fade out little by little, and leave you all in the dark and without a guide. Your life depends on hearing this little voice." "I am sure," he says, "no event in my life made so deep and lasting an impression as that."

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Articles for this department should be SHORT, and written only on one side of the sheet.

N. B.—Illegibly written articles stand a very poor chance of publication.

N. B.—No responsibility will be assumedfor unused manuscripts.

MONEY.

DEAR FRIEND:—

Allow me to suggest to you that "money" is not wealth, and is not property in the sense of wealth; and that, whilst the representative of wealth (*i. e.*, money) can be furnished *without labor*, or very little, it can be loaned at a low rate; whilst the property it represents might and should draw a rent of several hundred *per cent.* more. Would not this view of money harmonize you and those you criticise?

Truly, E. M. D.

PHILADELPHIA, Dec. 12.

LIMITATION OF CHURCH PROPERTY.

SANTA BARBARA, Cal., Dec. 14, 1873.

MR. F. E. ABBOT:

Dear Sir,—It seems to me that another article should be added to the "Demands of Liberalism," to wit, "That no religious organization should be allowed to hold any more real estate than the lands and the buildings on them, occupied by them as places of worship."

The Trinity Church of New York holds a good many acres of valuable land in New York city which they have leased from time to time. This land they have held since our Revolution, and much of it before. The Dutch churches also hold large real estate property (besides their churches), which they also lease. Other religious organizations probably also hold real estate.

The Constitution of Mexico contains an article limiting the real estate to be held by any religious organization to the places in use for worship. The political experience of the world is against religious societies holding real estate. Those churches that hold such real estate as above referred to should be compelled to dispose of it. Unless a stop can be put to the accumulation of real estate by religious organizations, I do not see why this country will not at some future day be obliged to resort to confiscation, as other nations have been, to get rid of the power arising from their wealth.

Yours, WILLIAM GREEN.

SUPERFLUOUS "IFS."

TIPPECANOE CITY, O., Dec. 25, 1873.

EDITOR INDEX:—

I find that in advocating your side of the question of free-will you are constantly using such expressions as, "man could *if* he would," "he might *if* he would," "he might *if* he had only thought," &c. Now, if you please, leave out your *ifs*, and tell us what he could have done without them. Remember that the *ifs you put in* were not there when he acted.

E. L. CRANE.

["Would" means "willed." To say that man could, if he would, is to say that man could, if he willed. Have we ever said that man could, if he did *not* will? Mr. Crane wants us to confess that man cannot act at all without willing to act. Very well: we confess it. But what of it? What has this confession to do with the question whether man, when he *does* will, wills freely or by necessity? We fear that our acute correspondent has discovered a logical mare's-nest.—ED.]

MORE ACTIVITY WANTED.

The activity of the Free Religious Association, as well as that of the Liberal Leagues, is a very limited one. There is no doubt that with a proper policy they could increase in number very rapidly, and the power they would exercise on the minds of our country, and even beyond it, would be very great. The activity they exercise at present is of a very inefficient kind. To do the right work we must have one, two, or three of the best lecturers in the field, who ought to preach the new "gospel" in every large city or important place. Let them establish there auxiliary leagues or associations, and let these by free gifts pay the new "evangelists." There is such a great hospitality among our citizens that these lecturers will be welcome under the roof of almost any man who shares their enthusiasm for liberty. In our city are hundreds who share the same opinions with THE INDEX; but they are not acquainted with each other. I do not know personally, for example, a single one who is a subscriber here to THE INDEX.

Ten years ago there used to be a Universalist church here, which existed but a few years. At present, with a population twice as large as then, it must be evident to every clear mind that material enough is to be found among a population of forty thousand to keep in a flourishing state a Liberal League. But why not unite the Leagues with the Free Religious Association? Their object is the same. Union makes strong. Can men of large minds and ideas not drop their littleness? Men who do not love the propagation of their ideas should be consistent, and deliberate and preach those ideas within closed doors. Let us start this movement aright. With a proper policy we can accomplish in one year more than in ten years with your passive policy. Let Boston take the lead! And, above all things, remember that the attachment of the masses of the people to the existing Christian churches is mostly brought about by the assistance of these churches to their members in their struggle for life. LUDWIG.

EVANSVILLE, Ind.

[1. The employment of lecturers or agents in the field is not easy to secure. It requires men and money, both of which are lacking. When liberals care enough for their ideas to work and give as the churches do, both will be forthcoming.

2. The objects of the Free Religious Association and the Liberal League are not identical. The one exists to *disseminate and develop* ideas, whether by conventions, lecture-courses, or publications; all these means it actively uses. The other exists to *apply* these same ideas; but it is still too young and feeble to have many results to show. Yet the present agitation of the church-taxation question, and the vigorous efforts now making all over the country to abolish church-exemption, are in no small measure due to the exertions of the Liberal Leagues. The two organizations naturally attract different classes of minds,—the one predominantly reflective, the other predominantly executive. Neither would thrive by attempting the other's work; but they ought to strengthen each other by hearty coöperation and sympathy. In the course of time this natural connection will be recognized, and then the influence of each organization will be greatly increased. Meanwhile let us patiently wait, and work for either or both as we find outward opportunity and inward impulse.—ED.]

"THE RISING FAITH."

EDITOR OF THE INDEX:—

So much pleasure have I derived from reading Dr. Bartol's *Rising Faith* that I wish other readers of THE INDEX to share it with me.

Free Religion daily gathers to its ranks many who have felt their old faith slipping away, and yet are a little uncertain where the next step will lead them.

Like the clear bugle notes in the heat and smoke of battle, this call to rally will have a grateful sound to many.

Dr. Bartol's *unwavering faith* in an infinite, overruling Power will send a thrill of admiration even through his opponents; for his attitude reminds one of Fitz James when he hurls defiance at Sir Roderick:—

> "His back against a rock he bore,
> And firmly placed his foot before;
> 'Come one, come all! This rock shall fly
> From its firm base as soon as I.'"

And yet Dr. Bartol meets objections in no dogmatic spirit. "*Atheism professed is only rejection of some definition*," he tells us, and he welcomes the true scientist. "All hail to advancing science, for the sake of the wonder and worship whose breath it insures. The larger and brighter the circle, the more vast and firm its edge."

Yet the Positivist and old Orthodoxy, he thinks, are closely related: "Popular religion fights positive science. It is a family quarrel. They are blood relations. Their grounds are the same outward assumptions. Positivists declare the senses and understanding to be the only sources of knowledge. But in what does Orthodox or so-called Liberal religion repose but the letter, the sensible phenomena—*ordinary or miraculous* does not signify,—for it is the same outward foundation, and their reproaches remind us of creatures that growl and spit at each other because they are of the same species and in the same mood."

In the chapter on "The Secret Power," he says: "Brown-Séquard, perhaps the most eminent dissector of the material part of animal and man, affirms in the mind a secret power, superior to our understanding, to guide our course and solve our doubts. He says questions have been suddenly answered by it, which he had argumentatively striven with in vain; that it had stopped him in his discourse to his class with its suggestions on a quite different matter, so that they were surprised at his trance."

The reader will not fail to gather from the book that inspiration and revelation are perpetual, coming to man as rapidly and clearly as the mind is unfolded to receive. How welcome is the rising faith in the truth to the many who have been taught that the book of revelation was closed! "How are we hurt," says Dr. Bartol, "by the notion of God's rest on the seventh day, doing nothing since the world was made, and after Hebrew and Christian canon was closed unable to open his mouth!"

The seers, then, are the attendants of all ages, uttering *the fulness of their time*—all that their finiteness can grasp; and hence those utterances tinctured with error. Yet, often far in advance of their age, their inspirations are a sealed book until their meaning is disclosed by the inspirations of a later age.

David evidently was at work on the theory of evolution and development when he declared that his substance was seen long before it was perfected in form, and that in the book of Nature all his "members were written, which in continuance of time were fashioned," etc.

Our duty to bring forth the light that is in us is well expressed by Dr. Bartol: "Bring no bushel to hide your light! Utter all your wisdom, as Jesus did. Its superiority to common apprehension will, like an

electric battery, guard itself from general touch or vulgar abuse."

And here is a touch of the old faith which is not eclipsed by the new, and which I for one hope never will be: "As I throw my reins on my horse's neck in the dark and trust his instinct for the way, so I yield myself gently, without wish or bias, to the *power* that directs. Its range of advice is greater than we suspect."

Surely, this kind of faith goeth not out with prayer or fasting!

The light will come as we push on. The more we learn of the laws of universal Nature, the more can we place ourselves in harmony with the methods of the Infinite One. There is a power over us we feel, but cannot define. Let us not be too positive, but "recognize the infinity of the unknown," and perhaps the unknowable.

Rejecting old definitions and pictures of Deity, is not the Rising Faith a purer and a brighter, albeit we cannot find words for our new conceptions?

W. F. P.

NEW ORLEANS, La., Dec. 28, 1873.

THE "DRED SCOTT DECISION."

EDITOR OF THE INDEX:

Dear Sir,—In the interesting communication from Professor Newman on "The Rights of Animals," there is a reference to the Dred Scott decision which is incorrect. The declaration to which he refers as "the celebrated verdict against Dred Scott" was not a "verdict," which the Professor is doubtless aware is the finding of a jury, but was made by the Chief Justice of the Supreme Court of the United States, to which the case had been carried for review, in delivering the opinion of that court. Nor was the decision against Dred Scott, but in his favor. The Chief Justice took occasion to sketch the history of the African slave trade as prosecuted by so large a part of Christendom, including England, and, at length, America. In speaking of the ideas then entertained of the victims of this execrable traffic, he said, and said truly, that they were regarded as having "no rights which the white man was bound to respect." At that time the anti-slavery press of this country was very violent and unscrupulous in its denunciations, and this observation of the Chief Justice was eagerly seized upon and misrepresented as a dogma promulgated by him.

If Professor Newman would like to see the official report of the case of Dred Scott, I think a barrister can show it to him. Perhaps he may think it worth while to correct this injurious misrepresentation, and in some form which will enlighten a multitude of his countrymen who are laboring under the same mistake.

ALFRED CONKLING.

UTICA, N. Y.

WHICH CUSTOM SHALL I OBSERVE?

MR. EDITOR:—

Thursday, the 25th day of the present month, will be religiously observed by many as the guess-day of the birth of Jesus of Nazareth: which reminds me of a memorandum I made at the time of the delivery of one Dr. Solger's lectures before the Lowell Institue in 1858.

After referring to the various forms of ancient worship, he thus alluded to their later and most prominent deities:—

"Under Aurelian a new deity rose to a first place in the Pantheon, and maintained itself true to the end—the Sun Invincible: that is, the sun which ever triumphs over night and winter. He combined the attributes of all the other chief divinities. The Sun's birthday was celebrated on the 25th of December, that being the shortest day. While he was worshipped by the emperors, the people preferred Persian Mithras, called also the Mediator. His birthday was, also, on the 25th of December, and towards the last of the empire, he was one of the most popular divinities. All over the empire his monuments have been found. The worship is remarkable for many of its rites and ideas being like those of Christianity. Not only was the divinity a mediator, but the idea of atonement prevailed, with rites of baptism, the last supper, and the symbol of resurrection. He was called the Incomprehensible, the Omnipotent, and the Beginning of all Life and of all Salvation."

If the old Fathers played with loaded dice, how is it with the followers of Peter to-day? N. C. N.

BOSTON, December 22, 1873.

PALEY AND DARWIN.

"And this also I ask: If this expanse of heaven, which we see, was constructed by the gradual concurrence of atoms, how did it not collapse while it was in construction, if indeed the yawning top of the structure was not propped and bound by any stays? For as those who build circular domes, unless they bind the fastening of the central top, the whole falls at once; so also the circle of the sky which we see brought together in so graceful a form, if it was not made at once. . . . by the power (and intelligence) of a Creator, but by atoms gradually concurring and constructing it, ... how did it not fall down and crumble to pieces before it could be brought together and fastened?"—*Clements' brother, Niceta, speaking for the Apostle Peter at a mass meeting at Laodicea: Recognitions of Clement*, VIII., 18.

This is a sample of the reasoning in support of the Christian "design argument," during the last half of the second century. The argument, as given by the Pseudo-Clement, is built on ignorance. The various illustrations he cites in its support—"all which attest the hand of a Maker, and show the operation of reason, which reason I call the Word, and God"—vanish like fog before the sun at the touch of modern chemistry, physics, astronomy, &c.

But if we go back about seventy years, instead of seventeen hundred, we still find the design argument founded on ignorance. The celebrated "watch argument," in the *Natural Theology* of William Paley (which he borrowed in the main without acknowledgment from an older Dutch work), manifests the slightest possible acquaintance with the science of geology, which has since grown to such grand proportions.

Mr. Paley [V., 4] says it may be objected to his argument that all the "organized bodies which we see are only so many out of the possible varieties and combinations of being which the lapse of infinite ages has brought into existence; that the present world is the relic of that variety; millions of other bodily forms and other species having perished, being by the defect of their constitution incapable of preservation, or of continuance by generation."

In his utter ignorance of the facts now grouped under geology, natural selection, &c., Mr. Paley says: "There is no foundation whatever for this conjecture . . . . No such energy operates as that which is here supposed, and which should be constantly pushing into existence new varieties of being. . . . Upon the supposition here stated, we should see unicorns and mermaids, sylphs and centaurs, the fancies of painters, and the fables of poets, realized by examples." Why not see them on Mr. Paley's theory? Why not have angels, for instance, to fly through the air as well as eagles and bats?

"We might, at least," he adds, "have nations of human beings without nails upon their fingers, with more or fewer fingers and toes than ten; some with one eye, others with one ear, with one nostril, or without the sense of smelling at all," &c., &c.

Just as the Pseudo-Clement supposes the sky must have tumbled down in the building, so Mr. Paley thinks the animal world must have been a chaos of discordant forms, had it not been for the *mechanical skill* of Deity. He does not stop to inquire whether any other causes tend to produce the adaptations we see in Nature; he has supposed a designer who *contrived* everything, and he sets down this supposition as knowledge. He thinks [V., 7] the proofs of this "ought not to be shaken, . . . by bringing forward to our view our own ignorance, or rather the general imperfection of our knowledge of Nature." With a wonderful self-complacency Mr. Paley adds: "True fortitude of the understanding consists in not suffering what we know to be disturbed by what we do not know."

How different this assurance from the modesty of Mr. Darwin, who, after piling up facts that Mr. Paley never dreamed of mountain high, cautions his readers again and again that, since our ignorance of the whole subject "is so profound," we ought not to be too positive in our conclusions!

But there is another difference. Mr. Paley merely rehashed an argument which is as old as ignorance,—stole it, moreover, from a work which had been published nearly a hundred years. But Mr. Darwin toiled patiently in the fresh fields of Nature a quarter of a century, and discovered—not a new species or genus of animals merely, but "a new idea, a new genus of thought," which groups all the species that live, or that have lived, in a system of classification at once natural and intelligible. The intellect of the present century was hungering and thirsting after *the idea* of "Variation and Natural Selection," and it is the imperishable glory of Mr. Darwin that he was foremost in supplying the great want. The idea was needed, not only to account for the origin, triumph, and extinction of species of plants and animals, but of nations, languages, religions, governments, and systems of thought. According to Mr. Darwin's theory, they were all evolved out of pre-existing species, by the same forces and by the same insensible steps of transition as those we see operating to-day. And if, as Mr. Darwin supposes, whole races were brought forward together, in the process of modification by Variation and Selection, the steps must have been so insensible that they would no more be visible to us than the growth of a forest tree is visible to an insect that lives but an hour.

Is it possible to conceive of any other origin for any visible animal, except the well-known one of physical generation? Can we realize in thought the origin of a being having organs by either "special creation" or "spontaneous generation"? Sour-krout never brings forth lizards. An "atom of matter" must be infinitely small, and it seems to me that the chain stretching from the smallest visible monad down to inorganic matter, must have as many millions of links as that reaching from the mammals of our day to the lowest Silurian worm.

It is a pity Mr. Darwin's theory is so imperfectly understood, even by many of Mr. Darwin's friends.

J. W. PIKE.

VINELAND, N. J., Dec. 12, 1873.

IT IS CHARGED that a confidence game has been played by certain clergymen and laymen of the Methodist Conference of Wisconsin upon their brethren. The accusation is that the stock of the Monitor Silver Mining Company, formed at Milwaukee three years since, with a capital of $1,000,000, to operate in California, has been recommended and sold to the Methodist clergy and laity throughout the State by three or four leading ministers, upon promises which they must have known were false. The Conference in session at Whitewater last month appointed a committee of investigation to look into the matter, and we learn that one or two prominent ministers have been suspended on the strength of the committee's report.—*Baraboo (Wis.) Republic.*

THE TWO "ANTI-EXEMPTION PETITIONS."

CONGRESSIONAL PETITION.

Copies of the subjoined petition will be sent from THE INDEX Office to any address, on receipt of a three cent postage stamp. All interested in the repeal of the Act of Congress designated will please circulate this petition for signatures; and all lists returned to THE INDEX will be acknowledged in its columns.—ED.

We, the undersigned, citizens and residents of the United States, would hereby respectfully petition your honorable bodies to repeal the first section of the Act approved June 17, 1870, entitled "An Act exempting from taxes certain property in the District of Columbia," etc., and providing that "all churches and school-houses, and all buildings, grounds and property appurtenant thereto, and used in connection therewith, in the District of Columbia, shall be exempt from any and all taxes and assessments, national, municipal or county." We ask this for the following reasons:—

1. This part of said Act we understand to be at variance with the spirit, if not the letter, of the First Amendment to the Constitution of the United States, which provides that "Congress shall make no law respecting an establishment of religion." Since the exemption from taxation of churches, parsonages, ecclesiastical houses and sectarian schools in the District of Columbia is precisely equivalent in effect to a direct appropriation by Congress for their support, we conceive this measure to violate what all the expounders of the Constitution declare to have been its manifest intent and design,—namely, to sever all religious organizations from any connection with or dependence upon the civil government, except for equal and impartial protection. This part of said Act, therefore, we consider to be UNCONSTITUTIONAL.

2. This part of said Act we conceive to be also contrary to equity and justice, inasmuch as its effect is to increase our relative proportion of the National taxes, to the end of relieving altogether from taxation certain churches and church properties in the District of Columbia. We consider it, therefore, to be UNJUST.

3. All history shows that the effect of exempting churches from taxation is to accumulate property in the hands of ecclesiastical bodies to a very dangerous extent, and at last to compel resort to confiscation as the only means of escaping the great evils thus generated. The examples of England, of Italy, and of Mexico, of Spain, Austria, and France, are sufficient warnings against adopting a policy which is hostile to American ideas and American institutions. That the non-taxation of church property is tending to the same results here as elsewhere is evident from the fact that, while the number of church-members in the United States was not doubled between 1850 and 1870, the value of church property during the same period was quadrupled, advancing from $87,328,801 to $354,483,581. At the same rate, its value in 1890 will be over $1,418,000,000; and such rapid accumulation of wealth in ecclesiastical hands is most perilous to civil and religious liberty. This part of said Act, therefore, we consider to be UNSAFE.

For the reasons, consequently, that this part of said Act is unconstitutional, unjust, and unsafe, we respectfully ask that it be forthwith repealed.

MASSACHUSETTS PETITION.

To the Honorable the Senate and House of Representatives of the Commonwealth of Massachusetts in General Court Assembled:—

We, the undersigned, voters and tax-payers of the Commonwealth of Massachusetts, respectfully represent—

1. That under the laws of this Commonwealth persons can readily incorporate themselves into so-called Religious, Educational, Scientific, Literary, Benevolent, and Charitable associations, and as such hold large amounts of property exempt from taxation.

2. That the exemption of such associations from taxation is practically taxation of the rest of the community for their support; which is to increase unduly and unjustly the taxes of all other property-holders.

3. That this exemption from taxation has come to be so large and valuable a gratuity, that many such corporations are formed unnecessarily, for the purpose of holding property untaxed until such time as the corporation shall wish to divide the same.

4. That this exemption in the case of religious societies, instead of promoting the interests of pure religion, or subserving any public end, stimulates the various sects to multiply such incorporations unnecessarily, solely for the purpose of competing more successfully with each other be increasing sectarian wealth and power.

5. That no State support to such corporations should be given either directly or indirectly; but that, if given at all, it should be given by direct appropriation, to the end that the people may know the amounts, and to what uses the public money is really put.

6. That the exemption complained of is frequently used to cover large amounts of property which are not intended to be legally exempt,—thus increasing the taxes of the poor for the benefit of the rich.

7. And that therefore your petitioners pray that the third, seventh, and ninth clauses of section five of chapter eleven of the General Statutes—being those parts of the Statutes which provide for the aforesaid objectionable exemption—together with all special acts of like purport, be repealed.

NOTE.—Ladies signing this petition will please write under the head of "Remarks" *not a voter*. If also a tax-payer, write *taxed*.

Lists of signatures to this petition should be returned as speedily as possible to the "Boston Liberal League, 1 Tremont Place, Boston."

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PUBLISHED BY THE

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AT

No. 1 Tremont Place, Boston.

EDITOR:

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5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

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Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

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ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor.*

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

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ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

GLIMPSES.

YOUR cunning rascal overreaches nobody but himself. He who steals does but steal the small-pox.

THE FIRST Catholic church for colored people ever built in Cincinnati was recently dedicated by Archbishop Purcell.

BISHOP MCNIERNY confirmed 1,050 persons in the Church of the Immaculate Conception, in New York, Nov. 29. The Catholics obey the original injunction to "increase and multiply."

REV. MR. SPELLMAN, a colored barber, is now a successful New York minister, and has over a thousand communicants in his church (Baptist). The razor has been thrown aside for the "sword of the Spirit."

THE *Liberal Christian*, of New York, is changed to a sixteen-page journal, and shows many marks of improvement. Dr. Bellows' editorials are always well worth reading, whether approved or not.

THE *Investigator* of Jan. 7 publishes the address of Col. R. G. Ingersoll, so warmly praised when delivered in Chicago. It handles the Church without mittens, is witty even to the verge of audacity, and contains many admirable things without always making just discriminations.

"HE WHO STANDS with irksome repetitions asking people to "come to Jesus," says Rev. T. DeWitt Talmage, "while he gives no strong common-sense reason why they should come, drives back the souls of men." The cause of the population's tardiness in starting on the proposed journey is the impossibility of discovering any "common-sense reason" for taking it.

THE QUESTION of furnishing religious instructors to the inmates of public institutions is agitating the city government of Boston,—the Catholics demanding a Catholic chaplain for their fellow-believers. "No question is ever settled that is not settled right;" and the only way to settle this is to relieve the government of the duty of supporting chaplains of any kind.

IN MEXICO, Catholic rioters not long ago beat Volero, the Protestant leader, at Meatepa, and left him for dead. They burned alive the Alcalde of Auguagno, and were only suppressed by government troops. The old Church keeps its old spirit wherever it gets control. Is it worth while to exempt its property from taxation, and thereby put power into its hands to burn alive those whom it first plunders by unjust privileges?

REV. JAMES H. HEALEY told the Boston Catholic Union on Nov. 14 that, while there were in all New England only 3 priests and 8 churches in 1825, there are to-day 6 Bishops, 441 priests, 432 churches, and nearly 1,000,000 Catholics; and the Hon. P. A. Collins told them that "there are those here to-night who once knelt in the only Catholic church in Boston, and saw its four small mortgaged rooms contain our entire Catholic population." Is there no lesson for liberals in such statements?

THE NEW YORK papers recently displayed the following advertisement, inserted by a Protestant Episcopal Church: "Prayer for the Holy Dead will be said and the blessed sacrament administered to-morrow (Thursday) at 8 o'clock, at the Church of St. Mary the Virgin, West Forty-fifth Street, near Broadway." What is the use of praying for the "Holy Dead"? One would suppose it was the unholy dead that stood most in need of prayers. But this is "one of the things that no fellow can find out," as Lord Dundreary remarks.

FROM FAR-OFF Nebraska has just come a racy letter from which we make some extracts: "I believe I am the only subscriber to THE INDEX in this place at present; I may get some others to subscribe. Our town is almost all church-bigoted; so you see I have a pretty lonely time of it. I called our three ministers to visit me at my office a couple or weeks ago to talk over our different ideas, when we read the 'Demands of Liberalism,' which were discussed pretty fully by the three divines,—one of whom has been reading *my* INDEX for some time. . . . He complimented Frothingham's 'Religious Outlook in America' very highly; and he visits me quietly almost every week to talk over matters. This is Mr. ——, our Lutheran man. Mr. —— (Methodist) boasts of being liberal, and does accord heartily with the first 'Demand.' But poor bigoted S. P. V. becomes rampant. Here let me give you an item. We got up a little dance for Christmas night, and extended our invitations quite freely, and among others to our three ministers. Mr. Presiding Elder V. aforesaid returned his card of invitation to the Committee with the following indorsement written on the back of it: 'May God Almighty curse the imposition, and the impostor of the same! S. P. V.' I do wish I had your personal acquaintance; but please accept me as one of your non-Christian brothers."

A THOUGHTFUL notice of John Stuart Mill in the Cleveland *Leader*, in which we find much to admire, has this sentence: "Beneath the external calm of acute discriminations and intellectually accurate statements, there is a glow of feeling—a morality of an exquisite quality and of a subtile and penetrating power—a morality which makes, by comparison, a partisan fidelity seem coarse and selfish, devotion to a 'cause' one-sided, partial, and mean, and the ordinary religious zeal cheap and pernicious." If by "devotion to a 'cause'" is meant devotion to a wise general movement, either of thought or of practical reform, we must dissent from the view which regards it as "one-sided, partial and mean;" for a noble and comprehensive humanity always dedicates itself with enthusiasm to the universal, and scorns to isolate its sympathies in proud or selfish seclusion from the common interests of mankind. Of this great-hearted self-consecration to the universal, moreover, no more conspicuous or beautiful illustration can be found than the career of John Stuart Mill, whose whole life was a battle for the "cause" of truth and social progress. But if the writer had in mind the partisan advocacy of narrow ideas or measures, incapable of promoting the universal welfare, we most cordially agree with him. The miserable cant which we sometimes hear about "the cause," and the insolent attempts to subjugate all minds to its support which mark the utterances of some reformers, deserve the epithets above quoted, and even harsher ones. We all need to learn the lesson of reverence for the freedom of the very humanity which we seek to educate and enlighten. Not even the "kingdom of heaven" shall be established by "violence."

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
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[For THE INDEX.]

The Soul of Protestantism.

FIRST LECTURE IN THE COURSE OF "SUNDAY AFTERNOON LECTURES," GIVEN IN HORTICULTURAL HALL, BOSTON, UNDER THE AUSPICES OF THE FREE RELIGIOUS ASSOCIATION, JANUARY 4, 1874.

BY O. B. FROTHINGHAM.

The subject of this lecture is "The Soul of Protestantism;" by which I mean the essence of Protestantism, its cardinal idea and principle. This is not so simple a thing to get at as people commonly imagine. They who think they have it fast locked up in the phrases, "an open Bible," "freedom of conscience," "liberty of private judgment," "spiritual emancipation," or other popular phrase, are gravely mistaken. Such will probably be surprised to learn that some of the deepest scholars and hardest thinkers of Germany, where the Protestant Reformation began, where its genius was native, and its spirit should be most easily caught, have written bulky books to show what the soul of Protestantism was; and so little agree in their descriptions of it that their chief strength is expended in correcting, criticising and refuting one another. A glance at three or four learned articles by first-rate men, in the *Theologische Jahrbücher*, will satisfy the incredulous of the extreme difficulty of saying precisely what Protestantism was or is.

Men protested long before Martin Luther; but Protestantism, as a solid movement in Christendom, began with him. It was no new thing for the Church of Rome to be assailed. Malcontents had had their fling at her for two hundred years and more. Wyclyffe in England, Huss and Jerome in Bohemia, Savonarola in Italy, had said their say,—paid dearly for the luxury, to be sure, but spoken, nevertheless, and been heard. Eminent men in Catholic universities had dealt hard blows at the papacy. The Church was used to complaint, fault-finding, and opposition from her children. She felt secure and good-natured, and let the malcontents wrangle on and devour one another. The great popes sat securely on their throne, suspecting no new danger. The patient old world was wonted to their ways. The cavillers had said their worst, and, as for *doing* anything, the power was not in their hands. The elegant Leo X. accepts from the mighty Julius II. the duty of rebuilding St. Peter's Church. Michael Angelo laid before him his plan of hanging the dome of the Pantheon three hundred feet in the air, and filling in the space between the dome and the earth with an architecture that should do justice to the conceptions of his colossal brain. The imagination of Leo was enchanted, but his exchequer was low. Angelo was not a cheap builder. Good architecture was never cheap. He planned for no earthly monarch, but for the Vicar of Christ, who was supposed to have at command the treasures of invisible kingdoms. For such building even the Pope was poor; the Roman State was poor. The rights to the Church in France had been sold to Francis I., but the price paid by a king for a national church left but a scanty allowance for the celestial design. Thirty new cardinals were created, each at a handsome sum. Still the treasury of holiness was empty. The terrestrial sources of revenue being exhausted, the celestial remained. We must see what treasures were laid up in heaven. Tetzel, a Dominican monk, is commissioned to offer seats in paradise to the highest bidder. With boundless impudence, partly constitutional, partly official, and partly the result of confidence in the bottomless credulity of the German people, he offers his goods publicly in churches, public squares and taverns, with huge parade. The market was fair, and for a time a smart traffic went on to the great content of the Dominican order, which pocketed a handsome commission, and the rapid accumulation of Peter's pence. But as the goods became shop-worn, the tradesman had to fall back on his eloquence, which was of the auctioneer's quality, not refined; he insinuated, he ranted, he cried up his wares in the most approved style of the auction block, peppered and sugared his lies, drew on his fancy for inducements, threw sulphur and turpentine at discretion into the hell-fires, burnished up his tarnished images of felicity, increased the number of penalties to be compounded for, swelled the list of sins to a ruinous dimension, multiplied the candidates for perdition, caught people figuratively by the hair of the head, held them over the pit, and, when they writhed and screamed in terror, quietly remarked, "Well, the door of escape is open; pay the price, cash down, and you are free."

A prospectus of these public sales, signed and guaranteed by the Archbishop of Mentz, whom the Pope had made superintendent of the saintly lottery, fell under the eye of the monk Luther. He was struck with amazement, but not dumb. A remonstrance to his own Bishop of Brandenburg had no effect. The bishop merely advised him to hold his tongue, or he might get himself into trouble. A respectful remonstrance addressed to the Archbishop of Mentz, accompanied by a list of propositions which he offered to maintain against Tetzel and his practices, brought no reply; and on the 31st of October, 1517, the indignant monk nailed a copy of the propositions to the church door of Wittemberg Castle. The propositions are too many to quote here in full. Here a few of them:—

"Christians should be taught that, if the Pope were made acquainted with the extortions of the indulgence preachers, he would prefer seeing the basilica of St. Peter's reduced to ashes to building it with the flesh, fleece, and bones of his sheep."

"The Pope's wish must be, if indulgences, a small matter, are proclaimed with the ringing of bell, with ceremonial and solemnity, that the Gospel, so great a matter should be preached with a hundred bells, a hundred ceremonials, a hundred solemnities."

"The true treasure of the Church is the sacrosanct Gospel of the glory and grace of God."

"People are given cause to hate this treasure of the Gospel, by which the first became last."

"People are given cause to love the treasure of indulgences, by which the last became first."

"The treasures of the Gospel are the nets by which the rich were once fished for."

"The treasures of indulgences are the nets with which men's riches are now fished for."

"To say that the cross placed in the Pope's army is equal to the cross of Christ is blasphemy."

"Why does not the Pope, out of his most holy charity, empty Purgatory, in which are so many souls in punishment? This would be a worthier exercise of his power than freeing souls for money, and to what end? To build a church!"

"What means this strange compassion on the part of God and the Pope, who, for money's sake, change the soul of the impious, of God's enemy, into a soul pious and acceptable to the Lord?"

"Cannot the Pope, whose treasures, at the present moment, exceed the most enormous treasures, build a single church with his own money, without taking that of the faithful poor?"

"Christians should be exhorted to follow Christ, their head, through pains, punishments, and hell itself; so that they may have assurance that heaven is entered through tribulations, not through security and peace."

In all this we see moral indignation blasting hot, the lava stream of a volcanic heart—nothing more. But more soon followed. Straight on the heels of the propositions came the dogmatic theses and the bold sermon in the vulgar tongue supporting them:—

"Man by his nature cannot will that God be God. He would rather himself be God, and that God were not."

"It is false that appetite is free to choose both ways; it is not free, but captive."

"There exists in Nature, before God, nothing save unclean desire."

"It is false that this desire can be regulated by the virtue of hope. For hope is opposed to charity, which seeks and desires only what is of God. Hope comes not of our merits, but of our passions, which efface our merits."

"The best, the only infallible preparation and disposition for the reception of grace are the choice and predestination of God from all eternity."

"It is false that invincible ignorance is any extenuation. Ignorance of God, of oneself, of good works, is the invincible nature of man."

This was the doctrinal basis on which the protest of conscience rested. The people leaped upon it, as if it had been the Rock of Ages. A thrill of conviction ran through them. The German mind seemed about to slide off in a mass from Italy. The propositions were printed by myriads; like falling leaves scattered by the wind, they lodged everywhere, in back-yard, on door-step and window-sill. Luther trembled at his own success. He wrote to the Pope: "Most Holy Father, I cast myself at your feet, with the offer of myself and all that is in me. Pronounce the sentence of life or death; call, recall, approve, disapprove; I acknowledge your voice to be the voice of Christ, who reigns and speaks in you." He protested that he advanced no heretical doctrine.

The story of Luther's battle with himself and the Pope does not belong here. We are concerned with Protestantism, and but incidentally with its founder. On the 10th of December, 1520, at the ninth hour of the day, at the east gate of Wittemberg, near the holy cross, the Pope's bull of excommunication, along with other of the Pope's books, was publicly burned. By that act the reformer destroyed his ships, and strode forward resolutely to his life-battle, while Europe entered on the career of controversy which soon resulted in blood.

The enthusiasm of all classes for the new religion was boundless. "Nobles and people, castles and free towns, rivalled each other in zeal and enthusiasm for Luther." His popular tracts were devoured; the sheets wet from the press were hurried to the shops and carried off at almost the same instant. The printers seemed to be disciples of the reformer to a man. They printed with the greatest care, and sometimes at their own expense, the writings that favored his cause, while the Romanists found difficulty in getting anything done, had to pay dearly for it, and obtained the poorest work even then. Not a few monks caught the fury and became colporteurs for Luther. The enemy tried desperately to stem the tide, by sowing dissensions among the German principalities, and so dividing the Protestant strength; and they succeeded so far that, in 1529, the German Diet took measures to check the movement. Then it was that a minority of the delegates remonstrated, and, remonstrance being of no avail, PROTESTED. Hence the name PROTESTANTS. So much of external history must suffice.

Now the careful thinker asks two questions:—

I. Against what was the protest made?

II. In the name of what was the protest made?

Against what? Against the right of a majority to dictate to a minority in matters of faith; against outward compulsion in concerns of religion, whether from State or Church; against spiritual dominion of all kinds. The protesting members declared their willingness to obey the emperor in all fitting duty till death; "but these are matters that concern God's honor and the salvation of souls, and we are bound to regard Him as King and God, King of kings, and Lord of lords; and, being so bound, by baptism and by his holy word, we must consult that honor and that salvation, each one standing alone, and giving account of himself. Once for all they declare that they cannot with good conscience obey in all things the emperor, since they should falsify themselves in sight of God, were they to influence any of high or low degree to depart from the commandment of God's holy word, and bow to a lower authority. And as for the authority of the Church to interpret God's word, it would be time enough to speak of that when they were all agreed on which was the true, holy Church of Christ. But inasmuch as on one point there is not the least controversy,—as no precept is plainer than the command to stand fast by God's word,—as the holy Scripture is clear on all essential points to Christian men,—we are minded, God helping and instructing, to abide by it, to heed what is contained in the holy gospel of the Old and New Testaments, and to heed nothing else; for, in thus observing the one rule of truth, and conforming to the only just standard of doctrine and life, no one can err or go astray; whoever builds thereon will prevail against the gates of hell; but they that build upon human edicts must come to naught."

The protest, therefore, was against every kind of outward interference in matters of faith.

In what name was the protest made? In the name of CONSCIENCE. In the early reform literature there is no more frequent word than the word "conscience." Luther used it repeatedly. His followers used it; it occurs many times in the appeal which the minority made, and the pith of which I have just condensed. *But what did these men mean by conscience?* In raising this question, we touch the heart of our subject. *The soul of Protestantism was respect for conscience as the kernel of moral personality.* That was the seat of authority within, as the Church for the Romanists was the seat of authority without. That was the organ of faith as the Church *had been* the organ of faith; the only organ there was to oppose to the Church. The external power must be supplanted by an internal power. As Rome was objective, Protestantism must be subjective. In the name of *conscience*, Savonarola pronounced Pope Alexander an atheist, and called on Catholic Christendom to depose him; in the name of *conscience*, Luther declared Leo a blasphemer, and called on Christendom at large to throw off his yoke. Both reformers arrayed conscience against the hierarchy which, combining with state-craft, crushed religion; but neither arrayed conscience against the religion thus abused. Savonarola called himself a Catholic of Catholics, and Luther called himself a Christian of Christians. Both appealed to a new attestation of faith; neither detracted from the substance of faith. It was to save the substance that they changed the representation. It is, at least, a rhetorical exaggeration to say, as George Bancroft does: "Luther based his reform upon the simple but sublime truth which lies at the basis of morals—the paramount value of character and purity of conscience; the superiority of right dispositions over ceremonial exactness." Neither Luther nor his friends took so natural a view of justification as this.

By conscience they meant what we mean by the "Christian consciousness," the "mind of Christ" that had been imparted by grace and by inheritance. Not the *natural* conscience; not the human moral sense; not the impulse, or the persuasion, or the conviction of right; of the natural conscience, as of other things natural, Luther had the most despicable opinion. The function of the natural conscience was simply to convict people of sin. It was no oracle, unless it were of condemnation. It revealed nothing but iniquity; it proclaimed nothing but doom. In appealing to conscience, Protestantism appealed to no human power, but to an authority above humanity, on which humanity was absolutely dependent, before which humanity must devoutly kneel. The *conscience of the believer*, the conscience enlightened and renewed by grace, furnished the new point of immediate spiritual contact with God. But the conscience of the unbeliever rendered no such divine service. What respect had Luther for the consciences of the poor peasants who, getting an inkling of natural human rights from the Bible, and interpreting justice by the awakened feeling of their hearts, rose in insurrection against their brutal lords? "I am of opinion that all the peasants ought to perish, rather than the princes and magistrates, since they take up the sword without divine authority. The peasants deserve no mercy, no tolerance, but the indignation of God and man." "The peasants are under the ban both of God and the emperor, and may be treated as mad dogs." What consideration had Luther for the conscience of the earnest and indefatigable Carlstadt, who felt himself impelled to enter the church at Wittemberg and destroy the crucifixes, images, and altars,—who, pressing the Protestant principle, as he received it, to its results, questioned the doctrine of the real presence of Christ in the Eucharist? Carlstadt was an uncom-

fortable fellow, but he was a true and uncompromising reformer. Does Luther deal with him as an overzealous brother? He deals with him as a miscreant. "Pray for me, and help me to trample under foot this Satan that has arisen at Wittemberg against the Gospel, in the name of the Gospel. It will be difficult to persuade Carlstadt to give way; but Christ will constrain him, if he does not yield of himself. For *we* are masters of life and death, we who believe in the Master of life and death." "The spirit of the new prophets aspires to be the highest spirit, a spirit which has eaten the Holy Ghost, feathers and all. 'Bible,' they cry out; yes, *Bible, Babel, Babel.*" What regard did Luther show for the conscience of the Anabaptists of Münster,—fanatical people who, doubtless with intentions as serious as his own, proposed to reconstruct society on what they held to be Gospel principles? "Is it not clear," he cries, "that the devil reigns at Münster in person, or rather that there is a whole troop of devils?" "When God in his wrath deprives us of his word, no deceit of the devil's is too gross. The best weapon against the devil is the sword of the Spirit, the word of God. The devil is a spirit, and laughs at cuirass, horse, and horseman. The devil keeps the hot soup in his mouth, and only mutters *mum, mum.* Well, devil! Mutter and spit as you list; one little word overthrows all you say."

In all this it cannot fairly be said that Luther was untrue to his principle. His principle never admitted the validity of the unregenerated conscience. In common with all the reformers who have been associated with the Protestant movement, he held as a cardinal truth the doctrine of human depravity, the vital need of supernatural grace, and the indispensable importance of faith grounded on belief, to make the grace available. There was not the faintest suspicion of Transcendentalism about them. They deemed it a holy duty to put the natural reason down. Luther, indeed, condemned resort to physical violence. He had no mind to baptize unbelievers in their own blood. "I will not," he said, "use carnal weapons to spread the Gospel." "Preach I will, talk, write; but compel I will not. For belief must be voluntary, unforced, spontaneous." Luther put his vehemence into speech; his words smote like two-edged swords; his language was a consuming fire. But the less passionate, unsympathetic, unenthusiastic Calvin burned Servetus as logically and imperturbably as Alexander burnt Savonarola, or as John burnt Huss. Toleration did not make part of the plan. It is not enough to say that they could not rise superior to the spirit of their age. They could not rise superior to their religion, and they had no wish to. Their religion was the Christianity of the Middle Ages fortified by a new guarantee.

The protest was not against doctrines, but against the external dispensation of doctrines. Could they who made it have imagined that their work would have been misunderstood as it has been, they would have remained in the Roman communion forever.

That Luther and his disciples, near and remote, should have held fast the dogmas of the orthodox faith, trinity, incarnation, atonement, fall and redemption, is not to be wondered at. How could they have done otherwise? The time for theological doubt on these questions had not come. The point to be emphasized is this: *They did all they could to prevent the possibility of any such doubt.* They wanted to make everything as fast as the Roman Church had made it, and faster, for they would gladly have made all things secure against a second Reformation. They had renounced one authority, but only in the hope of establishing another, equally or more stringent. They had no idea of being Godless, Christless, or churchless. Three points they insisted on:—

I. The first and cordial point was the absolute dependence of the individual on the Almighty Power, the Eternal Will, which appoints his destiny, and determines absolutely his whole life and being. The most characteristic form of Protestantism is Calvinism; but Calvin did not surpass Luther in the force with which he laid down the doctrine of predestination by the divine decrees. The iron thread of predetermined law runs through the whole system, binding reason and will in fatal bonds. Protestantism, in its essence, *is the effort of the awakened soul to secure its salvation by uniting itself with the absolute cause of all blessedness, the infinite and eternal God.* Luther made this central doctrine the basis of his reform, laying stress particularly on the subjection of the human will; Zwingli was attracted by the other aspect of the conception, the absolute Godhead, the divine prevision; Calvin completes the dogma by developing in full proportions the principle of the eternal decrees. No one in the least acquainted with the literature of the early Reformation has failed to observe the overshadowing importance given to this speculation, or has missed the fact that it was insisted on as a safeguard against the irruption of unregenerated nature. So long as the determining causality of God could be maintained, there was no danger from rebellion. F. C. Baur, a profound student of this whole subject, says: "That, in the entire relation between man and God, as well moral as religious, nothing proceeds from human activity, but everything from the apprehension of the saving truth to the blessed results thereof, everything depends on the unconditioned will of the absolute cause, is an essential assumption of Protestantism." Equally essential, no doubt, was the assumption of freedom. Luther laid stress enough on that, when on the ground of that freedom he defied Church and Papacy, and all spiritual wickedness in high places. But that freedom was simply freedom to respond to the inviting Savior,—freedom to embrace the Christ; as freedom with the Catholic was freedom to join the Church. Neither Catholic nor Protestant called the choice of a false religion freedom; that was slavery.

II. The next point was the immediate concourse of God, in Christ, with the human soul; *immediate*, without the intervention of priests; a direct, conscious, vital communion, conditioned on faith in the Redeemer. In this union, the disciple was made partaker of the renewing life as completely as was ever claimed by subject of the Papal Church. Faith was the soul's reaction on the Savior.

III. The third point, an indispensable one, was the sufficiency of the Holy Scriptures of the Old and New Testament, Law and Gospel. To quote Dr. Schenkel, a famous living theologian of the liberal Protestant school: "The contents of religion are in God himself; and since man is conscious of God only as God reveals himself, for man the contents of religion are in the written revelation. Most gloriously and completely has God manifested himself in the person of Christ; and the Holy Scriptures give the history of that manifestation. The Holy Scripture, as the word or revelation of God, contains the divine substance. Conscience is free; but true freedom consists in obedience to the truth. Caprice is no freedom. That only is genuinely free which is bound to God. Hence the Protestant position, while appealing to conscience, at the same time insists that conscience is bound to God's word, and can attain outside of that to nothing. It is therefore the special characteristic of Protestantism *to be the religion of the Bible.*"

Here Schenkel, writing at Heidelberg, only ten years ago, repeats what Chillingworth said two hundred and thirty-five years ago. Chillingworth had changed from Protestant to Catholic and back again. He was now writing against the Catholics in a strain so liberal as to offend his Protestant allies: "The BIBLE, I say, the BIBLE only, is the religion of Protestants. Whatsoever else they believe beside it, and the plain, irrefragable, indubitable consequences of it, well may they hold it as matter of opinion. I, for my part, after a long and, as I readily believe and hope, impartial search of the true way to eternal happiness, do profess plainly that I cannot find any true rest for the sole of my foot but upon this rock only. Propose me anything out of this book, and require whether I believe it or no; and, seem it never so incomprehensible to human reason, I will subscribe to it with hand and heart, as knowing no demonstration can be stronger than this: God hath said so, and therefore it must be true. In other things I will take no man's liberty of judgment from him, neither shall any man take mine from me. I will think no man the worse man, nor the worse Christian. I will love no man the less for differing in opinion from me. I am fully assured that God does not, and that, therefore, men ought not to require any more of any man than this: to believe the Scripture to be God's word, to endeavor to find the true sense of it, and to live according to it."

To the objection that Protestants do not agree in their interpretations of Scripture, and therefore some of them must miss the truth and fall into error, Chillingworth replies: "The most disagreeing Protestants that are, yet thus far agree: 1. That those books of Scripture which were never doubted of in the Church are the undoubted word of God and a perfect rule of faith; 2. That the sense of them which God intended, whatsoever it is, is certainly true; so that they believe implicitly even these very truths against which they err, and why an implicit faith in Christ and his word should not suffice as well as an implicit faith in your church, I have desired to be resolved by many of your side, but never could; 3. That they are to use their best endeavors to believe the Scripture in the true sense, and to live according to it. This if they perform truly and sincerely, it is impossible but that they should believe aright in all things necessary to salvation." But the Scripture stands in need of some watchful and unerring eye to guard it. "Very true; but this is no other than the watchful eye of Divine Providence. God, requiring men to believe Scripture in its purity, engages himself to see it preserved in sufficient purity; and you need not fear but he will satisfy his engagement." And again (for I am anxious to make this position as clear as light, and no language is so frank as Chillingworth's): "The promise of Divine assistance is twofold, absolute or conditional. That there shall be by Divine Providence preserved in the world, to the world's end, such a company of Christians, who hold all things precisely and indispensably necessary to salvation, and nothing inevitably destructive of it; this, and no more, God hath promised absolutely. But a further assistance is conditionally promised, even such an assistance as shall lead us, if we be not wanting to it and ourselves, into all, not only necessary, but very profitable truth, and guard us from all, not only destructive, but also hurtful errors."

In 1863, the archbishops and bishops of the Church of England, in their protest to Bishop Colenso, affirmed: "All our hopes for eternity, the very foundation of our faith, our nearest and dearest consolations are taken from us, if one line of the Sacred Book be declared unfaithful or untrustworthy." And Colenso had merely called in question the Old Testament arithmetic!

From all this it appears that Protestantism was a system; not a movement, but a system, as fixed and determinate as that of Rome. It erected against unbelief what it considered to be impregnable barriers, and it guarded them with a mastiff's watchfulness. An inflexible creed could not be imposed, nor was it thought desirable, at least it was never entertained as feasible. There was little consistency of opinion among the reformers on speculative dogmas. They soon engaged in controversies, and fell asunder in divisions. The disputes about the sacraments were bitter,—about the fall of Adam, imputed sin and righteousness, predestination to bliss or bane. The confessions were at issue on cardinal points of doctrine. Some were compromised, others were dropped. In course of time great modifications were made in the body of the Protestant theology. Lutherans departed widely from Luther. The Lutheran Church in America deals gently with doctrinal differences; they drop the doctrine of the *real presence*, reject the authority of the Fathers, and insist only on the fundamentals, the necessity of personal union with Christ and faith in the sufficiency of the Scriptures. *But they do insist on these.* Calvinists modify materially, in some respects essentially, the beliefs held of prime moment by John Calvin, but belief in the necessity of regeneration through and by Christ, and in the sufficiency of the Scriptures, is never relaxed. The members of the Evangelical Alliance are very tolerant beyond certain limits; they talk as if they had caught the vision of the Free Religion men. But touch with your little finger the faith in the Savior, the necessity of a vital spiritual communion with him, the miraculous character and divine authority of the Word of God, and they are as sensitive as Luther was on the point of the sacrament, or the dogma of predestination. The Evangelical unions through the country seem to be very generous in surrendering unessential points; but the essential points are never qualified, or put, even by implication, in debate. A recent correspondent of the *London Spectator*, a Congregationalist, old and zealous, indignantly protests against the insinuation that there is any doctrinal despotism in the churches of his connection. But he does not deny that the discipleship in Christ, and the revelation in the Bible, are as cardinal now as ever. No man says such hard things of the Protestant theology as Henry W. Beecher. If we may credit the gossips, he serves Luther as Luther served the Pope, and deals out to Calvin the measure he dealt to Servetus, fastening up the fundamentals for derision, and scorching the articles with invective; but on the late occasion when he cut himself adrift from the churches, he avowed with whimsical solemnity his faith in the necessity of personal regeneration through Christ. As the tide flows in and out of a bay, people may drift into and out of his church, yet the church consists only of those who are made one with God in Christ!

A popular Congregational preacher bestows a generous ministry on the horse. Does he despair of the Gospel, or only of the man? As St. Paul turned from the unbelieving Jews to the Gentiles, does he turn from his church-members to the quadruped? The same apostle contrasts favorably the moral condition of Turk and Hindu with that of Christians. Does he think the Hindus and Turks need no regeneration, or only that the Christians need it more? Is he eulogizing the lost, or castigating the chosen? Mr. Alanson Pictou, in a note in his remarkable volume, *The Mystery of Matter*, says that in England many non-comformist places of worship contain the Westminster Confession on their title deeds. "But I know," he says, "by experience, that the assumption of office by the minister may be preceded, not by a signature of the creed, but by an express repudiation of it." He tells the story of a young student who was sent out from his college to preach at a village chapel. The man who met him at the railway-station was curious to know what precise attitude of doctrine the congregation might expect on Sunday. On his part the divinity student was curious to learn how *the congregation* stood in regard to doctrine. "Well, yo' seen, sir, some on 'em likes it high and some on 'em likes it low. I likes it middlin high myse'n." This indicates a vast change of mental attitude since the century came in; but it is a change in regard to matters which have always been subject to change, because always in debate. Protestants have fought hard for dogmatic uniformity; but Protestantism never pledged itself to such uniformity. Protestantism pledged itself to nothing *but spiritual union with Christ through faith, and the divine sufficiency of the Word of God.* This implied many things, the depravity of nature, the need of supernatural regeneration, the eternal distinction between the elect and the rejected. But on all these matters shades of difference were allowed that did not go the length of frittering the essential faith away.

You will ask why the *essential* faith should not be frittered away at last; why the process of disintegration should stop where it is; how anything can resist the course of demoralization that, setting in the moment of Protestantism's birth, has gone on with such prodigious force ever since, and has so completely pulverized every other ecclesiastical and speculative fragment of Christian institution? I answer, *Nothing will arrest it.* The decomposition will continue till the whole mass is decomposed. In fact, the end is already reached over large tracts of Christendom. What I contend for is, that, when it is reached, *Protestantism will be dead.* Instead of gaining its last victory as some imagine, it will suffer its final defeat, involving the final defeat of the "Christian" system. For Protestantism is *spiritual*, as distinguished from *ecclesiastical* Christianity. Its faith in Christianity was and is as absolute as that of Rome; its zeal for the Christ was and is more intense; its intellectual and moral grasp was and is more convulsively tenacious. It was an effort to come to close quarters with the Gospel, to penetrate the holy of holies, to meet the Redeemer face to face, to get within the direct pressure of his arm. If it has failed, the failure does not lie at its door. If it failed, it failed because it undertook the impossible. If it failed, the final effort to recover the religion which Rome was forced to let go,—which the sudden cry of a single monk precipated from its broad sides, as the avalanche slides from a mountain, and leaves it bare,—is exhausted, and the system of Luther shares the fate of the system of Hildebrand.

Four years ago, Rev. Ferdinand Ewer, of Christ Church, New York, delivered a series of six remarkable discourses on the "Failure of Protestantism." They were delivered in the interest of ecclesiastical Christianity, Dr. Ewer being an eloquent preacher of the "High Church" theory. His points were, and he put them with great force, that Protestantism had

failed to get at the masses, and even to retain the masses it found prepared to receive it; that its logical issue is Rationalism, which is a repudiation of Christianity; that in its own provinces, where it has held exclusive sway for two and a half centuries, in Germany and Switzerland conspicuously, scepticism and disbelief, infidelity and atheism, are regularly sown and planted (he might have added by so-called Protestant preachers). The conclusion is that Protestantism must be abandoned—and the Church Catholic, of which the Roman Church is but a branch, must be restored to dignity and authority.

Dr. Ewer's description of the condition of Protestantism is not exaggerated in line or color. Had he written in the autumn of 1873, after the meetings of the Evangelical Alliance, he could have put in effects of light and shadow that would have made it more sombre still. The reports of the foreign delegates were cloudy with disappointment and misgiving. If their statements are credible (and certainly they would not have made such, had they been able to make others), Protestantism is rapidly declining in Germany; it makes no perceptible progress in France; in Spain and Italy it has no future. It achieves no fresh conquests, and at every point is giving way to the pressure of secular thought. The wail of Protestantism is as general as it is pathetic.

But Dr. Ewer is clearly wrong in ascribing all this ruin to Protestantism itself—to a fatal principle which it carried in its own bosom, to the inevitable logic of its own cardinal idea. He is wrong in holding Protestantism responsible for what Protestantism could not help. If Protestantism could not preserve Christianity, neither could Catholicism. If Protestantism cannot prevent infidelity, neither could Catholicism prevent Protestantism; and to charge Parker upon Luther is as unfair as it would be to charge Luther upon Leo. Back of them both was a power which was before them all, and which they were unable to resist; and that power was the HUMAN MIND, which is more than all churches and Bibles.

But has not all this ruin come about through the application of private judgment to religion? *Most certainly.* And is not the right of private judgment one of the cardinal principles, if not the cardinal principle, of Protestantism? *No.* Dr. Ewer assumes that it is, on the authority of tradition. This is one of the solemn commonplaces of Protestant talk and writing. Even so careful a thinker as John Stuart Mill speaks of the reformation as "the great and decisive contest against priestly tyranny for liberty of thought." A great, though hardly a decisive, contest against priestly tyranny it certainly was; but I do not find evidence that it was for liberty of thought. It was for a *spiritual*, as opposed to an *ecclesiastical*, faith.

But surely Luther translated the Bible into the popular German speech, in order that the humblest people might read it; he was glad to have it multiplied by the printing-press; in fact, the invention of the printing-press has been regarded as a providential aid to the Protestant religion, because it multiplied copies of the Bible. Protestantism is forever urging people to read the Bible for themselves, is thrusting it upon people, if they will not buy it, giving it to them, without note or comment, trusting it unreservedly to their private interpretation. What does this imply, if not the fullest confidence in the private judgment, the fullest acceptance of the principle of free thought? It implies the fullest confidence in the Bible.

Luther *did* translate the Bible; but with a firm belief in its inspired and inspiring virtue, with the devoutest of devout persuasion that it was more than able to protect itself against the assaults of unhallowed reason; that the glory which gilded the sacred page would communicate itself to all who read the book. Luther supposed that the Bible would fall into the hands of believers to whom an answering faith would explain it; of scientific unbelievers he had no thought. The same sublime confidence that animated Luther to translate the Bible animates his followers to disseminate it. They have no misgivings. Their faith that the book not merely *contains* the divine word, but *imparts* it,—that it has power to teach, convince, subdue,—that no honest seeker will miss the revelation,—that the immanent Christ will work wonders of conversion by means of the word,—that, being eternal, it cannot perish,—that, being the receptacle and organ of the Spirit, it will evidence and communicate the Spirit: this faith, as absolute as the Romanist's faith in his church, holds the eyes of Protestants so that they cannot see the dangers before them. They regard the prevalence of infidelity as an inscrutable dispensation, a strange phenomenon—intended perhaps as a trial of their faith; but it never occurs to them to doubt that their faith will be justified in the end. So far from connecting infidelity with the free reading of the Bible, they are convinced that the free reading of the Bible will check infidelity. To conceive any other result is to them impossible. They could as easily conceive of God as a liar.

Private judgment with Protestants is opposed to priestly judgment; it means that the sense of Scripture comes immediately to the individual, not mediately,—just as Christ himself does; that it is each believer's own concern. It does not mean liberty to read the Bible like any other book, to try it by literary laws, to judge its contents by rational standards; but merely liberty to find the oracles of God there,—not liberty to detect error, but liberty to be personally assured of the truth. This point cannot be made sharp enough. With Protestants, the liberty of private judgment excludes doubt, implies faith to start with. To start without faith is next door to sacrilege. Protestants are fond of quoting Pastor Robinson's farewell address to the pilgrims at Delft Haven:—

"Brethren, we are now quickly to part from one another, and whether I may ever live to see your faces on earth any more the God of heaven only knows; but whether the Lord has appointed that or no, I charge you before God and his blessed angels that you follow me no further than you have seen me follow the Lord Jesus Christ.

"If God reveal anything to you by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded the Lord has more truth yet to break forth out of His Holy Word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther said; whatever part of his will our God has revealed to Calvin, they will rather die than embrace it; and the Calvinists you see stick fast where they were left by that great man of God, who yet saw not all things.

"This is a misery much to be lamented. I beseech you, remember, it is an Article of your Church Covenant, 'That you shall be ready to receive whatever truth shall be made known to you from the written word of God.'"

Noble words, spoken in Protestantism's noblest spirit! But note the limitations. The truth must be "made known from the written word of God." The good man's vision of new truth as "breaking forth out of God's Holy Word" did not include any new truth which might break forth outside of it. He has no thought of any new WORD. Such thought would have been blasphemy. *It was because the Bible was the divine word that more and more truth might be anticipated from its bottomless resources.* The prophecy was inspired by his confidence in the Bible, not by his confidence in the human mind. Strauss says well: "The men of the Reformation conquered for us the right of free inquiry *in* Scripture; but modern science has conquered for itself the right of free inquiry *about* Scripture."

To identify Protestantism with liberty of thought is a mistake. It has *opposed* liberty of thought as vigorously as Romanism ever did, and in the same interest. Rome did not discourage liberty of thought, so long as it did not trespass on her ground. The moment free thought trespassed on *her* ground, Protestantism objected. In what directions has Protestantism encouraged liberty of thought? Not in the direction of Scripture interpretation. Small encouragement has she given to scholars like DeWette, Schenkel, Schwegler, Colenso. Not in the direction of theological speculation. How has she treated heresy? What was her attitude towards Dr. Channing and the Unitarians? How did she receive Theodore Parker? "Oh, Lord, if this man is a subject of grace, convert him and bring him into the kingdom of thy dear Son. But if he is beyond the reach of the saving influences of the Gospel, remove him out of the way, and let his influence die with him." What course does Protestantism pursue towards rationalists? Who fixed the stigma to the word "infidel"? Who gave to free thinking its bad name? In what tone do the organs of Protestantism speak of the liberal movement generally in religion? The comments of the entire Protestant press on the late Convention of the Free Religious Association sufficiently proves its hostility to thought, when it passes beyond its own border line. Does Protestantism encourage liberty of thought in the direction of positive knowledge of the material universe? Ask Tyndall; ask Huxley; ask Darwin; ask Herbert Spencer. The Young Men's Christian Association of New York refuse to admit to their reading room the *Popular Science Monthly.*

"But this is backsliding," you will say; "this is recreancy; this is infidelity to its first principle." Pardon me, no. It is fidelity to its first principle; it is steadfastness; it is conscientious loyalty to its traditions. It is not quite true to say, with Huet, that Protestantism was from the start inconsistent with itself; that, as a complex fact, it was struck with a radical contradiction. It would have been so had it appealed to reason and encouraged free investigation; for then it would have said almost in plain language, "Be free, and remain enslaved." The magic word "Liberty" which stirred the motions of nascent thought in the modern world, and at last shook the fabric of belief in pieces, was not spoken by Martin Luther. He admitted nothing contradictory or inconsistent.

Foolish persons, seeing Protestantism come in accompanied by literature, invention, discovery, the useful arts, civil liberty, popular movements of reform, the industrial advance of the common people, talk as if it called them all into being! You might as well say that the sail of a ship caused the wind, or that the mowing machine calls into existence the prairie, or that the telegraph wires cause electricity. After hearing the pastor of a Unitarian church ascribe the post-office to Christianity, nothing surprises me. That pious people should give Protestantism credit for the printing-press and the submarine cable seems rational. The same folk believe that Tenterden steeple was the cause of Goodwin Sands, and that thunder is the cause of lightning. Athanase Coquerel gives Protestantism credit for three things: 1. *Spiritual liberty*, including a full sense of private responsibility; 2. *The family spirit*, as opposed to the monkish; 3. *The independence of the laity.* But spiritual liberty, in our sense of the term, she never gave. The family spirit was native to the Germans, who first gave Protestantism a home. The independence of the laity became inevitable when the priesthood was abolished; but it was postponed and prevented and thwarted by the prophetic spirit, which stepped into its place and has not even yet resigned it. The secular elements of the world have not much to thank Protestantism for. We must rid ourselves, if possible, of delusions.

There is a superstition that Protestantism waked the human mind from a sleep of ages. Does the opening eyelid of the child cause the morning? Accepting the illusion, it is singular that Protestantism should so soon have discovered that it had roused the wrong passenger, and done its best to put him to sleep again, as the nurse tries to abolish the morning by another nap.

Protestantism was an indication that the human mind was beginning to stir; it was a convulsive twitching of the giant's eyelids. The huge creature had turned and stretched before. Arnold of Brescia, Giordano Bruno, Huss, Savonarola, Wyclyffe, were heavings of the monstrous frame. It was the human mind that shook Rome as Enceladus shook Etna. It burst out with a great cry in Martin Luther. It set Protestantism against itself; it fell upon the dogmas one by one and pulled them about till not one of them can be recognized in its tattered garb. It took the printed Bible, read it, studied it, sifted it, proved it uninspired, adopted it among the products of literature, and passed on to find other words of truth. It showed the eternal Christ to have been a man, the primeval Adam to have been a myth, the tempter to have been a teacher, and the fall to have been a rise. It dashed idol after idol, and at every stroke said, "Nehushtan," mere brass. It took personality from the Holy Ghost, reducing it to an influence. The stage properties of the drama of Redemption it remanded to the lumber room; and now it smiles when the mile stones it has passed boast of having impelled its progress along a road of their building.

Dr. Ewer calls Protestantism a pestilent heresy, and warns us to go back to the Church. But the Church could not hold the human mind *three hundred years* ago, when it was an infant as compared with its present growth. Protestantism proved that the hierarchy was a pestilent heresy. They are now both heresies to human thought, which throws them off as the serpent sheds his skin.

The word Protestantism will outlive the thing; the name always survives the faith. Already it is borne by many who have discarded the religion it stood for. Unitarians, Universalists, Transcendentalists, Rationalists, call themselves Protestants, even Protestants eminently and characteristically, Protestants of the Protestants; though they have no sympathy whatever with the Protestant idea. The Protestant camp swarms with these traitors disguised as friends. Men hate to drop respectable uniforms. The whole Protestant army will go over at last to the enemy, of course, without knowing it, simply because they wear the old badges and carry the old flag. Judge the power of Protestantism by the spread of its name; it looks immense. Judge of it by the vitality of its spirit, and it shrinks within a small compass. For its breath is well-nigh spent. Liberty of thought has proved too much for it. What seemed a terminus proves to be a way-station. The swift mind has struck another track, and presently not even the station-signal will be visible.

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THE GUIDING STAR.

ABSTRACT OF A SERMON BY DR. BARTOL, JAN. 4, 1874.

"The star went before them." Before geographies were written, or charts or the use of charts discovered, sailors on the sea and processions on the land were guided by the stars. The stars were alike a protection and real help in progress. Hence arose the figure of the guiding star as applied to human life; the feeling of nearness to, and kinship with, the luminaries above. Indeed, this astrological interpretation, when divested of its mystic symbolism, was not altogether without significance. Napoleon believed in it,—that, when his star was in the ascendant, he was always successful. Once having decided upon certain plans of battle, one of his marshals remonstrated and endeavored to dissuade him from his purpose. "Do you see that star?" he asked of his hesitating subordinate. "No," was the reply. "But I do," was Napoleon's silencing rejoinder; and, following the impulse which it evoked, he went forward to victory. Like Napoleon each one had his star, his vocation, some peculiar work which he and he alone could do.

It was not to be supposed, the speaker said, that any orb left its proper place in the heavens and guided those wise men in their quest of the Savior. It did not move before them, nor was it, when they had reached their destination, hung high above the cradle of Jesus—a herald of his presence. Such a belief was the outgrowth of superstitious ignorance, untenable and illogical even in theory. It was an astronomical impossibility, crude in the idea and incapable of proof. The hope of the coming of a common Savior had taken possession of the minds of these men—had inspired them. It was a divine premonition leading and drawing them on, a something belonging to, and yet not of, themselves; and they were wise in that they yielded to it.

But the stars were only appearances; they signified what might be. Applying the symbolism to everyday life, our yearnings, our ideals were indications of what we might accomplish; but it was ours to make or mar, to realize or be disappointed. Truth and justice—these, the underlying and true bases of what we did accomplish—were the only realities.

Many mistook the office of the star. It was not so much to shine as to draw. One must "yoke his wagon to a star," and follow, an earnest faithful worker. He must work to some purpose. It was no barren emblem; the star was of vital importance.

"Thy mind was like a star and dwelt apart,"

wrote Wordsworth of Milton. So the ideal seemed

apart and had perpetual power to draw. It was a propulsion and an attraction.

Man was great according to his might to love mankind. This point was overlooked in our culture. We put not loving, but knowing, first. Diligence, real merit, and vital enthusiasm, gave place to show. Ambition ruled the masses, and gain and intellectual supremacy were more sought after than distinction based upon worth and worthful endeavors. But character, not intellect, was true merit; faith, fidelity, and the knowledge that confidence could be reposed in one, were specially meritorious. Quality, not quantity, should be the object of attainment. Diplomas, certificates of rank, showy ceremonials and rhetorical laudations, did not in themselves promote excellent doing. True merit refused to be ticketed. Insignia, and decorations—all indications of rank—were the property of the soldier. They were a part of the grandeur, the emoluments of his service; but true culture and intrinsic worth could dispense with such empty honors.

Taking the great-minded Agassiz as an illustrious example of fidelity to one's high ideal, Dr. Bartol said: Love of knowledge and love of his kind dwelt in him without antagonism. His was a natural piety. His ardent enthusiasm was contagious to all who came within the range of his influence, and his unselfish devotion to his work was almost without parallel. If he had faults, they were forgotten; the soul of the man had such a glory in it that his example of resolute endeavor would never go out of fashion, or cease to be supreme. A single sentence would embalm his memory. "He loved much." It was his fittest characterization.

One's star—the vocation or work it symbolized—must be no proud and ostentatious thing. Love esteemed no office mean, no task degrading. Ambition was Napoleon's star; he mistook a meteor for a luminary, followed a will-o'-the-wisp, and found himself at last in darkness. The real star would consent to become a taper in your hand, and its flame was always steady and burned clearly. Well had the poet apostrophized the red planet, Mars, and prayed that he might emulate its calmness, and take his lesson from its constant, unvarying movement.

He, the speaker, had visited Miss Alcott during the past week, and to his mind the brilliant author was eclipsed by the woman in her tender ministrations in the sick chamber. Her star brightened in that act of tenderness and love, and her large heart proved her greater than her genius had. The act, when self was forgotten, was a consecration. Wherever duty ruled the mind and heart, there the star was. Not for intelligence alone, nor for conscience, nor for love did it stand, but for worship also. The soul of man missed its finest quality, if it did, not bend in prayer. In this the aroma of life consisted and was lost without the attitude of reverence.

Let each follow his star; not that of Jesus, but his own,—his conscience, his ideal of right and beauty and true goodness. God did not mean any man should be in doubt what to say or what to do. When the sky was clear, the sailor took his observations of the sun, and obtained his true reckoning; so man in his lucid intervals should find his true position and fix his direction. Some said it was dangerous to make the inward guiding instinct the rule of life, when the written word supplied all requisite directions; but it was not so. This was needed out of the many rules to discern and apply the one appropriate to each individual case. All had this interior guide, and the responsibility of their acts rested with them. Duty was the shining star, and it alone could save. It could easily be discerned who follow their star; it was an "open secret," known to all. Everything betrayed obedience to the highest. He who was faithful to the guiding impulse was surrounded by an atmosphere through which impurity or harm could not come. It was an aspiration, a help, and a protection.

E. G. B.

[For THE INDEX.]

A PLEA FOR FAITH AS THE FOUNDATION OF THEISM.

BY S. P. PUTNAM.

Though I agree with almost everything that Mr. Abbot says, yet his essay, "The God of Science," does not satisfy me. The main point is not met, namely, Has the pure intellect cognition of the Infinite? We cannot think the Infinite, and therefore it seems to me that, as far as the understanding is concerned, we cannot prove that it *is*. If we believe in God as infinite and absolute, we must do so by faith, that is, by a concurrent act of feeling and will without the evidence of reason to base it upon.

Most cordially do I assent to Mr. Abbot's proposition that—"One Force rules throughout space; one Law rules throughout time; and the Force and the Law are themselves explicable as one only as Mind." But the question that troubles me is: Can science prove that Force, that Law, that Mind, to be *infinite and eternal?* I claim that it cannot. It can only show that they exist in finite relations. Call Nature a "living whole," the all in all; is it, according to science, infinite and absolute? I care not for the name,—God, Nature, Law, Force, Mind; what I want is *infinitude*, and science cannot furnish that. It can prove the unity of all things, but not their *infinity*. It can take cognizance of phenomena, and assume a certain amount of being to account for phenomena; but it cannot go one step beyond. No array of phenomena, from flower to farthest star, demands Infinite Being for its cause. Science can assume being enough to produce the phenomena, but not one bit more. The question is this: *Can the finite prove the Infinite?* I say, *no*. Whatever vast discoveries science may make in regard to the former, it can never reach the latter. It is forever confined to the limited, the relative. I do not see any way out of these into the Infinite except by Faith.

Does Mr. Abbot assume that Nature is infinite and eternal? By what authority does he do it? He assumes the very thing for which I demand proof.

I am as much opposed to intuition as Mr. Abbot. I do not think there is any faculty outside of the pure intellect by which we see God and know that he is, without proof. If such a faculty did exist, why such a desperate effort to demonstrate God's existence? We might as well endeavor to prove that the sun shines. The fact that so many efforts have been made to prove that God is shows that there is no intuitional faculty to see him by. If there were, no one would ever think of asking for proof. Intuition is only a swift, and perhaps unconscious, activity of the intellect, and, like that, is confined to the limited and relative.

I do not like Kant's theory, which makes the reason and understanding two separate faculties. The word "reason" may mean more than the word "understanding;" but they are both confined to the operations of the intellect, and therefore to the limited and relative. There can be no "outward revelation" from God, until we first prove that he is. Revelation cannot prove God to be; it is God's existence that must prove the revelation to be.

Neither science, intuition, reason, nor revelation, can lead to the Infinite and Eternal. What does? FAITH,—that is, an *act of will dictated by feeling*. The will is the soul's regnant faculty. It has a sort of creative power,—the only power by which we can pass from the finite to the Infinite, from the relative to the absolute.

Hamilton says that the Infinite is simply negation. Spencer, with profounder perception, says that it is positive not to thought, but to feeling. Byron sings of the "feeling infinite." This feeling appeals to the intellect, but in vain. The intellect, through science, can show a vast amount of being, glorious in its operation, magnificent in its phenomena, but, with all its plenitude of operation and phenomena, confined to the finite. It does not reach the Infinite. The awful chasm from the finite to that is leaped only by a *sheer act of will*. We want to believe in God, and therefore we do. I can give no other reason for my belief; I simply will it. My will makes God more certain to me than science, intuition, or revelation.

Is this a legitimate act? Science must decide. But are we not sometimes thrown back upon the will in questions of practical importance? When Othello, tossed with tormenting doubts, sees Desdemona and says, "I'll not believe it!" was there anything wrong in that act of mere will, dictated by overpowering feeling without any evidence to the understanding? Are we not sometimes forced in our various experiences to do the same thing, to crush doubt by a sheer act of will, and make what we want true to be true as far as we are concerned, by choosing to believe when it is impossible to determine truth by evidence? So when we cannot by science show that God is, have we not a right in our deep need and yearning to appeal to the soul's supreme faculty and will a belief? Our affections must "run to waste, or water but the desert," if by such an act we cannot force our way into the infinitudes of God.

It seems to me that this is the explanation of Mr. Abbot's own belief. He confesses that science does not as yet prove the existence of God. He rejects intuition and revelation. But he believes in God. Does he not will that belief? He wants to believe in God, and therefore does. Is not faith, then,—that is, an act of will induced by feeling,—the foundation of his theism?

I do not see that science conflicts with such an act of will. Its relations to it are harmonious.

In the first place science is to show that such an act cannot be imperative. Science itself is imperative. What she finally declares must be believed. Really I do not want God's existence proved. I desire to exercise my free will in the matter, to be able to say *yes* or *no*. I do not wish theism to become a creed, but to remain a choice,—a choice which no man is compelled to make, except so far as dictated by his individual feeling.

Again, it is science that enables us to make this choice. Savage and ignorant men cannot do it. It is the vast results of science that unfold the "feeling infinite,"—that give us intelligence and character enough to make the choice.

Again, when by an act of will we have assumed that God is, then science shows the quality of his being in its finite manifestations. Science cannot prove that God is, but it can prove that certain qualities exist in him.

I think, then, that we must resort to faith for our belief in God,—to what Mr. Abbot calls "secular faith." Ecclesiastical faith must be put aside. To believe in God simply because the Church or custom or respectability tells us to is wrong. But to believe in God because we want to, by an act of will, recognizing it as such, and therefore not imperative on others, is, I think, right. I do not see any other way by which to believe in God. I cannot accept the "God of Science." It is finite, something that is in conditions and limits. With the pure intellect I cannot go beyond these. Only by an act of will can I sweep out into the infinitudes of God. My will shall not be the slave of science; but science shall be the servant of my will to make it more wise, more strong, and more daring—not to check it, when it would leap from all phenomena into the splendor of the Infinite. Let science say: "I linger on the shores of the finite; here is my work. It is thine to will to go beyond. But remember, in thy far flight, that without my teaching and impulse thou wouldst never have been capable of this transcendent act. It is I that kindled the immeasurable desire, and gave thee the motive power to make this, thy supreme volition."

NORTH PLATTE, Nebraska.

Poetry.

[For THE INDEX.]

"THE KINGDOM COMES."

BY MRS. SARAH BRIDGES HYNES.

Hark! in the desert sounds a prophet's voice:
"God's blessed kingdom comes!
No need to bow before the temple's vail,
The Ark and Holy Place
Are in men's hearts and homes!

"The deaf do hear, the blind are made to see,
The dead in soul are raised;
The living God, the very life of life,
The Word that is I AM,
By wakening man is praised!

"The creeds of churches and the shams of faith
Shake like the withering leaves;
But the great root in deep foundation sunk,
Whence truth eternal springs,
Undying strength receives!

"And growth is upward through the earthly air
Towards the cloudless heaven,
And by the fruits that ripen in the sun
Humanity shall know
God's incarnation given!

"And Immortality is this To-day,
The everlasting Now,
And every spirit its own saving Christ,
That ne'er 'Tis finished!' cries,
Or murmurs at the how!

"Slowly there dawns, through superstition's night,
Religion's spreading ray;
And lo, the worn-out sacraments and signs
Melt in the glowing grace
Of coming perfect day!"

Strong is the Voice, on God's wild honey fed;
And with his fan in hand
The prophet with the wind of thought will purge
The precious wheat from chaff,
And hail the Promised Land!

And if ye ask: "In wilderness of doubt
Where is this prophet found?"
Lo, in the hopes of your own secret soul,
The Kingdom draweth nigh,
The prophet's accents sound!

NEW SUBSCRIPTIONS TO INDEX STOCK.

Mrs. F. W. Christern,	New York City,	One	share,	$100
Richard B. Westbrook,	Sonman, Pa.	"	"	100
R. C. Spencer,	Milwaukee, Wis.	Two	"	200
R. W. Howes,	Boston, Mass.	One	"	100
Chas. W. Story,	Boston, Mass.	"	"	100
E. W. Meddaugh,	Detroit, Mich.	Five	"	500
Jacob Hoffner,	Cumminsville, O.	One	"	100
John Weiss,	Boston, Mass.	"	"	100
W. C. Russel,	Ithaca, N. Y.	"	"	100
A. W. Leggett,	Detroit, Mich.	"	"	100
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Robt. Ormiston,	Brooklyn, N.Y.	"	"	100
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W. M. Jackson,	Providence, R.I.	Two	"	200

CASH RECEIPTS.

FOR THE WEEK ENDING JANUARY 10.

A. Haskell, $2; Leopold Goepper, $1; A. L. Munroe, $3; S. C. Eastman, $13; Jno Barker, $1.50; J. K. Wildman, $3; H. G. O. Blake, $3; Oliver Johnson, $3; Gilbert Cope, $3; Wm. H. Adams, $3; H. M. Cross, $3; G. C. Glatte, $33; D. R. Lamson, $1; A. G. Boynton, $3; H. B. Thomas, $3; E. P. Gaylord, $5; Henry Whittemore, $3; A. M. Wight; $3; W. M. Mayhew, 75 cents; E. L. Caldwell, $3; Henry Apthorp, $3; C. R. Purdy, $3; J. S. Edgerly, $3; G. C. Davis, $1.50; D. Giddings, $3; E. W. Keeler, $3; Abram Salter, $2; Jno. H. Elliott, $3; S. W. Shaw, $3; Sumner Shaw, $1.50; E. S. Aldrich, $3; B. P. Yarrington, $3; Matilda Goddard, $3; O. H. Dana, $3; J. A. Hill, $3; R. E. Grimshaw, $13; Jas. V. R. West, $1.50; Wm. H. Barnes, $3; F. J. Root, $1.50; Geo. N. Fletcher, $3.30; Delos Dunton, $2.25; A. C. Erkson, $3; S. M. Green, $3; H. C. DeLong, $3; E. D. Schull, $1.50; J. C. Henderson, $3; Loring Lombard, $3; Henry Severance, $3; J. R. Fletcher, $3; J. C. Hill, $3: G. H. Foster, $4.80; L. Knorr, 25 cents; Geo. Allen, 25 cents; I. B. Gray, 10 cents; G. N. Bates, 50 cents; R. H. Ranney, 14 cents; A. J. Anderson, 10 cents; J. C. Corselius, 60 cents; J. J. Hoopes, 50 cents; Jas. T. Dickinson, $140; W. J. Potter, $70; Henry N. Stone, $20; B. F. George, $2.50; E. B. Chase, $10; H. G. White, $10; Geo. W. Park, $10; Wm. Denton, $7.50; J. C. Learned, $3; Thos. H. Mathews, $3; C. W. Wendte, $3; D. H. Hise, $3; W. P. Fogg, $2; W. L. Waterman, $3; Charles Mead, 75 cents; Jas. Beveridge, 75 cents; Eliza S. Leggett, $3; Isaac Neustadtl, $1.75; Carl Doerflinger, $1.25; A. A. Andrews, $3; J. H. Bosworth, $6; J. C. Fargo, 75 cents; Gardner Murphy, $3; W. F. Freeman, $3; E. J. Hamlet, $3; J. Van Blarcum, $3; John S. Crum, $3; A. H. Brockway, $3; A. B. Bradford, $3; Sam'l Lydiard, $3; David A. Lydiard, $3; Miles Boyer, $3; W. Archibald, $3; S. R. Urbino, $3; Chas. E. Grinnell, $3; W. W. French, 75 cents; Edward Ayers, $3; J. Verity, 20 cents; C. T. Phillips, 50 cents; W. C. Gannett, $1.05; Benj. Hallowell, 10 cents; Mary C. Shannon, 15 cents; John J. Dunlop, $4.50; Huldah Robinson, $2.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

N. B.—When writing about a former remittance, always give the date of such remittance as exactly as possible.

N. B.—Postage on THE INDEX is five cents per quarter, dating from receipt of the first number, payable in advance at the place of delivery.

N. B.—Orders for Tracts or single numbers of THE INDEX which are *not on hand* will, if of small amount, be otherwise filled to the same amount without further notice.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.
Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

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BOSTON, JANUARY 15, 1874.

SUNDAY LECTURES.—The Editors of The Index will lecture occasionally on Sundays, if desired, within a convenient distance of Boston.

CASH PREMIUMS FOR 1874.

In order to increase the circulation of The Index, and thereby make it a more powerful instrumentality in the reform to which it is devoted, the following Cash Premiums are now offered:—

1. The Index will pay to any one of its old subscribers $1.00 for every new subscription of $3.00 obtained by his or her means and forwarded to this office. If preferred, the $1.00 may be deducted before remitting. This offer holds good for new subscriptions alone, and not for renewals.

2. *In addition to this,* it offers **One Hundred Dollars** to the person who shall send the largest list of new subscribers, with the money, before the first day of February, 1874, and **Fifty Dollars** to the person sending the next largest list during the same time.

There are many warm friends of The Index throughout the country who would be glad to help increase its circulation, if they could only afford to give their time to the work. The above offers will enable them to do so. Supposing that the largest list sent contains one hundred new names, the sender will be entitled to $100.00 as commission and another $100.00 as premium. Will not many of our lady subscribers, who are the most efficient of all canvassers, seize this opportunity to help The Index without too great a sacrifice on their own part?

GLIMPSES.

The "Congressional Petition" against church-exemption foots up 779 signatures thus far; the "Massachusetts Petition" foots up 803.

We have recently, by a stretch of indulgence, published two very good communications, apparently from the same party, which were sent *anonymously.* A third has just been received, sent in the same manner. It is necessary to remind anonymous correspondents that they violate the well-known rules of all respectable journals. The names of contributors will be withheld, if desired; but the present article will be reserved until the writer sends his address to this office.

The *Christian Statesman* announces that petitions for the Christian Amendment are now receiving numerous signatures, and reports one from Vermont with two hundred and sixty-one names, including M. H. Buckham, President of the University of Vermont. It is indefatigable in the cause it serves with equal ability and sincerity. If our readers habitually read it, few of them would despise a movement of which very few appreciate the earnestness and strong convictions. No blunder is so fatal as that of despising one's antagonists.

If the readers of The Index find a double-dose of "Glimpses" a poor substitute for the "Notes and Comments" with which Mr. Stevens usually graces the first page of this paper, they will generously forgive the make-shift, when they learn that a severe cold which obstinately settled on his lungs made us urge upon him a temporary change of climate, and that in consequence he accepted an invitation to occupy for a few weeks Mr. Vickers' pulpit in Cincinnati. No one can regret his absence more keenly than we do; and he will find both from his public and private friends an equally warm welcome on his return.

Signatures to the two petitions for the abolition of church exemption are now multiplying rapidly. For the "Congressional Petition," Mr. Joseph Sedgebeer, of Painesville, Ohio, sends us three hundred and nineteen names; Mr. George H. Foster, of Boston, adds eighteen more to the long list reported by him a fortnight ago; Mr. John Galvin, of South Boston, sends us sixty-two; and Mr. M. V. Lenz, of Trent, Michigan, sends us seventy-two. For the "Massachusetts Petition," Mr. M. T. Dole, of Boston, and the *Banner of Light,* send us a fine list of four hundred and two names; Mr. Isaiah C. Sears, Jr., of East Dennis, sends sixty-one; Mr. E. Myrick, of Harvard, sends thirty-three; Mr. John Galvin, of South Boston, sends sixty-two; Mr. James Crosier, of Amherst, sends ninety-four; Mr. Anson Wyman, of Boston, sends twenty-one; Dr. H. B. Storer, of Boston, sends forty-four; and Mr. Francis Jackson, of Lanesville, sends forty-six. Keep the ball rolling!

In our article of last week on "The Unitarian Crisis," we failed to state with sufficient exactitude Mr. Potter's reason for not feeling called upon to withdraw his name from a list of "Unitarian" ministers. His reason was not so much that he was a Unitarian with reference to the doctrine of the Trinity, as it was that, in his opinion, "Unitarianism might be interpreted as certain religious tendencies, of which historically *free inquiry* and *character before creed* had been emphasized as fundamental principles." We make this correction wholly on our own motion, not by request, in order to give our readers as truthful a representation as possible of what we consider to be a transaction destined in the future to exercise a marked influence on the development of religious thought in this country. When the most liberal of all Christian sects finds it necessary, in order to save its own Christian character and reputation, to expel from its communion such a man as Mr. Potter, the outside world will see in this necessity an unanswerable proof of the impossibility of reconciling Christianity with spiritual freedom. The act in itself is trivial; but millions of people can understand a trifle better than a principle. It is a pithy sermon on The Index text that Christianity and Freedom are oil and water to each other.

In an article of nearly three columns, entitled "A Retractation," and addressed to "the editor of The Index," which we find in the *Christian Union* of January 7, Rev. Edward C. Towne publicly expresses his contrition for having used the "method of antagonism" and for having been guilty of the various "sins of criticism, controversy, and personality into which it has betrayed" him. As a personal confession, we have nothing to do with it. But so far as it implies that we have been his companion in such "sins," we respectfully decline to join him in making this confession; we have never antagonized individuals, or used the personalities which he (with unnecessary ostentation, we think) now apologizes for. But antagonism to ecclesiastical usurpations and organized tyrannies of superstition we believe in to-day more than ever. Simple error of opinion should be met with intellectual weapons alone; but overt or covert attempts to establish, to perpetuate, or to strengthen political power in the hands of the Church calls self-evidently for political opposition. "With malice towards none, but with charity for all," we would nevertheless refuse to be recreant to the patriot's duty of defending religious liberty at the ballot-box. We have no confession to make, no apology to offer, no retreat to begin; The Index has nailed its flag to the mast, and will either sail on to victory, or sink to the bottom, like the "Cumberland," with its colors unstruck.

Have the Baptist associations which professed to be in favor of taxing church property become scared at the prospect of the speedy success of this measure, or have they pretended to favor it insincerely? One of their own most respectable journals, the *Examiner and Chronicle,* drops hints which pointedly suggest one of these unwelcome conclusions. It says: "*The question of taxing church property is now so fully before the people of New Jersey that our own brethren are putting their heads together to defeat the new constitutional provision.* We hope this movement against the proposed provision will be successful. A State can as well afford to relieve church property from taxation as to make schools a tax upon its income. Virtue is certainly no less important to the welfare of a State than is intelligence; and no teachers of the highest forms of virtue can be compared with churches, combining the pulpit, the Sunday-school, and personal visitations. Why then should so great an innovation be now made, as to impose unwonted burdens on the supporters of churches existing for the public good, and sustained by the voluntary contributions of their friends?" It appears that opposition to this most righteous demand is beginning to manifest itself on the part of the churches. To surrender the profitable privilege of tax-exemption without a fight for it would be contrary to ecclesiastical human nature; nevertheless, the reform must go on. Let its friends redouble their activity in getting signatures to the "Petitions."

THE GREAT "INDEX" PETITION PRESENTED IN CONGRESS.

The telegraphic dispatches from Washington to the Associated Press, under date of January 7, announced that the Hon. Charles Sumner had presented to the United States Senate "a petition of 35,000 persons of Ohio against the proposed theological amendment to the Constitution. He said the length of the petition was 953 feet. Referred to the Committee on Judiciary." Mr. Sumner undoubtedly stated the facts correctly at the time. This was the monster petition which was sent nearly a year ago by The Index (then of Toledo, Ohio), and which, on account of the near approach of the close of the session, Mr. Sumner then informed us he would present at this session. We regret that the mistake was committed, by the telegraphic dispatch, of crediting the signatures to Ohio alone, when they had been sent, as duly reported in The Index during the year 1872, from all parts of the country from Maine to California. The utility of collecting such a great number of names in protest against the Christian Amendment movement can be seen in the impression produced by it on the public press, as illustrated in the following editorial paragraph from the Boston *Daily Globe* of January 8:—

"Ohio would seem to be sound on the Constitution, to judge from the very lengthy petition which Mr. Sumner presented in the National Senate, yesterday, from that State, against the proposed theological amendment. *It is seldom that* 35,000 *people can be found to sign an appeal against a wise measure, and the* 953 *feet of the petition certainly go a great way in demonstrating the absurdity of the proposed constitutional plan of salvation.* As the most truly religious men in the country are opposed to the amendment, there does not seem much chance for its passage. Indeed, we can only imagine it being engineered through as a rider for some scheme of back pay that needed a strong theological backing."

Yet, on the very same day on which this huge remonstrance was presented to Congress, the Governor of Massachusetts, accompanied by his staff, the Adjutant-General, the Executive Council, and the Senate and House of Representatives, marched in procession to Hollis Street Church, Boston, to listen to an Annual Election Sermon by Rev. Richard G. Greene, of Springfield, which was a most striking comment on the necessity of influencing public opinion by such means as the press, the platform, the Liberal League, the circulation of petitions, and so forth. The custom of convening the State government annually to listen to a sermon by a Christian minister, officially appointed for the purpose, is a relic of the old union of Church and State which once obtained in Massachusetts; and it is a very significant sign of the times that this custom, which had fallen into desuetude for several years, is this year revived once more. It shows the growing power of reactionary sentiment on this subject, and should give a greatly needed warning to the radicals that they have a very important public duty to discharge. The drift of Mr. Greene's sermon is sufficiently expressed in its title, "Christianity a National Law." The preacher insisted that Christianity should have a "recognized administration in civil government;" he dwelt on the various ways in which this legal administration of the Christian religion is now secured, and defended the practices against which the "Demands of Liberalism" are directed; and, although he saw no advantage in insisting on the Christian Amendment *at present,* he admitted the possible propriety of adopting it *by-and-by.* "It may as well be understood now and for all the future," he said, "that to the enthroning of Godlessness in law Christianity can never consent. And it may even be that, if the attempt in this direction should gain much force, the emergency might arise when things trivial before would take on new weight, and when that formal recognition of God and Christ which is not *now* at all demanded by the great mass of Christian people should grow to be indispensable for the replacing of the ancient national foundations, endangered by the attacks of ungodly fury, the underminings of an insidious unbelief, and that feeble magnanimity to opposers which is already visible in some sections of the Christian army."

The liberals of America must be wise in season, or prepare themselves for submission to renewed aggressions and oppressions from which they now fancy themselves secure. The only way to guard effectively against the revival of ancient bigotry and tyranny is to perfect the guarantees of religious liberty in our organic law. Let them not be contented with simply protesting against the proposed Christian Amendment, but rather press with vigor the "Demands of Liberalism" for a Republic untrammelled by the Church, and above all for the passage of a Religious

Freedom Amendment to the United States Constitution which shall make liberty the law of the whole country, all the inconsistencies of the separate States to the contrary notwithstanding. Sleepers, awake! Freedom cries to you for protection!

THE GROUND OF THEISM:

A DIALOGUE.

"If she be false, O then heaven mocks itself!
I'll not believe it!"—OTHELLO.

ARTHUR.—The wind is dreary enough out of doors to-night, and the bright blaze of your fire tempts me to stay here with you rather than go to my chamber to read. Besides, I want to talk with you. Will you grant me the favor of an hour or two?

ERNEST.—Most gladly. I am tired of work, and the favor will be on your side, not mine.

ARTHUR.—Since our conversation of yesterday, I have been thinking much of what you said. I am convinced that, for all men who enter in any degree into the spirit of the age, revelation will no longer serve as a basis for the belief in God. I am also convinced that intuition, as a special faculty of spiritual vision distinct from the understanding, is equally incapable of serving as such a basis. Shall I say that science, the foundation on which you rely, seems to me just as weak a basis as the other two? Yet, with this deep hunger in my heart that nothing else can satisfy, I must and do believe in God. There is, there must be, some more solid ground for my belief than either of the three.

ERNEST.—I listen to you with the deepest and truest sympathy; for I confess, dear friend, that the hunger in your heart cannot be greater than in mine. Have you found this more solid ground?

ARTHUR.—Yes, I think I have; and I wanted to tell you my thought, being sure of your sympathy beforehand. The only ground of theism that appears to me really tenable is *faith*.

ERNEST.—The word has so many meanings that I should like to know exactly what sense you would give to it.

ARTHUR.—I mean by faith an act of will dictated by feeling. Spencer and Byron—philosopher and poet alike—recognize the "feeling infinite" which haunts us all. It is nothing to the intellect, but it moves the will with mighty power. In a word, we *want* to believe in God, and therefore we do. I can give no other reason for my belief: I simply will it. My will makes God more certain to me than revelation, intuition, or science.

ERNEST.—I am anxious to comprehend you fully; can you illustrate this act of faith?

ARTHUR.—When Othello, tormented by suspicions of Desdemona's infidelity, saw her, and exclaimed, "I'll not believe it!" there was no evidence whatever to his understanding; but overpowering feeling prompted an act of will which crushed his doubt, and made what he wanted true to be true to him. That is what I mean by faith. Our own deep yearning to believe is a just ground of belief, or else our noblest and grandest affection, the love of God, is as water poured into the sand. Whatever is false, that love is the truest thing in man; yet it too is false, if God be not.

ERNEST.—I think I understand you now; but I hesitate to reply. So utterly do I reverence the feeling of which you speak, that I cannot bear to criticise the faith which is to you, evidently, the chief support and stay of your soul. Let the subject drop; we have talked enough. Yet in simple honesty I must tell you, before we finally dismiss it, that your thought is not mine,—wholly, at least. Let us talk of something else.

ARTHUR.—No, I want to talk of this subject above all others.

ERNEST.—Arthur, do you love the truth?

ARTHUR.—Indeed I believe I do.

ERNEST.—Are you sure of it? If atheism were the truth, would you look it steadily in the face, and deliberately choose it rather than the beautiful delusion le theism? Can you rise so high above the moral giv of common men that, rather than believe a joy- pref lie or cherish a lovely superstition, you would (what pluck your heart out of your breast, or unison w be so much harder) school it to beat in

ARTHUR. universe disenchanted of God?

ble possibilit annot bear to think of such a horri-

ERNEST.—I

all; for (mark n not trust yourself to think at vent of every such is!) thought is the fated sol-

ARTHUR.—But this is yours.

who have thought my *must;* what hope for me, ness of Christian Or out of the Egyptian dark- to stop thinking now?

ERNEST.—Then drink deep draughts of the thinker's wine, courage and steadfastness to face all the possibilities of thought! The clodhopper makes a nobler journey who trudges to market afoot to sell his carrots, than the aëronaut who starts for the stars, but dares not cut the rope that binds his balloon to the stake.

ARTHUR.—Enough! Give me now your frankest criticism of the ground of my belief in God.

ERNEST.—I will do it, but not as a critic,—rather as one who, like yourself, loves truth better than victory, and would make all thought a stepping-stone to thought still truer. You quote, then, Othello's impassioned "I'll not believe it!" *But he straightway went and believed it!* Just as surely, in this age of the world, will all belief in God that rests on will alone, and yet dares to think, end in disbelief. Whoever cries in desperation, "I *will* believe!" shows that belief is gone: it is the cry of scepticism horror-struck at its own reflection in the mirror of consciousness. No will is sustained or strong enough, by sheer force of its own tension, to exclude the influence of thought, which, like the ether, permeates and penetrates the barriers of all our crass volitions. What is it that has crumbled the old faith, and is crumbling it still? Thought! And it will crumble every faith that can be built—*except the faith that it builds itself.* He who rests belief on feeling, or will, or both combined, must beware of thought, the universal disintegrant of all such beliefs.

ARTHUR.—But there are beliefs that thought cannot build. Othello's faith in Desdemona, the sheer refusal of his will to credit the insinuations of Iago, was truer than his thought. It was the outburst of his better nature, the indignant protest of his soul against a falsehood he could not demonstrate. If he had only adhered to this supreme volition, he would not have been torn from the last anchorage of his love by his own accursed suspicions. He should not only have crushed doubt by his will, but also have kept it crushed. So it is with the horrible suspicions of atheism, doubting the purity of this divine universe. Thought cannot quell them. Feeling, will, can alone do that.

ERNEST.—Study Othello's case more deeply. Iago had no hold upon the generous nature of his victim but by the thoughts he suggested. It was thought that compelled Othello to cry out in agony,

"Make me to see it, or, at the least, so prove it
That the probation bear no hinge, nor loop,
To hang a doubt on: or, woe upon thy life!"

It was thought which, working upon the cunning evidences of Iago—the alleged talking of Cassio in his sleep, the seeming loss of the handkerchief so artfully stolen by Iago himself,—at last overwhelmed the distracted Moor with the weight of apparent demonstration, and wrung from him the wail of dying faith,

"Now do I see 'tis true. Look here, Iago,
All my fond love thus do I blow to heaven:
'Tis gone!"

Thought was too mighty for his love and his will. All the volitions in the universe are powerless against a perception. What poor Othello needed was, not a stronger volition to believe in his wife's purity, but greater penetration to pierce through the damnable plot against her. In a word, it was thought that stabbed his faith; and it was thought alone that could have healed the hurt. Is my moral plain?

ARTHUR.—Not exactly.

ERNEST.—I mean that the doubts of theism forced on so many minds in this age are all born of thought, of reflection, of reasoning; and that there is no possible way of allaying them but by more thought, more reflection, more reasoning. If these avail not, nothing will avail. If theism is defeated on the ground of thought and reason, *atheism will triumph because it is true.*

ARTHUR.—Yet, when we cannot by thought (or science) show that God is, have we not a right, in our deep need and yearning, to appeal to the soul's supreme faculty, and will a belief? This is really the basis and authentication of your own belief; for you too believe in God, if I truly understand you. You confess that science does not yet prove his being; yet you believe. Do you not will that belief? You want to believe, and therefore do believe. Is not faith, that is, an act of will induced by feeling, the foundation of your own belief as well as of mine?

ERNEST.—No! You have profoundly misunderstood me. All the faith in God I once had that rested ultimately on revelation, on tradition, on education, on intuition, on feeling, on will, is absolutely and forever gone. The faith I have in him rests exclusively on thought. I came years ago to the conviction that reason or intellect is the only enduring basis for any belief that can be put into words. When you say, "God exists," you utter an intellectual proposition with subject and predicate; and intellect alone, by which every predication is made, can justify it to the thinker. I believe in God because my intellect is satisfied of his existence,—because science (which is simply the application of intellect to Nature) has built up, at least in my own mind, a new faith which follows thought, and does not go before it. I believe in God because I am willing to disbelieve in him, if the truth of atheism can be shown. I believe in God because, as the thinker must, I swept my mind clear of every preconception, and bent every energy of my intellectual nature on the task of discovering afresh, for myself, simply *what is true.* When I say that science has not yet proved God, I mean that I am not conceited enough to set up my own conclusions as those of universal science; that every other mind is as free to come to a different conclusion as mine has been to come to this; and that science cannot be said in general to have established God's existence, until the fact of his existence has taken its place with the other unquestioned results of scientific inquiry. Whoever can overthrow my present intellectual conviction, on purely intellectual grounds, by showing that the great ideas of modern science—unity of force, unity of law, unity of end or tendency—disprove God, and do not prove him, as they seem to me to do, will also overthrow my faith built upon that conviction. But I look about me in vain to discover one who seems even to understand this intellectual conviction to which I refer. The time will certainly come when men will grapple with it, and put it to the severe test of universal criticism; but it has not come yet. Meanwhile I see the world stumbling blindly in dense fogs, distrusting the old and not daring to trust the new; and I wait patiently till the growing confidence in science shall bring at last the willingness to abide, in every question of pure truth, by her method alone. Whether my anticipation of her results will then stand her tests, I do not presume to predict; this only I say, that, *as for me,* science has already proved the reality of God. I have no other basis for my theism; if this is ever destroyed, from that day am I an atheist.

ARTHUR.—And can you thus resolutely crush out of sight and consciousness the blessed and tender affections of the religious life, the inextinguishable yearnings after God's love and felt presence in your soul, the mighty stirrings of reverence and awe and worship in your own heart? You make me shudder, as if you were an intellectual Frankenstein, a dehumanized monster, a mere logic-machine into which nothing but intellect had been infused. Surely, it is not a belief in God conditioned on the result of a logical process for which the sorrowing, suffering, toiling, and weary world hungers to-day.

ERNEST.—O my friend, you would do me most grievous wrong, if you thought my heart empty of those feelings which make man the standing miracle of Nature. If your child fell into the river, would you stop to tell or think how you loved it, how dear and winsome and precious it was to you, how blank your home and bruised your heart would be without it? Or would you plunge into the stream in utter recklessness of your life, bear it swiftly out of the devouring flood, and then in silence strain the rescued little one to your bosom? Characters differ. It is mine to act, as well as to feel. What, do you imagine, prompts a thinker to give his days and nights to the rescue of man's faith in God, his heart-trust and moral inspiration and spiritual joy, when all these are put in jeopardy by the increase of a knowledge that is but half comprehended, even by those who in their own special lines are nobly increasing it? What lies back of the intense activity of his brain, as he toils over problems that wring the beads from his brow, gives up to the lonely pursuit of truth the hours that might be fertile of the prizes clutched after by the crowd, and turns his back on prizes that even he holds dear? What but a mighty hunger for God can explain this weary, unending search for him? What else can explain the unthanked effort to make plain a path to him that no man wants to travel? All free thinkers see that the old faith, claiming to be itself foundation and substratum, is decaying daily. Some of them see that a higher faith, just as precious, and all the more enduring because built upon the foundation of knowledge universally and permanently secured, must still be possible. If, then, I seek knowledge, with avowed resolve to take no substitute for it, but to shape my whole life as best I may in accordance with it,—if I face the possibility of all conclusions as the sole condition of attaining any conclusion that shall be stable and true,—it is not because I

despise faith that is rational, but because I feel the value of it so profoundly that the greatest glory of science seems to me to be her power to carry up all thought, all feeling, all will, to their natural unity in God. She must be the world's guide out of the faith that is lost to a faith better than that which is lost; and before the rear of the great army has left the old, the van has already entered into the new. It is because I have such absolute trust in the truth, born of thought and experience, that the coming supremacy of science promises to my imagination only the riper, richer, and more splendid development of humanity, with all its glorious affections.

ARTHUR.—But, granting that science shall create a new faith of some sort, it cannot be the faith we crave, for two reasons: first, the only God that can be proved by science must remain a problematical or probable one, subject to the ghastly *if* of doubt; and, secondly, the God of science cannot be infinite, eternal, and absolute, since the intellect can never transcend the finite, the temporary, the relative.

ERNEST.—Let me ask if you believe that your own "faith," the "act of will dictated by feeling," proves God to demonstration?

ARTHUR.—No, nor do I want God's existence proved. I desire to exercise my free will in the matter,—to be able to say *yes* or *no*. I do not wish him to become a creed, imposed imperatively by science upon the minds of all, but a choice to which no man is compelled, except so far as it is dictated by his individual feeling.

ERNEST.—Then your God, also, is merely a problematical or probable one, whose objective existence is uncertain, and whose subjective existence in your own mind depends solely on your own volition. So far, however, as God is proved by science at all, he is proved to exist objectively. I admit that the strength of our faith in him must depend on the strength of the proof given by science. But if my faith in God is as strong as my faith in the law of gravitation, it will be strong enough to satisfy every demand of my own head and heart. This result I anticipate for the whole world, when science, now a mere infant, shall have grown mature. With reference to your second reason, let me ask whether you believe space to be infinite or finite?

ARTHUR.—I believe it to be infinite.

ERNEST.—Why? By faith—an act of will dictated by feeling? Or by intellectual proof?

ARTHUR.—To be consistent, I suppose I must say, by faith; otherwise I should have to admit that the intellect can prove the infinite.

ERNEST.—Exactly so. But the infinity of space is as certainly to be demonstrated by the pure intellect as any theorem in Euclid. For instance, if space is limited, it must be limited by something, by some actual boundary. But every boundary presupposes space on both sides of itself; and therefore no boundary can limit space. The illimitability or infinity of space is thus demonstrated by what is known as the *reductio ad absurdum;* which every geometer knows to be an irrefutable proof. Hence it is a mistake to hold that the pure intellect cannot attain the infinite. Imagination, it is true, cannot picture it; but the intellect needs no pictures. Reason comprehends the idea of infinity as easily and completely as the idea of the finite; one is the negation, the other the affirmation, of a limit. If either is intelligible, so is the other.

ARTHUR.—I do not see how to deny this. But what has it to do with God?

ERNEST.—This, that the intellect is competent to reach the infinite metaphysically; and, when science has demonstrated the unity of all forces (which at present is rather a highly probable fact than an absolutely demonstrated truth), the intellect will be competent to reach the infinite dynamically. Thus: if force is limited, it must be by opposing force. But the limiting or opposing force must be other than itself. If, consequently, all forces are demonstrated to be one, there can be no limiting force; and the illimitability or infinity of force is demonstrated. The power in Nature will thus be proved to be one and illimitable—an infinite unit like space or time; and this infinite Power, operating throughout infinite space and infinite time, and manifesting itself by invariable law tending to one intelligible end (evolution), is the God of Science, of whom all Nature (including man) is the constant manifestation comprehensible more or less by all intelligent beings.

ARTHUR.—I will think of all this further.

ERNEST.—Before we separate, let me say that I see no hope of vindicating theism against atheism on the ground of revelation or of intuition, in the usually accepted meanings of those words,—still less on the ground of an act of faith which is a mere subjective "will to believe" on the part of individuals. The only basis of theism that can withstand the dissolving action of modern thought is the basis of science; and the only faith that can survive it is the faith that grows out of thought itself. This is, at least, my own profound conviction, which is the product of my intellect alone, yet results from long, close, tireless thought for which I can account only by my own "thirst for the living God." To you the faith I cherish, conditioned as it is avowedly on the validity of my intellectual processes, may seem unattractive, cold, or perilously weak; yet in sincerity and humbleness must I declare its absolute sufficiency for my own moral and spiritual needs. By it I live, and by it must I die. But when it shows me the beauty, sanctity, and unspeakable glory hidden in the human soul, connecting this with the One Power that fills and governs all as its highest manifestation, indeed I do not feel myself to be "without God in the world."

Literary Notices.

RECORDS OF A QUIET LIFE. By Augustus J. C. Hare. Revised for American Readers by Wm. L. Gage. Boston: Roberts Brothers. 1873.

This work is an abridgment of *Memorials of a Quiet Life*, edited by A. J. C. Hare, and published in London in 1872. The men whom it chiefly concerns are Augustus and Julius Hare, the authors of *Guesses at Truth*. These brothers were educated under the direction of their aunt, "Lady Jones," widow of Sir Wm. Jones. Both took orders in the English Church, Augustus accepting the living of Alton-Barnes, and Julius that of Hurstmonceaux. The chief interest of the book, however, centres upon Mrs. Maria Hare, the wife of Augustus. After four or five years of most happy married life, during which she and her husband were assiduously devoted to the promotion of both the temporal and spiritual welfare of their humble people at Alton, she was left in widowhood, and childless. She soon began a memoir of her husband which ill health prevented her from continuing; and again, years later, after the death of Julius Hare, she endeavored to go on with the work as a memorial of the two brothers, but age and infirmity compelled her to desist. Her materials, together with the records of her own life, she left in the hands of the author of this work, who was a nephew of her husband, and her dearly-loved adopted son, whom she took as her own while yet an infant, soon after the death of her husband. "In the last two years of her life," he says, "she yielded to my earnest wish that I might make her who had been the sunshine of my own life the central figure of the picture." This purpose he has carried out with admiring love and reverence, though not with all the consecutiveness desirable in the manner of execution. A large number of family connections and acquaintances of learning and culture are introduced, among whom are Baron Bunsen, Bishop Heber, Walter Scott and Wordsworth. A sister of Mrs. Hare was the wife of Bishop Stanley, and the mother of Dean Stanley. Between this sister and Mrs. Hare, as well as between her and the wives of Julius and Marcus Hare—the latter of whom was a sister of Bishop Stanley—the closest friendship existed to the end of their lives, and their correspondence forms a considerable part of the volume. Religion of the Calvinistic type was their great bond of union. All were, in that sense, devoutly pious. Reading of the Bible, repeating hymns, prayer, "sorrow for sin," struggling after "heavenly-mindedness and joy in God," seeking to have their lives "hid with Christ in God," "trying to be always praising God," together with anticipations of heaven and living for the next world,—these and the like were their constant exercises. While those of freer religious thought cannot but regret that so much fine feeling and culture should have been limited by notions so severe, it must be said that nowhere is to be found fuller consecration to the service of the poor and ignorant, in ameliorating their condition, and in instructing them in what was considered the true way of life.

A. H.

IT WILL BE REMEMBERED that the visiting members of the Evangelical Alliance, of whom the majority were from Great Britain, arrived in our city on election day. It is not known whether those who chaperoned them hither advised them of the fact, and of themanner of rejoicing over successful candidates with bonfires and bands of music; but an incident in connection with the visit suggests that at least one of the clergy from the mother country was ignorant of the customs of the land of the free. The delegate in question was speaking in Rev. Dr. Sunderland's church. During his discourse he took occasion to allude to the very generous reception they had received in every quarter. "Why," said he, "when we arrived in New York we found hosts of warm friends to greet us; as we came through Philadelphia the people turned out *en masse;* but I say with pride it was reserved for the good people of Washington to light bonfires on the streets to signal their joy and pleasure at our coming." Of course the remark provoked general laughter, and no doubt the learned divine smiled himself when the occasion of the bonfires was fully explained to him. What would the delegate think if he had landed on our shores on the 4th of July?—*Washington, D. C., Star.*

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Articles for this department should be SHORT, and written only on one side of the sheet.

N. B.—Illegibly written articles stand a very poor chance of publication.

N. B.—No responsibility will be assumedfor unused manuscripts.

A. W. S. AND THE CATHOLIC FATHER.

I have read (in the last INDEX, December 25), with disappointment and surprise, the remarks of A. W. S. in reference to the allegations of the aforesaid Catholic father, that Christ differed from other great teachers, inasmuch as he allowed no deviation from the doctrines which he advanced; while Plato, Aristotle, Socrates, and other eminent philosophers, simply taught their doctrines and allowed their disciples to hold their own opinions. "This seems," says A. W. S., "to state the difference between Jesus and the other teachers quite fairly. There *was* an authoritative and oracular air about Jesus as a teacher, which, though impressive, is not agreeable to the rational mind. Even his 'Why even of yourselves judge ye not what is right?' *appears only to be an equivalent to—Don't you see, yourselves, that I teach nothing but the truth?*" The italics here are mine. A. W. S. adds: "But how much better it is for every teacher to speak modestly, and not only to 'allow' but to encourage others to differ from him, when they feel they must!"

How our friend A. W. S. found in the passage quoted, or in the spirit of the teaching of Jesus, the assumption of such an exclusive authority is to me astonishing. Jesus had been teaching by a number of apt illustrations of the faithful and unfaithful servant, ending with the important truth, that "to whomsoever much is given, of him much shall be required." After remarks relative to the effects of his faithful ministry, and his own "baptism" of suffering, turning "to the people," he says: "When ye see a cloud rise out of the west, ye say, there cometh a shower; and so it is. And when ye see the south wind blow, ye say, there will be heat; and it cometh to pass. Hypocrites, ye can discern the face of the sky, and of the earth; but how is it that ye do not discern *this time?* Yea, and why even *of yourselves* judge ye not what is right?" Obviously "equivalent" to saying, Ye can discern the signs of the sky and earth; how is it that ye do not discern the more important and significant events of the present time? Yea, and why, by the exercise of your own reason, do ye not judge what is right, in regard to these and all other events?

But where is the evidence that Jesus ever spoke by an "oracular" or reprehensible authority? On the contrary, he put himself precisely on a par with his disciples: "The disciple is not above his master; but every one that is perfect shall be *as his master*"—or, as Campbell has it, "every *finished disciple shall be as his teacher.*"

The character of the authority exercised by Jesus is amply set forth in a concluding portion of his Sermon on the Mount, Matthew, chapter vii.: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. . . . What man is there of you whom, if his son ask bread, will give him a stone? or if he ask a fish will give him a serpent? If ye, then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them. . . . Beware of false prophets which come to you in sheep's clothing, but inwardly are ravening wolves. Ye shall know them by *their fruits.* . . . Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. . . . Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth the will of my Father* which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess to them, I never knew you; depart from me, *ye that work iniquity.* Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man, which built his house upon a rock, and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened to a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it. And when Jesus had ended these sayings, the people were astonished at his doctrine, for he taught them as having authority, and not as the scribes." And why was this so? Plainly, because he uttered *truth*, and it was the AUTHORITY in the case, and the only legitimate and competent authority. His utterance indid not constitute *its truth;* it was that *inherent* dependent of his utterance.

I am the more grieved by the ground taken in this case by our friend A. W. S., as I have [illegible] notes and been pleased with the points made in [illegible] Comments."

Respectfully,

THOMAS LINTOCK.

PHILADELPHIA, 12 mo., 29, 187[illegible]

[illegible]e, we shall not [illegible] by-and-by make venture to speak for him; [illegible]ght, in case he a fuller statement of [illegible]

deems it necessary. Yet we are constrained to express our general agreement with his view of the essential difference between Jesus and other teachers. Jesus is distinctly affirmed to have spoken "with authority," as one commissioned by God to state the absolute truth; and such authority is necessarily dogmatic. The "time" that he reproaches the people for not discerning was not the mere proclamation of general spiritual truth, but the coming of the Messiah in his own person. This involved his own position as a teacher *and law-giver* wholly unlike in kind all other great teachers in religion. To lose sight of this fundamental difference is to miss the main point of the Gospels.—ED.]

EMANCIPATION YET NEEDED.

We have among us a large class of men, high in the esteem of the community, and really estimable in many respects, who make public declaration that they have attained "the liberty wherewith Christ makes free," and who earnestly strive, in prayer-meetings and elsewhere, to persuade others to seek that same "liberty."

It is very unfortunate for the proselytes to this system that its teachers do not see (or, seeing, do not reveal) that the thing thus rejoiced in and eulogized as liberty contains many elements of bondage.

In the view of the theologico-religious system commonly known as "Orthodoxy," it is assumed as settled and certain, not only that the sincere receiver of that system attains, by the very act of receiving it, "the liberty wherewith Christ makes free," but that this "liberty" is the most precious of possessions, supremely beneficial, both for this world and the next. I wish to call attention to the fact that the thing thus christened "liberty" includes elements of bondage, and has an influence in some respects prejudicial both to the individual and to society.

By the prayer-meeting method of propagandism, in vogue for ten years past, and now carried on with increasing energy and effectiveness all over the country, the old process of "regeneration" is very much simplified—in appearance. Forty years ago, when a minister was arranging for or conducting a "revival," he gave elaborate explanations of "conviction, conversion and sanctification," representing these successive stages as all, and equally, essential to every believer. Now those who are persuaded to attend the prayer-meeting hear, instead, this one all-sufficient formula—"Give yourself to Jesus." The exhortations poured forth there are about equally divided between the necessity of doing this, and the undesirableness, uselessness, positive disadvantage of doing anything else, when the purpose is "to get religion." "Give yourself to Jesus. Do not attempt to improve or amend yourself, to break off ill habits or establish good ones, to take time for examination or reflection, to form plans or make resolutions, to do anything whatever. Give yourself to Jesus, and lie passive in his hand." This, it is confidently declared and repeated to the inquirer, is the only thing for him to do; and if, inspired with confidence by the easiness of the condition, he announces, at the end of a minute, or an hour, or a day, or a week, that he *has* given himself to Jesus, he is at once welcomed and rejoiced over as regenerate, redeemed from hell, a child of God and an heir of heaven.

The situation in which he now finds himself is suited to produce high exhilaration. The people to whom he has hitherto looked up as spiritual leaders, the elect of God, the salt of the earth and the light of the world, now welcome him as one of their own number, parade him before their meetings as one who "has attained," and assume his eternal blessedness to be thoroughly provided for. For a time, all he is expected to do in return is to stand up in the prayer-meetings, testify that he has "found Jesus," declare (what at that season is very likely true) that he is happier in this new possession than he ever was before, announce as an absolute certainty that this change was wrought and could have been wrought only by miraculous power exerted in his behalf, and beset his friends and acquaintance with solicitations to follow his example by giving themselves at once to Jesus. Success in more or fewer of these solicitations increases his happiness, and for a time nothing interferes with his perfect felicity.

The managers of these propagandist associations, however, understand very well that a new proselyte, like the one above described, must be kept for a while under careful guardianship, and within reach of steady manipulation. His new spiritual attainment, and his satisfaction in it, will avail but little for their purposes, unless he shall proceed to a regular course of doing the things that they do, and saying the things that they say; backing up, by word and deed, the assumptions of the group of churches whose theology they are banded together to uphold, and stifling any opposing testimony on the part of his conscience or his reason.

1. He finds, by degrees, that he is required to *do* certain things:—

He must join a church of the sort favored by the Association.

He must undergo (if he has not already done so) a form of water-baptism.

He must periodically observe a ceremony of eating bread and sipping wine with his fellow church-members.

He must "stand up for Jesus" by active participation in family devotion and in the prayer-meetings of the vestry and the Young Men's Christian Association.

2. He finds, by degrees, that he must take for granted and publicly declare certain things, repeating, and emphasizing, and insisting upon them as if they were unquestionably true: as—

That he, and "professors of religion" of his sort, are "God's people," "God's children" (made so, be it observed, not by creation, but by having "given themselves to Jesus"), and that the great mass of the community around him are sinners and children of the devil.

That hell is the natural and appropriate destiny of all men and women who continue, through this mortal life, in the *natural* use of the faculties of body, mind and soul, which God has given them.

That the collection of ancient writings called "the Bible" is in every part "the word of God," and is to remain the infallible and sufficient rule of life for all men in all coming ages.

That (in spite of abundant demonstration, internal and external, to the contrary), there are no absolute contradictions between different parts of this Bible, and no discrepancies which cannot be fairly reconciled.

That, since this Bible contains promises that *whatever* a man asks in prayer, believing, he shall receive, the believer must continue to maintain and affirm the actual fulfilment of these promises, even when his own experience and that of his brethren disproves them.

That one's knowledge, astronomically, that the earth is a satellite of the sun, need not and *must* not interfere with his belief, scripturally, that the sun was made after the earth, and for the purpose of giving light to it.

That when one and the same evangelist declares in different places, first that Jesus was born without human father, next, that Joseph and Mary were "his parents," and next that Mary, speaking to Jesus of Joseph, said, "thy father," all these are to be held as inspired of God and infallible truth.

That God (being kind and good), before he created men and women, prepared a lake of fire in which to burn millions of them forever.

That God (being just) laid upon the innocent the punishment of the guilty, and then received the guilty as innocent.

That God (being unchangeable) loves sinners, however great their guilt, encourages their penitence and seeks their welfare, up to the end of this mortal life; and then will begin to hate and torment certain millions of them, however small their guilt, will allow no benefit to follow repentance and reformation on their part, and will keep them sinning and suffering forever.

These are *some* of the elements of bondage inevitably implied in acceptance of the theological system known as "Orthodoxy." Teaching some truth, and bestowing some benefit upon its proselytes, it also inflicts upon them great injury, mentally, morally and spiritually, in proportion to the thoroughness with which it is accepted and acted on. In great numbers of persons it seems to accomplish a complete arrest of mental development; but it *tends* to injure the mind in *all* cases, because (as above cited) it requires the acceptance of many contradictory statements as both true, and equally proceeding from God; and it stigmatizes reason as "carnal," discouraging appeal to it in religious matters, and holding as true and essential many dogmas utterly unreasonable. By attributing to God unworthy characteristics and motives, and declaring his commission of many acts obviously unworthy, unjust and unkind, it tends to the moral deterioration of those who receive it. And it must injure, spiritually, those who accept such a view of our relation to God and our required service to him here, and of our relation to our fellow-men here and hereafter, as Orthodoxy insists on our accepting.

I repeat: there are many and most injurious elements of bondage in what ministers and exhorters call spiritual "freedom." They themselves need to be emancipated; and those who listen to them will do well to take counsel still of that *reason* which was divinely given them for a guide, in connection with those powers of spiritual discernment which make, with reason, the distinction between men and brutes.

C. K. W.

A CRYING NEED.

MY DEAR MR. ABBOT:—

Enclosed I send you three dollars for my subscription to THE INDEX for 1874.

Your discourse on "Church and State," in the issue for January 1, should be thrown into tract form, and scattered on the wings of every wind, as an eye-opener. So should your late reply to Mr. Gannett.

The Unitarians of New England to this day seem to feel and act as if they existed by the sufferance of the Orthodox, and were exceedingly grateful for the favor. Hence I consider their position as pusillanimous. The Radicals are tainted, to a degree, with the same fault.

The Church is organized like an army. If they have a document adapted to serve their purpose, they don't do as the Radicals do, print it and put so high a price on it that nobody cares to buy it. They print it, and by their efficient, organized agencies, put it into *circulation cheaply*.

We Radicals are eternally on the *defensive*. Each man does his poor share of fighting on his own hook, where his isolation, and consequent weakness, evokes the contempt of the Church. We never make a *combined* assault. Hiding behind the philosophy of evolution, which is slow in its motion, our tone is apologetic. The Orthodox know that they can chase us like sheep, not by argument, but with the supercilious look of *authority*. We are afraid of losing caste in society, and some of us are afraid of losing popularity, and bread and butter.

Ingersoll, of Illinois, is the wisest and bravest man of us all. His late speech at Chicago—how it rouses the manhood within us like a trumpet! Put an Ingersoll into every State of the Union, and how long would the Church stand before his assaults?

If you want the question at issue between the Church and the Republic settled without bloodshed, you must begin the discussion *now* among the *people*. And to get at *them*, you must *organize* for disseminating information, on the points at issue, by *printed tracts*. It grieves and angers me to see the utter, cold indifference of so many Radicals to the cause of the soul's freedom, while the Church is concentrating her forces to perpetuate the reign of superstition. All over the country, and especially in the great West, which is soon to give law to the republic, the minds of the people are hungering for information on this absorbing question of religion. But there is no provision made to meet this want! Radicals make money out of radical literature, and with some it seems to be their *chief* desire. They are camp-followers, not fighting soldiers in the van of a holy cause.

The early abolitionists travelled on foot and lectured everywhere. They held conventions, invited discussion from their opponents, raised funds by the penny or the dollar, and gave away tracts at cost. The souls of the women were fired with holy zeal, and they endured reproach, fatigue, and persecution —*for what?* To secure the personal liberty of four millions of slaves.

But in this new enterprise called the radical movement there are *forty* millions of people to be saved from the bondage of superstition—a bondage infinitely more degrading than the slavery of the negroes. There is a grand republic to be saved to liberty. Truth is to have the padlock taken from her lips; and Freedom is to be unchained. That mighty obstacle to human progress—the *Church*—is to be removed out of the way, not by sprinkling Unitarian rose-water on her bulwarks, but by such assaults of reason as Ingersoll makes.

Yet what are the radicals *doing* towards this great *work?* Comparatively nothing. They have become men of *faith*, and seem to be waiting to see the walls of Jericho tumble down miraculously, by the sounding of rams' horns.

You and Ingersoll are the only two men who seem to comprehend the real situation of things, and to be convinced that we *must fight*—with the spiritual weapons of argument and criticism, in order to avoid the last resort, the use of carnal weapons.

There ought to be a grand convention of the Radicals of all shades of opinion, to meet next May in St. Louis—the freest city on the continent,—to continue in session for at least three days, and to discuss, and determine upon, a line of policy to be pursued in the interests of human liberty as against the claims of the Church. If you are not a false prophet, deserving of contempt for trifling with the fears of the people, such a precautionary measure *ought* to be taken. Shall we have such a convention? Shall we organize to meet the coming danger? X.

PENNSYLVANIA.

THOUGHTS.

REV. DR. HEDGE places a low estimate upon Free Religion on account of its lack of spiritual faith. Faith in what? If he means lack of faith in dreaming rather than in working, we accept the criticism. When "vague, wavering capability is superseded by fixed, indubitable performance," then, and not till then, the man has faith in himself, and we faith in him. Other faith than that which is based upon knowledge, we confess we have not; and if this exposes us to Dr. Hedge's objection, we are indeed without spiritual faith.

DR. BARTOL says that "Free Religion frees, but does not feed." Whither, then, shall the human mind turn for the sustenance which it requires? To dogmas, the dry husks which have given it a semblance of nourishment in the past? Scientific truth is what the age demands, and Free Religion,—if it does not supply this, which may be doubted,—at least is willing to accept the proven fact, and help mightily in making it known. Does Christianity do more than this? Does it do as much?

THE CURRENT number of *Frazer's Magazine* contains a sharp and unprovoked criticism of John Stuart Mill's personal life, and of his ability as a writer. With the last we have nothing to do. His published writings are ample vindication. *Si monumentum quæris, adspice.* But when the critic sneers at what he terms Mr. Mill's over-estimate, his idolatry of his wife, he merits no reply. "Who can refute a sneer?" No one can read Mr. Mill's interesting *Autobiography* without being touched by the recital of his chivalric devotion and earnest, faithful love. It is at once an aspiration and an inspiration to feel that the nineteenth century has produced such an example of true marriage, and real helpful companionship. Already we know too much of ill-assorted unions, and of the misery and unhappiness that result from such associations, but not enough of such a one as this. Mr. Mill's manly recognition of his wife's help in the production of that noble essay, *On Liberty*, is treated by this critic as a whimsical notion; but the humane tone of that great monograph is a sufficient answer to the critic's flippant misjudgment. E. G. B.

THE WISCONSIN M. E. Conference has been dealing with a couple of members who had beguiled some of their brethren into losing investments in mining stocks. The *Northwestern* visits healthy reprobation on stock speculations generally, but confesses it does not expect that stock purchases by Methodist preachers will come to an end as long as Wall Street's chief operators continue to endow with their gains and their names some of the Methodist theological institutes that educate Methodist preachers.—*Advance.*

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PUBLISHED BY THE

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AT

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TRACT

on Church Exemption, being the article by Mr. Abbot which appeared in THE INDEX of Nov. 27.

The edition was made as large as our funds would allow; but, so great has been the demand, it is already nearly exhausted.

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EVERY VOTER IN THE STATE,

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With the Hope

that such friends will try to secure as many signatures to the petition as possible in their locality.

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ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for sectarian educational and charitable institutions shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor.*

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

GLIMPSES.

THE PROPOSED new Constitution of Kentucky provides for the education of "all the children of this Commonwealth above six years of age."

A PETITION for provisions in the new Constitution of Ohio which shall ensure religious instruction in the common schools in receiving signatures in that State.

THE RADICAL CLUB had a very interesting and instructive essay from Mr. Potter last Monday, at Mrs. Sargent's, on the Ecclesiastical and Scientific Views of Tradition.

THE BOSTON *Daily News* argues for exempting churches from taxation. There is Mrs. Partington; but where is her broom? She seems to use her fingers in this case.

THE "Broad Gauge Church," of Salem, Ohio, will hold a celebration of the birthday of Thomas Paine on January 29, on which occasion Mr. B. F. Underwood will deliver an address.

DEAN STANLEY is threatened with a law-suit to test the legality of allowing Prof. Max Müller to speak in Westminster Abbey. Which will be hurt the most—Dean Stanley or the law?

THE HIGH CHURCH people of England are so audacious as to talk of disciplining the Queen for partaking of the "Lord's Supper" with the Presbyterians. Why don't they discipline Jesus for partaking of it with Judas?

THE METHODISTS ask for $144,150 for "church extension" in 1874,—which shows that an extended church depends on extensive money. The sum is not too much to give in a good cause; but opinions will differ as to the special goodness of this one.

SAMSON IS SAID to have made a tremendous sensation among his enemies by tying fire-brands to the tails of three hundred foxes, and turning them loose into the corn-fields of the Philistines. The American Unitarian Association has accomplished the same result among its own ministers with only one Fox.

"GIVEN THAT the Catholic Church is a human institution, and nothing can be more surely predicated than her downfall." So says the *Catholic Union*, trusting that the Church is a divine institution. But reason refuses to consider her other than human. What fate, then, is in store for Catholicism?

ACCORDING TO Professor Schem's latest statistics, there are in the whole world 200,200,000 Roman Catholics, 106,300,000 Protestants, and 81,900,000 Greek and Oriental Christians. Christianity thus numbers (in a very loose way) 388,400,000 adherents out of an estimated world-population of 1,376,400,000.

SIXTY MINISTERS in New York have salaries of $5,000 or upwards. Ten of them get $10,000 or upwards. But it is probably true that the best men in the ministry are the poorest paid. It is not unobtrusive worth that commands the highest salaries, but generally the "smartest" tongues or the most fashionable manners.

THE BOSTON LIBERAL LEAGUE will hold a public meeting to-morrow evening, Friday, Jan. 23, at the Parker Fraternity Hall, corner of Berkeley and Appleton Streets, at 7 1-2 o'clock. The hearty thanks of the League are due to the Parker Fraternity for their generosity in affording the use of their noble Hall gratuitously. Let there be a rousing meeting. No one should be absent who is interested in the movement.

THE GERMAN novelist Freytag, in the magazine *Im Neuen Reich*, says of the struggle between the Papacy and the Empire: "This is no longer a struggle among men which may end in compromises and mutual tolerance, but it is a hostile collision of the two greatest ideas at which humanity has worked for nearly two thousand years. On the one side, the modern national State; on the other, the mediæval absolute domination over the souls of Christendom." The struggle between the Papacy and the Empire, however, is only one phase of the greater struggle between Christianity and Humanity. The true antithesis of the Church is the Republic, not the Empire; for the Church and the Empire both rest on the idea of personal government. Germany cannot carry out her struggle to its logical conclusion without establishing a true democratic republic. May she not be so dazzled by the military glories of the Empire as to forget her destiny!

THE BOSTON *Pilot* (Catholic) recently quoted Prof. Agassiz as authority for asserting that a majority of the professional prostitutes of Boston owed their fall to their attendance at the public schools. The Cleveland (Ohio) *Leader* in reply published a letter from Prof. Agassiz to Rev. T. B. Forbush, of that city, in which the former explicitly denied the statement attributed to him. The *Pilot* retorts that the statement in question was contained in an address delivered by the Professor before the Massachusetts State Teachers' Association in Lowell Institute, Boston, on Oct. 19, 1871; and it cites an editorial article in the Boston *Herald*, of Oct. 20, which (apparently) refers to this address. The *Pilot* also publishes a letter from Mr. P. R. Bliss, a pupil of Prof. Agassiz, who asserts that his instructor explicitly declared to him that, "in a majority of cases," the inmates of several houses of prostitution he had visited in his investigations "ascribed their fall to the licentious influences imbibed while pupils of the public schools." Now who is this Mr. P. R. Bliss, and what is his testimony worth as against Prof. Agassiz's own letter to Mr. Forbush? This letter, dated Cambridge, Oct. 18, 1873, says: "The item regarding the causes of the fall of the women of Boston, which you sent me some time ago, is a base invention and slander, which I should long ago have exposed, did I not shrink from a discussion with that class of people who indulge in such insinuations." If Agassiz's own word is good for anything, this outrageous imputation on our public schools ought to be universally branded as it deserves, though all the Catholics in Christendom swore to it. But if Mr. Bliss is to be trusted, it behooves the people of Massachusetts to institute an investigation of their schools so thorough as to ferret out the truth in a matter of such terrible moment. We have little doubt that the origin of the whole charge is Catholic hostility to free secular schools; but if not, it concerns every parent to know the truth. Was Prof. Agassiz's address ever published in full? If so, we shall be grateful for a copy of it. A graver question cannot be conceived than one which involves the moral influence of our public schools.

LIST OF LIBERAL LEAGUES.

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[For THE INDEX.]

What is Christianity, and What Is It to be a Christian?

A DISCOURSE BY W. J. POTTER, DELIVERED BEFORE HIS SOCIETY AT NEW BEDFORD, DEC. 28, 1873.

Could we have been in the region of Western Asia eighteen hundred and seventy-three years ago this Christmas season, we should have stood right among the elemental materials out of which was to come the most powerful of the religions which the world has known. Still, I do not suppose that the wisest of us would have been able to detect in any of the passing events and incidents of the time anything so extraordinary as to betoken the advent of a new religion,—so hidden, noiseless, and subtile are the forces in which the great movements of history always begin. As little could we have detected in the landing of a small ship-load of Puritans in the wilderness of Massachusetts, two and a half centuries ago, the force that was to transform that wilderness into cities and farms and a civilized commonwealth; and as little, hundreds or thousands of years before that, could any imaginary observer, standing on the bare soil of this continent, have conceived that beneath his feet and in the atmosphere around him were then the elements out of which were to come in the lapse of time that primeval forest into which the Pilgrims came to make their home. Thus secretly do the great forces act, both in the world of Nature and humanity. Sometimes, indeed, there are volcanic outbreaks and earthquake shocks of revolution; but these, when we look at the long courses of history whether of mankind or of the material creation, are but occasionally appearing incidents, perhaps by some flaw of machinery, which in the end may be found neither to have much helped nor retarded the customary steady and gradual working of the silent forces. *Revolution* may seem to have accomplished most, because it attracts most attention; but the closer observer finds that progress by *evolution* is Nature's main reliance.

And it was in the silent operation of social and spiritual forces, which the historian may now trace, indeed, but which were not conspicuous to any casual observer of the day, that Christianity began. For if we had been living at the day I have named, eighteen hundred and seventy-three years ago this Christmas season, remember that it would have been thirty years—almost a generation—before Jesus began his public work of preaching, and a full generation before there was anything that could be called an organic beginning of the Christian Church; for that did not come until after Jesus' death. If any of us, then, could have been living at the time of the birth of Jesus, and had been travelling in Judea, and had chanced to tarry for the night in the little inn of the village of Bethlehem, possibly we might have heard in the morning, before resuming our journey, that a baby had been born in the night, in the manger of a stable near by, to a travelling peasant family, for whom there was no room in the inn. *Possibly*, I say,—for it is not at all certain that we should have heard of such an incident; and if we had, we should have had no thought that the nameless child lying there in the manger was to have a name known round the globe, and be reverenced as the founder of a religion which was to take possession of the strongest nations of mankind. If there had been, indeed, a procession of shepherds and wise men from the East to the spot to worship the babe, and the heavens had opened for angelic voices to announce its birth, such events must have been noised abroad, and would doubtless have come to our ears. But the Jewish historian of this era has no hint of any events like these, and there can be little doubt that they are a legendary reflection back from the after greatness, when the pious reverence of the popular heart gradually constructed out of its own consciousness a fitting dramatic entrance for such a life into the world. Beautiful and instructive as a legend, the careful historian will be slow to give to such incidents the credit of history. Hence, travellers might have left the little inn of Bethlehem on that morning, as for many a day and year afterward, without knowing or thinking anything of the babe in the manger there. More likely were they to have asked each other concerning the latest news from King Herod, who was then near his death, and to have talked together about the troubled times that would probably follow his decease, and about the new decree for taxing all the provinces which the Emperor Augustus had sent out from Rome, and on account of which Bethlehem village was then in unusual commotion. Thus they would have talked, and have little thought that the soil they were treading was that moment full of the germinating seeds of a new religious movement vaster, considering the whole compass of its consequences, than the world had ever known.

And what were some of these elemental forces which were thus in process of germination, but so secretly and silently as to escape observation until they could be seen in the results? No thoughtful student of Christianity of whatever creed will now, I believe, affirm that all these forces were contained in that little life which, wrapped in swaddling-clothes, lay there in the manger. Infant Christianity was not by any means wholly in the infant Jesus. However important and necessary his life may have been to its growth and development, Christianity began to be—at least the elements whence it sprang began—before he was born. And had our travellers been gifted with a subtlety of insight that could have matched the subtlety of these elements, they might have detected them there all through Judea, and made them the subject of their talk instead of King Herod's probable death and Augustus Cæsar's tax-decree. And yet in these very names, Herod and Cæsar, they unconsciously touched some of the elements that were working toward the formation of a new religion. For it was largely through the spread of the Roman Empire under the Cæsars, by which the partition-walls between nations, races, religions, and cultures were broken down, and people of different civilizations, of different stocks and worships and modes of thought and living, were brought together into a hitherto unaccustomed acquaintance and intimacy, that the way was prepared for the broader religious ideas and larger fellowship which Christianity introduced and grafted upon the old Hebrew faith: nay, let me say that it was by this new acquaintance of the hitherto separated nations and faiths that these broader religious ideas and larger spiritual fellowship were generated and nurtured. There is a deep significance in that little phrase with which Luke begins his account of the birth of Jesus,—"that there went out a decree from Cæsar Augustus that *all the world* should be taxed." "All the world" (that was considered of any account) had then come under the sway of one government. And this almost universal unity of civil rule has a direct historical connection with the universality of the religious principle proclaimed by Jesus and Paul, and finally winning the day over Jewish resistance, by which Christianity was to embrace both Jew and Gentile, Scythian and barbarian, bond and free. When we consider how jealously the Jews had always guarded their religion from any foreign admixture, how they had regarded themselves as a peculiar people of the Lord, for whom to lose national identity was not only a calamity but a sin, and how they had striven to keep their borders intact and to preserve their isolation not only in respect to their faith but in respect to blood and social life, we see that it would have been indeed a marvel for Christianity to have come out of Judaism, had not Judaism previously lost something of this old exclusiveness and isolation.

And as a matter of fact, the Jews had been losing, for several centuries before the Christian era, in spite of all their efforts to resist the process, very much of this isolation and exclusiveness. First, by their captivity in Babylon they had come into contact with the then powerful faith of Persia, by which their own religion became modified in some very important particulars; of which there is clear evidence in the apocryphal Old Testament and in the New Testament representation of the doctrines of the Pharisees, the largest and most popular of the Jewish sects at the time of the advent of Jesus. Notably, for instance, the important doctrine of immortality, to which there is little reference in the canonical Old Testament, is found clearly stated in the apocryphal Old Testament, and, coupled with the doctrine of the bodily resurrection of the dead, was the common belief of the Pharisees before Jesus came. This belief most likely was imbibed, or at least more expressly developed than ever before, during the captivity in Persia. From the same source appear to have come the doctrines of a day of judgment, of a satanic power, and of demoniac possession, of angels as messengers between heaven and earth, and of an irrepressible conflict in the universe between two essentially hostile principles, good and evil, light and darkness. Then, later, when the Roman Empire extended its sway in the East and Judea became a province of the Cæsars, Judaism was brought into a very different contact with the religion, philosophy, and culture of the then Western world,—that is, with the thought and faith of Greece, especially as these had found expression in the Neo-platonic philosophy of the city of Alexandria, whither many of the Jews went when the boundaries of their old nation were invaded and broken down. From this source, in particular, came the doctrine of the Logos, or the Divine Word, which plays such an important part in the fourth Gospel, and was the root whence sprang the doctrine of the miraculous incarnation of Jesus, and afterwards that of the Trinity. This *Logos* doctrine, too, became a very important agency in spiritualizing the Jewish Messianic idea, and hence helped largely to commend Christianity to the Western Gentile mind, to which that idea in its literal and original form was a great stumbling block.

We see, then, that, first by the exile in Babylon, and then by the spread of the Roman Empire, in that little strip of country in Western Asia, eighteen hundred and seventy-three years ago, several distinct streams of social, civil, and religious life had come to confluence, and were intermingling in numberless ways their constituent elements. Here were not only three great and influential faiths of the ancient world, but two of the three great race-stocks, the Shemitic and the Aryan, contributed the results of their thought and experience to the common mass of impressions that went into the life of the day. These different elements of thought and faith, these once separate forces of spiritual influence, now brought together, and having been more or less intermingling for years and generations already, could not help but act and react upon each other, thus silently shaping themselves out of the chaotic mass into a new faith, and generating a new and more hospitable and more salubrious spiritual atmosphere. And King Herod himself, who, in spite of his selfish intrigues and barbarous cruelties, was yet an able and for the age a cultivated man, and who was a faithful viceroy to Rome, was a direct helper to this result. While striving to conciliate the Jews by beginning the rebuilding of their Temple and protecting them in their worship, he yet welcomed foreigners to Jerusalem, especially cherished anything that savored of Greek and Roman culture, and opened the sacred city freely to pagan forms of worship. And in the midst of all this commingling of faiths, ideas, sentiments, old traditions and tottering institutions, there was that wonderful expectation, chiefly Jewish but partly Persian, which pointed to a Messianic deliverer,—the speedy coming of some person who was to be the lawfully anointed and recognized king of the Jews, and who in some way should rescue Judea from the sway of a foreign power and restore the Hebrew theocracy in all the glory of its ancient sovereignty.

Thus may we sketch the chief of the elemental materials which, eighteen and three-quarters centuries ago, a keen insight might have detected in the Roman provinces of Asia as silently taking their places in the formation of a new system of faith: and these are the direct antecedent forces out of which Christianity came.

Into this time, with its rare commingling of beliefs and traditions, of mental and spiritual influences previously operating apart, Jesus was born. Amid this rare combination of religious elements he was bred and grew up to manhood, sharing with his countrymen the Messianic expectation. Well-born, though of peasant stock, learning little probably from books, more from observation of man and nature, and more still from the depths of his own consciousness and from that spirit of wisdom which voices itself through the human soul, he grew up a rare religious genius and prophet—the man for the hour. Reformer and saint in one person, combining a masculine robustness of energy with womanly gentleness, a sage's intuitive perception of truth with a philanthropist's love of blessing his fellow-men, he became the fitting prophet of the time, and was to hundreds and thousands of souls the gratefully accepted fulfilment of their Messianic expectations. Not so much creating the era as its product, he was yet a true representative of the era. The elements of the new faith were all there, we may say, brought together by natural causes. But his strong personality supplied the fusing, magnetic touch that was needed to set these elements into the attitude of crystallization. Taking his teachings and life together, his character combined in fine proportions the various constituents of the new faith that was springing into existence, so that he became its natural representative and interpreter to the popular mind: while the Jewish Messianic commission, which at last, after some apparent hesitation, he claimed to possess, though doubtless in a spiritual sense, gave him the necessary instrumentality for securing a firm hold for his teaching upon the popular heart. And this claim, made by him or for him, that he was the expected Messiah, became the organic centre around which the new religion shaped itself. To confess him to be the Messiah, the Christ, was the one outward test of discipleship; and, after his death, upon this confession by his followers that he was the Christ, the Church began to be organized, and from this confession the new-born religion, after a few years, was named *Christianity*,—meaning, logically and etymologically, "the religion of Jesus, *the Christ*."

And through all the centuries since Christianity thus began its historic career, though in its natural development and progress it has adopted many beliefs and customs and ideas that were foreign to its origin, and has assimilated itself to the culture and temperament of nations that at first resisted it, and, while fastened on one side to the authority of tradition, has been open on the other to the progressive thought of modern civilization, thereby undergoing very important changes in its inner structure of sentiment and doctrine, yet, through all changes whether by natural development from within or adoption from without, it has retained as its organizing centre of belief this old confession, interpreted in some sense, of Jesus as the Christ,—not, perhaps, Jesus as the expected Hebrew Messiah, but Jesus as Savior, as spiritual King and Lord, as an exceptionally commissioned Revealer of spiritual truth to the world.

Were I therefore to sum up an answer to the question, What is Christianity?—considering it, as an answer true to the philosophy of history ought to consider it, in its sources antecedent to its actual organization as well as in its historic career since the primitive days of its birth, my answer would be, if I may be allowed to quote substantially from a statement I have previously made in print, that it is "a fluent spiritual force, the momentum and resultant of many confluent religious and moral ideas, and of many generations of thought and sentiment and action,—not confined to Hebrew history alone, nor beginning with Jesus, yet coming to specific organization and activity through the instrumentality of the Hebrew Messianic idea, and through the great religious genius and power of the Hebrew prophet, Jesus of Nazareth, as the accepted representative of the Messianic office; not leaping, however, as a complete, organic system even from his brain and heart, but enlarging and essentially transforming the Messianic conception, its

own instrument, in order to meet the religious demands of the age; and, as it proceeded in its organization, assimilating to itself various other ideas and modes of thought foreign to the Hebrew faith and to the views of Jesus; receiving in its course contributions from different climes and nations and persons and philosophies, and modifying its nature as well as its volume by these fresh increments to its constituent elements, until it has grown from a small, despised, persecuted, and, to our modern ideas, a somewhat ascetical and fanatical Jewish sect, into the gigantic religious and social power, interpenetrating almost all modern life with its influence, and modern civilization with its machinery, which we see Christianity to be to-day."*

But perhaps it will be said that this is rather to define Christianity in its exterior features and progress than to touch its essence: to which I reply that when I call it, not a doctrine nor a church nor a miraculously interjected special revelation in history, but a *fluent moral and spiritual force*, taking shape in various doctrines and churches, and expressing itself by progressive natural revelation in history, I include and touch its inner vital essence, whatever it be. That which makes it a moral and spiritual force, and gives it its power in history, is its life-giving essence. Moreover, it must be said that each of the great specific religions of the world, and Christianity like the rest, has *two* essential principles, both of which have been necessary to its vitality and power,—first, that which is the essence of all religions, a sense of human relation to the Infinite, which sense expresses itself in certain sentiments of faith and duty which are found in all religions, and may be said to be the common property of human nature; and, second, that which is peculiar to each religion, and makes it by some special belief or claim the specific religion it is, separate and distinct from all other religions. In other words, each of the religions has more or less of certain universal moral and spiritual truths by which it is connected and shown to be of the same kindred with all other religions; and it has also certain specific beliefs of its own which separate it from all other religions and make it antagonistic to them. For instance, we may say that Judaism expressed the essence of its universal truth in the command, "Thou shalt love the Lord thy God with all thy heart, etc., and thy neighbor as thyself;" and many would say that the essence of Christianity may be expressed by the phrase, "Love to God and man,"—Jesus himself quoting this old twofold Jewish commandment as containing the substance of his teaching. Here, then, is an essential truth in which the two religions agree. But in their specific claims they fall apart,—Judaism believing that a special revelation of religious truth was made through Moses which has never been superseded; while Christianity claims that another revelation was made through Jesus abrogating in some respects, and only enlarging in others, the law of Moses. Looking, again, at certain moral and spiritual truths, such as faith in divine Providence, belief in the spirituality of Deity, the perception of moral obligation and of moral obligation as superior to mere outward religious observance, the hope and conviction of immortality, we find them alike in Judaism, Christianity, Brahminism, Mohammedanism, and other religions: in these truths, though they may be differently expressed and emphasized, these religions are one. But in respect to the specific claims made for persons, prophets, sacred books, forms of worship, they separate and oppose each other.

Now there is a tendency among the liberal and progressive minds of all faiths to define their religion by its universal rather than by its special beliefs,—to proclaim, in fact, its universal truth to be its distinguishing characteristic, and to leave out of view the special doctrines that have given it a distinct career in history. This tendency, from a practical point of view, is exceedingly encouraging, as showing that liberal minds of all religions are coming into essential agreement on the great fundamental principles of faith and morals, and are actually forgetting the barriers that have been keeping their religions apart. But if one cares for accuracy in historical truth, the tendency must be regarded as a violation of both the philosophy and the facts of history. "Love to God and man" may be, for example, the most important element in Christianity; but it is simply untrue to say that it is its distinguishing element, since the sentiment, as well as the phrase itself, is expressly borrowed from Judaism, and the idea is found in other religions. Nor is it any adequate account of the historical beginning of Christianity to say that Jesus preached and illustrated this idea with special emphasis, though he did that; for without the conception that he was the Messiah, which made the central thought, belief, hope, around which Christianity first organized itself, it is more than doubtful whether anything he preached or did would have become the basis of a new religion. The Messianic office which he was believed to hold, and the hope of the Messianic kingdom which it was believed would soon be inaugurated by him, furnished at least the actual animating impulse that moved the popular heart. The universal truth was indeed the vital substance, or soul, of the new faith; but the special claim was that which gave it a body and organs, necessary at the time, for putting itself into communication with the world.

But the point here considered can be best illustrated, perhaps, under the form of another question, What is it to be a Christian? Wendell Phillips, to give an example of one of the most liberal answers to this question, thinks that the essence of Christianity is in one line of the New Testament: "Bear ye one another's burdens;" and that man, he says, is a Christian, though he be called or call himself infidel, "whose life and ethics grow out of this central root of Christianity." But when I look into the liberal and enlightened interpretations of other religions, I find a similar definition of the genuine disciple there. The progressive Jews, of whom we have now many distinguished and devoted representatives in this country, say that the essence of Judaism "consists in truth, benevolence, and justice." Rabbi Wise writes thus: "'Love thy neighbor like thyself,' together with the golden rule of Confucius, Hillel, and Jesus, is contained and expounded in the Ten Commandments, of which the understanding is the interpreter, conscience the expounder, and love the eloquent pleader." And again, "The happiness of mankind depends on no creed and no book: it depends on the dominion of truth, which is the Redeemer and Savior, the Messiah and King of Glory." Dr. Ellinger, editor of the *Jewish Times*, says that "the true spirit of Judaism is the religion of the universe," and that it aims to make men "loyal only to truth," and disposed to act "for the common benefit of humanity at large." The definition of a genuine Jew to be drawn from these statements is that *he is one who accepts truth as the revelation of God, and lives to love and bless his fellow-men.* A recent liberal interpreter of the Mohammedan faith says,—"Islam and Christianity both aim at the same results—the elevation of mankind." One of the sects of Mohammedanism declares that God is to be served only through love of Him, and that "man is nearest to God when his soul is wrapped in the devotions of Universal Love." Says the writer I have already quoted, addressing himself to both Christians and Mohammedans, "Why not then henceforth adopt the words of the prophet of Arabia as the motto of Humanity:—'Try to excel in good works; when ye shall return unto God, He will tell you as to that in which ye have differed.'" And his book shows that he will call that man a true Mohammedan who lives according to the broad, unsectarian spirit of this motto. A modern Buddhist, for several years a Minister of State in Siam, says,—"The holy religion of Buddha is perfect justice springing from a man's own meritorious disposition, which rewards the good and punishes the evil." "Whoever endeavors to keep the Commandments [the five Buddhist commandments are all ethical], and is charitable, and walks virtuously, must attain heaven." This is his definition of what it is to be a follower of Buddha. Liberally cultivated Hindus, Confucians, Parsees, may be found who will give essentially the same description of what it is to be a genuine devotee of their respective faiths; that is, each of them defines his own faith by its *universal* and not by its *special* elements. We have therefore this singular result,—that the questions, "What is it to be a Christian?" "What is it to be a Jew?" "What is it to be a Mohammedan?" "What is it to be a Buddhist?" etc., receive from liberal minds, that take these respective names, substantially the same answer. There is a difference of words, but the words are defined as identical in meaning.

Now, such definition, while it is to be welcomed as showing that dogmatism and bigotry and sectarianism are passing away, and that all the great faiths of the world are slowly converging to common grounds of fellowship, does not seem to me logical in theory nor just in practice: not logical in theory, because it leaves out of view just that which has given rise to the religious names to be defined, and makes the actual distinction between them; and not just in practice, because it assumes, or appears to do so, that a quality of character and life, which is the aim of all the great religions, and is really found to some extent in all, is the exclusive property of one, and may rightly be appropriated by the name of that one. If the names really mean the same thing, and may rightly be defined by the universal elements which each includes, then why insist on the necessity of keeping so many different names? And if the names are insisted upon, then is there not some underlying special claim to authority made by those thus insisting, for their own religious name over that of others, though it be not confessed in their definition?

Once I was disposed, like Mr. Phillips and many other liberal minds of Christendom, to say that to be a Christian was simply to love God and man, and to exhibit that love in character and life as Jesus did; that it was to stand in his attitude of filial trust and obedience to divine power, and of fraternal helpfulness towards humanity. As to the narrower theological meanings that are commonly given to the word in the Evangelical sects of Christendom, these I never accepted. I could not believe that to be a Christian it was necessary to have faith in the atoning blood of Jesus, or to adopt any other of the peculiar Orthodox doctrines concerning him, or to pass through any process of so-called "conversion." I did not see, as I do not to-day, that Jesus taught any of the theological systems that have been popularly accepted in the Christian Church; but it appeared to me, as it still does, that though he taught some things which my reason cannot accept, the great *emphasis* of his teaching was against a theological and ecclesiastical type of religion, and for a religion that should be eminently moral, spiritual, practical. Hence it seemed to me that to be a Christian, or a follower of Christ, was to strive after these gracious, spiritual virtues which he possessed,—to have his disinterested earnestness and devotion, his gentleness, his purity, his power to rebuke iniquity, his love and self-sacrifice; it was to live like him, to bear witness to the truth, and to go about doing good to one's fellow-men. And doubtless there are many calling themselves "Christian" to-day to whom this definition suffices. But when I came to see that many Jews, and Buddhists, and Mohammedans, and those of other faiths, were saying that to be a true Jew, a true Buddhist, a true Mohammedan, and so forth, was to have these same qualities of character, and that not a few among them were really exhibiting these qualities in their lives, I saw that there must be some defect in the logic which defined the word "Christian" as synonymous simply with these general qualities of fine-toned spiritual character, and that I had really no just right to call these qualities exclusively by the name of the religion in which I had chanced to be bred. Therefore latterly I have dropped the use of the word "Christian" as defining my religious position. Since I plant myself on the principles of natural religion, and believe that they will suffice to account for all the phenomena of religious history, and since I believe that Christianity, though considered in all its breadth and elasticity, the greatest and noblest of all the religions, yet came in the natural order of historical development, and in the same way that other religions have arisen, and, since I believe that all the religions, though none is infallible, have given expression to valuable spiritual and moral truths, and all have their providential place in the education of mankind, and since I believe that Jesus, though, take him all in all, he seems to me greatest of religious teachers and prophets, and has left an influence for righteousness that can never die out of the world, yet stands a natural man in the natural line of humanity, one of a company of rare spiritual geniuses that have appeared in various races and nations, inspired of that Universal Wisdom which, "in all ages, entering into holy souls, maketh them friends of God and prophets,"—since I believe these things, I cannot consistently assume a name which appears to me to accord to Jesus an exceptional and unique position in the world's history as a specially commissioned revealer of religious truth, and to set apart the religion which dates itself from his birth as having a different authority from that of the other religions of the world.

Of course there is one sense of the word in which we are all called "Christians,"—all of us, at least, who have been born in the limits of Christendom and of Christian genealogy. All who are thus descended and born, no matter what their opinions or character, are counted in the census of the world as "Christians." But this is rather a civil than an ecclesiastical or theological use of the word. In this sense one who may call himself "infidel," or "atheist," is reckoned as a "Christian." Much less is it a *religious* sense of the word,—for cases are known where men, taking credit to themselves for their lineage, have claimed, even with a blasphemous oath, and with a spirit that seemed to savor of anything but fraternal love, that they were "Christians," and no such "vile stock" as Jews and Pagans! But such a claim to the word—the claim of mere genealogy—probably no church would recognize as valid unless something else should go with it. But from this fact of genealogy there comes another sense of the word "Christian" which satisfies some liberal minds. They say that all the people of Christendom, who have been born and bred under any kind of spiritual influences, have imbibed something from Christianity—a spirit, a power, an educating bias and sway—which has even unconsciously helped to shape their characters, and entered into the very substance of their being. And on this ground, though they may believe in the natural origin and growth of Christianity, they think they have a sufficient title to the "Christian" name. This fact of spiritual inheritance I readily admit, but question the logic that draws the inference as to the name; and if this is our only title to the name, I do not think it is a right which we shall feel impelled very urgently to defend. The fact, however, that we here, as most of the people of Europe and America, stand in direct spiritual connection with Christianity, and have drawn through its channels most of the spiritual food (though by no means all the mental food) that has helped to build up our characters, is a fact not to be forgotten; and a fact which I certainly most gratefully remember. So long at least, and as often, as this Christmas season comes round, can we not forget what the world owes and what we especially owe to the saintly and heroic life of him whose birth the festival commemorates; nor forget that the religion which bears his name, notwithstanding all the corruptions that have gathered about its history, and all the errors its sects have taught, and all the cruel persecutions and theological bitterness that have attended its career, has yet had the grand ideal aim of that old legendary song, which sung itself into the faith of the early Church, "Peace on earth, good-will to men."

But I like to remember, too, that this Christmas festival, which popularly is believed to celebrate only Christian truths and traditions, has elements which can be directly traced to other sources. The evergreens with which we deck our dwellings and the churches are a relic of a custom among the Druids of ancient Britain; the domestic Christmas tree hung with gifts seems to have its roots in the soil of ancient German traditions; and many of the merry features of the festival—probably the very date of it—have their ancestry in the Saturnalia of pagan Rome. So, although Jesus stands the central majestic figure in the celebration of the day, the celebration also shows how wide and deep run the roots of the religious beliefs and institutions in which we have been bred, and furnishes a beautiful testimony to the unity of religious development and the solidarity of religious faith.

And now these various religions of the world seem to have come to that point in their development, or are rapidly approaching it, when, in order to attain this ideal aim of unity and peace, they are destined to shed their mutually conflicting and antagonistic claims. These in the past have had their use, but are now fast being outgrown. The tendency of which I have spoken, to define the religions by their universal rather than by their special elements, is evidence that the several faiths are advancing towards

* Essay on "Christianity and its Definitions" in *The Radical*, for February, 1870,—in which, and in an Essay on "The Natural Genesis of Christianity," published in the Annual Report of the Free Religious Association for 1871, the main ideas of this discourse were stated and further elaborated.

this era of reconciliation. When such liberal minds as those from whom I have quoted shall come to see that under their different names they are including really the same ideas and aiming at the same practical good, they will not long suffer the names, which are a reminder of differences no longer existing, to keep them apart. The names will drop off, as naturally as leaves are shed in autumn. Or if the name shall linger, as sometimes we may see leaves lingering upon a tree even into spring, it is sure to be pushed off when the new spring of faith shall really come. The old elements of religion, which to many seem to be decaying, are as alive as they ever were. They are leaving old creeds and institutions, but they are silently entering into new combinations for a period of fresh growth and productiveness. But meantime, let those who are not yet ready to drop the name, those for whom the word "Christian" is so spiritually vital, or has such tender associations that they cannot part with it—let these put into the word all the good, broad, sweet, unsectarian meanings that are possible. Let them put into it all the good ideas by which earnest-minded, true-hearted, and loving people of all faiths strive to live. Let those of other religious names do the same thing. And ere long the broad and good meanings will burst the vessels that have been holding them, and the sweet incense will be wafted from church to church and from man to man, and by the freed common fragrance it will be discovered that the faiths so differently named are no longer strangers and enemies, but friends and brothers.

HORTICULTURAL HALL LECTURES.

"THE UNCONSCIOUS SIDE OF OUR LIFE."

BY SAMUEL LONGFELLOW.

The second lecture in the free religious course in Horticultural Hall was given yesterday afternoon by the Rev. Samuel Longfellow. He said that the power of self-directed thought, self-controlled virtue, is one of the chief features which distinguish man from the lower animals. That alone is felt to be a noble life which is self-trained to noble ends. Mr. Emerson long ago sounded our tocsin note when he said, "Trust yourself; every heart vibrates to that iron string." In the Bible we find the words, "Trust your own soul." "Every man must work out his own salvation." There are thousands of influences which carry us beyond our own will. Besides the self-conscious, self-knowing, there is another element of our life which is unconscious, spontaneous, receptive. Such are our physical functions, and still higher is that of unconscious cerebration, such as thinking in our sleep, or dreams, or the familiar experience of drowning persons, when all their past lives seem to flash through their minds in an instant. The idea of the lecturer was that the mind retains not the details and single impressions, but only the resultant of them; that it only retains what it has once used. In the somnambulistic state the brain carries on processes nominally done only by force of the will. In composition we often lay aside the pen, and the brain flows on in uninterrupted thought. We could not by effort construct or compose the best things which flow out of our mind. There is a constant tendency for things to pass from the conscious to the unconscious state, and that which is repeatedly done by effort becomes at last spontaneous. In any art a man is not a master until he has left behind the stage of definite volition for the stage of spontaneity. We forget rules because we absorb them. The best pictures strike us as not being constructed, but as a growth from within. So good style in writing must have ceased to be a definite recollection of rules. The teacher of elocution often strikes us as artificial in manner because he keeps his rules and methods in mind. This is not the result of art but the visibility of art. We hear of the art which conceals art, but art becomes concealed by concealing itself, and thus becoming latent. There is one thing which is as important as to get training; that is, to forget it. Rules have their uses, but they are the outgrowth of experience, not its creator, as language came before grammar, reason before logic, or the star before astronomy. Before becoming useful a man's learning must become assimilated in knowledge. All organic action appears to us more free than intended action. The speech of an orator is not eloquent, and does not carry us with it until it has carried him with it. This it is which lifts mechanical work into artistic creation. Genius is but the happy organization which makes this recurrent and frequent. There are few men so well born but that they must pass through the stage of self-discipline. Virtue does not become that goodness and holiness we love until the stage of discipline has passed and virtue becomes organic and spontaneous. Perhaps this may be the truth in regard to the doctrine of the churches relating to regeneration; but they make it falsehood by insisting that there is no light but that which passes through church windows, no pure water except from church spouts; by their contempt for natural goodness, insisting that that only is the genuine article which is created by their evangelical fires. Not merely is spontaneity the result of self-discipline, but also the result of methods. We must trust ourselves. The realm of influences is set over against the realm of effort. We do not become good so much by trying to be good as by forgetting ourselves and our goodness; just as bodies grow, not so much by exercise as by the influence of light and air and electricity which they absorb. Who does not know of the influence of associations, of persons who bring out unconsciously what is best in us, of others what is worst, and of others who chill and repress us? Characters are moulded by the character of the society and community in which they live; nor by the communities alone, but by the whole realm of spirits. There are secret and mysterious influences which touch us from sources beyond our cognizance, and beyond all these must surely be the Supreme Spirit. Among the laws of unconsciousness there are two without which our natures would not be healthful and true. The first is that unconsciousness shall remain unconscious. If we try to watch these powers, to discover their sources, they fail us and we find not what we seek. And so we ought to allow the influences of unseen spirits, let them remain indefinite and unsought, because we otherwise lay ourselves open to all conditions of error and untruth. Another law is that of temperance. If without the guardianship of the conscious will we give ourselves up to impulse we become the victims of caprice, fancy, mere feeling. No man has the right to give up self-control entirely, not even to the Divine will. We sometimes see a man completely dominated by another's will. This is the murder of a soul. Kings may abdicate their thrones, but no man has a right to abdicate his soul. He must always keep his sceptre within reach. We are not to give up our control even to the Supreme Spirit. God has not asked it, for he has given us self-conscious thought and self-controlling will. We are not mere receptacles but recipients of his light. He asks not broken, crucified wills, but consecrated wills. Selfishness, not self, must be extinguished. Thus between two sets of forces does our life round on in its dim and perilous way; perilous but not unguarded. All the burden of the misdoer lies not at the door of the conscious will. We must leave it for God to judge how far circumstances, birth, education, made him what he is. We cannot descend into any hell of passion or disobedience but He is there in his retribution to warn us back to life. For in help as in retribution—while we work out our own salvation by our own way—it is always God who is working in us.—*Advertiser, Jan.* 12.

"LOUIS AGASSIZ, TEACHER."

The will of Agassiz begins thus: "The last will and testament of Louis Agassiz, of Cambridge, in the County of Middlesex and Commonwealth of Massachusetts, teacher." We should think the heart of every school-master and school-mistress in the land would bound at reading this simple announcement. The great naturalist, the peer of Aristotle, Linnæus, Cuvier and Von Baer, calls himself, in the most solemn of all documents, "a teacher." There is, to us, something inspiring in this designation. All teachers, whether they are professors in colleges or directors in the commonest village schools, must be thrilled and invigorated by the statement that Agassiz is proud to enroll himself in their ranks. The good, grand, noble man, the apostle of pure science, the investigator and discoverer, the person who was preëminently a scientific force as well as a scientific intelligence, dies with the feeling that his occupation was that of a "teacher." He, of course, leaves little or no property to his family; the noble woman, the bereaved wife, the constant companion of his intellect as well as of his heart, she who followed him whithersoever he was led by the spirit of scientific research, is, we suppose, the executrix of little but his glory; but the will is sublime, because it records the fact that Louis Agassiz was "a teacher." That was his occupation on earth. What it may be above, we do not pretend to know. One thing we know is this, that the simple preamble to his will must kindle into a generous flame every soul engaged in the great cause of education. "Louis Agassiz, teacher"! but what a teacher! We preserve many memories of precious conversations with him on this question of teaching. He considered that teaching was a communication of life as well as of knowledge. A lad of ten years once contrived to get into the State House when Agassiz was urging the incontrovertible arguments for his "Museum." We happened to jostle against the lad, as he was leaving the hall, and asked him, laughingly, his opinion of the performance. "Well," he said, "I've been to many lectures, and have been tired to death, but Agassiz comes right up to my notion of the circus!" When we told Agassiz of this queer compliment, he was much pleased. He wanted to see the boy who had been so unconsciously appreciative of the spirit of his speech. He knew that he had magnetized grave and elderly men, and that what he asked for would be cheerfully granted; but he desired to shake hands with the lad who thought he was as good as "a circus," and sent out from his deep lungs great roars of laughter in welcoming the testimony of his juvenile admirer.

It would be idle to multiply instances of the thorough humanity and geniality of Agassiz. Everybody who knew him can tell hundreds of anecdotes illustrative of his sympathy with all forms of life, whether in the jelly-fish, the human child, the developing boy or girl, the mature man or woman. Still his conviction of the immateriality and personality of mind was something wonderful in so austere a naturalist. We happened once to please him by defining a jelly-fish as organized water. "Now look at it through the microscope," he said. "But, Agassiz, the play of the organization is so wonderful that it seems to me that nothing but mind can account for it." "You are right," was his answer; "in some incomprehensible way, God Almighty has created these beings, and I cannot doubt of their immortality any more than I doubt of my own." His fealty to the rights of animals exceeded that of any great naturalist who ever preceded him. Incompetent as we are to give him his due rank among the great naturalists of the world, we think he excelled every naturalist who has gone before him in striking at the soul and individuality of all animals below man. It is impossible to convey in words the peculiar feeling which Agassiz had on this matter. Doubtless this large and genial genius is now satisfied. We cannot penetrate beyond the vail.

What we can do, however, is to celebrate Agassiz as a teacher, and try to send a new glow into the heart of every person engaged in the difficult art of teaching. How hard is their work! The present generation is brought up, as far as education is concerned, on the most economical principles. No consideration whatever is given to the point of the will of Agassiz. When he proudly calls himself "a teacher," he means that he is a radiator of heat as well as of light. A poet has well described the method of instruction adopted by Agassiz:—

> "He was like the sun giving me life;
> Pouring into the caves of my young brain
> Knowledge from his bright fountains."

—*Boston Daily Globe.*

VINELAND LIBERAL LEAGUE.

VINELAND, Jan. 6, 1874.

The Vineland League met as usual in Plum Street Hall, the President in the chair.

The minutes of last meeting were read and approved. The Secretary read a communication from the Boston Liberal League, and a tract published by them entitled "An Appeal for Equal Taxation and no Exemption." It is a valuable document, plainly setting forth the dangerous tendencies towards a moneyed ecclesiasticism fostered by the present system of church exemption.

Dr. Coonley reported a conversation held with one of the teachers in the Normal School at Trenton, regarding the use of the Bible in the public schools, which, while it showed a clinging to old habits, plainly indicated a desire for more light upon many important topics.

The committee in charge of the mass meeting reported progress, and proposed holding the adjourned meeting in Merchant's Hall on Tuesday evening next, Jan. 13.

The Secretary then read the proposed Religious Freedom Amendment to the Constitution of the United States, which was heartily endorsed by the League. Said amendment reads as follows:—

ARTICLE I.

Section 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

Section 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or be disqualified for the performance of any public or private duty or rendered incompetent to give evidence in any court of law or equity, in consequenee of any opinions he or she may hold on the subject of religion.

Section 3.—Congress shall have power to enforce the provisions of the second section of this article by appropriate legislation.

Mr. Edwards proposed to amend our By-Laws so as to hold our meeting the first Tuesday in every month instead of the first and third as heretofore.

Adjourned to meet on the first Tuesday in February next. SUE M. CLUTE, *Sec'y.*

—*Vineland (N. J.) Weekly.*

TAXING CHURCHES.

A petition is in circulation for the abolition by the Legislature of the exemption of churches from taxation. The valuation of meeting-houses in the State of Massachusetts, which are now exempt from taxation, was $22,862,677 in 1870, and is probably now not much less than $25,000,000. If this property were taxed, by the average rate of taxation, it would produce a revenue of from $350,000 to $400,000 a year. Speaking in round numbers, we have a population of 1,500,000, and the meeting-houses will accommodate 900,000. But while the adult population, off from sick beds, might be pretty nearly accommodated with seats in the sanctuary, it is a manifest fact that a great many people, who pay taxes and are in their right minds before the law, exercise the sovereign right of not choosing to be so accommodated. Nevertheless, they have to submit to an annual subsidy from the State to the churches of nearly $400,000. Again, people who prefer to go to church are not all served alike by the State. The occupant of a pew in the modest Adventist chapel is mulcted for all the splendors of the Church of the Unity or of the Memorial, without redress.

We admit all that can be said in favor of the churches. We admit that public peace, society, and civilization depend on their maintenance. But we have discovered in America that the vitality of Christianity is best fostered by making its burdens purely voluntary, and we have adopted the fundamental principle of relieving the State entirely from the care and cost of religious affairs. We do not doubt that the churches are annually worth to the State, in a purely economical sense, vastly more than the taxes amount to, from which they are exempted. But it is nevertheless true that the burden of supporting them does not fall where it ought to, in the republican theory of government, and does not harmonize with our other practices. Every argument which can be brought to the support of the exemption of churches

from taxation equally justifies the erection and maintenance of all the meeting-houses at the public expense, and the complete union of Church and State.

Of course, as far as the money goes, the loss of the annual subsidy to a special interest in the Commonwealth will not be entirely made up to that special interest when the same subsidy is divided among the whole population. If it were otherwise, there would be no injustice to rectify. We do not disguise the fact that pew-tenants will have to pay more in the church-tax than they will get back in the remission of taxation on their own property. And the more costly and splendid the church, the greater will be the disproportion. The repeal, therefore, favors the people at large as against the churches, and the poorer churches as against the richer. But the appeal to strict justice should make no Christian man doubtful as to his duty to surrender the tax upon his pew and take his place with his fellow-men in bearing the just burdens of the Commonwealth.—*Springfield Republican.*

GREAT TAXATION AND NO EXEMPTION.

"The Liberal League of Boston" have taken to "tract distributing." Very many of the voters in Massachusetts besides ourselves have found recently in their post-office boxes a little tract with the above title, and some specious sophistry in support of it, which perhaps demands a passing notice. Some plausible reasons are given for subjecting all church and educational property to taxation; but at least two considerations of great moment are entirely omitted.

1. That all this property is used for *no pecuniary benefit to the owners.* They instance Tremont Temple, portions of which are used for secular purposes, giving pecuniary returns. Certainly, so far as it is secular, let it be taxed; but according to their own showing, such is now the fact, for when the attention of the assessors was called to this case, a portion of its value corresponding to its pecuniary uses was assessed. So it may and should be in all cases. But property which makes no claim or effort at pecuniary returns may certainly, with justice, be exempted from taxation.

2. A much stronger claim to exemption is in the fact, that this property is contributing, in other ways, a hundred fold more to the protection and welfare of the community than the regular taxation. For instance: the humane societies in New York, with chapels and other buildings, worth a million or two, have searched out and gathered from the slums of the city 100,000 wretched, vagrant children, who were or would have become thieves, drunkards, and harlots, lifted them up, and sent them out to respectable homes in the country, saving the city from the cost of supporting that great army in their criminal institutions, and enduring all the annoyance of their crimes. And yet this "League" would tax those chapels and vagrant homes. That is about like taxing the physician for entering your house to save the life of your child. So all church and educational property is used to maintain the great fundamental principles of society. There is not a meeting-house or a school-room which is not used to give such lessons as "Be honest," "Be sober," "Work with your own hands," "Steal no more," "Love one another," "Bear one another's burdens," and so is saving to the community a hundred fold more than would be received by taxation. If the "League" wish for society free from these exemptions and their fruits, they can find it in the Fiji Islands, or among the Mukwanagoes of Africa.—*Boston Daily News, of Jan.* 12.

"PUNCH" ON THE POTENTATES.

PIUS TO WILLIAM.

Your Majesty should be aware,
For 'tis a terrible affair,
That Bismarck and his atheist crew
Are making quite a tool of you,
And struggling hard, by force of tricks,
To extirpate your Catholics.
Sire, really you must mind your eye,
Or down your throne comes, by-and-by.
I speak the truth to great and small,
Heretics, Catholics, and all;
For all who've been baptized, you see,
Belong, or more or less, to me.
You'll come to grief, *judicio meo*,
So, bless you much, dear William.

PIO.

VATICAN, August 7.

WILLIAM TO PIUS.

Your Holiness must have been drugged,
Or, say the least of it, humbugged.
No minister of mine can go
A step ahead, if I say no.
But, Holiness, your blessed priests,
Joining with Communistic beasts,
Have lit fierce fire, and wildly fanned it;
And dash my buttons if I stand it!
How Christian clergymen can dare
Such things, I neither know nor care;
But since they choose to put me to it,
I'm to keep order—and I'll do it.
The best course you can take's to frown,
And bid your priests to knuckle down.
As for belonging to a Pope,
I'm duly grateful for soft soap,
But only know one Mediator
Between myself and my Creator.
But, notwithstanding *credo*, still I am,
Your peaceful and devoted

WILLIAM.

BERLIN, September 3.

DR. CARPENTER seems likely to become the next bogey of the theological world.

The family of Carpenters is well known as belonging to the most conservative branch of the Unitarian denomination, in which two of them are preachers of the old-fashioned sort. He himself has long been supposed to hold the doctrines of that sect in their most moderate and innocent form, and it was, no doubt, on that account that the clergyman of Sion College recently invited him to read a paper before them.

I may premise that Sion College is an Anglican and religious institution, wherein the bishops and clergy of London periodically assemble, listen to a paper or lecture, and then discuss the same. There were, on this last occasion, about one hundred and fifty of the most eminent prelates and clergymen present, and also a sprinkling of scientific men—among them Tyndall, who is very often, like a certain personage in the Book of Job, present when the holy ones come together.

Dr. Carpenter took for his theme the "Reign of Law," and his treatment of it gave rise to a sensation—I may almost say a scene of nearly a fearful character! It has been hushed up here; no paper would dare to face the ecclesiastical scandal which would be caused by its publication. Dr. Carpenter cast utterly aside the Duke of Argyll's accommodation of the Reign of Law to theological exigencies, and maintained that Nature represented a kingdom of orderly evolution, which had never been invaded by anything arbitrary, preternatural, or supernatural; and his address ended by the emphatic declaration that all liturgies, litanies, collects and prayers that were ever uttered never had influenced—never could influence—the course of this universe, nor mankind, nor a single individual in the slightest degree.

There was a terrible silence when the Doctor sat down. Presently there arose an eminent London clergyman, who said that if he believed the declaration just made, he would ascend his pulpit to announce that the church would be forever closed from that hour. Then he sat down and another painful silence occurred. All eyes were turned upon the tall, thin Doctor, with his intellectual face, to see what effect the remark would have on him. It had none; he belongs to the school of thinkers whose motto is, "Truth, whatever the consequences." Then one after another the clergymen rose, and there was a hurricane of stormy protests. The amount of them was, "This cannot be true, for it would close our prayer books." Carpenter seemed to be unmoved even by this argument. But when the rest of the company had exhausted themselves, Prof. Tyndall arose, and with a slow and solemn voice said:—

"I am speaking to men of education and men of learning; to men who have read history and observed the course of Nature; and I feel constrained to ask you, as gentlemen of culture, whether it is really possible that you can have any belief in the efficacy of prayer to affect this universe in the slightest degree?"

This in Sion College! This to one hundred and fifty clergymen who read prayers every day! Only one seemed to retain enough self-possession to falter out a motion for adjournment, which was adopted in mournful silence.—*London Correspondence of Cincinnati Commercial.*

RECEIVED.

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THE ECLECTIC MEDICAL JOURNAL. January, 1874. Edited by John M. Scudder, M.D.

New Music.

NEW SHEET MUSIC published by Oliver Ditson & Co., Boston.—Come Again, Bright Days of Yore, by Albert A. Hill—New Year's Galop, by Rud. Aranson—Compositions, by Albert Yungmann—El Fresco Waltz, by E. Kate Simmons—Christmas Bells, by G. D. Wilson—Fairy Gondola, by F. Boscovitz—Songs and Ballads sung by Mrs. J. H. Long—The Skipper's Wife, by Louisa Gray—Angels, my Loved One Keep, by Geo. Cooper—My White Rose, by Louisa Gray—Little Maid of Arcadee, by Arthur S. Sullivan—Low at Thy Feet, by Miss M. Lindsay—Nobody Home but Me, by Geo. Cooper—When Sparrows Build, by Virginia Gabriel.

Poetry.

"LET US ALL BE UNHAPPY ON SUNDAY."

A LYRIC FOR SATURDAY NIGHT.

Air:—"*We bipeds, made up of frail clay.*"

We zealots, made up of stiff clay,
The sour-looking children of sorrow,
While not over-jolly to-day,
Resolve to be wretched to-morrow.
We can't for a certainty tell
What mirth may molest us on Monday;
But, at least, to begin the week well,
Let us all be unhappy on Sunday.

That day, the calm season of rest,
Shall come to us freezing and frigid;
A gloom all our thoughts shall invest,
Such as Calvin would call over-rigid.
With sermons from morning till night,
We'll strive to be decent and dreary;
To preachers a praise and delight,
Who ne'er think that sermons can weary.

All tradesmen cry up their own wares;
In this they agree well together;
The mason by stone and lime swears;
The tanner is always for leather;
The smith still for iron would go;
The schoolmaster stands up for teaching;
And the parson would have you to know
There's nothing on earth like his preaching.

The face of kind Nature is fair;
But our system obscures its effulgence:
How sweet is a breath of fresh air!
But our rules don't allow the indulgence.
These gardens, their walks and green bowers,
Might be free to the poor man for one day;
But no, the glad plants and gay flowers
Mustn't bloom or smell sweetly on Sunday.

What though a good precept we strain
Till hateful and hurtful we make it!
What though, in thus pulling the rein,
We may draw it so tight as to break it!
Abroad we forbid folks to roam,
For fear they get social or frisky;
But of course they can sit still at home,
And get dismally drunk upon whiskey.

Then, though we can't certainly tell
How mirth may molest us on Monday;
At least, to begin the week well,
Let us all be unhappy on Sunday.

—*Blackwood's Magazine.*

NEW SUBSCRIPTIONS TO INDEX STOCK.

Mrs. F. W. Christern,	New York City,	One	share,	$100
Richard B. Westbrook,	Sonman, Pa.	"	"	100
R. C. Spencer,	Milwaukee, Wis.	Two	"	200
R. W. Howes,	Boston, Mass.	One	"	100
Chas. W. Story,	Boston, Mass.	"	"	100
E. W. Meddaugh,	Detroit, Mich.	Five	"	500
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CASH RECEIPTS.

FOR THE WEEK ENDING JANUARY 17.

W. P. Allen, $3; Geo. Lieberknecht, $3; Chas. Collins, $3; M. H. Doolittle, $3; Geo. Hoadley, $25; Alfred Conkling, $1.50; Weiner Bros., $3; F. Symmes, $1; Adolph Werner, $13; M. E. Rice, $3; F. C. Hansen, $3; Thos. M. Johnson, $1.50; L. L. Pierce, 75 cents; T. J. Welch, 75 cents; J. D. Atkins, $3; C. H. Greene, $3; Edw. Wallis, $3; J. Churchill, $3; W. Chace, $3; C. Robinson, $3; B. B. Newhall, $3; W. L. Foster, $3.75; E. C. Kraus, $1.50; J. H. Hartley, 50 cents; S. Webster, $3; J. W. Scammall, $3; J. C. Conaway, $2; W. W. Sharpe, 75 cents; Free Reading Room, $2; A. S. Carpenter, $3; Milo A. Townsend, $2; Franklin Goodyear, $3; Mrs. Benj. Cummings, $3; Chas. H. Coffin, $3; Geo. L. Brownell, $3; Wm. Howland, $3; V. C. Mason, $3; J. W. Chadwick, $3; H. W. Paine, $3; Alex. Fix, $3; J. T. Mueller, $4.50; Jas. P. Ingols, $3; H. S. Grew, $3; Rich'd Fletcher Murray, 75 cents; J. W. Knaggs, $3; Fred Müller, $3; Lemuel Adams, $1; Maria E. McKaye, $3; S. P. Lillie, $3; Marian Hovey, $18; Elizabeth Whitney, $3; J. H. Ward, $1.50; E. T. Wood, $3; P. C. Randolph, $3; A. G. Chatterton, $3; S. J. Logan, 75 cents; J. H. Jones, $3; L. P. Gorton, $2; T. D. Giddings, $2; J. D. Owen, $3; E. Burdick, $3; G. P. Delaplaine, $3; John Livsey, 75 cents; Thos. B Gunn, $4; J. M. Babcock, $3; J. P. Titcomb, $3; J. A. Sweetser, $3; Seavey, Foster & Bowman, $6; Elizur Wright, $100; C. Robinson, $13; T. W. Higginson, $20; R. W. Howes, $10; J. W. Griffin, 50 cents; David Matson, 25 cents; E. L. Senft, 30 cents; Mary E. Nye, 15 cents; Edw. Wigglesworth, $3.80; G. H. Foster, $2.36; Thos. J. Kernan, 10 cents; J. W. Pike, 25 cents; C. E. Hawkins, 10 cents; E. R. Wood, 15 cents; D. Lyman, $1; W. A. Rust, $5; Jas. T. Dickinson, $3.

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N. B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

N. B.—When writing about a former remittance, always give the date of such remittance as exactly as possible.

N. B.—Postage on THE INDEX is five cents per quarter, dating from receipt of the first number, payable in advance at the place of delivery.

N. B.—Orders for Tracts or single numbers of THE INDEX which are *not on hand* will, if of small amount, be otherwise filled to the same amount without further notice.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.
Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

BOSTON, JANUARY 22, 1874.

SUNDAY LECTURES.—The Editors of The Index will lecture occasionally on Sundays, if desired, within a convenient distance of Boston.

GLIMPSES.

Mr. Potter's sermon in this week's Index will be read with great interest. Next week we shall publish a sermon by Dr. Bartol, prompted by the same occurrence.

Henry C. Bowen requests us to deny the report that the *Independent* has been sold. As we know nothing of the matter, we can simply give place to his own denial.

The total number of names appended to the "Massachusetts Petition" for the abolition of church-exemption from taxation, and returned to this Office, was 1,134 on Saturday last. The number appended to the "Congressional Petition" for the same measure was 1,210.

Referring to the great Index petition of 35,000 names presented by Mr. Sumner in the Senate, the Savannah (Georgia) *Advertiser* says: "We take pride in the fact that the South rests undisturbed by such folly. The date of the Constitution recognizes 'our Lord,' and there is no need for this agitation. But people at the North so love excitement and notoriety that it is a Godsend for them."

Signatures to the "Massachusetts Petition" have been received at this Office since last week as follows: from Mr. W. C. Rust, Manchester, Mass., 71 names; from Mr. William H. Fobes, Boston, 59; from Mr. H. Chapman, Dennis, 33; from Miss J. P. Titcomb, Boston, 12; from Mr. P. M. Wheeler, Boston, 14; from Mr. Guilford White, Easton, 16; from Mr. S. R. Koehler, Boston Highlands, 22; from Mr. Eben Snow, Cambridge, 104.

The "Congressional Petition" for equitable taxation of church property has received the following lists of signatures since our last issue: from Mrs. F. A. Jordan, Battle Creek, Mich., 118 names; from Mr. Eben Snow, Cambridge, Mass., 95; from Mr. William H. Fobes, Boston, 62; from Mr. H. Chapman, Dennis, Mass., 34; from Mr. S. R. Koehler, Boston Highlands, 22; from Mr. P. M. Wheeler, Boston, 14; from Mr. L. H. Beal, Lisbon Falls, Me., 86.

The incidental remark we made last week that the custom of Annual State Election Sermons had been discontinued for several years in Massachusetts, but resumed this year, seems to be a mistake, although we made it on the authority of the Boston *Globe*. It is now said that there has been no *hiatus* in the series of sermons, and that the only change consisted in holding the services last year at the State House instead of at a church. So much for trusting to "authority"!

From the Minneapolis (Minnesota) *Daily Tribune*, of Jan. 13, we clip this paragraph: "Messrs. L. K. Washburn, R. E. Grimshaw, and John Vander Horck are a committee to take the initiative steps necessary to the formation of a political league, the purpose of which is to secure equitable taxation of all property excepting that held by the State or communities for school purposes. In other words, the organization proposes to use every honorable effort to secure the taxation of all property now held by churches and religious societies and corporations of every character, banded together and working for a particular purpose. The main effort of the League for the present will be directed towards securing the taxation of church property, and all who are favorable to this object will be invited to coöperate with it."

Says the *Independent:* "A student in one of the theological seminaries in this city, on hearing the name of Theodore Parker mentioned, inquired whether he was the Parker who spoke at the meeting of the Alliance the other day. The story will not be believed; but it is true." This incredible ignorance does not surprise us. It illustrates the general destitution of information respecting the real facts and ideas of radicalism which strikes every well-informed person as characteristic of Orthodoxy, even as represented by its ministers and its journals. Orthodox writers, so far as our observation goes, almost never comprehend what they so stoutly oppose; and the chief labor of radicals, in their discussions with them, is to correct the innumerable and wild misstatements they fall into. It would be refreshing now and then to discuss actual issues on their real merits.

It should be said, in reference to Mr. Voysey's "London Letter" of this week, that the word "Sabbath" properly means a sacred or holy day in an exceptional sense, the supposed sanctity of it being grounded on the Hebrew Decalogue; and that this is the sense given to it in the "Demands of Liberalism." No demand is there made for the abolition of any "day of rest" which may be instituted by the people as a beneficial social custom or regulation. What liberals must protest against is all legislation based on the notion that Sunday is *holier* than other days, or that its observance as a *religious* day is to be enforced in any degree by law. The question of maintaining a public rest-day is not raised in the "Demands of Liberalism." Personally, we agree with Mr. Voysey in thinking that such a rest-day is indispensable to mankind; though we are not quite settled in opinion how far it should be sustained by legal enactment. If a man does not want to rest, we certainly would not interfere with his liberty to work or to play.

The Boston *Daily News*, in an article copied in another column, argues that church-property should not be taxed because it is of "no pecuniary benefit to the owners." The same reasoning would exempt the estates of amateur farmers, who usually enjoy the luxury of fancy agriculture at a heavy expense. But the plea is not satisfactory, while so many business and professional men join the church avowedly for the purpose of securing the profits of increased custom among the "faithful." Another and "much stronger" reason urged by the *News* is the alleged fact that churches contribute indirectly to the general weal a "hundred-fold more" than their taxes would amount to. But on this jovial principle there would be no taxes. Does not every large factory contribute more to social prosperity by the numerous hands it employs, and the increased business they bring to a town, than the amount of its taxes? Where the laws permit it, do not towns often tax themselves to give a *bonus* for the establishment of new mills and manufactories within their own limits? Does not the erection of fine buildings, and all improvements of real estate, raise the value of all contiguous property? Does not every addition to the capital of a city or town promote its prosperity? Let us all go untaxed on the score of our general value to the community! Such cheerful doctrine as the *News* inculcates would exempt everything and everybody. Very well: let us all be exempt, or all pay our equitable share towards defraying the expenses of the protection we enjoy.

Opposition to the taxation of church property begins to take definite form and expression. We commend the following to the penitent reflections of the *Independent*, which some time back accused us of "Jesuitism" for praising a particular Baptist minister who advocated this reform, when, forsooth, the whole Christian community was burning with disinterested zeal to be taxed! Why have not all churches, then, been taxed from the beginning? Who exempted them? Were the "infidels" so willing to support Christianity at their own expense as to force the reluctant churches to accept the charity? Did they insist on being allowed the honor of stepping into the horses' harness, and dragging the blushing churches in a barouche? What nonsense! We assert that church-exemption obtains because the churches themselves exacted and still exact this tribute, according to their traditional policy of "spoiling the Egyptians" in every possible way; and we challenge the *Independent* to show any other reason for it. But this is the paragraph we refer to, clipped from a Boston paper:—

"An amendment being proposed to the Constitution of New Jersey whereby all church property will become liable to taxation, the Baptists of the State have put in circulation a petition against it, on the several grounds: First, that church edifices are erected by voluntary contributions for religious purposes, and, yielding no income, a tax in the case would be a repressive taxation of benevolence; second, the exemption is not unjust because churches enhance the value of property in a community, increase the public revenues, and promote good morals; third, the nation being in a general sense a Christian one, it should not burden the offerings of Christian benevolence; fourth, the purity and perpetuity of our republican form of government depend upon the virtue and morals of the people, and 'to embarrass the efforts of Christians to promote the cause of religion and of Christian education, by compelling them to pay taxes on the moneys contributed for those purposes, would be to strike a heavy blow at the only possible safeguard of free institutions.'"

SCIENCE AND—SCIENCE.

How petty and narrow is the thought which most men have of science! It stands as a convenient term under which to huddle together a confused mass of observations and technicalities and unintelligible formulæ,—a disorderly heap of facts, theories, discoveries, calculations, classifications, generalizations,—a *rudis indigestaque moles* in whose chaotic waste it never occurs to them to suspect lie the unmarshalled elements of a cosmos yet to be. To some of them science is a wild and terrible beast, threatening to burst out of the cage in which religion has imprisoned it, and to eat them all alive; to others it is the "big brother round the corner" who is suddenly to appear and thrash the bullying "priestcraft" they are unable to manage single-handed; to others still it seems to be a new Mother Goose, whose sole business it is to flourish her broomstick and "sweep the cobwebs from the sky." In one way and another, men cherish the most grotesque and ludicrous conceptions of what science and its functions are. All parties are ambitious to hitch her to the wagon of their own conceit, and so drive Pegasus to market. But Pegasus was not born to haul potatoes or give fools a ride.

To the few who are fitted by nature or education to comprehend the new era upon which the world is now entering, science is the wonderful mind of man aspiring to know the whole truth of things, and following the clew of its own inherent law in the universal interpretation of all that is. On the one hand, it cannot be impressed into the service of any interests, whether of individuals or parties; it cannot be degraded into cherishing any concern for consequences; it cannot be swerved from its one pure purpose of discovering what is real in a maze of semblances. On the other hand, it cannot be seduced into allegiance to any law but that of thought; it cannot be beguiled into submission to any authority but that of reason; it cannot be harnessed into the traces of any creed, prejudice, or preconception. In a word, science is simply *pursuit of the truth in the spirit of truth;* and her sphere includes everything of which it can be asked—"Is it true or false?"

One caution here. Do not confound science itself with the set of opinions held at any particular time by any particular set of scientific men. A century or two ago, Copernicus, Tycho Brahe, Kepler, Galileo, Newton, and others, represented science to the world; but their teachings were not science, except so far as they have been found to be absolutely true. Their errors were their own; their discoveries were mankind's for all time. So also to-day. The great scientific lights of this age represent science, undoubtedly; but the future will sift out their errors from their truths, retaining the latter only as science indeed. This plain distinction, so elementary when stated, is habitually overlooked; and it exposes the foolishness of much fashionable twaddle on the subject. To talk of "authority in science" and "authority in religion" in the same, or even in a similar, sense, nauseates every mind which can distinguish between "a hawk and a hand-saw."

It is true enough that the "tendency of science in the present day," if confounded with the tendency of many distinguished men of science whose star is now in the zenith, is in the direction of materialism. This is natural enough, nay, necessary, so long as the chief attention of science is given to the physical sciences; and it must be so given, until these are far more thoroughly matured than they are to-day. But what will be the "tendency of science" when sociology, psychology, ethics, and metaphysics (by which we mean simply the science of the abstract relations and conditions of all being) shall have proportionally developed, it is the sheerest presumption to dogmatize about. We believe its tendency will be, not in a materialistic, but in a monistic direction; and this belief is based on no intentional or emotional reasons, but rather on reasons which (rightly or wrongly) we have drawn from the very nature of science itself. The science which is to bring out luminously the unity of Nature cannot, in our opinion, be one-sided or partial in the treatment of facts which are too recondite, too far removed from the field of her attained discoveries, to be brought as yet fairly within reach of her methods. But science is not yet in her teens; her career is scarcely begun; and he who pronounces over-confidently on her future development evinces the profundity of his own ignorance. Enough for us that the old deductive method of starting from God to explain the universe, instead of reverently interrogating the universe to learn what it has to teach about God, is passing away with the scholastic theology it gave birth to; and while others are trembling at the approach of science, as if it were an audacious

Phaethon burning up the world with the rays of a knowledge too intense, we hail it as the Apollo whose chariot shall give light, warmth, and glory to the future of our race.

THEORY AND PRACTICE IN THE WOMAN MOVEMENT.

"A. W. S." closes a notice of Miss Jennie Collins and her "Boffin's Bower" with these words: "They are evidently doing a greater service in securing woman's right to labor, and to have a career, than any more theoretical enterprise looking to the same end."

This stricture on those who are laboring, in perfect harmony with all judicious practical movements, to diffuse ideas in regard to woman's employment, seems quite out of place in a journal which lays such stress on the importance of disseminating intellectual truth as THE INDEX. "A. W. S." seems to have contempt for theory only when it relates to women.

All the false difficulties in adjusting woman's relation to labor (I say *false* because I acknowledge that there are also real ones) grow out of the prevalent idea that it is unbecoming a woman to support herself or work for money, and that she forfeits the title of "lady" in doing so. However much Miss Collins or any other person may do towards securing work for individuals, is it not a help to them to destroy this false theory, and must not all successful enterprises be built on true theories? E. D. C.

[I feel quite sure that Mr. Stevens intended no disparagement to the labors of those who are toiling to disseminate true theories on the "woman movement," but only wished to emphasize the importance of practical exertions to carry them out. He is not one to undervalue the thinker's work in any degree, and would greatly regret, I am confident, any misunderstanding of his real purpose in the sentence quoted, which, like all such brief "Notes," simply touched one aspect of the subject. In his absence, Mrs. Cheney and he will excuse me for speaking for him, I hope; for THE INDEX ought to have, and does have, equal sympathy for true theory and faithful work.—F. E. A.]

MANLINESS.

The importance of the work which Free Religion aims to accomplish is perpetually suggested, and in aspects little thought of. The sectarian spirit, whether on a large scale or on a small, as belonging to the professors of a religion like the Christian, or to the members of an insignificant sect, creates a public opinion so strong as fairly to override individual character, and dictate terms to conscience. The average man is not supposed able to rise above it, is held excusable in meannesses that would be sharply rebuked if tried by rules of ordinary morality, and is commended for qualities that a self-respecting soul blushes to hear praised. As the politician contents himself with the virtue which satisfies the party, counting everything beyond it to be grandeur, even though decency would be too high a name for it, so the sectarian, denominationalist, disciple, churchman, reckons his narrow fidelity to be righteousness, and plumes himself on his scrimp goodness, though to candid eyes it look as little like goodness as a tallow dip looks like a star. The subject suggests a long sermon; it is not our purpose to write even a short one. The thought comes up in connection with one or two mortifying instances of eulogy on conduct so exceedingly common-place as to merit not even the faintest commendation.

A religious paper of the West, rigorously orthodox, prints an insulting misstatement about an unorthodox preacher, prints it without asking whether it be true or no, without expressing misgiving in regard to its correctness, or a hope that it may be incorrect,—infers the truth of it from certain loose words in a paper notorious for the unscrupulous manner in which it deals with opinions and characters. The editor, no doubt, felt perfectly justified in inserting the paragraph; his sectarian conscience not only administered no rebuke for the slander, but, more likely, vigorously applauded the deed, as done in the cause of Christ. On being gently reminded of his fault, and courteously put in the way of seeing it in its true light, he pens half a dozen words of regret for the paragraph, disclaims all personal responsibility for it, *taking to himself no blame*, and puts into his retraction the smallest possible amount of feeling; which would seem to imply that he was not a person of sensitive honor. Yet so fixed is the sectarian standard of morality, so narrow the denominational conscience, so base the editorial ethics, bad enough in the secular press, but far worse in the "religious," that this grudging admission of error, this meagre acknowledgment of fallibility, this reluctant disavowal of a statement made, is characterized as a frank, manly, high-minded confession, altogether worthy of an honorable man; an instance of magnanimity too seldom practised, and warmly recommended to the editorial fraternity! Outside of the sect, no clear mind would hesitate to say that manliness required a good deal more, that manliness was scarcely interested at all in what was actually done. Unless Free Religion falls very far short of its humblest professions, it will set a standard of manliness, editorial and otherwise, that will reflect a scorching rebuke on conduct at first so disreputable, at last so half-hearted.

Another example: a gentleman is praised for his manliness in withdrawing openly from an association to which he feels that he does not belong; where he has no place, or duty; from which he derives nothing and to which he gives nothing; by which he, to his own thought, is made to stand in false relations before the community. Neither his staying nor his withdrawing can be supposed to concern vitally either himself or others. Where, then, was the manliness of his course? It was taken simply because, *to him*, it was sincere. But is sincerity, in a Christian community, so unusual a quality that the most humdrum exhibition of it is enough to make a man a hero? Manliness is assertion of manhood in face of inducements to betray it. Where were the inducements? Was it cowardice that moved his friend "W. J. P." to decline to relieve the same Association of his presence? Perhaps it required more courage to remain than to depart. Does one sacrifice so much in leaving a sect, or gain so much by staying in it? It seems to be thought so. When false relations are habitual, true ones are exceptional, and the exceptional is associated with the independent, the brave, the magnanimous. Such a state of things is mortifying; but it is not likely to cease, so long as humanity is identified with cliques. O. B. F.

LONDON LETTER.

TO THE EDITOR OF THE INDEX:

Sir,—I hope it will not be misunderstood to imply a division in our camp, if I make a few independent remarks on the seventh clause of "The Demands of Liberalism."

"We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed."

Now there are two words in this clause which need definition, "observance" and "Sabbath." By the term Sabbath, I understand a day of rest from ordinary labors—manufacture, commerce and toil incidental thereto. By the term "observance," I understand in this clause a regular and more or less strict abstinence from ordinary labor on the Sunday. This and no more. Abstinence from labor, but not abstinence from play and pleasure.

I write in ignorance of the Sabbath laws which are in force in America; for aught I know they may be as moderate and elastic as they are in London, or as severe and rigid as they are in Edinburgh. But this need not prevent my speaking in general terms of the principle which seems to me the one we should adopt in reference to legislation on the subject. Let me say at once that I am no "Sabbatarian," in the accepted sense of that term. I do not regard the institution of the "day of rest" as in any sense divine, or as more than a provision made by the good sense and kind-heartedness of man for the benefit of his race.

Short of annoying my neighbors by reckless disregard of their religious feelings, there is nothing which I do on the week-day which I would not do likewise on the Sunday. For example, I do not dig in my garden on Sunday, though I should enjoy doing so, because I think my neighbors would be distressed by it; but I read my newspaper, enjoy operatic music, and play my game at cards with extra relish, because these things give me *rest*.

My children, from infancy, have had *carte blanche* to amuse themselves, and their best toys were always kept for Sunday; only the rule is in summer time, when they play in the garden, they must not be so loud and boisterous for fear of disturbing their neighbors' repose or devotions.

Then as to Sunday trading,—I fear I am a great heretic in that also. I am indignant at the raids made by the "unco guid" against poor costermongers and petty shop-keepers, whose only or chief means of livelihood is their Sunday trade in various small goods which are easy of traffic.

Years ago, I went on Sunday evening to a newspaper shop to buy a *Bradshaw* on a pressing emergency. I respectfully asked the good woman who served me why they kept the shop open on Sundays. She replied, "We hardly take a shilling all the week, but on Sundays we earn quite enough to live; and me and my husband havin' a family, we can't get on without it." She was much delighted when she heard from my clerical lips that I thought they were quite right, and that, even if the clergy were angry, God in heaven wouldn't blame them one bit.

I have thought it necessary to preface my remarks thus, that your readers may know what manner of man it is who ventures to defend the existence of Sabbath laws in the columns of THE INDEX.

I do not treat it as a religious question at all; I only treat it as a social one.

My opinion is that some kind of Fourth Commandment is quite as necessary now as in the days to which Jewish tradition assigns its origin. It was a clever saying of *Punch* that "a tyrant is only a slave turned inside out;" and if the story of Israel's servitude in Egypt be true, depend upon it, the freed Israelites were all too ready to become tyrants, and to pursue the passion for gain common to humanity.

But I much doubt whether Israel, in his worst days of hunger and thirst after "filthy lucre," could be worse than many Gentiles in England and in America. The love for money manifests itself by signs too indecent to be ignored, and there can be no doubt that the abolition of Sabbath laws would be immediately followed by the enforcement of perpetual labor. All persons in a position of dependence would be at the mercy of covetous employers, and in most cases they would lose the one day's rest which is now secured to them by law.

Rather than such a calamity should fall on the defenceless, I would forego my own personal liberty as regards the Sunday, and would deliberately prefer the odious restrictions of the Scotch Sabbath.

And this brings me to say that, instead of having fewer legal holidays, we sadly want more. Our days of rest, alas! are sadly too few,—our days of toil too many and cruelly too long. New diseases and derangements of stomach, nerve, and brain are springing up out of this turbid life of anxiety and excessive toil, and what posterity will say to us when they find how we have quickened their pace, I leave our guilty consciences to foretell.

We want more Sundays, and not fewer; we want also still greater interference with corporations on the part of our Governments, and not for them to wash their hands of the cause of the poor, and say, "Am I my brother's keeper?"

Leave railway boards to themselves, and the first thing they do is to rob their servants of twenty-six Sundays in the year—half their wonted rest! I would have laws by which such robbery would be made impossible. No contract should be permitted which did not provide at least one day in seven for the repose and recreation of the laborer.

I write in some bitterness, because week after week, month after month, I never know what it is to rest for a whole day. I get my sleep at night, and snatch half hours of comparative leisure and stillness through each day, as I can and when I can. But this is not like a real and regular holiday, which makes a new man of one and enables one to work without despair, because you know you are working up to a break, and the strain will soon cease.

If an act of Parliament would make it a misdemeanor for me to miss my weekly rest, to go on as I do the year round, I would bless the "paternal Government" that would thus restrict my liberty to commit lingering suicide. I am very truly yours,

CHARLES VOYSEY.

CAMDEN HOUSE, Dulwich, S. E., Dec. 31, 1873.

P. S.—I hope it is clearly understood that it is quite immaterial on what day of the week rest is to be insured, so long as each person gets at least one day in seven. For general purposes the appointment of the same day for the large majority is an obvious convenience.

A GREAT CHURCH-GRAB.

The Old South Church, of Boston, is supposed to be worth half a million of dollars, having a large amount of real estate very valuable for business purposes. When the great Boston fire occurred more than a year ago, the United States Government, through Postmaster Burt, declared that the Old South Church was "the only place they can go to" for a Post-office. The proprietors, who had been enjoying an income of $44,000 a year, petitioned the Massachusetts Legislature for leave to lease the church to the Government for $46,000 a year for two years. This request, despite loud protests from many

quarters, was granted, and the old building is now occupied by the Post-office. The proprietors now petition the Legislature for leave to sell the church for what it will bring.

Now what is the real justice of this demand? Mr. J. P. Quincy, in *Old and New*, well exposes its true nature. A great many years ago, the land now occupied by the Old South Church was donated by Madame Norton for use as the site of a house of religious worship. For this reason alone the property has been exempted from all taxation; and by the general growth of the city it is now worth many times its original value. Even if it were just to exempt from all taxation the original value of the land, what right have the proprietors to claim, for their own purposes, tax-exemption for the vast increase of this value? Mr. Quincy proposes that all the taxes from the beginning, principal and interest, on this increased value, should be paid over to the State, before the proprietors should be allowed to get off with the residue. Why not? The increase of value results from the business growth of the city at large, for which taxes have been paid by those who secured it, while the Old South Church has paid nothing on its own rapidly-growing property, but has made the rest of the community pay everything in its own stead. Even if this were justifiable so long as the property was used for the purposes for which it was originally donated, it is plainly unjustifiable, now that the persons who happen at present to be "proprietors" of the church propose to sell it for their own advantage. They ought not to be allowed to go off with the plunder of the community, but rather should be obliged to disgorge it for the public benefit. The church-grab is no better in principle than the salary-grab. The latter has been rebuked and in a measure rectified by an indignant people; the former ought to have the same sentence pronounced upon it. Have the people sufficient intelligence and determination to insist on their own rights in the matter, or are they so inured to being fleeced by the Church that they are unable to apply a familiar principle to the new case? We hope that justice will not only be discerned by the few, but done by the many.

Literary Notices.

THE OLD FAITH AND THE NEW: A Confession by David Friedrich Strauss. New York: Henry Holt & Co. 1873.

This latest work of the celebrated author of the *Life of Jesus* is calculated to excite, and has excited, great opposition in Europe. We have not, however, yet seen any proper review of it in this country, and do not now intend to attempt one; but merely to indicate one or two of the ideas contained in it, and the impression produced thereby.

The first three chapters occupy the chief part of the book, and are written to answer his own questions which head them respectively, namely: "Are we still Christians?" "Have we a religion?" "What is our conception of the universe?"

He states that in using the word "we," he means to cover those who agree with him.

It is not intended, as was said above, to give a full criticism of his treatment and solution of these questions; but it may be stated that he touches and dissolves, one after another, the beliefs in Christ, God, and Immortality. In so doing, he frequently refers to and quotes Kant, Schopenhauer (whose morose pessimism seems very distasteful to him), Hegel, and other German writers, and also Darwin, whose ideas he explains at some length. From all of these he draws evidence against spirituality or dualism, as he calls Christianity, and in favor of materialism, or a view of the universe or cosmos as self-existent.

We are disposed to agree with much that he says about Christianity and its want of a reasonable foundation, or even of a *raison d'être*, though it would seem that more credit might be accorded to the sentiment of love, as taught by Jesus and some of his followers, and its effect on the civilization of Christendom.

We venture to ask, however, whether anything is gained by eliminating God and Immortality. It seems, perhaps, more logical to adhere closely to our positive knowledge, so to speak, and, as we can be cognizant only of phenomena and matter, to say that matter is the cause and end of everything, and call the universe the Great All. Is it not, however, just as easy to conceive of a self-existent God, manifesting himself in creation, as of self-existent or ever-existent matter endowed with properties which result in the universe? After all, is it not as much an affair of language or words as anything else? Dr. Strauss does not, so far as we can see, attempt to account for his existent matter; others do attempt to account for it by a preëxistent God, who, so far as we are concerned, manifests himself, or is known to us, through matter. To the latter, therefore, the words "God" and "Matter" are almost synonymous, while Strauss prefers to use only one of them.

He says at the end of his volume that, if one is not satisfied with his part in the universe here and now, and content to be virtuous for the sake of virtue and right, he cannot explain his ideas to such an one, and that consolation must still be sought from the old, existing systems of belief.

It is natural that we should be reluctant to give up our belief in immortality, for to most of us, whether owing to education or feebleness of character, this world appears altogether too confined, and our lives too short, for the proper consummation of our desires and destiny, and also far too unequal, in its division of what are considered rewards and punishments, or prizes and blanks.

May it not be possible, even granting our author's reasoning in regard to the improbability of a creative God, that our existence as conscious entities continues indefinitely after what we call death here?

He argues that we have no proof of the existence of a soul or spirit apart from the functions of the brain, which constitute the mind; that, if the brain is injured, the spiritual part of us suffers; and hence that what is called mind, soul, spirit, is a product of the brain, which is matter, and therefore, when the material part dies, there is no evidence that any thing continues. This may be so; but if the theory of the conservation of force is true (and it is the explanation of his view of the universe), causing a constant movement and change throughout the whole, and resulting in the ultimate destruction of the part of it that we now see and know, and its reconstruction in some form, why may not the force represented by the change of brain-matter into thought, or mind, remain in that or some analogous form or condition in the universe for an indefinite time, gradually developing and improving, or, as Christians express it, perfecting itself, until in the great future the universe, the cosmos, shall be chiefly or wholly represented by what we now call spirit, soul, or mind,—a something impalpable to us now, but then, perhaps, as real to us as is matter in our present condition?

May not this, perhaps, be a part of the idea contained in the Buddhist doctrine of Nirvana, which, Max Müller maintains, means absorption into Buddha or Deity, that is, annihilation; while Samuel Johnson, in his *Oriental Religions*, endeavors to show on the contrary that it means immortality, in which opinion he is sustained by the author of *The Modern Buddhist?*

But we prefer to retain God also, looking upon the universe as his emanation and manifestation of himself; and we should still conceive the individual spirits or souls as destined, after their appearance here in the highest earthly development of which matter is capable, to pass into what is called the other world,—that is, some other phase or portion of the cosmos,—and there continue the process of evolution, that is, God; and, God being infinite and we finite, that process of evolution and perfection must be indefinite or infinite in duration, making us immortal.

The fourth and last chapter of the book, entitled, "How do we order our lives?" is largely occupied with the author's views of politics and political economy; in which his aristocratic feelings and tendencies, although he proclaims himself a simple middle-class citizen, seem to bias his judgment, and make him appear unjust to the democratic aspirations of the so-called working classes, as his strong German nationality prejudices him against the French, and both tend rather to lower him from the philosophic heights which he so naturally occupies in the earlier chapters.

In an appendix, we get his ideas upon poetry and music, in a loving and appreciative criticism or review of the chief works of Lessing, Goethe, and Schiller; and of Gluck, Haydn, Mozart, and Beethoven. The beautiful dramatic poem by Lessing, *Nathan the Wise*, he regards as holding much the same place in relation to the belief of himself (Strauss) and his followers that the Scriptures do to Christian, Buddhist, and Mohammedan believers; and, although he holds that the three poets, as well as the last three of the musicians named above, are very nearly on a par one with another, yet he seems to have a special fondness for Lessing in the one case, and Mozart in the other, as more abounding in beauty and loveliness.

The general tone of the book, excepting the appendix, we found rather oppressive, as it left the impression that the author considers it a matter of considerable indifference whether one holds any belief or not; while we cannot but think that man requires a belief in something, the dreariness of absolute scepticism being so depressing as to unfit him for properly exerting himself toward the fulfilment of his duties and destiny.

J. A. H.

WHILE THE States of the Union have been remiss in their systems of prison discipline, the warden of the Utah penitentiary has adopted methods of classifying and treating prisoners which are highly creditable to his intelligence and humanity. He divides the convicts into three classes—first, old offenders; second, those who have committed crimes while intoxicated or under the influence of sudden passion; third, youths who are not yet hardened. While the first are regarded as almost hopeless, they are treated with all the kindness that is possible with a due consideration of their case. The second and third classes are, however, the object of the warden's especial philanthropy. He is authorized to hire the prisoners out to contractors, and extends this practice to the second class when they show signs of reform, while the young prisoners are placed, as far as possible, with persons who feel a genuine desire to do them good. The fruits of this system have been highly gratifying; only four per cent. of the prisoners have proved utterly unworthy of confidence, the remainder turning out well. Although nothing definite is known of the other forty-eight per cent., yet enough has been proved to render the method of the Utah warden worthy of attention by all interested in the important subject of prison discipline.—*Boston Globe.*

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Articles for this department should be SHORT, and written only on one side of the sheet.

N. B.—Illegibly written articles stand a very poor chance of publication.

N. B.—No responsibility will be assumed for unused manuscripts.

FAITH—KNOWLEDGE.

FRIEND ABBOT:—

In your fine but too brief critical notice of Dr. Bartol's new and doubtless very significant book, *The Rising Faith* (I have not yet, I am sorry to say, reached the reading of it), you make one statement that I am quite unable to understand. You say: "I aver in all earnestness—the proof of the deepest insight in these days is the perception ('intuition,' if you please) that the age of faith has gone, the age of knowledge come," &c.

Do you mean to affirm (I cannot think you do) that knowledge does or can supplant faith,—using the term faith in its broad sense? Without faith, trust, in some things we do not see and cannot experimentally know, I see not how we should ever attain knowledge at all. We must assume the trustworthiness of our faculties, must postulate that they report truly, that impression corresponds to fact, or how should we ever make the passage to objective reality?

But, this aside, does it not remain true that there is always a Transcendent, a Higher and a More, overarching and including as well as pervading and inspiring all that we see; and that knowledge, by no possible stretch of its attainment, can go so far as to take this away?

Within seen is unseen, within form substance, beneath manifestation life, beyond finite infinite. This, I take it, is the realm we lay hold of through faith alone,—a realm, while transcendent, yet very real. To its apprehension the sensuous organs have no adaptedness; we are here beyond the reach of their sounding. On it religion is grounded; in its just interpretation and practical application to ourselves lies all the domain of worship and the exalted thought and life.

Knowledge is indeed to be welcomed, for it has a very important function to perform in the growth and perfection of humanity; and religion may well bid it God-speed in its best endeavors. I have no fear that "adoration" shall die out in its light. Until knowledge shall have gone so far that there shall be no farther, and seen so deeply within that there shall be no inner, adoration will still have its realm which it will hold good against the world.

If you deem otherwise,—deem (as your paragraph seems to indicate) that knowledge is to supersede faith,—will you please explain how the change is to be brought about, and tell us how faith is inevitably to vanish, to fade and die, in the light of the new day?

Yours sincerely, CHAS. D. B. MILLS.

SYRACUSE, N. Y., Jan. 12, 1874.

[The notice of Dr. Bartol's book was indeed "too brief,"—far too brief to do its great merit even partial justice; but it should be remembered that a notice is not a review. We greatly regretted, when we came to see it in print, that there seemed to be in it more of criticism than appreciation. Yet our thoughts continually recur to the question of *method*, which is vastly more important than any question of immediate results, because all future results depend upon it. Whether, in our search after truth, we are to work by the principle of intuitive faith or of scientific reason, is a question of such momentous and overshadowing consequence, that it rises paramount to all minor inquiries in this age. It quite crowded out of our mind the many grateful things we had to say in special acknowledgment of Dr. Bartol's fructifying and fruitful genius. They will come to any thoughtful person, however, who reads his book as it deserves to be read.

Perhaps the dialogue on the "Ground of Theism," in the last INDEX, may have answered by anticipation some of Mr. Mills' queries, but not all. Our confidence in the "trustworthiness of our faculties," which is properly enough called "faith" in them, is not an axiomatic postulate, but the result of our mental experience. We learn to think, as we learn to walk, by timid experiment, and frequent failure,—blunders, tumbles, and bruises. It is *verification* that gives us confidence or faith, when we have learned at last to command the motions of our own thought, and found that reason is our only guide to truth. At first all thought is tentative, accompanied with little or no confidence in its conclusions; but we learn by and by to trust it. Science or "knowledge" is the *verified thought of mankind;* and all rational faith is the direct product or outgrowth of this verification. That is, knowledge is the creator of all faith that is not superstition,—all faith in the trustworthiness of our own faculties, all faith in the truths they discover. Faith is the soul's repose in the presence of truth; it is neither eye nor hand, neither faculty of vision nor of apprehension nor of action, but the conscious-

ness of success in the employment of all faculty. We are very far from holding that "knowledge is to supersede faith;" but we do hold that the faith which is not grounded on it is illusory, evanescent, and paralyzing. The "age of faith" that is passing away is the age of ecclesiastical or theological faith; and that is all we meant. Though the "age of knowledge" that is arriving will have its faith too, born of experience, science, reason, mankind are ceasing to have faith in any other Infinite than that which can be known.—ED.]

SHALLOW CRITICISM.

The New York *Independent* says:—

"A letter to *The Tribune* from Boston eulogizes the brilliant address of Mr. Frothingham, on Protestantism, at Horticultural Hall, Sunday before last, and concludes thus: 'It was keen, caustic, inexorable; as cold and as glittering as an iceberg.' Whether the description be accurate or not, it is evidently meant to be complimentary; and it moves us to ask whether a product of this character is the supreme result of the 'Religion of Humanity.'"

What shallow criticism is this? Is, then, the Free Religious Association the only organization which is not to avail itself of a variety of gifts and recognize a variety of temperaments among its members? Frothingham is cool, clear, systematic, and finds religion chiefly in the intellect. Higginson is constitutionally warm and sympathetic, and finds religion chiefly in the heart. Samuel Longfellow is poetic, thoughtful, gentle, and finds religion chiefly in spiritual perception. All these are cordially united and have been lifelong fellow-workers. Each works in his own way, and each is a legitimate result of the "Religion of Humanity." COMMON SENSE.

THE DRED SCOTT DECISION AGAIN.

EDITOR OF THE INDEX:—

If Mr. Alfred Conkling, who writes you respecting the Dred Scott decision, knows anything of the subject he is discussing, his misstatements are inexcusable. If he does not, the only fault to be found with him is meddling beyond his depth.

How the decision in that case was in Scott's "favor," as Mr. Conkling affirms, is hard to conceive, since Scott was held to be a slave, denied the right to sue at all and driven out of court.

To say that Taney intended his infamous *dictum* (that negroes "had no rights which the white man was bound to respect") for the victims of the slave trade only, shows that Mr. Conkling never read the decision. The Chief-Justice applies it to the whole negro race in the United States, and holds that to be the light in which the Constitution of the United States regards them.

The precise, and perhaps the only, point really decided in that case was that the Supreme Court of the United States would go to the Courts of a slave State to find out whether a man was a slave or not. Taney, after the gravest perversions of history, volunteered the atrocious *dictum* we have quoted above, and strains every nerve to throw the whole weight of the Court on the side of slavery. It was for this subservient ruling, for his gross misstatements of history, and for his manifest effort to make his Court the tool of the slave power, that the abolitionists denounced him. To-day the world indorses their judgment. Mr. Conkling seems to be one of the few Rip Van Winkles who refuse to wake up. P. FISK.

BOSTON, Jan. 20.

THE CHRISTIAN AMENDMENT "DOWN EAST."

UNION, Me., Dec. 10, 1873.

MR. ABBOT:

Dear Sir,—Mr. Joel S. Richards, of Camden, Me., formerly an Advent preacher, gave his first lecture on the Proposed Christian Amendment in this place last Sunday evening. He produced documents to prove that this Amendment was contemplated by Christians as far back as 1835. He gave a brief history of the National Reform Association, and pictured the horrors that would inevitably result, if the demands of this Association should be granted. The attention of the audience was called to the Liberal Party which was organizing throughout the country to counteract the Christian movement.

He read the nine "Demands of Liberalism," and proved that each "Demand" was founded on the principle of justice. In his concluding remarks, he regretted that he had spent the prime of his life in the cause of Christianity, which he now believes to be an error, and proposed to devote the remainder of his days to the glorious cause of religious freedom.

Mr. Richards is an able, impressive speaker, and handles his subject with great skill and ability.

Previous to this lecture, the people in this vicinity were ignorant of the Christian and Liberal movements; but now they are warned of the approaching danger, and, if called upon to decide this question by the ballot, I can assure you that the little town of Union will be found on the side of Truth and Liberty.

By the way, would you like to know what our Orthodox pastor thinks of the Christian Amendment?

I lent him one of the Index Tracts (*God in the Constitution*), and he returned it with the following note:—

"Never fear that any such changes in our Constitution as those here spoken of will ever be adopted. The Christian people of this country would be as much opposed to such changes as any others; and I am sorry that the writer of this tract does not know Christian people better than he seems to. They were Christian men, mostly, who formed our Constitution and government."

You are at liberty to do as you see fit with this letter. Yours truly,

CHAS. A. MILLER.

A LIBERAL OFFER.

MR. EDITOR:—

Deeply impressed with the importance of the work in which you are engaged, and the urgency of its vigorous prosecution, and believing that for this end the following is true:—

First, that the *organized union* of all Liberals for coöperative work is the greatest need of the present time:

Second, that this can only be effected upon the *universal principles* of freedom, justice, truth and brotherhood, which underlie their separate statements of belief:

Third, that these principles are openly violated in the succor and support the State extends to the Church:

Fourth, that the first, most necessary, natural, and logical step to be taken is, therefore, to protest against and resist the unjust allowance of these encroachments:

Fifth, that such agitation, even if it increases for a time the strength of the Church, as it did that of the Slave Power, must eventually lead to its total overthrow, and final dissolution:

Therefore I *gratuitously* offer my services, by word and tract, to unite all Liberals in severing the roots by which a costly, burdensome, oppressive and monarchical Church has been able to thrive and flourish in the midst of a free and republican State.

Wherever there are a dozen Liberals, with a room eighteen by twenty, let them plant the seeds of a new anti-slavery reform.

Address all communications to Northbridge, Mass.; the first half of the year in New England, the latter half at the West. CHARLES T. FOWLER.

January 8, 1874.

"WILL FREE RELIGION HAVE A FUTURE?"

Some one makes this inquiry, and answers, "We think not." Whether free religion has a future under its specific name or not is a matter of very little importance; but whether its underlying principles are enduring is quite another thing. You might as well inquire if water will continue to freeze at a temperature of thirty-two degrees, or fire always consume wood, as to question the future existence, the permanency and universal acceptance of the ideas entertained by the liberals of to-day and promulgated by THE INDEX.

Minds exist in every generation far in advance of the multitude, and the ultra views of these persecuted few become the popular thought of the age succeeding their crucifixion; and yet, while the religious world admits this fact in theory and practice, actually building tangible monuments to the memory of last century's martyred infidels, at the same time they are playing over again the *rôle* of their predecessors in beating most unmercifully with the broomstick of their theology any and all who are thrusting their heads out of the tortoise-shell of their own ecclesiastical faith.

Were free religion a movement of a few crazy fanatics, anxious to originate a new sect wherewith to render themselves notorious on earth and canonize themselves in heaven,—were it a dogmatical platitude, about which priests and laymen could dispute for centuries, and then rise from their quarrels without results,—were it not in itself and for itself comprehended in the one little word GROWTH, it might, like other bantlings, die at once instead of living to wear its proper cognomen—"Free Religion."

E. E. G.

CHRISTIAN COMMUNISM.

The *Independent* of Jan. 1 contains an article, entitled "A Soul Saved," which treats of Christ's perfection-test in the case of the young man who had "great possessions." "He came running and was eager. He knelt. He asked, 'What shall I do?' He was practical. He had kept the Commandments. He was pure. He avowed that he had kept them. He had the courage of innocence. Jesus saw no pride or hypocrisy in that bold claim. On the contrary, he was won by his frankness, his simplicity, his directness, his noble soul, and his charming address. Beholding him, he loved him." And after asking, "How could there be a stronger proof of his excellence and amiability?" Gail Hamilton thinks this "test" or command one which "we none of us recognize as containing a universal principle in it." And the writer thinks it is not clear why Jesus laid such a command upon him. Was this not as "clear" and positive against holding large property by individuals, as clearly in favor of a common property or community system, as any we can refer to which influenced his disciples to commence business on that system? Can we not fairly think, from the case put, that Christ thought it "easier for a camel to go through the eye of a needle" (which is impossible in the common acceptation of the assertion) than for a rich man to enter the Kingdom? Christ does not say "the needle," which might favor some distorted constructions, but "a needle." Why not treat the unjust commands and teachings of Christ just as we should those of other great teachers, holding "fast to that which is good"? Why pander to a great superstition, instead of accepting the truth? When we are sued "at the law" and our coat taken,—when we are compelled "to go a mile," or commanded to sell all that we have and give to the poor in order to "be perfect,"—let us say, like true men, that those laws and commands are unjust, and would at once *make us poor, and also objects needing charity*; that we will not give our cloak also,—will not go with him twain,—nor sell all and give to the poor.

That all the churches have practically said the same thing must be patent to all. No single one of them, no single pastor or layman of any of them, has the face to put those requirements into the creeds, or in any way require their observance. Yet the land is filled with would-be teachers, claiming "sanctification" or "perfection." Let such literally keep Christ's command to the young man, and they will have purchased the right to make a claim for sincerity, however much we may think them mistaken. What did Ananias, and Sapphira, his wife, think about this Christian perfection, this selling all? If they could have been shrewd enough to invent the idea that this "test" was special—intended for that one young man alone,—how quietly they might have enjoyed their possessions, and simply have "dedicated them to the Lord," as is common now-a-days, and still taken current rates for money, and otherwise lived like the "worlding"!

In view of the many liberal and worthy sentiments that have been expressed from time to time by this lady, we are surprised at what appears to be a yearning for the "flesh-pots," a tendency to run with the current manifest in a part of the article under review. Yet we feel grateful for the assertions "that it was false political economy; that it would remove the motive power of thrift, and subvert the foundations of society;" that "he had the courage of innocence;" that "he kept the commandments;" that "he was pure;" and so forth. Yours very truly,

JOHN W. GRIFFIN.

DUNREITH, Ind.

MISSIONARY TEACHINGS.

[Translated for THE INDEX from the *Gartenlaube* for 1873, page 770.]

It must be interesting in no slight degree to a majority of the readers of the *Gartenlaube* to learn in what fashion the pious emissaries of the North German Missionary Society spread their Christian doctrine upon the west coast of Africa, and how strikingly it appears from the matters presented that even the small measure of sound common sense of the rude, uninstructed negro population flares up against the pitiful religious littleness of those "enlightened" proclaimers of the so-called true salvation.

Missionary Illg says in his report concerning the Maya station, in the *Monthly Journal* of the North German Missionary Society (Pastor Victor, of Bremen, editor), as follows:—

"There was a sermon preached one Sunday upon II. Peter, iii., 7—12; and as a reason why the earth must be at some time consumed by fire, it was said among other things that it was spoiled and defiled by the sins of men, and that every portion of the earth's surface was spotted with blood, &c. In the evening I came to town, and greeted among others the well-known old lady Buleno. I said to her that she had not been that day at divine service, to listen to the word that certainly would have interested her very much. She presented the common excuse that on account of her work she had not been able to come, but testified a desire to have a statement then of the word she had failed to hear. As she was unwilling to understand and believe that the earth must be burned up because it was so badly spoiled, and that God would make another, &c., there stood a negro girl at her side, who repeated what had been said, and assured her it had been read and preached that very day from the word of God.

"The lady now expressed her astonishment, in her simple way, and exclaimed that the burning up of her house and all her property would be something not good, and that we ought to pray to God that it might not take place. I said to her this would be quite useless, because God could not allow sin to go unpunished, and that he would have it done in order that he might make a new earth for good men; but for that we pray, and give to the people the good word, that she and all the Mayaers may turn to Jesus, seek forgiveness of sins, and have a new heart and a new spirit created in them, and become new men, fit to inhabit that new beautiful earth. That with this end in view I relied also upon that same word of God, that God will not that any should be lost, but that every man should come to repentance. She must do this; then she would have no occasion to be afraid of that great conflagration, and she would get a new house, and a much finer one, and splendid furniture, and peace and joy of heart, so that she would no longer bestow a thought on her present possessions.

"Our conversation had brought about us a collection of people who gave an account to their friends of what had been passing."

THIS BODY is not representative, is not charged with any special or general mission, possesses no delegated powers of any sort, is probably not possessed of any information in regard to the present condition of religious work in various parts of the world not already made the common property of the churches through the enterprise of the religious and secular press; and we shall not therefore be disappointed if they adjourn after a pleasant, brotherly time, leaving things in general just as they found them. *Where nothing is to do, the probability becomes strong that it will be done.—Interior.*

A GENTLEMAN who laid claim to a wide literary knowledge as well as to being a great novel-reader, was asked if he had ever read "Ten Thousand a Year," and was obliged to confess that he had "never read that number in all his life."

Advertisements.

THE PATRONAGE of the liberal advertising public is respectfully solicited for THE INDEX. The attempt will be honestly made to keep the advertising pages of THE INDEX in entire harmony with its general character and principles, and thus to furnish to the public an advertising medium which shall be not only profitable to its patrons, but also worthy of their most generous support. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns. No cuts will be admitted.

THE INDEX must not be held responsible for any statement made by advertisers, who will in all cases accept the responsibility for their own statements.

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AT

No. 1 Tremont Place, Boston.

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THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for sectarian educational and charitable institutions shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor*.

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

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ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

GLIMPSES.

THE MORAL EDUCATION ASSOCIATION will hold a meeting on Wednesday, February 4, 3 P.M., at 3 Tremont Place. The paper read will be one from Nicholas E. Boyd on "Sexual Holiness." All interested are invited to attend.

MONCURE D. CONWAY pitifully illustrates the degradation of the English farm laborer by the story of a little girl who, being catechized, "For what end were you created?" replied stolidly, "To carry dung on Dartmoor." Success to Joseph Arch!

A GRAND CELEBRATION of the birthday of Thomas Paine is to be held this evening (Thursday) at Nassau Hall, corner of Washington and Common Streets; at which we hope encouragement and aid will be given to the movement for the erection of a Paine Hall in this city.

THE STATE TEACHERS' ASSOCIATION of Missouri declares that there are "one hundred and fifty thou children in the State who are yet deprived of the benefits of our public school system, for the want of schoolhouses and other proper and necessary accommodations."

THE CHICAGO *Post and Mail* of Saturday evening, Jan. 17, has this irreverent heading over its announcements of Sunday services for the following day:—

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THE ITALIAN SCIENTIFIC COMMISSION, with a view to making a report at the centenary celebration in honor of Petrarch, opened the urn of red granite containing the poet's bones early in December last. "The cranium," says *Nature*, "of medium size, was intact, the frontal bone much developed. . . . We may conclude that Petrarch was a man of middle height and robust constitution." Now let somebody hunt up Laura's bones, and the interest of the celebration will reach its culminating point.

THE EDITOR OF *Old and New* did a good thing when he urged on Congress the duty of cheapening in some way the cost of telegraphic communication. The telegraph companies are paid forty times more than the post-office department, proportionally to the cost actually involved, for transmitting messages; and, because they enjoy a monopoly, they are forty times as careless. We testify from experience. The mails are sometimes bad enough; but the dictionary gives out when one comes to speak of the telegraph.

AT THE RECENT meeting of the Missouri State Teachers' Association, at Warrensburg, a resolution was adopted which expresses views we have long held respecting a vitally important, yet almost universally neglected, branch of instruction in our public schools. It was this: "*Resolved:* That, as citizenship under our form of government throws upon each the liability of making laws, as well as the duty of obeying the laws, the Association recommends a more careful study in all our schools of the history and Constitution of the United States and of the State of Missouri, as well as the general principles of the science of government."

PUBLIC MEETINGS in favor of the Christian Amendment to the United States Constitution have just been held in Vermont by the Caledonia County Society, which has a membership of one hundred; in Mediapolis, Iowa; in Southfield and Bloomfield, Michigan; in Greenwood, Missouri, where "Rev. Aaron Brown, of the Congregational Church, was called out and made some very earnest and pointed remarks, descanting upon the impudence and presumption of the 'Demands of Liberalism;'" and in Clarksburgh, Balm, Edinburgh, Newcastle, Salzburg, West Alexander, and Bethlehem, Pennsylvania. More than twenty are soon to be held in the same cause in the neighborhood of Northwood, Ohio, and others are to be held at points near East Liverpool, Ohio; also at Pewankee and Genesee, Wisconsin, at West Liberty, West Virginia, and other places. The Annual Convention of the National Association is to be held at Pittsburgh, Pennsylvania, on the fourth of February. Petitions to Congress for the same object are also reported in the *Christian Statesman*, having from thirty-nine to one hundred and thirty-three names. One man who sent sixty-six writes: "I only received two refusals to sign out of all that I asked." And while the enemies of liberty are busily at work making public opinion, the liberals are asleep, or amuse themselves with laughing at THE INDEX because it is not asleep too.

FROM THE LOCAL papers, it is evident that Mr. Stevens has made a most favorable impression in Cincinnati. We expected no less; but with his characteristic modesty he has neglected to forward to us any copies of these papers, doubtless to avoid giving us any opportunity of making editorial comments on the flattering notices he has received. A mutual friend, however, has just shown us a copy of the Cincinnati *Times* of Jan. 12, which prints one of his sermons in full, and prefaces it with the following introduction:—

"For the past two Sundays Rev. A. W. Stevens, of Boston, has filled the pulpit of Rev. Thomas Vickers, promoted to the Public Library. He is rather a young man, of modest demeanor, but an accomplished rhetorician and agreeable speaker. He has already attracted many new attendants at the unique church, and excited remark at the novelty and boldness of his utterances. While his sentiments are far from orthodox, they are not repellant with harsh and cold infidelity, but refined and warm with faith and hope of the future. Yesterday morning he discoursed on 'The Seen and the Unseen,' and most beautifully and forcibly demonstrated the reality and permanency of the unseen, while the apparently real, because seen, he showed to be vanishing and perishing. His evening discourse, which we report below, was in a measure the summing up of the former, and presents the foundation of the faith, if such it may be called, of this modern church. After a voluntary from the organ, the preacher reverently, but cheerfully, uttered the following:—

"INVOCATION.

"'O, thou wondrous life of all that lives, ever being revealed yet evermore hidden, ever advancing to view yet ever receding from our sight, mystery of mysteries yet reality of realities! May our daily lives be so ordered by the love of truth, and by service of right, that whatsoever is spiritual in us may be more and more developed, and that whatever is spiritual in the outward universe may be more and more apparent to us. Amen!'"

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
BOSTON, MASS.—J. S. Rogers, President; J. P. Titcomb, G. A. Bacon, Secretaries.
JEFFERSON, OHIO.—W. H. Crowell, President; A. Giddings, Secretary.
SAN JOSE, CAL.—A. J. Spencer, President; J. L. Hatch, Secretary.
TOLEDO, IOWA.—J. Reedy, President; E. S. Beckley, Secretary.
VINELAND, N. J.—John Gage, President; Sue M. Clute, Secretary.
JUNCTIONVILLE, NEB.—J. W. Eastman, President; B. L. Easley, Secretary.
OLATHE, KAN.—S. B. S. Wilson, President; H. A. Griffin, Secretary.
DETROIT, MICH.—W. R. Hill, President; A. T. Garretson, Secretary.
BREEDSVILLE, MICH.—A. G. Eastman, President; F. R. Knowles, Secretary.
OSCEOLA, MO.—R. F. Thompson, President; M. Roderick, Secretary.
BATH, ME.—F. G. Barker, President; C. Rhodes, Secretary.
BERLIN, WIS.—President, J. D. Walters; Secretary, E. M. Bridgman.

[FOR THE INDEX.]

The Dropping from the Unitarian Year Book of William J. Potter's Name.

A SERMON IN WEST CHURCH, BOSTON, JANUARY 11, 1874.

BY C. A. BARTOL.

I know not that we must regret the forcing on our reconsideration of the question of religious fellowship by the circumstances under which, from the list of the clergy in the Unitarian *Year Book*, the name of one so universally-respected minister has been removed. The agents in this business were innocent and faithful, no doubt, to their best conscience and light. But the deed was nevertheless, as I must think, wrong; and for this opinion I propose to give some reasons.

I. This cutting off was on the ground of an unwarrantable emphasis of the Christian name. Jesus never gave that name,—and the disciples never bore it till, in the generation after his crucifixion, it was given to them, probably by their enemies, as a nickname in scorn. The Master spoke of what the followers should do in his name; but, in that connection, no epithet or phrase was intended; his name was a synonym in the Hebrew idiom for a thought, for sympathy, his spirit and faith; and there is no rebuke even upon the Pharisees so dreadful as on those calling him Lord, Lord, and pleading at the last day their wonderful works of mercy in his name whom in their temper and motive he could not own. The New Bedford member, Mr. Potter, does not, he says, call himself a Christian; but does not abjure the name, far less the thing; only the term Christian does not give the whole account of his consciousness and belief. But he declares himself like a tree that has grown from the Christian soil, owing to that much of its sap going into whatever flower and fruit. So he answers that his name is on the Unitarian list with his knowledge and consent. Yet, because he does not *call himself a Christian*, the pen is drawn through his name, and he is cut off from the fellowship, although with probably unintentional severity it is said that his church of course remains, putting it and him at odds in what can scarce fail to be an unpleasant way; and I hold this first cutting off of a man for the sake of a name—it never having been possible so to exclude Theodore Parker—an error of exaggerating the importance of nominal profession or confession in the church. It is, however, unmeant,—a cruel, irrational, unchristian and unauthorized discipline of an individual, not for defect of character or faith, but for not pronouncing the shibboleth in fashion, as true men have been shot in camps for not having the password at their tongues' end. Whether his particular construction of the name, which he would not protest against save as not covering the whole ground of knowledge and morals, were an argument for his withdrawal, should have been left to him to decide. To settle it for him, and against his choice, was excommunication, the first perhaps with which the Liberals can be charged. To raise the question was inquisition, with whatever pure and artless honesty done; and, after that, however needful it may have seemed for pride or consistent self-respect to go on to extremity of exclusion, a retreat from such procedure would, both for humility and prudence, have deserved more praise. He, that welcomed Greek and Gentile, Syrophœnician, and Jew, and poured contempt on the seed of Abraham claiming his line without doing his work, would never have so accented the adjective into which we have turned his name. Would he, if alive here and now, consent to be a Christian of any popular sort? He might turn his back on his own name! I do not call myself a Christian. If anybody choose so to call me, I will not resent the kindness or resist the good-will.

II. But, beside the reason against this course, of its being unhistoric and having no primitive Christian precedent and being an ecclesiastical abuse and afterthought, the Church cannot exist without the reconciling spirit that admits different opinions about Christ. There was, in Judea, a man casting out devils all alone by himself, the presumptuous person!—and John said to Jesus, *we have forbidden him because he followeth not us.* You remember the Lord's sublime answer: *Forbid him not; he that is not against us is for us.* Jesus did not insist everybody should train in his troop. He sacrificed no man's freedom to his own faith. He allowed everybody to serve God his own way. Casting out devils was enough for him, no matter how or in what name. If he also said, "He that is not with me is against me," he said it not for any independent worker of righteousness and mercy, but for those hypocritical Pharisees who pretended to part company because, in their blasphemy of the Holy Ghost, they said through Beelzebub he had made a blind and dumb man speak and see. But no verbal opinion about himself was his test. Being in the divine employ was the bond. Our temples, called Christian, are dedicated to God. Minister is servant; but we are not Christ's servants, at least, I am not, gladly as I consider him a master; for in his great final sermon, he told his whole band he no longer would call them such, but friends. His friend and brother, not subordinate or serf, I am my Maker's child, offspring, instrument, servant, tool for him to take up or lay down on his bench. For whoever does and suffers his will, no bar or ban! You cannot leave him out. Be his denomination or want of denomination what it may, he has the inside track. He may think Christ omniscient and eternal, his work supernatural and his word final, or he may think him a man providentially ordained by his love and truth to reorganize society through his Church; he may hold him perfect in knowledge and character, or showing, in any fault or defect, signs of his own temperament, age and race, and falling individually below the infinite ever-moving ideal, as everything human in form must;—yet he belongs to the fellowship of saints and brotherhood of all souls. For the point of union is not any judgment on a book, prophet, or creed, but devotion of heart and life to the highest in our flying mental horizon, we can imagine or conceive. Any injunction or coercion of conformity or uniformity of opinion about Christ or God or man would blow us all to pieces.

III. So I find a special reason against this sentence of exclusion in the character of the man on whom it is passed,—his entire and unaffected piety and humility. Matthew Arnold could not find a better specimen of "sweetness and light;"—one of those true gentlemen of whom an old poet says Jesus was the first, no reproach of uncleanness or ill-temper ever lighting on his name, with some of the deep, mystic devoutness in his breast thought proper to the Quaker blood, shutting out all loudness, forwardness, quarrelsomeness, or conceit, his comprehensive goodwill ill-deserving the brand of want of independence; one of those among the Free Religionists whose refutation of the charge of vainglory is in their making no reply,—too much absorbed in loyal and benign doing and discourse for any personal dispute.

Consider the logical consequence of excluding such an one. What is the object of Christianity or of being a Christian, but to be a good man; and shall Christians reject the good man they have got? If so, people will ask what is the use of being Christian? Is it something other or less than goodness? Then with it I will have naught to do! It is and has nothing for me. Good-by to the name! That will be a sad day for Christianity, should it come, when the ordinary Christian article, lay or clerical, cannot rival the unchristian. In this world's fair of character—no "vanity-fair"—the best fruit must bear off the prize, be the field or garden what it may, church inclosure or open common.

IV. It is a reason against any such boundary-line, drawn with a word, that no term or tenet can cover the whole soul and life. Humanity is larger than any form, civil or religious, it may socially take. We forget its proportions. Am I a Christian? The whole of me is not, ought not, must not be Christian. By other traits also I am rightly distinguished and described. I am an American; I come of an English, German, Sardinian breed; I am civilized after some Norman or Saxon type; I am a bud or blossom on some particular family-tree; I have a manifold culture, I am bound to a special calling or profession. My body is not my date.

> My nature is subdued
> To that it works in, like the dyer's hand.

But I have an ideal in my own soul. The seed in my constitution is but an atom, and I cannot, like a chemist, exactly state its combinations; but it has a right to grow into its own shape and produce its peculiar fruit. Beside and beyond all, I am a man, as the Roman Terence said, and hold nothing human alien from me; I belong to the race I spring from; and that sentiment on the stage, which brought down the house in thunders of applause, is the noblest we can entertain. By all these facts and thoughts I am constituted, modified and characterized, as the Supreme One appoints; and my religious following or belief, Christian or Hebrew, is but another circumstance, doubtless of great weight; yet its only worth is in the better *man*, the more of a man it makes me, as it is only a means among many, and not the end.

V. I state the next reason against sundering connection for a name or word, in its moral danger, on account of the evil as well as good which is covered by the best, even the Christian name. How much sanctimony and sin not only is hid, but passes current, because this stamp and superscription are on the counterfeit coin; and but how little gold even of the temple in which there is not some alloy! The grandeur is character, not creed. The boon of life, benediction of the world, the reason, in the French phrase, for being, without which we would renounce existence and back out of our lot, is to meet a man who cannot be suspected of a mean motive. But have no so-called nominal Christians motives that are mean? Are they guilty of no actions that are impure? Are not men and clergymen, in good standing, on the list of membership and at the communion-board, who are vile in practice and at heart? Have we not just heard of a Boston Baptist minister, whose baptism did not wash him, some twenty years ago, from the design and deed of adultery, now at last, having been then acquitted by the jury in Cambridge, after such lapse of time, making a clean breast by a so-styled repentance and confession and reunion with the Church, at the West? A good Orthodox brother accused to me Liberal Christianity as demoralizing, and taking away the character of God. How, I replied, with Orthodoxy, when all its discipline is powerless to examine charges of slander and corruption that have become the scandal of the continent and an ecclesiastical rot in the system and heritage of Calvin? The Christian name is no sign of grace or passport to heaven. Three persons shaking hands, or covenanting *Hands off*, a church shamming investigation, and a consociation asking it in vain, illustrate not the moral law.

VI. The ambiguity of meaning in the name is another reason why a man's name should not be erased on account of it. It may mean a doctrinal belief—can anybody tell us what in Christendom that is? Is the Church agreed about the divine nature, human nature, atonement, resurrection or the future life, any one of the Five Points or Thirty-Nine Articles? Why should it, how can it be agreed when Jesus had no system of theology, taught no dogmatic creed, but launched in immortal sentences ideas of duty and destiny which can be confined to no phraseology and were not confined to him, but must be seized and applied afresh by every tender conscience and inspired soul, in the new conditions of men, and to changing aspects of the world!

Is it then Christian birth rather than belief that the word means? We are Christian-born! Christ was a crystallization, better say *leaven*, or life-movement, reorganizing of the race so wide and far that the inveterate and many-tongued antecedents shape our persuasion and run in every drop of our blood. No legal can match this vital precedent by which Christendom is made. A man ancestrally deriving from it is of necessity in some sense Christian. He cannot be Jew, Mohammedan, Buddhist, Brahmin, or Parsee by force of fancy or dint of will. He may disown the name Christian as hackneyed, perverted, inadequate, outworn; he cannot discard the thing! What signifies my disowning my parent or child? Nevertheless my parent, whose bones are in the valley, my child still walking the earth, it is; and Christianity is in my constitution as much as any copy of my mother's heart or my father's brain. The man's name you erase is in this import of course a Christian name, and the erasure has the quality of heresy in the apostolic sense, a cutting off. The application of the knife, not what it is applied to, the surgery is unchristian, emphatically so, if the limb had no disease, could be saved and was contented to stay. I am Christian, and this church is so, at least in this organic, solidar sense, though by no act or consent of the West Church or any of its ministers, but only by official insistance outside, with no just warrant or authority, have our names been on the Unitarian *Year Book*, my colleague and predecessor, Dr. Lowell, making against it his annual protest, and I quiet about it and uncomplaining only because not so much concerned what we are called as what we are. How strange we could not get our name off, or Mr. Potter keep his on! In saying that we are Christian, I say this is our tradition and foreordination, an acknowledgment of *kind* in us which makes us more than individual particles, a homogeneous organism, a human lump. What I mean by the Christ is no historic, single person, but what the religion he started has in its immense incarnation become, a sun in the moral firmament, the rounding into whose light and heat of century-old nebulæ of error and superstition he began.

Suppose I can imagine something finer or more perfect in some respect than the individual Jesus, some Michael, Uriel, Gabriel, great and old archangel my imagination may soar to in the upper sky? I know there are, in the blue deep, outside yonder luminary, thousands of bigger suns. The star Sirius vastly exceeds, astronomers tell us, our day-star in splendor and bulk. But our day-star, like our father and mother, is ours, source of light and heat, leaf and flower and fruit on the earth; and the faith, set by Providence in our human firmament, is our spiritual sun.

But beyond birth or belief Christian signifies, in its best sense, a spirit. We think of all that is kind and just, meek and holy, faithful and patient, generous and good in our knowledge and experience; and, by a sort of common consent, trace it or not distinctly to a past image or text, we give it that name. If this be the criterion, and there is no other, the excision of my friend and brother from the catalogue was a mistake. I am absolved, in the premises, from indelicacy in declaring that, in all these noble qualities, he is anybody's peer. I would covet admission for any of you or for myself into the peerage of love and reverence he adorns. Wherever, on whomever, a stain may rest, none on his escutcheon. May they who stay equal him who goes!

VII. So I state one reason more in the injury of this process of elimination to the Church. For what is the Church? Not a number of establishments, with cathedrals or conventicles, of contending sects, any more than quarrelsome territories like Texas or Utah on a border-line compose the State. The Church is Christian society, that part of the community, in its catholic claim leaving out none, which is by the divine influence permeated and raised. If you shut it up in narrower limits, you make it a close corporation, which proverbially has no soul. If you alienate from it any excellence, you mutilate it. If Christ's Body means all concrete good, you heal not but wound it by whatever human worth you omit; for our religion must swallow the world or be swallowed by it; and if any nobility of genius or disposition be ruled out by the Orthodox, so much the worse for Orthodoxy; excluded by Liberals, so much the worse for Liberality; or, dismissed from the Christian name, so much the worse for Christianity. A young woman abroad mused on the crucifixion till the *stigmata*, or marks of the nails in the Lord's hands and feet, by a physiological law, appeared in

hers. Beware lest what you persecute and banish be *stigmatized* likewiselwith the spikes driven through the flesh of him whose cause you boast! Undeserved suffering is his badge. He that bears that cross is, without his name, nearer to him than he who, without the suffering, bears the name. For one, I repudiate the name as a title to social or denominational favor. For it never meant truly membership in good standing, in the accredited phrase, but rather to be suspected, and pursued, and hunted out of reputation and life; and still to be without the camp is to be with Christ. A deacon in Lynn, in a meeting for the poor, drove out the company and shut off the gas because, he said, the building was desecrated by the nation's flag at the desk! Who was the desecrator; and who is crucifier afresh, but he that postpones humanity to party?

VIII. The last reason against exclusiveness is its ignorance of the times and improvidence for those to come. All is in motion. We must not try to stop the flux of thoughts or things. At no pillars of any dogmatic Hercules, within the straits of no moral Gibraltar, can we stay; but as the Mediterranean flows spite of the craggy walls into a larger sea, all our notions and institutions must proceed. I am, or have unecclesiastically been, a Unitarian; but Unitarianism is not the last word of God. It divides into two tendencies, one back to be reabsorbed into the old body whence it came, another forward into new freedom and faith. A few aged conservatives, or old indeed while young in years, may have planted their feet to stick so that they cannot be raised for another step; but the fresh life feels the current, catches the wind, sails on, as did Abraham, Jesus, Paul, as Luther did, to regions beyond.

I do not denounce the official act. For a certain purpose somewhere the line must be drawn. To preserve a constitution or close communion, exclusiveness at a particular point may be the true policy and a frank duty for such as have for that end put their strength and honor and means in pledge and pawn. Denominations doubtless have still a work to do; but undenominations have a greater. You fence out more than you fence in, though with a circuit for your railing broad and big as the Chinese wall. Yet that God never made a boundary thin as a knife-blade, wide as a hair, is the last word of science, and but figures a cordial truth of the soul; *no coming out of any, inclusion for all!*

Such are my reasons for personally, in my position, viewing the late transaction with regret. Yet the policy prompted by an instinct of self-preservation may be wise and well-meant. Some specifications an association must have for its work; and by that called Unitarian how many a stint, in planting new churches, maintaining old, protecting the weak, sending out missionaries and books, has been beneficently done! But the fancied need of expulsion for honest freedom of thought from its almanac or its ranks is at least demonstration of other tasks than it has undertaken, and perhaps beyond its reach. Only be the good spirit in our difference of method or mind! Let order show radical and progress conservative respect, to harmonize the social fixture and flux! Church and State are, with changing growth and expression, the community's double-front or bi-form face. There must be features and unfolding too; let me belong to the unfolding! Natural development, inevitable evolution must not be despised as heartless speculation. It is a travail, as of a woman when her time is come, attended with groanings that cannot be uttered, to bring forth and manifest not the children of men, but the sons of God, however some accept no proof of feeling but noise and shouting, the scream of trumpets or the windy blast that "freezes while it roars," though mixed with ostentatious tears. But true fervor is tranquil as the dawn or noon-day. The swiftest motion, like a planet's, is without sound; and the Chief Magistrate's order is to move on. Move on, indeed! How like a troop over some hill-top our dear ones sink without a syllable articulated back of what the horizon hides! Read the *Necrology* for 1873, and note the world's loss. But immortality is not any point invisible to us they have reached; it is, aside from any chronology, their and our steady advance; and the argument for continuance is that, without our fellows, we are crippled and cannot be ourselves.

> "I cannot unlock my heart;
> The key is gone with them,"—

but not mislaid or lost. They have it still! Happy day when no longer—

> "The silent organ loudest speaks
> The Master's requiem;"

but its lid is open, and every note at nobler command.

Meanwhile forget not the bar of backward as well as forward look. Conduct, charming in momentary appearance, how oft looks different, in memory, and in history which is the memory of mankind! Some would have expelled Theodore Parker from the Unitarian body and from the Boston Association, but they, now happily for themselves if not for him, failed! Who of his opponents, in the denomination, would not be sorry to have succeeded in that expunging, now he is classed with Channing in his fame? How well I remember the movement at the ministers' meeting to call him to account, my own defence of his right, my resolution, though not entirely according with him then or now, to be driven out myself if he was, and the flood of uncontrollable tears with which not opposition but sympathy forced him to rush from the assembly, which he would not disorder with his weeping, down the stairs! Does any liberal thinker deny to him now what is good in the Christian name; or would any one abolish his own name, now it has become a star? He died in the odor of sanctity, though he had gone to the "funeral of his affections" while alive; for time is the test of character and unveiler of truth, and in the perspective of years the man hated as a militant, and himself administering, no doubt as a doctor, a wholesome bitter prescription to superstition and sin, is enshrined, beheld as on a mount of transfiguration; by the angry vaporing against him he is lifted beyond his actual intellectual dimensions, as the misty mirage exalts a ship or island to tower above the sea. Florence, beautiful with art, is more so for holding his tomb. He was Christian in the best meaning, as a lover of God and man, fulfilling the two commands on which Jesus hung all the law and the prophets. What is Christianity? No name or phrase or form, but to think and feel, be and do, not as Christ did, but as he would among us now, under whatever banner, in whatever cause. Through the name of any one modelled thus would he draw the pen?

> "The rank is but the guinea's stamp:"

and the gold in the temple, if from nature's veins, need not issue from any mint. Is not the Hindu Chunder Sen more Christian than some Doctors of Divinity whom we know; and would he not be more welcome and edifying in this desk? Thanks, notwithstanding, for the Christian orb! Sirius, that distant tremendous sun, which the improved telescope shows, myriads of miles away beyond the blue ether, boiling over with measureless cataracts of light and heat, cannot warm our earth, quicken a seed, open a bud, ripen a berry or redden a plum. We must have our own system and centre for that; and it was, I think, a mistake in James Mill, the father of John Stuart, to try to take his boy quite out of the atmosphere of the time. Let us, with whatever watchful jealous care, accept an influence from the venerable forms of piety handed down; and, while adjusting all to reason and right, not quarrel with our circulations, as though it were possible, or useful if we could, to separate our own from the general constitution. Genius and virtue will savor of the soil and climate in which they grow; and the individual, attempting to be universal, is the frog in the fable swelling toward the size of the ox; for so the intellect bursts into abstraction and loses personal force. Said to me Rubinstein, one of the six men of genius I have known, *Though I am cosmopolite, I am Russian, and cling to my country with special love.* I sympathize with him in that! The good man, who is a Free Religionist, is somehow, and cannot help it, Christian too. The top of beauty is that spontaneous inspired goodness which none can classify or comprehend:

> "Glad hearts, without reproach or blot,
> Who do thy will, and know it not."

In fine: the programme of the future has no scripture, though called *Christian*, of sect. Unity is the word of science; humanity is one; and Dr. Hamlin, the matchless missionary to Constantinople, and president of Robert College, tells me such is the tendency to which, in the East, with which he of all Americans has best acquaintance, Greek and Jew, Bulgarian and Mohammedan converge. If the word Christian, which with Martineau I would still use, though not enforce, is to cover the whole, it must be on condition of being as great as man. What is God but the Oneness that hides, in the hunt of philosophy, under the guise of gravity, electricity, magnetism, light, always the same power, identical with thought? What is attraction in the outward universe but love, and wisdom but the shining from its heat, and heat motion, and motion will and life, a single essence, entitled as you will, matter or mind, and the joy of each to be part of this eternal indestructible all? What is religion but the soul's sense of this relation which is by the absolute forever woven and resumed! In the term *unitarian* our parents were wiser than they dreamed, hinting, beyond any bald Hebrew numerical Monotheism, that harmony of the universe which it is genius to see and piety to feel; and recognizing which will solve and relieve us altogether from the problem of leaving out any of the names that no *Year Book* could contain,—as we read, if all Jesus did were recorded, the world would not hold the writing.

Religious Songs of the Negroes.—The song oftenest sung during the second year of the war was that rare melody, "Roll, Jordan, roll." Sometimes it began,

> "Massa Linkum sittin' on de tree ob life,
> Watchin' Jordan roll;
> Gen'l Fremont sittin' on de tree ob life,
> Roll, Jordan, roll,"

and so on, through a list of all the public men dear to the negro heart. At another time it began with the name of the pastor of the church, or the leader of the meeting, and enumerated a dozen or twenty brethren and sisters as to whose religious standing there could be no doubt. I remember that, on one occasion, a singer introduced the name of "Brudder Brown," when the singing was interrupted by a woman with, "Does you mean Brudder Peter Brown? Caze if you means Fairfax Brown I calls for order!" A satisfactory explanation followed, whereupon the conductor of the meeting asked another brother to "lead in prayer for Fairfax Brown, and pray that he may return from his backslidin'." Frequently the song began with,

> "Lo'd Jesus sittin' on de tree ob life,
> Watchin' Jordan roll;"

and brought in the names of Moses, Joshua, Elijah, David, Solomon, John, Paul, and pretty much everybody else of good report in the Bible, duly elevating them to a position on "de tree ob life, watchin' Jordan roll." At times the white visitor could not help smiling at the placing there of certain public men; yet it was never otherwise than delightful to hear the packed audience strike the notes of this joyful and swinging and resonant melody.—*Atlantic Monthly.*

EXEMPTION FROM TAXATION.

DISCUSSION BY THE LIBERAL LEAGUE—THE AMOUNT OF NON-TAXABLE PROPERTY IN THE STATE—CHURCH PROPERTY IN THE STATE AND IN THE UNITED STATES—HON. MOSES KIMBALL TO BRING THE MATTER BEFORE THE LEGISLATURE—PROPOSED MASS MEETING IN TREMONT TEMPLE—WENDELL PHILLIPS AND WILLIAM LLOYD GARRISON TO BE INVITED TO SPEAK, ETC., ETC.

At the meeting of the Boston Liberal League, at Parker Memorial Hall last evening, the question of exemption of church property from taxation was made the subject for discussion. After preliminary business, the Chairman of the Executive Committee reported that a tract entitled "An Appeal for Equal Taxation and No Exemption" had been prepared and circulated throughout the State to the number of twelve thousand, from half a dozen to fifty being sent to towns from which requests had been received. The tract is based upon the report of Daniel A. Gleason, Esq., Deputy Tax Commissioner, which sets forth that, in 1870, of the non-taxable property held for religious or charitable purposes in towns and cities, the amount of $22,862,697 was in the one item of meeting-houses; and that thirty-five cities and towns contain untaxed meeting-houses valued in the aggregate at over $100,000. The tax upon this property is estimated at the rate of $14.49 per $1000, and produces an amount of $391,280.48 which the tract says must be made up by assessing other property above its fair proportion. It further adds that with the non-taxable property of educational, charitable, and agricultural institutions, the total amount of property in the State untaxed is $37,440,840, and that the tax upon the same would be $542,083.07. The total value of church property in the United States is given as amounting in 1850 to $87,328,801; in 1860, $171,397,932; and in 1870, $354,483,581. Approximations are also given for each decade till 1900, when, it is supposed, the value will be $2,835,868,648. At the same time, it says that the rate of increase of church property is much greater than the rate of increase of the number of churches, showing that it is not so much the multiplication of new churches as it is the enrichment of existing churches which must be taken to explain this astoundingly rapid accumulation of wealth; and showing that the exemption of church property is as unnecessary to the churches as it is unjust to the people; also, that the number of church-members is relatively decreasing and church property increasing in geometrical ratio; and that the United States are thus fostering within their own borders the development of a vast moneyed aristocracy. The gentleman also stated that the services of Hon. Moses Kimball had been secured to bring the matter before a joint special committee of the Legislature, to be appointed, and that petitions were being drawn up in all parts of the State and presented for a law which should give to Massachusetts equal taxation and no exemption.

[This statement is not quite correct. Mr. Kimball presented to the House of Representatives the petition of the Liberal League, which on his motion was referred to a joint special committee of the House and Senate. He has since presented a list of 1,150 names attached to the "Massachusetts Petition" circulated by the League.—Ed.]

REMARKS OF FRANCIS E. ABBOT.

The President then introduced Mr. Francis E. Abbot, who answered some points given by parties in New Jersey against an amendment proposed to their State Constitution for the abolition of this exemption of church property from taxation. The points to which he referred were: First, that church edifices are erected by voluntary contributions, and yield no income; a tax upon them would therefore be an oppressive taxation of benevolence. Second, the exemption is not unjust, because churches enhance the value of property in the community, and promote good morals. Third, the nation being, in a general sense, a Christian one, it should not burden active benevolence. Fourth, the purity and perpetuity of our republican form of government depend upon the virtue and morals of the people, and to compel the taxation of institutions for Christian education would be to strike a heavy blow at the only possible safeguard to free institutions. To the first proposition, that churches yield to their owners no income, and therefore should not be taxed, he had two answers. One was, that other property beside churches yields no income and yet is taxed; the other was, that taxes were not laid on property because it yields an income, but because of the expense of protecting it. He supposed himself the owner of a newly-built store, in the time of the panic, which he could not let nor pay the taxes upon, but which would not on the ground of yielding no income be exempted by the City Assessor. The houses that men live in, he said, do not yield them any income except to save them from the expense of hiring; and in just that way church edifices save the owners the expense of hiring halls for religious worship. Taxes are paid for the cost of protection, and they are supposed to be assessed to that extent, and no more. To a certain extent the State is an insurance company, which, for the tax paid to it, insures the owner of property against mobs, burglars, fire, and a great many perils. All this has its cost, and for it he is expected to pay his share. The second proposition is to some extent true. In some cases the building of a church upon a street makes it more eligible for residences. But the great cause of the increase of valuation of real estate is not from the building of churches; it is the general business growth of the community. The men on your business streets do a hundredfold more to enhance the

value of your real estate than all the ministers and churches in the whole country. Their industry and activity, their general intelligence and devotion to general objects, to the promotion of trade and to the development of the country—all these things tell on the value of property, and raise the value of real estate far more than any church edifices can. As to the increase of good morals, that may be conceded to some extent, but denied perhaps to a greater. But the teaching of good morals is not the primary object of the Church. On the contrary, you will find that morals are not very important, but that faith in the Lord Jesus Christ is the chief end of the Church. But the cry is, "Don't tax benevolence." Churches, they say, depend upon the contributions of philanthropic individuals, by disinterested men who find it hard to donate the charities they bestow. If you tax the churches, you increase the burden. Now I do think that the churches in this way have done something to make the world better. Man is nobler and better for living for something outside of himself. The moment a man has an object outside the circle of his own narrow selfishness, and is willing to give out of his earnings or savings, he has in him the right spirit of humanity, and so far as the churches have promoted this, so far they have done good in the world. That is something to be considered. I don't know any stronger argument. But exemption on that account is not justice, and justice is the first consideration. This system of exemption is a sort of qualification upon benevolence. The State meets the philanthropist half way. It encourages benevolence in some at the cost of injustice to others; it gives an equal sum with the benevolent man, and grinds it out of the unbeliever, and I protest against it. I say, let unbelievers give or withhold, and let them have justice in the office of benevolence. To exempt church property, therefore, is not only to encourage the virtues of the pious, but is to discourage and burden the benevolence of those who are not pious. With regard to the last proposition, you might just as well say that slavery is the bulwark of republicanism as to say that the Church is; or to say that by taxing the property you would weaken the chief support of free intelligence, and sap the foundation of republican institutions. In conclusion, Mr. Abbot said that the more he considered this movement the more fully he was satisfied that it rested on inherent justice. In demanding that all property shall bear its fair share of taxation, they were only demanding what was due by the abstract law of right. They were not infringing upon any right, nor acting in a spirit of hostility, because a spirit of justice was a spirit of friendliness between man and man; to be just was to be kind. He then recommended the distribution of fifty thousand copies of the tract presented throughout the State; the presentation of petitions to the Legislature, and the appointment of a finance committee to obtain subscriptions for the expense of a grand mass meeting in Tremont Temple, at which Wendell Phillips, William Lloyd Garrison, and other speakers of well-known ability should be invited to make addresses. The proposition met with approval, and will probably be carried out.

REMARKS OF ADDISON DAVIS.

Mr. Davis was then introduced by the President, and said that he considered the question before them a very short animal, very soon curried. The ground upon which he stood was that this whole question of exemption from taxation of church property was opposed to the genius of the Government under which we live. He did not think the Government had anything to do with favoring one kind of religious doctrine more than another, or none at all. The Government was simply to protect all who lived under it, and all should bear their share of the burden of governing the nation or State. He referred to the time when the direct tax was laid for the benefit of the Presbyterian Church, and told the story that the assessors took planks which belonged to his father, who was a carpenter and a Baptist, and sold them for his share of the tax. Though the direct tax was now abolished, he thought the present system of exemption was a sly way of making one class of citizens pay for the privileges of another. If they didn't take the cows, as in Glastonbury, they had a sly way of stealing the milk. Referring to the burning of the Clarendon Street Baptist Church, he asked why they should be allowed to build such a huge structure as that was, which was liable to take fire and endanger other property, and which, as it was, cost the city $10,000, without being called upon to pay its proportionate share in the cost of general protection which it had in a measure made necessary.

MR. HORACE SEAVER

was then introduced, who said he couldn't make a speech unless he were inspired. He thought the question before them was one which required much agitation. It seemed to him that almost everything was taxed, but somehow or other the Church seemed to stand upon a holy hill and say, "I am holier than thou. I am the great exempted. Don't tax me." [Laughter.] A gentleman had said, when arguing the matter, that the Church was the great instructor of the people, and therefore ought not to be taxed; and, again, he said the Church is of heavenly origin. To this he had replied that he didn't know much about heaven, but the property of the Church seemed to be of the earth, earthly. As for instruction, he believed in that, because he hadn't much himself. It was his opinion that the institutions for education could, with the best grace, be exempted, because they were secular, and not sectarian. While in European countries people were trying to get rid of a national church and to leave every one perfect liberty, there seemed to be in our country a strong effort to create that very thing, by the attempt to introduce God in the Constitution, and by exempting the property of certain sects from taxation. He thought the latter unjust, and of the former said an effort might as well be made to introduce the sun, moon, and stars into the Constitution for fear people might not recognize their existence. The speaker was followed by other gentlemen whose ideas coincided with those which had been previously expressed, after which the discussion was brought to a close and the meeting adjourned.—*Boston Post, Jan.* 24.

HORTICULTURAL HALL LECTURES.

"PHILANTHROPY."

BY COLONEL T. W. HIGGINSON, JAN. 18.

Colonel T. W. Higginson lectured in the Free Religious Course, in Horticultural Hall, yesterday afternoon, his subject being "Philanthropy, the Word, its Sign and Meaning." Some one has said, Colonel Higginson began, that there is more to be learned from language itself than all that has been learned by its aid; the attributes of a race may be changed, and owe their change to words. When a word comes into existence, its meaning is carved on the race whose language contains it. When you take a word which stands for a virtue, you may be sure that the nation which originated it knew what that virtue was. This, said the lecturer, I shall try to illustrate by stating some facts in the history of the word philanthropy, and these must have interest for all of us, for we all have an interest in the welfare of the human race. We are all concerned in the record of the race, and so in this word, which expresses the love of man for man during the last eighteen hundred years, for aught we know. But to carry it back to the beginning of another history is enough for our purpose.

The word philanthropy is a comparatively modern one in the English language. For instance, when the Pilgrim Fathers first set foot on Plymouth Rock, it is doubtful if any one of them had ever heard a syllable of the word. We know with something like an approach to certainty when the word came into use, whence it was taken, and for what use it was designed. The first seen of this word is in the thirteenth of Lord Bacon's essays, that on the Goodness of Nature. This is the first instance known to me of the introduction of the Greek word anglicized in form into an English book. The essay, probably, was first published in this shape in the year 1612, and if this be so, it is certain that the word crept into use in the next five years, and got an English ending. The word has now assumed its present form, and is defined as a loving of many, the original Greek word being so derived. So we have the first appearance of the word tolerably well fixed between 1612 and 1617. The word was at first so uncommon that John Dryden, when he used it seventy years later, apologized for doing so, and affixed an explanatory note. This word did not come, as many of our words do, indirectly from the Greek through the Latin language; it was a direct transplantation from the Greek, and was recognized as such by the men who first used it.

The original word has a very illustrious position in Greek history and literature. It gives the key-note to what is, perhaps, the greatest of dramatic poems, and it gives the key-note to one of the sublimest lives that ever was lived, that of Socrates. The word can be traced back to the year 776 before the present era, and that is regarded as almost the limit of authentic history. We have, then, a virtue called Philanthropy, which dates back so many years before Christ. The word was carved into the Greek language, and was recognized by the Grecians, and yet we, speaking a language in which the word was unknown for many centuries, and into which it was introduced at last because there was no English word to convey the same idea, we have a way of claiming the virtue the word expresses as an exclusively modern one. We limit it by a new term—Christian philanthropy,—and claim that its illustrations can be found only in four Gospels, in which the word is never so much as used in its original form. But it is an ancient word, and only recently, by adoption, at all modern. Is it essential to Christianity, in order to prove its doctrines, to annihilate the Greek language? Is it not nobler to say, with Jerome, we trust no one is born without God, or has not in himself the seeds of virtue.

There was another use of the word in the Greek language; it was used as a tribute to the Deity. It was also used by the Christian fathers much in the same way that we use "excellency" or "worship," in such expressions as your excellency, your worship. When the word was first used, philanthropy had not been taken or regarded as a profession. There was no taint of suspicion then, as there is now, in connection with philanthropists. When we come to the practical application of philanthropy, there is no doubt that it plays a larger part in America to-day than in Greece two thousand years ago. The love of men for each other is as old as literature, as old as history, and perhaps as old as man himself. Wherever it has been conspicuous in one human soul, as in Jesus Christ, a new strength has been added to it in after years. But we still are far enough from the day when all weapons shall be laid aside, and men shall love one another. Under Christian theology, you are to love God and man, but the trouble is with this that, once impair your faith in God, and the obligation to love man is impaired. Then again, Christian philanthropy is too apt to narrow itself into the mere reflection of a great personality. In Christianity, you love man because the love of Christ constrains you. We love, and should love, men for themselves. Philanthropy is more than good nature, though good nature sometimes serves as a foundation for it. It is an easy luxury to feed the hungry and to teach the ignorant—that is the recreation of the philanthropist. The philanthropist's real work is where he saves whole classes of men to his own peril. This is the true philanthropy.

He who feeds alone saves few,
He serves all who dares be true.

—*Daily Globe of Jan.* 19.

[Specially reported for THE INDEX.]

OPTIMISM.

AN ABSTRACT OF A SERMON PREACHED BY W. J. POTTER AT THE PARKER MEMORIAL HALL, JAN. 18, 1874.

Paul has made use of words like these to express his opinion upon a question of vital interest: "All things work together for good to those who love God." All people would like to believe in this proposition of his. Some do, or at least find, or think they find, sufficient assurance of its truth in the experience of life to warrant them in holding firmly to Paul's doctrine. Most of us at times doubt it. Things seem so averse to good, not only in their tendency but in their results, that we cannot realize it convincingly. Even if faith steps in and asserts that it must be so, the lingering traces of doubt remain, and we cannot confidently assume that there is even a basis of proof. Faith may say that things are the best possible as they are; but if reason gets no clew, all the assumptions are unsatisfactory and deluding. It is hard to keep back intruding questionings so that the mind may assert unanswerably that it *knows*. To say that we believe it must be so is to beg the question rather than answer it. Our hopes and aspirations encourage us to trust the soundness of Paul's verdict, but experience brings no additional evidence to substantiate it; and it is natural to trust the veracity of experience. "Faith is the substance of things hoped for," but hope is not knowledge, aspiration is not proof. Reason may accept the bias of the mind, and the belief that all tends to good be virtually assented to; but few can keep constant sureties for their trust and never have cause for doubt. Faith may be good evidence of things not seen, but things known forbid the possibility of its constant acceptance as sufficient to allay all doubt. Things seen are sometimes so inscrutably dark, so wonderfully unproductive of present help, that faith can in no way explain how they will result in good. The belief that the world is the best possible is a comforting theory, but after all it is only a theory. Optimisms may be good in moments of serenity, pleasant to dwell upon when the mind is unclouded and at ease; but it offers no solace, affords no refuge when one needs it most. When disaster and distress, sorrow and trial come, when the iron enters the soul, it is the reverse of easy to be an optimist. Those who have felt the blight of constant disappointment, who have been smitten with some sudden grief, cannot believe that "whatever is, is right." The burden presses down too heavily to allow that. It would take away the motive power of life and existence, and from such a point of view the doctrine that all appears the best possible in the eye of the Infinite is false in theory and in essence. What an idea of God is this! It is groundless in reason and dangerous in morals. To assert that God can look calmly on vice and crime, on every species of wickedness and injustice, because he sees that good will come out of it, violates the very idea of goodness.

But to say that the world is the best possible, *considering the condition of humanity*, is allowable. While man is a prime agent in improving his own moral and intellectual status, such a theory may hold good. Man's growth necessitates such conditions and such experiences. Why he was made so is another question. But upon him devolves the tremendous task of working out his own destiny, and a higher destiny involves the actualities of existence. Perhaps we may all become angels; but we must reach that height by our own efforts, if we reach it at all. There is no vital, assured angelhood; choice, desire and continual struggle to better one's condition, will only result in approximate realization.

It is best we should be less free and responsible. Moral intelligence is to be trusted, and moral intelligence and intelligent effort work together for good. But it must not be affirmed that one act is as good for the purpose as another. God forbid that in any unconditioned sense we should say that all things work together for good, or that ultimate good is always the result. When men keep clear in their own minds the distinction between right and wrong, when they work with earnest, zealous purpose, then good results are not conditional. In this restricted sense all things may be said to work together for good, with man as the worker. To look up and not down, to strive to do the right, to love and aim at the good, these are the transmuting helps which make the work of value. Those who work from low motives ought not to expect excellent results from their labors. Mankind progress in proportion to their activity. "The elect," says Beecher, "are those who will; the non-elect are those who wont." Creative works through human energy; not by folding the hands, not by idle dreaming, is the result gained, but by tireless, resistless, earnest, and enthusiastic effort. We rise to the height of our aspiration upon the ladder of our deeds. Evil may sometimes be overruled for good, but the real good comes from the Herculean struggles of those who see and set themselves to the task of righting the wrong. Rational wills help to promote the thing excellent in itself, and we defeat evil when we lay hold of goodness with our whole strength. This is the alembic of change and regeneration and progress. All is a struggle for existence, a survival of the fittest—rather a survival of the worthiest. Science shows the mistake of the theologian and philosopher. In Nature huge and monstrous growths have given place to more beautiful and useful things;

so in civilization that which is vicious and unnatural succumbs to that which is best and most helpful. In the first steps of evolution there is not only life but motion,—a power sufficient to sweep all obstacles away. Resistance is the condition of development, incidental to growth; but good is more than condition, more than incident. It gives not only impulse but a goal. It is a providence in the affairs of the world and of men,—a providence immovably established in the past and present, and communicable to the future. E. G. B.

THE CONVERSION OF DUMAS FILS.

There is a small village near Dieppe called Puys, where only a few fishermen live in winter. The Marquis of Salisbury has found its situation so charming that he has built a large house on the cliff which overlooks the sea, where he lives in complete retirement, with his children, in the warm season. The place was, however, not *discovered* by him, and not far from his beautiful country place is a small house which Alexander Dumas *fils* built many years ago. The name of Alexander Dumas is just now in every mouth, since the appearance of his new piece, *La Femme de Claude*, and I may, perhaps, be permitted to apply to him the method of Sainte-Beuve, which consists in studying the man before the author. It is no libel to say, what everybody knows, that Alexander Dumas the father lived all his life, to his very last day, outside the rules and conventions of the world. His son is not legitimate; from his early years he was accustomed to see his father surrounded with men and women of pleasure, spending money as fast as he made it. Alexander Dumas the father had all the charms and all the defects of the race to which he belonged; he was gay, thoughtless, generous, fond of all the luxuries of life, a child in character, a materialist in philosophy. His son did not inherit his character; the sight of disorder made him very orderly; the extravagance of his father taught him the value of capital. He became soon the protector, the banker of the famous novelist; he has carefully acquired for himself a good fortune. He is almost melancholy in his disposition, with a decided tinge of bitterness which is found in most natural children. Notwithstanding his name, he had great difficulty in making his way in the literary world; he has not the easy manner of his father; he works slowly, with difficulty. His first books were hardly noticed, and they certainly were vastly inferior to his later ones. He has been constantly working, improving his style, enlarging his ideas. But the most curious trait of his character is this: born and educated, as it were, out of the pale of religion and of morality, he has gradually constructed for himself a system of morality. He considers himself, and he is to a certain extent, an inventor. Just as the once famous Caussidière said that he had, during a revolution, made order out of disorder, Dumas has extracted virtue out of vice. His merit in this respect can only be well understood by those who have had some insight into the famous *demi-monde*, which he has attempted to paint, and in which he has spent the greater part of his life, with the extraordinary society so well depicted already by Balzac, which combines adventurers, journalists, literary men, modern Aspasias, rich bankers, demoralized foreigners of every race. The *Rastignacs*, the *Bixious*, the *Mesdames Marnesse*, of Balzac, have multiplied tenfold during the Empire; they form a dangerous freemasonry of wit, of beauty, of elegance, of scepticism. The younger Dumas's genius has drunk all the poisons of the Parisian hot-house, and, by a curious law of contrast, these poisons have finally produced in his mind a mania for preaching and moralizing; only he preaches on the stage. He has not the austerity of an apostle, neither does he wish to render vice attractive, but he knows that vice is often attractive.

His conversion has been a slow one, and it has been long unconscious. There is a curious development from the *Dame aux Camélias*, where his heroine is still made interesting and lovable, to the *Femme de Claude*, who is an incarnate devil, black with every crime. How was this conversion operated? Not by religion. Dumas has not been influenced by the lessons of the Church; he has only learned the hard lessons of life; but this would not have been enough. He has been converted to virtue by science, and the originality of his morality lies especially in this fact that it is scientific. I must explain this expression: Dumas, like Sainte-Beuve, like Taine, like Renan, has been very attentive to the discoveries of science. The doctrine of development, the theories of Darwin, have a deep connection with social questions. Darwinism, which has assumed in England a strictly scientific character, has been applied in France to the development of races, of the human mind, finally of human societies. If there is any truth in a theory which has found anatomical links between mankind and the simian tribe, there must surely be also relations which are not of a physical order. In a word, it may be said that there is still an animal in man, that in every one of us there is the simian department of instinct and the human department of intelligence, of will, and of morality. The analysis of the passions has been undertaken from this new point of view, and it has been carried very far by physiologists as well as by philosophers. I may perhaps be allowed to cite, in connection with this subject, a few lines from the preface of the second edition of *Les Problèmes*, which has just appeared:—

"Darwin has shown how the smallest advantage assures the supremacy of an animal variety. But where is the animal which can himself conquer any instrument of supremacy? Man only can do it; he can modify his body by hygiene, by medicine, by exercise, by dress, by architecture; but he can conquer other advantages than strength, stature, health, fecundity: he has an all-powerful arm, intellect, which he can sharpen. . . . There is a natural selection of man, but human liberty is one of the forces which rule this selection; and the more civilization advances, the more this force predominates. . . . Science shows man, peoples, races, that existence is a perpetual struggle; it does not invite them to laziness, but to work; its teachings are the same as those of morality, which orders self-command, sacrifice, order, moderation, stoicism."

From an Epicurean, Dumas, under the influences of science, has become finally a moralist; he has learnt that in the passion of love, which chiefly concerns the novel-writer and the dramatist, there is something vile and simian mixed up with something which may be called divine. There are various stages of this passion, as well as of any other, which at a given time get personified and embodied not only in individuals, but in nations and races. In his last curious book called *L'Homme-Femme*, he classifies women thus: Women of the temple, women of the fireside (the home), women of the streets—saints, matrons, and sinners. Now, all his dramatic theory is founded on the belief that these three classes, which are convertible by the slow action of selection, are totally inconvertible at a given time. He goes even further; just as Agassiz has called prophetic types those types which in the palæontological succession appear, so to speak, before their time, Dumas believes that there are always types of the simian age, even in the most cultured and moral societies. The *femme de Claude* is one of those types. She is the mere slave of instinct; she follows her career of adultery, of crime, of vice, without any remorse, without any doubt; she cannot be converted. This Calvinistic doctrine of total depravity has somewhat horrified the French public. It goes directly against those pleasant milk-and-water theories of sin and repentance. Your guilty wife, your bad mother, your *femme de Claude*, who robs the scientific secret of her husband in order to sell it herself, is fallen from grace; kill her. And he does kill her at the end of the fifth act; her husband becomes her judge and her executioner.—*Paris Correspondence of the Nation.*

FRANCOIS HUGO'S FUNERAL.

ENTHUSIASTIC DEMONSTRATION OF THE FREE-THINKERS OF PARIS—TEN THOUSAND WORKMEN PRESENT.

The population of Paris made an extraordinary manifestation of sympathy with Victor Hugo on the occasion of the burial of his son François. From an early hour the approaches to No. 20 Rue Drouot, where François Victor Hugo died, were blocked by a dense crowd. The house itself, garrets, staircases, and balconies, was thronged by friends. The venerable poet, seventy-two years old, appeared as chief mourner, and walked bare-headed all the way to Père la Chaise Cemetery, three miles. As the procession passed along the boulevards, the closely serried masses which lined either side bowed respectfully, while tears started from many an eye at the sight of the grand old man, with snowy white hair and beard, bowed down with grief. The Paris correspondent of the *Daily News* says:—

"Those who followed the cortége in the anticipation of a row were disappointed. The Government very wisely abstained from any interference other than sending a few policemen to clear the way for the cortége. But they must have returned deeply impressed by the reality of the demonstration of which the funeral was but the pretext. There were fully ten thousand workmen present; all steady, comparatively well-dressed men, most of them wearing in their button-holes the sprig of red immortelles, which forms the distinguishing emblem of the free-thinking community. They had evidently availed themselves of the opportunity to count their numbers, and the friends of order who were present and kept their eyes open cannot but have had very disagreeable reflections suggested to them by the sight of the strength, order, and discipline of the enemies of existing institutions. Groups of workmen who were stationed all along the road taken by the cortége joined it as it passed, so that when it reached the cemetery of Père la Chaise the numbers must have been double what they were at starting. The cemetery is a very large one, and it was almost entirely filled. The crowd clambered over the graves, climbed into the trees, and perched themselves on the top of monuments, anxious to get a sight of the coffin and the chief mourners. When the body was lowered into its temporary resting-place, all these men, who fancy themselves unbelievers, reverently uncovered, and compelled their more strong-minded companions to put out their pipes and drop their cigarettes."

Although the burial was without the church rites, Victor Hugo expressly charged Louis Blanc, who delivered an oration over the grave, to say that he and his beloved son believed in God and the immortality of the soul, but not in the necessity of priesthood. When earth was thrown on the coffin, multitudes pressed round Victor Hugo to shake hands with him. Many contented themselves with touching him. The crowd dispersed, crying, "Vive Victor Hugo!" "Vive Louis Blanc!" and "Vive la Republique!"—*Globe.*

HERE IS A PRETTY Italian popular song. We copy it from the *Fedele*, of Lucca: "Friars and priests we no longer want. We wish to crush them beneath our feet. Long live the International. We are Garibaldians, and want no God or Christ. To the dust with the Madonna. Long live Antichrist. Long live Satan and Garibaldi." Birds of a feather are reported to flock together—the last *evviva*, this being the case, is very appropriate.—*Catholic Review.*

Poetry.

[For THE INDEX.]

TO W. J. POTTER.

Potter, no longer trust the smooth-tongued sect
Which barters strength for polish, truth for taste,
But come away; and let us try to see
That way, high and perilous to ascend
Where almost all men say there is no road.
The world must have its gods like to itself;
And they who worship only one in form,
But half believe the triune fable still.
What rightful name have they to give or take?
Once from the Roman hill, Capitoline,
In clear, firm voice, none other like, you said,
"Albee, here you and I are under ban;
Not only here beneath these towers and domes,
Where Christ and Mary struggle for the shrines,
And fix their cheap and gaudy ensigns high
Upon the ancient gods' austere abodes,
But far away by famous Pilgrim Rock,
Boasted for liberty of word and act,
The same anathema confronts our faith."
Then come away; why quarrel with a lock
That closes you outside their prison walls?
Freedom there is for who will pay the price,
Th' applause of few or none, and silent thought.
Step from the altars, too magnificent,
And come with me where the long line of sea
Holds just one solitary sail; westward
Behold the pines that veil us from the world!

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Richard B. Westbrook,	Sonman, Pa.	"	"	100
R. C. Spencer,	Milwaukee, Wis.	Two	"	200
R. W. Howes,	Boston, Mass.	One	"	100
Chas. W. Story,	Boston, Mass.	"	"	100
E. W. Meddaugh,	Detroit, Mich.	Five	"	500
Jacob Hoffner,	Cumminsville, O.	One	"	100
John Weiss,	Boston, Mass.	"	"	100
W. C. Russel,	Ithaca, N. Y.	"	"	100
A. W. Leggett,	Detroit, Mich.	"	"	100
B. F. Dyer,	Boston, Mass.	"	"	100
James Purinton,	Lynn, Mass.	"	"	100
F. A. Nichols,	Lowell, Mass.	"	"	100
J. S. Palmer,	Portland, Me.	"	"	100
Robt. Ormiston,	Brooklyn, N.Y.	"	"	100
Mrs. A. L. Richmond,	Lowell, Mass.	"	"	100
Mrs. Benj. Ireson,	Lynn, Mass.	"	"	100
J. E. Oliver,	Ithaca, N.Y.	"	"	100
E. H. Aldrich,	Providence, R.I.	"	"	100
Geo. L. Clark,	Providence, R.I.	"	"	100
Mrs. E. B. Chase,	Valley Falls, R.I.	"	"	100
W. M. Jackson,	Providence, R.I.	Two	"	200

CASH RECEIPTS.

FOR THE WEEK ENDING JANUARY 24.

J. J. Putnam, $3; L. H. Duhring, $3; Wm. Ganzhorn, $1; James E. Parker, $3; Geo. F. Waters, $2; Geo. A. Goddard, $3; C. T. Simonds, $3; L. W. Hammond, $3; S. D. Curtis, $3; Jno. Savary, $1; Julian & Wilson, $4; E. T. Cowperthwaite, $3; Isaiah West, $3; M. J. Barker, $3; C. D. B. Mills, $3; H. Watkeys, $3; Tyler McWhorter, $3; S. P. Putnam, 50 cents; A. H. Wimbish, $1.50; F. J. Guiwits, $3; Hudson Tuttle, $2; L. E. Brockway, $3; Mrs. Albert Angell, $2; Henry Roberts, $2; R. C. Hyde, $1; H. Judd, $3; Jno. H. Ricker, $1.50; Delia C. Hutchinson, 50 cents; E. A. Woodhouse, $3; Fred G. Allen, $3; F. A. Cookingham, $2; C. B. Deyo, $2; E. Packard, $1.50; J. E. Gager, $1.50; Charlotte Gardner, $3; — Mergler, $4.50; Wm. H. Farquhar, $3; M. B. Priestly, $3; W. E. Sutton, 75 cents; H. W. Bowers, $1.50; John H. Bevan, $3; A. V. Bentley, $3; W. J. Kilburn, $1.50; E. R. Wheeler, $3; S. Fitzgerald, $3; C. W. Pierce, $13; Geo. W. Brown, 80 cents; W. P. Southworth, $3; W. N. Clark, $3; J. A. Harris, 75 cents; F. Donaldson, 75 cents; P. M. Coesse, 75 cents; E. P. Corsitt, 50 cents; S. M. Clute, $3; A. N. Adams, $3; C. F. Reed, $3; Parker Earle, $2.50; J. T. Brady, $3; H. A. Mill, $3; A. Nase, $3; David Wright, $2.50; Simeon Levy, 75 cents; W. W. Randall, 25 cents; L. E. Blount, $13; R. W. Jess, $3; Oliver Gardner, $3; A. B. Swaine, $1; E. R. Brown, $3; Theron Grinnell, $3; Jon. T. Sargent, $3; Aberdeen Keith, $4.60; Augusta Seeger, $1.50; A. T. Dana, 75 cents; R. Fisk, Jr., $3; E. P. Bassett, $3; Frank Baldwin, $3; Henry G. Pickering, $3; D. H. Hunnewell, $7; Sam'l G. Whiting, $3; J. Hill, $5; T. P. Safford, $8; A. A. Bell, $5; R. L. Baker, $3; Wm. Rotch, $20; M. Luce, $20; Wm. Green, $10; F. Constantine, 8 cents; Wm. F. Perkins, 35 cents; S. C. McNeil, 10 cents; Mary W. Wellman, $1; Matt. H. Ellis, 10 cents; O. W. Cook, 15 cents; G. H. Foster, $3.51; Sarah F. Earle, 20 cents; S. W. Blackwell, 10 cents; Almon Gage, 10 cents; J. W. Chambers, 10 cents; Wm. C. Moore, 10 cents; G. W. Rathbone, 75 cents; Edw. W. Gager, 35 cents; Wm. A. Jenkins, 10 cents; J. P. Thompson, 25 cents; Miss Hayward, $1.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Orders for Tracts or single numbers of THE INDEX which are *not on hand* will, if of small amount, be otherwise filled to the same amount without further notice.

N. B.—Please remit by post-office money-order, by registered letter, or by draft on Boston or New York. Checks on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

RECEIVED.

Books.

PROBLEMS OF LIFE AND MIND. By George Henry Lewes. First Series. The Foundations of a Creed. Vol. I. Boston: James R. Osgood & Co. 1874.

Pamphlets and Periodicals.

THE ROYAL CANDIDATURE FOR THE TOWER HAMLETS. First Speech by Capt. Maxse, R.N., delivered at Beaumont Hall, on Tuesday, Dec. 9, 1873, Mr. George Burney in the Chair. London: J. F. Haines & J. A. Brook, Publishers.

EXTRACT FROM "MEDICAL EDUCATION IN AMERICA," being the Annual Address read before the "Massachusetts Medical Society," June 7, 1871, by Henry J. Bigelow, M.D., Professor of Surgery in Harvard University.

OLD AND NEW, February, 1874. Boston: Roberts Brothers, 143 Washington Street.

THE SANITARIAN, February, 1874. New York: A. S. Barnes & Co.

IOWA SCHOOL JOURNAL, January, 1874., Des Moines, Iowa: C. M. Greene.

THE MONTHLY RELIGIOUS MAGAZINE AND THEOLOGICAL REVIEW, January, 1874. Boston: L. C. Bowles.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.

Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

Francis Ellingwood Abbot, ... *Editor.*
Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), Rev. Moncure D. Conway (England), *Editorial Contributors.*

BOSTON, JANUARY 29, 1874.

GLIMPSES.

The "Massachusetts Petition" foots up, in all, 2,301 names; the "Congressional Petition" foots up, in all, 1,569 names.

Do you contemplate buying books? Please examine the list of "Popular Books" on the second advertising page of The Index. By sending your orders to this office, you will not only find them promptly attended to, but also help the paper through these hard times.

The address of Mr. Horace Seaver at the meeting of the Boston Liberal League, of which a report will be found in another column, was not only radical and able, but good-humored and witty. He brought the house down when he represented the Church as sitting on a hill, and saying: "I am holier than you. I am the Great Exempted. Don't tax me!"

The recent "Encyclical Letter" of the Pope has forbidden the faithful to have any intercourse with unbelievers; and in consequence "Several Catholics of Crefeldt," Germany, have published a manifesto that hereafter they will cut all the Old Catholics of their acquaintance on the street—"or words to that effect." We fear some serious derangement of the solar system as a result of this merciless severity.

The Boston daily papers of Jan. 26 contained the following announcement; "The Speaker appointed, as the House members of the joint special committee on the subject of exemption of the property of religious and charitable institutions from taxation, Messrs. Kimball of Boston, Whiting of Pembroke, Morse of Newburyport, Lamb of Greenfield, Sanger of Danvers, Banister of Worcester, and Cole of Cheshire."

The *Daily Advertiser* of Jan. 24 has the following among its legislative notes: "Two petitions were presented in the House against allowing the Old South Church to sell its ancient estate. Both were from the venerable town of Deerfield, and one was headed by the Rev. Dr. Crawford, pastor of the Congregational church. The petition of the Boston Liberal League for a reform in the system of taxation was reënforced by another, signed by 1,150 persons."

The *Boston Investigator* has this cordial word, for which we return our sincere thanks: "Our neighbor of The Index is receiving large numbers of signatures to his petitions to the Legislature to tax Church Property. He is doing a good work, and may all the Liberals of Massachusetts lend him a helping hand, as also the Liberals of the Union in his petitions to Congress for the same purpose. Let the cry go forth everywhere—'*The churches must be taxed like other corporations!*'"

"Just think of it!" exclaims the *Christian Statesman*, commenting with exultation on Rev. Mr. Greene's Election Sermon to the Governor and Legislature of Massachusetts; "a body of legislators going for instruction, at the very beginning of their labors, to the ordinances of the Christian religion! Liberal Leagues and secularists generally, you must bestir yourselves. Here is the connection of Christianity and civil government in renewed vigor." Yes, so it is; and the Liberal League is "bestirring itself," in Boston at least. But there ought to be a wide-awake League in every town.

Signatures to the "Congressional Petition" against church-exemption have been received at this office as follows since last week: From the *Banner of Light*, Boston, 94 names; from D. P. Wilcox, Yankton, Dacotah Territory, 60; from John Galvin, South Boston, Mass., 35; from M. V. Sinz, Trent, Mich., 12; from C. M. A. Twitchell, Somerville, Mass., 14; from Mrs. F. A. Jordan, Battle Creek, Mich., 7 (in addition to her long list of last week); from H. B. Fletcher, West Boylston, Mass., 11; from O. S. Coffin, Humboldt, Kansas, 44; from R. M. Mansor, Houlton, Me., 82. Total for the week, 359 names.

Wendell Phillips has informed us that, since he is engaged to lecture every night till the middle of March, there is very little probability of his being able to address the proposed mass meeting in this city in protest against the continuance of church-exemption from taxation. "But," said Mr. Phillips, "I agree to the principle;" and he added that, if by any accident he should be released from his engagement on the night of the meeting, he would be present and address it. It is probable that, if we had the general control of the universe, he would find it as difficult to leave Boston that evening as the Spanish ram Arapiles found it to leave New York harbor.

Signatures to the "Massachusetts Petition" against church-exemption have been received at this office as follows since last week: From C. D. Story, Peabody, Mass., 150 names; from the *Banner of Light*, Boston, 145; from Charles Putnam, Lexington, 46; from Dr. M. E. Zakrzewska, Boston, 11; from John Galvin, South Boston, 36; from Geo. H. Foster, Boston, 16; from Abbot Walker, Salem, 44; from D. R. Bickford, Charlestown, 19; from C. M. A. Twitchell, Somerville, 14; from Alonzo Danforth, Boston, 45; from M. T. Dole, Boston, 14 (all heavy tax-payers); from Stephen Witt, Dana, 50; from H. B. Fletcher and Thos. Martin, West Boylston, 67; from A. C. Robinson, Lynn, 15; from J. P. Edson, Dighton, 7; from E. J. Young, Boston, 10; from Rev. J. H. Clifford, North Andover, 19; from James Dillaway, Somerville, 142; from Andrew Strickland, Randolph, 136; from Joseph E. Wiley, 149. Total number for the week, 1,167 names.

From the *Border City Herald*, of Fall River, Massachusetts, it appears that somebody is ambitious to forestall the "Congressional Petition" by "stealing the thunder" of it in this fashion: "In the United States House of Representatives, 6th inst., was presented the memorial of George Robertson and sixty-six other citizens of Fall River, Massachusetts, praying for the repeal of the first section of the act approved June 17, 1870, entitled 'An act exempting from taxes certain [church] property in the District of Columbia.'" Never mind! We think that said somebody is more enthusiastic than wise, because such a petition should be accompanied by a sufficient number of names to ensure it respectful consideration. It seems as if the liberals would never learn that "union is strength." But even precipitancy is better than indifferentism; and if Congress should repeal the obnoxious act in consequence of this not over courteous use of a paper which The Index sent out at the suggestion of the San José Liberal League, no one would rejoice more than we.

The Boston Liberal League is at work in earnest, as this extract from the *Daily Advertiser* of Jan. 23 plainly shows: "Mr. Kimball of Boston presented the petition of the Boston Liberal League for a law which shall secure just and equal taxation and abolish all exemptions. He moved its reference to a joint special committee of eight on the part of the House, with such as the Senate may join, and the motion was adopted. The speaker said he would take time to appoint the committee." On this the *Advertiser* remarks: "It is quite clear that the subject of the exemption of certain classes of property from taxation will be made one of the most important to come up this session, and a strong effort is to be made against the present system. A joint special committee on the question was ordered yesterday in the House, Mr. Kimball making the motion on offering a petition from the Boston Liberal League for the abolition of all exemptions. It will be remembered that an order was adopted some days ago for a committee to consider the expediency of taxing the property of religious and charitable corporations like any other, and of giving all State aid to such corporations in the form of direct grants. This, of course, will naturally go to the new committee." The movement in favor of equitable taxation is thus fairly brought before the Legislature, and in such a shape as to ensure its most favorable consideration. Now let all its friends redouble their exertions to get signatures to the petition, which will be added from time to time to the list of 1,150 already presented. Promptness is very desirable.

"TOLERATION" VS. THE EQUAL RIGHTS OF THOUGHT.

It is an insult to any man to say that we "tolerate" him or his opinions. If we have learned only to *endure* the expression of thought that is contrary to our own,—only to put up with it, as a nuisance we cannot get rid of,—only to listen to it with the appearance or the consciousness of according a great favor, as if it were a virtue in us not to gag the impertinent who dares to dispute the wisdom of our own opinion,—then we are abecedarians in the philosophy of freedom, and have yet to rise to a true comprehension of the equal rights of man. Not to feel and to evince a genuine reverence for all honest thought, no matter how much opposed it may be to our own most cherished convictions, is to fall into a grievous fault. If we "tolerate" others, they "tolerate" us; we have no more right to expect deference from others than they have to expect it from us; and the arrogation of superiority, the air of condescending sufferance, with which so-called liberals are too apt to receive the avowal of conclusions not identical with their own,—nay, the impudent assumption of infallibility which they sometimes unconsciously betray in the treatment of the otherwise-minded,—shows that free thought is not a principle, but merely an accident with them. Dr. Bastian punctured the conceit of more than one liberal when, referring to the supercilious manner in which Professor Huxley treated his patient experiments on spontaneous generation, he sarcastically alluded to the latter's "air of restrained omniscience."

Bigotry is more in the blood than in the brain. Shining examples can easily be found among Christian scholars of a spirit of unaffected liberality which would blush to be found criticising the results of other men except in the tone and temper of purely scientific impersonality; while too many instances occur of a stiff, conceited, and bullying arrogance on the part of those whose own principles pledge them to the utmost catholicity in the treatment of dissidents. The root of bigotry is found in the resting of conviction on anything but easily verifiable fact. To rest it on any divine revelation or any assumed personal superiority of insight makes bigotry almost inevitable; and while the former is the especial danger of Christians, the latter is the especial danger of free thinkers. There is but one sure escape from bigotry—the reference of all disputed questions to the tribunal of the universal reason of mankind. A too carefully cosseted individuality, an excessive reliance on the accuracy of private insight, is nearly as certain to produce bigotry as is a slavish faith in some divinely established standard of faith and practice. No matter how strong may be the conviction that we have found the exact truth, this conviction tends to beget bigotry if we fail to refer it for final authentication to the general intelligence of the race. Hence the scientific spirit, which always makes this reference, can alone protect us from the bigotry which underlies "toleration" almost as much as it underlies intolerance. The supreme appeal is indeed to private reason and conscience *for the individual;* he can never accept any overruling of their verdict *so far as he himself is concerned.* But to set up this subjective certainty on his own part as a law to all mankind,—to assume that every person who is not a knave or a fool must necessarily think as he thinks,—to take it for granted that the universal reason of mankind must conform to his own private reason, on peril of proving itself to be universal unreason,—this is bigotry undiluted, whether the bigot is called a Christian or a free thinker; and it is the general substratum of all pretences of "tolerating" differences of opinion. In fact, it is the commonest of all intellectual vices, and yields only to the corrective influence of the scientific spirit. Often a matter of temperament, it may resist the influence even of a so-called scientific education, and appear even in so-called scientific men, because the scientific world has not yet attained to a clear conception of the philosophy of science itself; but such men as Darwin and Gray show plainly enough what the true scientific spirit is, and what beautiful intellectual character it will create, when universally diffused. To such as these, bigotry is an impossibility; and we venture to say that the reverence they exhibit for the *equal rights of thought* is an infinitely nobler spectacle than the broadest "toleration" yet proclaimed by any Christian nation or institution. For no part of the Christian world has as yet got beyond "toleration;" and to tell a real Christian that a great deal more than "toleration" is demanded by humanity will bring to his face a stare of wonder, bewilderment, or even indignation.

Nevertheless, humanity does demand so much

more than "toleration" that its demand is rather for a new principle than for the extension of an old one. Whoever "tolerates" another thereby assumes that he himself is infallibly right, while the other is wrong; and this assumption is bigotry, no matter on what grounds it is made. The Christian Church cannot, in the nature of things, go farther than to proclaim "universal toleration;" and even to go so far as this is to make a fatal inroad upon its own pretensions to be a divine institution. If it has the absolute truth, to believe which is the sacred duty of all men, to tolerate difference of opinion is to tolerate sinful error; and to tolerate sinful error is itself to sin. Hence the Catholic Church has only followed out faithfully its own fundamental principle in persecuting unbelievers and suppressing unbelief at all costs; it will do it again, if it ever regains the power of doing it; and when Protestant countries have gone so far as to proclaim simple "toleration" for unbelief, they have gone far enough to imperil and contradict the Christianity they profess still to defend. In this country, however, for the first time in Christendom, a great nation has planted itself, not on "universal toleration," but on the equal rights of thought. The United States Constitution ignores Christianity, and puts every man on a religious equality with every other man; and although its present guarantees of this religious equality are still imperfect, the great principle on which our whole political structure rests is the principle that no man and no body of men shall assume to "tolerate" the exercise of the equal rights of thought, of speech, of action. Glorious indeed shall be the future of any people that is faithful to that sublime idea!

HOW COULD WE HELP IT?

It happened, some time ago, that several of us, after studying carefully the Hebrew and Christian Scriptures, in the original languages, with the aid of learned and pious teachers, and of approved commentaries, were brought to the conclusion that Jesus Christ was a man. That he was a most noble and beautiful soul, ardently desirous to do good,—this was beyond question; but he seemed to be entangled in a Messianic delusion, which all his national traditions and associations encouraged, and which utterly failed of fulfilment in the sense he apparently expected, though it was in part ultimately fulfilled, in another and a higher sense. It is not now necessary to dwell farther on this; the point is that some of us came to believe it. We had "searched the Scriptures" honestly, prayerfully, patiently, conscientiously; we were persons of varied gifts, tastes, and temperaments, and so apt to differ about other matters, yet we alike came to this honest conclusion. The question is—*How could we help it?*

We were perhaps as modest as the average of young men. We were told to wait—to gain experience; we were assured that time would make us think differently. We waited, some longer, some not so long. That time never came. Then we were taunted with not expressing our opinions. Then we frankly expressed them; and were reproached for doing it. But how could we help it?

These opinions seemed at first to put us in a minority; and they have, with almost every one, been a serious obstacle in those paths of fortune, fame, and popularity which sometimes prove attractive to youth. Yet we found the demand constantly made upon us that we should do as much to urge forward our opinions as do those who have money, leisure, and reputation. Indeed we made this demand upon ourselves, and so began to propagate our opinions actively. How could we help it?

Then it was pointed out by our opponents—and indeed we had early said it to ourselves—that we had no right to call ourselves "Christian," if we held Jesus Christ to be a man. Yet when we disclaimed the name "Christian"—though it would have been more easy, more popular, more everything but honest, to retain it,—our kind advisers were no better satisfied. Yet they have never told us how we could logically help it.

Though all this time we had always been reproached with extreme individualism, and a foolish desire to be alone. By-and-by, as we increased in numbers and in mutual knowledge, we said, "Very well, we will not stand alone; we will form associations." So we formed a Free Religious Association, and worked together, inviting in all, whatever their opinions, who would work for religious freedom, both outside and inside of all established creeds. We also formed an association and published a newspaper, and tracts, and all the rest. It cost us a good deal of time and money and energy, but we did it. Those who had reproved us for acting singly did not seem to like it any better when we came together, and worked as they worked. But how could we help it?

In this gradual way, step by step, have the Free Religious Association and THE INDEX newspaper come into being. I fail to see a flaw in the process, at any step; nor do I see a point at which we could have logically stopped and said, "No farther." And the criticisms of our opponents have at each point vindicated our action; for they have always begun by reproving us for not doing precisely the thing which we afterwards did. Thus it is that we have gone on; until the "we" has at last become a much more numerous "we" than at the beginning. For this we are naturally glad. How can we help it? T. W. H.

CHURCH AND STATE.

It is always interesting to watch the different treatment given to a great subject by minds of opposite tendencies, especially when they arrive at similar results.

Recently THE INDEX printed the very clear and able discourse of Mr. Abbot on "Church and State," in which he treats the subject on historical grounds, and shows the Christian Church to have been true to its original idea, and therefore antagonistic to a free State. He considers the contest an irreconcilable one,—only to be ended by the defeat of one party or the other; and, taking his stand for the free State against the authoritative Church, he proposes measures of offence and defence against the latter, prominent among which is the repeal of all special privileges to the Christian Church, such as the exemption from taxation, &c.

Almost simultaneously appears in the St. Louis *Daily Globe* a full report of a lecture by Mr. William T. Harris, the well-known leader of speculative philosophy, in which he treats the same subject in his own characteristic manner, and arrives at the same practical conclusion respecting taxation that Mr. Abbot does.

Mr. Harris accepts a Church as the true representative of the spiritual side of man, "founded for the purpose of realizing in man a reflection of the divine ideal, to the end that he may be elevated to a mystic union with the Absolute Person." The State, on the contrary, is founded to "secure man's freedom in time and space." He therefore finds an antagonism between the State and the Church, and considers that, historically, each has attempted to control the other unduly. He believes that this antagonism, however, is a reconcilable one, and that a purely spiritual Church and a true free State can mutually aid each other, if each recognizes the other's function and does not tyrannize over it. He recognizes the Christian as the highest development of the religious idea, proclaiming its central principle as the "incarnation of the divine," but makes no mention of the special form of this idea in a historic person.

He says: "It is obvious that the Christian religion could not exist perfectly in a State founded on an idea not in harmony with it. Only where the State is founded fully on the Christian idea can religion and the State be sundered as existing institutions." "In the progress of civilization, the secular becomes independent of the religious act, not in the sense that it alone is sufficient for man, but only in the sense that the secular is capable of directing its sphere in harmony with religion, and consequently does not need the interference or guidance of the latter."

From these principles, of which brief extracts give only the dry skeleton, he deduces the necessity of "a complete separation of the Church from all and every secular institution. This being accomplished, the individuals composing the Church enter freely into all secular relations, and the Church itself stands side by side with secular institutions. The $354,000,000 of property held in the Church will then be taxed like other property!"

This relation he considers as beneficial to the Church as to the State. "Its empire will then be more distinctly felt to be the empire wherein alone is to be found the truest and highest freedom."

He closes with this admirable sentence: "Human life is worth the living solely by reason of the great ideas that uphold it and cherish it. The institution which holds up for man the absolute ideal will first become fully conscious of its power in the world when it resigns all adventitious aid, and makes its work of revealing the Divine to the heart and reason of man its sole claim on the support of mankind."

E. D. C.

A BISHOP, fond of hunting, being rebuked on the ground that the apostles never hunted, replied: "No; shooting was very bad in Palestine, so they went fishing instead."

Literary Notices.

THE ALCHEMY OF HAPPINESS. By Mohammed Al-Ghazzali, the Mohammedan Philosopher. Translated from the Turkish, by Henry A. Homes, Librarian of the State Library. Albany, N. Y.: J. Munsell, State Street. 1873.

It is interesting to find in different ages, among various races, and under diverse forms of religious belief, the same yearning and thirsting of the human spirit for the Divine, the Infinite. An element implanted so deeply and so universally in the soul would seem an almost satisfactory evidence, of itself alone, that there *is* that in existence which is adapted to satisfy this craving, to fulfil this longing. But be this as it may, how beautifully the recognition of this fact tends to fraternize each with all—Buddhist and Jew, Mohammedan and Christian, here meeting at one common centre, and finding that the highest aspirations of each blend and harmonize in that which is most interior and precious. And how evident it seems that this common sentiment forms the basis of a universal religion, too grand to be limited by the minor peculiarities of any one form of faith, however pure and exalted; in its essence embracing the true vitality of each, yet free as the air of heaven, and all-pervading as the spirit of the universe. It seems, indeed, wonderful that all persons of earnest thought and of religious genius should not so regard it; that, either through the force of traditional teachings received along with their earliest physical nutriment, or through unconscious prejudices in favor of once established beliefs, they should persist in claiming for a part the entirety of the whole, and, arrogantly, as it would seem, setting up the pretensions of that into which they happened to have been born as superior to the universal, and that to which all others must surrender. In Christians, this tendency seems the more striking and surprising in proportion to their enlightenment and their breadth of vision. A fetter seems to lie upon the minds of such which prevents a hospitable reception of the idea of an unlimited religion, embracing all that is most divine in connection with the spirit of Christianity, and which is identical with the noblest and best in other religions. Let the name given to this be what it may, Free Religion, Natural Religion, or RELIGION in the abstract, it matters not; an entirely free range of thought, and a perfectly just philosophy would seem necessarily to result in taking a stand on this uncircumscribed basis.

One cannot but be thrilled with admiration for the spirit of the author of the *Alchemy of Happiness*. Philosophizing from the premises on which he starts, a burning desire for imparting what he believes to be truth seems to pervade his whole being. His heart goes forth in tenderness and love towards those whom he seeks to instruct, and he recognizes in them a thirst for the knowledge he has to give. The first words of his work are, "O seeker after the divine mysteries!" And this address he reiterates, in the same or varied form, on almost every page; as "O seeker of the way!" "O seeker of knowledge!" "O student of wisdom!" and thus seems to exhaust all the terms indicative of earnestness for the truth, and often interspersed with the touching expressions, "Besides, beloved," "Know then, beloved," showing the tender affiliation of his spirit with those whom he wishes to help in their search after wisdom.

From the "Introduction" to the work, it is found that Mohammed Al-Ghazzali was an Arabian philosopher of the eleventh century, that he was educated a Mohammedan, but during a portion of his life was harassed with doubts, and at times was an absolute sceptic; and that, anxiously desiring to know what is truth, he at length settled upon a life of monastic study and devotion, and consecrated himself to writing the results of his meditations. He is said to be held in so high respect by Mohammedan scholars of the present day that they never mention him without some such epithet as the "Scientific Imaum," or "Chief witness of Islamism." It is stated that in histories of philosophy his name has been given with those of Averroes and Avicenna, as showing the intellectual life and the philosophical schools of the Mohammedans, and that Lewes makes him the typical figure to represent Arabian philosophy.

The topics treated of in this work are "Knowledge of the Soul," "Knowledge of God," "Knowledge of the World," "Knowledge of the Future World," and "The Love of God." By the "Alchemy of Happiness" he means the knowledge, obedience and worship of God. The knowledge of one's own soul he regards as the key to the knowledge of God. He believes in direct inspiration, and says the state necessary to it may be acquired by abandoning the use of the external senses, by having the heart pure, and calling out, "O God! O God!" as thus the supplicant comes into harmony with the invisible world. He asserts for man a preëxistent state of purity, but says this is dimmed or lost by connection with the material, yet to some it is given to recover this while still in the body, and to such the spiritual world is anew revealed. No man, he says, can understand what transcends his own nature, so none but God can comprehend God. God's control over the universe he illustrates by man's control over his own body. He discourses fervently upon the love of God, says "it exists in every heart, though it lies concealed, just as fire exists in the flint-stone until it is drawn out." "The love we bear to persons," he says, "is not from any hope of gain, but because the spirits of men are created in correspondence with the character of God." The catholicity of his spirit is admirable. "On the resurrection day," he writes, "all sects will be addressed by the name of the prophet whom each followed, 'O people of Moses! O people of Jesus! O people of Mohammed!' even to all the servants of God, and it will be proclaimed to them, 'O friends and beloved of

God, come to the blessed union and society of God! Come to Paradise and partake of the grace of your beloved!" Ghazzali was, of course, ignorant of the truths of modern science, but he philosophizes deeply from his own data. He received discoveries in science which he considered established by proofs, even if they were opposed to the Koran. He manifests a most devout spirit throughout the work, saying often he will do so or so, "if it please God." Not the most devoted Christian could more earnestly enforce renunciation of the world, and a life of purity, looking to the future for reward and happiness. A. H.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Articles for this department should be SHORT, and written only on one side of the sheet.

N. B.—Illegibly written articles stand a very poor chance of publication.

N. B.—No responsibility will be assumedfor unused manuscripts.

WHO OWNS THE HARVEST?

EDITOR INDEX:—

In your reply to "The Wickedness of Profits," on page 521 of THE INDEX of Dec. 18, 1873, when you say of your "John Smith," who accepts only about half that Nature *gives him* for tilling the soil, that he "is evidently a very queer and unreasonable fellow in all this,"—I fully agree with you; and since you ask, "What shall we say to him nevertheless?" by your kind permission I would suggest that this whole difficulty arises from the *false value* placed on the corn and labor. In this he follows the practice in trade, instead of learning from Nature that the whole crop in excess of the seed is the wages of Nature given him for personally protecting and guiding her energy, and is in no sense "profit and interest" on capital invested, nor "natural wealth free to all," belonging "as much to Peter as to himself," since the crop did *not* grow "spontaneously out of the earth." Then according to the law of property, which Mr. Abbot tries to overthrow, by applying it to Smith's case, we find that "John Smith" is the rightful owner of the whole crop. This fact does not, however, make of him a "grasping capitalist, exacting a profit." This depends on the price that he is willing to take for it in sale or trade, which, we hold, should be the amount of energy or sacrifice it has cost him.

This brings me to the consideration of Mr. Walker's able article headed "The Reproductiveness of Capital," on the same page of THE INDEX. Although some of his points, I think, are the strongest that have appeared in your paper in defence of profits and interest, they are condemned by their author, in his proof that the Creator "does not approve" of "overgrown estates," and when he says that he is "not in favor of the capitalist," and that "the self-augmenting power of accumulated capital is absolutely frightful, and must in some way be checked." I still hold that "interest-taking" is unjust. I will try to show that Mr. Walker's "young millionaire" is *unjust* in his demands upon the users of his tools, since he claims for the tools *their value increased by the energy of the users*, whereas he can justly claim only an amount of energy equal to that which the tools cost him. This is all that he *would* have had if he had not exchanged his energy through the tools.

Any increase over the cost value of articles exchanged, arising from the use of them by others, builds up the strong at the expense of the weak, and destroys the general welfare. To arrest this glaring and monstrous injustice, it will be necessary to abolish profits and interest, the true causes of these evil effects. This will not, however, abolish "the natural inequalities of men," but limit all income to actual productive capacity, making producers of all, and thus permit society to progress as a whole, and not, like Mr. Walker's existing system, enable one class of society to live at the expense of the other.

But to establish justice in trade, the truth must be sought, and diffused through agitation and free discussion, and applied by coöperative and individual effort; and for this object I am yours again,

Respectfully,

WM. L. HEBERLING.

ATALISSA, Iowa, Jan. 6, 1874.

[Mr. Heberling blames the man who claims, for the tools he sells, "their value increased by the energy of the users." Let him apply the same rule to the case of John Smith, in his relation to Nature. John plants five bushels of corn, and Mr. Heberling says ninety-five out of the whole crop of (say) one hundred bushels belongs to him by natural right, as the "wages of Nature given him for personally protecting and guiding her energy." Now these ninety-five bushels are the result of Nature's energy, not of John's; they belong to Nature, not to John; and Mr. Heberling cannot make them John's without the fiction that Nature pays them to him as "wages" for services rendered. But what benefit has John conferred on Nature, that he should claim from her such monstrous wages? Is she any better off because of his labor? He has rendered to her no equivalent whatever, and has no right to these ninety-five bushels *except as the interest on his invested capital.* If Nature *gives* them at all, she gives them to humanity, not to John; she cares nothing for his false individual claims; and if John goes upon the "cost principle," he will in consistency hold that the whole crop is not his, but that a large part of it is as much Peter's property as his own. In a word, he will refuse to accept the value of his seed "increased by the energy of the user," *i.e.* Nature, and regard this increase as the common property of mankind. The only way to vindicate his right to the whole crop is to *concede the rightfulness of taking interest on capital invested.* So long as he gets back from Nature more than he gives up to her, and thus does not make an equal exchange of values, he will find it impossible on the "cost principle" to show that he has not appropriated to his own uses what every other man has an equally just claim to. A quantity of corn equal to what he planted, plus a quantity of corn exactly equal to the value of his time and labor, is all that the "cost principle" will allow to be justly his; and the rest is the common wealth of mankind, free to all. Let us be true to whatever principle we adopt; if Mr. Heberling's is sound, let him not flinch from its logical consequences.—ED.]

FREE RELIGION AND REFORM.

EDITOR INDEX:—

I perused with great interest the article in your issue of November 6, by "O. B. F.," under the caption of "Precept upon Precept," in which he enters a disclaimer on behalf of the Free Religious Association of any existing connection with social reforms, and saying that this sort of business "had better be the soonest possible taken out of the hands of associations professing a religious aim," as they have so uniformly *bungled* it. That they have uniformly mixed and muddled this question, I freely admit; but no more so than they have their theology. Who can make anything out of that? Take foreordination, man's free moral agency, accountability, election, and the atonement; they not only get inextricably tangled themselves, but they make their God out a first-class *bungler*. I claim that it is not fair to measure the possibilities of free religion, or mental freedom, by any partial, limited, or cramped standard. If I do not misunderstand the desire of all true liberals, it is to elevate humanity to the highest possible position; and it strikes me that the social question underlies the whole question of progress, and that all advancement must be dependent, and wait upon, the proper development of social reform. I cannot understand why it is that nearly, if not quite, all of our professed reformers beg this social question the way they do. Is there not reason enough why it should be discussed and agitated? Is it possible that society could be in a much worse condition than it is at present? Statistics show that *one-half* of the children die before reaching the age of five years; this fact alone should be sufficient to engage the best intellect in the world to seek out the cause and prescribe a remedy. Should the same rate of mortality obtain among our *domestic* animals, or anything approaching this percentage, it would raise a commotion from one side of the world to the other, and the resources of science would be exhausted in solving the problem. There is, however, no necessity for a scientific commission on this question for some time to come, and it will be soon enough to make a *complex* question of social reform when sufficient progress has been made to exhaust what practical knowledge already exists upon the subject. We ask first that equal care, judgment, and *responsibility* be displayed in the reproduction of the species that is exhibited by any stock-raiser, farmer, or gentleman, who desires to possess the "perfect horse" or other animal. No pains or expense is spared by them to obtain the most desirable stock; they are particular to examine the pedigree, ascertain that all the qualities desirable are combined, so that they may be reasonably sure of producing something superior to what has already developed. So it is with all the domestic animals that minister to our necessities, convenience, comfort, or fancy. The lesson does not end here. During the ante-natal period of the beast, the greatest care and discretion are exercised so that overwork, over-exertion, or other causes, may not endanger or impoverish the offspring. All the conditions requisite for the production of a perfect representative of its species are complied with; and what is the result? A constant improvement in the good qualities of all our domestic animals, while humanity appears to be going the other way. The reason why our social reformers fail to accomplish any desirable results is simply this: they try to cure by doctoring the symptoms rather than the cause of the disease. It is a sad, a deplorable condition of society, when humanity sinks in importance below the brute creation, —when this habitation of what we believe to be a portion of divine intelligence becomes of less consequence than the beast of the field. Pray tell me, if you can, why this all-important question is so completely tabooed by people who profess so much solicitude for the welfare of humanity? Can any one fail to see that the race is generated regardless of any desire to comply with the conditions essential to a healthy physical or mental organism? Who cannot see the immense improvement that would result from the application even of the same prerequisite considered so indispensable in the generation of our domestic animals.

This appears to me to be a question of the utmost importance, and one which properly comes within the province of all societies that essay to improve and elevate humanity. "O. B. F." says this social question should be treated scientifically, with knowledge; which simply means that truth or "organized common sense" should solve and govern its development. True; but long and rapid strides may be made, and great benefits be visible, before the science or common sense already available upon the subject shall be exhausted. Then it will be time enough to number stirpculture among the sciences; and it will be deemed the most important of any that shall engage the attention of the world.

We cannot reasonably hope for great improvement in the social or mental condition of humanity until some consideration is bestowed upon the ante-natal period of our existence. Should we continue to progress in this direction in the same ratio that we have been doing, and make corresponding improvement in our domestic animals, I fear we shall find ourselves where there could be no doubt of Darwin's or Spencer's theories of evolution. We need to-day a society for the prevention of cruelty to human beings more than we do Bergh's society. One cannot fail to perceive that all reforms would be much more potent for good, did they extend their efforts to the encouragement of the observance of certain laws known to be indispensable to the production of physically and mentally healthy offspring. If we really desire the disenthrallment and elevation of the race, we must not hesitate to discuss this social question with that earnestness and freedom which shall carry conviction, and make the science of stirpculture as popular a science and study as agriculture or horticulture. Then will there be the marked improvement that has been so unsuccessfully sought after by those who profess to have this cause so much at heart. Then, and then only, will these social evils disappear from our midst. It will be found to be much more desirable and practicable to keep "natural cussedness" out of society than it will be to extract it after it has once firmly taken root. Of course, those who believe mankind to be depraved by nature would regard this new science as an interference with the divine plan, and discountenance its application at once; yet the same ones are every day virtually telling the Almighty that he did not know how to make a horse, a cow, or even a black-and-tan dog, as well as they can; and they are continually improving upon the original creation. Yet the noblest creation of all that we are cognizant of must continue to wallow in the mire of ignorance for the sole reason that—

"In Adam's sin
We all jined in."

Very truly yours, J. T. C.

AMESBURY, Mass.

[In the original Prospectus of THE INDEX it was said: "Without limiting itself to any of the great reformatory movements of the time, it proposes to work for them all in the most efficient way by fostering the *spirit of reform*, and by uprooting every conservative prejudice by which reform is checked." This purpose has never been lost sight of. Free Religion is nothing but the earnest application of the total energies of man to the task of perfecting his whole nature and condition; and it is the fertilizer of social reforms in all their manifold shapes. We do not believe that Mr. Frothingham intended to say anything at all inconsistent with this. But it is true that the great work of Free Religion to-day consists rather in removing the obstructions to all reform than in devoting itself exclusively, or even mainly, to any one branch of reform. Get rid of mental and spiritual slavery, and then the conditions are ripe for improving society in every conceivable way. It takes a large, clear intelligence to discern and appreciate the superior importance of this general work, as compared with the various special movements of philanthropy and social science. But Free Religion is a failure, total and complete, if it means indifference to any wise reform.—ED.]

SUBSOILING.

"Plough deep, while sluggards sleep;
And you shall have corn to sell and to keep."

So saith Poor Richard, scarcely expecting the triumphs of modern agriculture, which makes many an apparently worn-out farm productive, simply by bringing up to the surface fresh soil from below.

Modern theology is fertilizing, by the same process, the seemingly exhausted field of religious experience. The one-horse ploughs of the old sects were ceasing to stir the ground with profit, when Transcendentalism added a second horse and substituted a heavier plough. What rich soil has since been turned up, every reader of Carlyle, Emerson, and Parker remembers gratefully. But we shall get still richer ground, as the subsoil plough comes into the field, and follows after our two-horse one, in the same furrow, from the bottom of which it lifts up to the surface the fresh, virgin earth, ready to bear better crops than ever blessed the earth before. The good, old trees will grow all the better for this wholesome pruning of their roots, but woe to the weeds! This lifting subsoiler is drawn by the physical sciences, and Mental Science holds it firm and true. It seems to undo, but really completes, the work of Transcendentalism.

Never have I seen this subsoiling so thoroughly done as recently before the Radical Club, under the wise hands of one who is all the dearer to us since he has been excluded from clerical fellowship, for no alleged lack of faith but only of phraseology, no deficiency in his vocation but merely in his vocabulary, —just as Cordelia was disinherited for not saying exactly what King Lear demanded.

This essayist, after contrasting the Orthodox view,

that moral and religious truth was miraculously intrusted to gifted men in the past, that they might hand it down authoritatively, with the Transcendental view, that such truth is immediately revealed to all living men and women, in conscience and intuition—the one view making revelation continuous but not universal, the other universal but not continuous,—proceeded to show that revelation is both continuous and universal, coming by general laws, which favor no individuals exclusively, but which teach every generation through the knowledge of its predecessors. As the lower animals were developed into the first men and women, these came into possession of moral and religious knowledge, as a natural concomitant of their new position; and as the earlier races expanded into higher ones, this knowledge was not only retained but continually enlarged. Inspiration is thus the inheritance of all our race, and an inheritance of ever-increasing value. This transmission is not by arbitrary authority, but by natural necessity. Our best knowledge is worth all the more, because it was known to the good and wise before us, in such power as to gravitate into the frame-work of our own ideas.

Not rashly, therefore, should any one set up a special revelation of his own at variance with this universal one, which never recedes but goes on forever.

But the essay is not one to bear abridgment. Indeed, what has just been said might rather be called suggested by it than selected from it, and is brought forward to introduce some further ideas, which were insisted upon by critics of the essay as necessary to the full truth, and which may here be stated thus.

In stating them I may, indeed, seem to quit the firm earth of knowledge for the unstable ocean of belief; but such an embarkation on the sea is often necessary in order to see "the lay of the land."

We all feel so sure that we have in us something besides our inherited emotions, ideas, and faculties of feeling and thought, some private property, besides our share of the general inheritance, something personal, peculiar, and characteristic of our own individual self, that I feel warranted in believing that all which we inherit is only a receptacle, into which flows the fitting portion of that Universal Force which is ever present, but which manifests itself only as it finds its field.

The light shows colors according to the formation of the various surfaces on which it falls, and Whittier tells us how—

> "The clear, white light, tradition-colored, stole,
> Through the stained oriel of each human soul."

So when the laws of physiological growth and mental inheritance bring a child into the world, the law of action of the Universal Force gives him such part of itself as joins with his inherited traits and capacities to form his soul. As we call this Universal Force God, so we call ourselves sons and daughters of God, as well as "heirs of all the ages." The past is our mother, and our father is God indeed. The Bible story of the incarnation is false only in its limitation. In every man and woman the spirit is made flesh. To all our race belongs the name Emmanuel, God with us.

And we go so far because we can go farther still. We cannot, indeed, contradict or disparage what we know by inheritance, in virtue of any alleged acquisitions through our divine sonship, for that inheritance is itself a lesson taught us by the God of truth. All his teaching is in harmony, but as we acknowledge how completely it possesses us, we may have faith that God dwelleth in us. He is the Water of Life which fills to the brim the vase of inherited capacities and peculiarities. Useless the vase without the water; impossible for any one to possess the water without holding fast the vase. That this Water of Life survives the dying body, I consider certain; that the vase survives also seems probable, but I do not ask whether it will survive forever, and so hold that portion of the water eternally separate, or whether the vase will eventually crumble, and the spiritual ocean finally become one perfect and undivided whole. It matters little what we shall be in comparison with what we are. And that is best told in the story of how the Sufi saint entered Paradise:—

> "Said God, 'Who seeks to enter here?'
> 'Tis I, dear Friend,' the saint replied,
> And trembled much through hope and fear.
> 'If it be *thou*, without abide.'"

The saint goes back to earth, and, having at last risen above hope and fear into perfect love, knocks once more at the heavenly gate:—

> "Asked God, 'Who now is at the door?'
> 'It is thyself, beloved Lord!'
> Answered the saint, in doubt no more,
> But clasped and rapt in his reward."

F. M. H.

[For THE INDEX.]

THE "YOUNG CHRISTIANS" DISCUSSING CHRISTIANITY.

"*Resolved:* That Christianity has now a stronger hold than ever upon the people, scepticism to the contrary notwithstanding."

It was a feeling of more than ordinary curiosity that impelled me to visit the pleasant rooms of the Boston Young Men's Christian Association a few evenings since, having been informed that the above resolution—in substance at least—was to be made the subject of open discussion. I have concluded to report, as best I can from memory, some of the arguments made, thinking they may perhaps interest others as they certainly interested me. I may not give the speakers' remarks in the same order as they were given, but nothing will be written that was not actually said in substance as here reported.

The debate was opened in the affirmative by a gentleman of good rhetorical powers, and evidently of broad and generous sympathies. He was a good representative of those who think that the fullest mental freedom is not incompatible with Christianity, but whose personal loyalty to freedom and humanity is unquestionable.

He began with an elaborate defence of free speech. He thought that at no time in our history was liberty of speech more fully accorded than now, and it was due in great part to Christian teaching. Wherever the opinions of John Calvin had obtained a foothold, freedom had been the fruit. He hoped full liberty of expression would be accorded to all, of whatever opinions, this evening. Should there be an "infidel" present, who dissented from the most of us, he desired that he should have a respectful hearing; for if we allowed no one to question our opinions, how should we know them to be true? The essence of Christianity was the Golden Rule, and the universal recognition of its truth and beauty was evidence of the strength of Christianity. The "infidels" claim that this maxim was taught first by Confucius several centuries before Christ, but they forget that Jesus was the first to reduce it to practice. "Infidelity" is now altogether better than in the last century. The Free Religious organization contained a larger proportion of men of intellect than any other organization in the country, but they ought not to stand outside of Christianity.

The chairman took the floor. He would speak in the negative, though he did not take that side as representing his own views. He was disappointed that the opener did not speak to the question, but seemed to avoid it, and spent his time in arguing the right of free discussion, which in most cases he (the speaker) would approve. But it was not that right, nor Confucius, nor Socrates, that we were to discuss, but rather the question whether Christianity has or has not a strong hold upon the people to-day.

Let us look about us; let us go into the country, to the Berkshire hills, if you please, on a Sabbath, and see the people rambling through the woods and climbing the mountains. Compare this with fifty or an hundred years ago. Then the sanctity of the Sabbath was preserved, and the house of God well filled, where now it is nearly deserted and falling to decay. Look nearer home, in our own city. Look at Beacon Hill with all its wealth and culture, and compare it with its Christian inhabitants of even *fifty* years ago. Then look abroad. It is true that the Church of Rome is being shaken in Italy, in Spain, in Austria, and France; but it is being replaced, not by Christianity, but by "infidelity." These were undeniable facts.

A speaker in the affirmative differed from the last speaker; had good authority for saying that in Austria a good Protestant work was being done. In Germany the cause of Christ was progressing. Of two principal schools, one of which represented Christianity and the other "infidelity," the former was full, while the other was nearly deserted. A great missionary work was also being accomplished.

The first speaker wished to introduce a friend who would take the negative. This gentleman said he had come at the invitation of his friend, from whom he felt compelled to dissent, as he thought he had not properly defined Christianity. From what the opening speaker had said, the idea was conveyed that Christianity consisted in the observance of the Golden Rule; in which case he would admit that Christianity might have a strong hold upon the people. But a man might be moral without being a Christian. He thought Christianity impossible without *faith in Christ*. Christianity required faith in the atoning blood of Christ as essential to salvation. Now had this faith as strong a hold upon the people as formerly? He thought not. One could see signs to the contrary everywhere. One great indicator was the character of the prevalent literature. Scientific publications are increasing, and we find a scientific department in most of the periodicals. *Darwinism*, that most unchristian doctrine, seemed to have taken hold of the minds of most scientific men, and even those who professed to be Christians. He could not see how Christians could hold such a doctrine. If man was developed from lower forms of life, instead of having fallen from a high and perfect state,—if there was no Adam and no "fall,"—then there was no atonement, no salvation through Christ. He was surprised to see that in the Evangelical Alliance, where steadfastness to Christ was to be expected, some of the ablest men, like Dr. McCosh and Prof. Brown, conceded that there is truth in such a theory. Most of Dr. McCosh's essay was devoted to showing that Darwinism did not disprove the existence of God. Was Christianity gaining or losing strength when such essays were necessary? Could we have Christianity without Christ and the Bible? Again, "infidel" publications were increasing; and he understood that there had been crowded attendance at the "infidel" meetings at Horticultural Hall lately. Moreover, there was an organized movement to place "infidels" on a political equality with Christians. He found some professing Christians favoring it, some of them arguing that Jesus, when he said, "Ye are all brethren together," meant all human beings; when he evidently had only meant this saying to apply to believers.

A gentleman in the affirmative thought Christianity had triumphed in the past, and would triumph in the future. It had civilized the world, and overthrown empires. When we study Christianity, we should not take the New Testament alone, but the whole Bible. Judaism was the ancient Christianity. Compare the Holy Land with what it was before the hosts of Israel entered it. Remember what a wicked people they found there, barbarians, with no books, no literature, no arts, no sciences! Christianity had always progressed. That which was good was permanent; Christianity could not die.

A gentleman rose in the negative. He was himself a Christian; but when he viewed Christianity as Christ taught it, he felt compelled to think it had not as strong a hold upon the people as formerly. Jesus defined Christianity, and told what should be the signs of belief. In his name they should cast out devils, handle venomous reptiles, and drink poison without harm. In the early days of Christianity these things were done, for it then had a strong hold upon the followers of Christ. Did people now sell all they had, and give to the poor? When smitten on one cheek, did they turn the other also? When their coat was taken, was the cloak forthcoming? Did the rich Christian "lend to him that asketh"? No, he sat in his richly cushioned pew, and tried to get salvation some other way. Who had authority thus to set aside the teachings of Christ? Progress in the arts and sciences was independent of Christianity. The city of Paris had developed the art of architecture greatly, but it could not be called a Christian city. In no country were the sciences so studied as in Germany, but it was a land of rationalists and unbelievers. His friend was unfortunate in his allusion to Palestine. The Mussulman counted his harem in the very seat of Christianity, of which he was the sole possessor except a few wailing Jews and wandering Bedouin Arabs.

A gentleman in the affirmative thought we had no right to judge a man's Christianity because he sat in a cushioned pew at church. He thought a Christian was one who believed the Bible and the teachings of Christ. He did not believe Jesus ever taught that all men were brothers. Jesus was talking to his disciples when he said that, and referred to them only. He (the speaker) could not call an "infidel" brother. Christianity was the cause of all our civilization; it had a strong hold of the people.

A gentleman took the floor in the negative. He said he had been opposed to having this question discussed, as he felt that he should have to take the negative. One of his reasons for thinking that Christianity had not so strong a hold had been given by the gentleman who referred to the Evangelical Alliance. He too had taken interest in the doings of that organization, but must confess he was greatly disappointed. There was but little hope of Christianizing the world. He was aware of the good work reported by missionaries, but failed to find between the lids of his Bible any promise that the whole world would ever be converted. He knew that others thought differently, but it did not satisfy him.

Several speakers in the affirmative spoke of the beneficent effects of Christianity, the increase of the Church, the number of heathen converts, and the impossibility of civilization without it.

A gentleman in the negative thought the advance in science and civilization had nothing to do with Christianity. There was no denying the fact that the power of Christianity lay more in its moral than in its intellectual force.

The gentleman introduced by the opener wished to say a few words more. He had been pleased with the discussion, but was sorry it had not been confined more strictly to the question. It might be interesting to talk of the value of Christianity, but it was not the question at issue. Nor did it answer to show that the number of nominal Christians is increasing. What we wished to decide was whether CHRISTIAN IDEAS had as strong a hold upon the people as formerly, or not. It was possible for the number of professing Christians to increase, and for Christian faith at the same time to be on the decline. He had defined Christianity as "faith in Christ," and no one had dissented from the definition. We wished to know if Christians are true to Christ. He was surprised that the speaker who agreed with him that no Christian could recognize an "infidel" as brother should take the affirmative. It seemed that there was an evident tendency on the part of Christians to be lax in this matter. He was present at a conversation a few evenings since among several persons, all churchmembers in evangelical denominations; and when one of them advocated, as a Christian duty, the exclusion of "infidels" from the jury box and all offices of trust and profit in the State, none of the others fully endorsed it. He could only account for it by a conscious weakness of Christian faith.

The argument was closed by the first speaker in the affirmative. He had been very much interested in the discussion, and would not attempt to refer to all that had been said. The speaker who had followed him had thought there was a decline in Christianity because people in the country, unlike their ancestors, preferred exercise in the open air to going to church. The reason for that was plain. Under the influence of Christianity the masses had improved so much that the clergy and laity stood on more of an intellectual equality than their fathers did, and did not value pulpit instruction so highly on that account. If the clergy wished to retain their influence, they must pay more attention to their intellectual culture. He did not agree with all that had been said to be the duty of Christians, but thought we should be charitable to opponents, and carry out the principles of fair play, as taught by John Stuart Mill in his admirable essay on *Liberty*, which was Christian teaching, notwithstanding people in their ignorance called Mr. Mill "infidel."

Q.

A GERMAN peddler sold a man a liquid for extermination of bugs. "And how do you use it?" inquired the man, after he had bought it. "Ketch te bug, un drop von little drop into his mout," answered the peddler. "Pshaw!" exclaimed the purchaser, "I could kill it in half the time by stamping on it." "Vell," calmly explained the German, "dat is a good way, too."—*National Baptist.*

WHILE WITNESSING a game of base-ball out West a boy was struck on the back of his head, the ball coming out of his mouth.

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AT

No. 1 Tremont Place, Boston.

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ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ———.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——;

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor.*

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

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ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

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ARE THERE any mathematical objections to "going round the Square"?

THE *Catholic Advocate* denounces the new Constitution of Pennsylvania as a "fiendish instrument," because it provides for universal unsectarian education.

"WE DAILY THANK Heaven that we belong to no party in Church or State," says Mr. Tilton in the *Golden Age*. Is this a roundabout way of thanking himself?

THE COUNCIL of the "Sovereigns of Industry," a new organization of the labor reformers, has nearly one hundred members in this city. Rev. William R. Alger is Master of it.

LORD MACAULAY says that the Puritans suppressed bear-baiting because it gave pleasure to men, not because it gave pain to the bears! The grim old fellows were not up to Henry Bergh's standard.

REV. GEORGE H. HEPWORTH closes a tiresome paper in the *Independent* on "Which is the Happiest Period?" with the statement that "the happiest period is *now*." We thought so too, when we arrived at the little dot that put an end to his moralizings.

REV. ROBERT LAIRD COLLIER, of Chicago, gave a sermon lately which forebodes mischief to Unitarianism in that region. He believes in coming into his pulpit "with the whole truth upon his lips;" and when that happens, let the sects "stand from under"!

IT ALMOST reconciles us to the use of the judicial oath, when we learn that the City Treasurer of the newly-fledged city of Holyoke added as a rider to his oath of office, "And I swear that, if I see any more stealing going on, I will expose it." Give us a little more swearing of that sort.

THE MEETING at Nassau Hall, in this city, in honor of the one hundred and thirty-seventh anniversary of Thomas Paine's birth, was well attended. Speeches were made by Messrs. Horace Seaver, J. P. Mendum, J. M. Hartley, S. B. Ramsdell, F. E. Abbot, and others; and all concerned regarded the meeting as a successful and interesting occasion.

MR. SUMNER'S "Civil Rights Bill" is sure to triumph sooner or later in some shape. It is hard to understand the opposition to it on the part of Republican "statesmen," when it is the natural result of Republican ideas. But personal jealousies are always incomprehensible to those who do not share them. When history tells the story of Sumner's life, the clear amber of his fame will entomb more than one spider.

PROFESSOR MAX MUELLER'S Lecture in Westminster Abbey, which has created so profound a sensation in England and excited so intense a curiosity in this country to learn what terrible things he had to say on the subject of Missions, will be found entire in this paper, reprinted from the London pamphlet edition of the Lecture which Professor Müller has kindly forwarded for our use. It has not yet, we understand, been republished on this side the Atlantic until now; and it will doubtless be read with keen interest by all.

THE CASE OF the Smith sisters, of Glastonbury, Connecticut, whose seven cows were lately sold at auction because their owners objected to paying taxes while being denied the right of representation and suffrage, has naturally awakened the sympathy and indignation of thousands of people all over the country. The action of these ladies seems to have been as dignified as it was uncompromising, and constitutes one of those test-cases which arrest public attention to public injustice, thereby paving the way for reform. If a woman is required to pay taxes, why, in the name of all reason, should she *not* have the right to vote? The woman-suffragists may well point to this instance as signally illustrating the reasonableness of their demand.

MR. WILLIAM T. HARRIS, of St. Louis, is one of the most valuable men that America has yet produced. The *Journal of Speculative Philosophy* which he edits is an honor to the country, and shows that the United States already boast enough thinkers of a high order to sustain a magazine devoted entirely to pure philosophy. At the same time, as Superintendent of the St. Louis schools, Mr. Harris has rendered, and is still rendering, equal services to the cause of education. His recent lecture on the "Relation of Philosophy to Society, Art, and Religion," though not expressing our own views in all respects on the subject, is a production which commands our admiration by the fine culture and broad thought it evinces; and St. Louis is to be congratulated for the discernment it shows in placing such a man in the important position he holds.

AT THE LAST meeting of the Second Radical Club, Mr. E. H. Heywood, editor of the Princeton (Mass.) *Word*, made a strong and telling address on "Labor, its Relations to Property and Usury." The earnestness of his spirit and the force of his style made no little impression on the audience, which was fine. He took the ground that all right to property consists in service or labor; that there is no such thing in equity as "ownership in natural resources," which belong equally to all as the free gift of Nature; and yet that labor is entitled to "all it creates," as if it created anything but the *form* of materials already created. We do not see how to reconcile these ideas. The man who sells a thousand of bricks claims ownership in the bricks, because he has impressed his labor on the clay they are made of; but how, on the above principles, does his labor make the clay his property, when it is still nothing but "natural resources," and therefore, as alleged, no man's special property? No answer could be got to this question; can Mr. Heywood give any answer to it? Again, a new and very important statement on the "interest question" leaked out. Mr. Heywood conceded that the lender might charge equitably about one-half per cent. for the cost, risk, sacrifice, &c., involved in the loan. Now this one-half per cent. is what the world calls *interest*. Mr. Heywood may call it the cost of the transaction, or what he pleases; the point is that, when the loan is returned, *any increase* of the exact amount borrowed is interest, and it is ludicrous to talk of abolishing interest when the great reform consists in merely reducing the rate. Is that all our anti-interest friends mean? If so, the whole principle they have seemed to be contending for vanishes in smoke.

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Lecture on Missions

DELIVERED IN THE NAVE OF WESTMINSTER ABBEY ON THE EVENING OF DECEMBER 3, 1873.

BY PROFESSOR MAX MUELLER.

NUMBER OF HISTORICAL RELIGIONS.

The number of religions which have attained stability and permanence in the history of the world is very small. If we leave out of consideration those vague and varying forms of faith and worship which we find among uncivilized and unsettled races, among races ignorant of reading and writing, who have neither a literature, nor laws, nor even hymns and prayers handed down by oral teaching from father to son, from mother to daughter, we see that the number of the real historical religions of mankind amounts to no more than eight. The Semitic races have produced three—the Jewish, the Christian, the Mohammedan; the Aryan, or Indo-European races, an equal number—the Brahman, the Buddhist, and the Parsi. Add to these the two religious systems of China, that of Confucius and Lao-tse, and you have before you what may be called the eight distinct languages or utterances of the faith of mankind from the beginning of the world to the present day; you have before you in broad outlines the religious map of the whole world.

COMPARATIVE STUDY OF RELIGIONS.

All these religions, however, have a history, a history more deeply interesting than the history of language, of literature, of art, of politics. Religions are not unchangeable; on the contrary, they are always growing and changing; and if they cease to grow and cease to change, they cease to live. Some of these religions stand by themselves, totally independent of all the rest; others are closely united, or have influenced each other during various stages of their growth and decay. They must therefore be studied together, if we wish to understand their real character, their growth, their decay, and their resuscitations. Thus, Mohammedanism would be unintelligible without Christianity; Christianity without Judaism; and there are similar bonds that hold together the great religions of India and Persia—the faith of the Brahman, the Buddhist, and the Parsi. After a careful study of the origin and growth of these religions, and after a critical examination of the sacred books on which all of them profess to be founded, it has become possible to subject them all to a scientific classification, in the same manner as languages, apparently unconnected and mutually unintelligible, have been scientifically arranged and classified; and by a comparison of those points which all or some of them share in common, as well as by a determination of those which are peculiar to each, a new science has been called into life, a science which concerns us all, and in which all who truly care for religion must sooner or later take their part—the science of religion.

MISSIONARY AND NON-MISSIONARY RELIGIONS.

Among the various classifications which have been applied to the religions of the world, there is one that interests us more immediately to-night, I mean the division into non-missionary and missionary religions. This is by no means, as might be supposed, a classification based on an unimportant or merely accidental characteristic; on the contrary, it rests on what is the very heart-blood in every system of human faith. Among the six religions of the Aryan and Semitic world, there are three that are opposed to all missionary enterprise—Judaism, Brahmanism, and Zoroastrianism; and three that have a missionary character from their very beginning—Buddhism, Mohammedanism, and Christianity.

JUDAISM.

The Jews, particularly in ancient times, never thought of spreading their religion. Their religion was to them a treasure, a privilege, a blessing, something to distinguish them, as the chosen people of God, from all the rest of the world. A Jew must be of the seed of Abraham; and when in later times, owing chiefly to political circumstances, the Jews had to admit strangers to some of the privileges of their theocracy, they looked upon them, not as souls that had been gained, saved, born again into a new brotherhood, but as strangers, as proselytes; which means men who have come to them as aliens, not to be trusted, as their saying was, until the twenty-fourth generation.

BRAHMANISM.

A very similar feeling prevented the Brahmans from ever attempting to proselytize those who did not by birth belong to the spiritual aristocracy of their country. Their wish was rather to keep the light to themselves, to repel intruders; they went so far as to punish those who happened to be near enough to hear even the sound of their prayers, or to witness their sacrifices.

ZOROASTRIANISM.

The Parsi, too, does not wish for converts to his religion; he is proud of his faith, as of his blood; and though he believes in the final victory of truth and light, though he says to every man, "Be bright as the sun, pure as the moon," he himself does very little to drive away spiritual darkness from the face of the earth, by letting the light that is within him shine before the world.

MISSIONARY RELIGIONS.

But now let us look at the other cluster of religions, at Buddhism, Mohammedanism, and Christianity. However they may differ from each other in some of their most essential doctrines, this they share in common—they all have faith in themselves, they all have life and vigor, they want to convince, they mean to conquer. From the very earliest dawn of their existence these three religions were missionary; their very founders, or their first apostles, recognized the new duty of spreading the truth, of refuting error, of bringing the whole world to acknowledge the paramount, if not the divine, authority of their doctrines. That is what gives to them all a common expression, and lifts them high above the level of the other religions of the world.

BUDDHISM.

Let us begin with Buddhism. We know, indeed, very little of its origin and earliest growth, for the earliest beginnings of all religions withdraw themselves by necessity from the eye of the historian. But we have something like contemporary evidence of the Great Council, held at Pataliputra, 246 B.C., in which the sacred canon of the Buddhist scriptures was settled, and at the end of which missionaries were chosen and sent forth to preach the new doctrine, not only in India, but far beyond the frontiers of that vast country. We possess inscriptions containing the edicts of the King who was to Buddhism what Constantine was to Christianity, who broke with the traditions of the old religion of the Brahmans, and recognized the doctrines of Buddha as the state religion of India. We possess the description of that Buddhist Council, which was to India what the Council of Nicæa, 570 years later, was to Europe; and we can still read there the simple story, how the chief Elder who had presided over the Council, an old man, too weak to travel by land, and carried from his hermitage to the Council in a boat—how that man, when the Council was over, began to reflect on the future, and found that the time had come to establish the religion of Buddha in foreign countries. He therefore dispatched some of the most eminent priests to Cashmere, Cabul, and farther west, to the colonies founded by the Greeks in Bactria, to Alexandria on the Caucasus, and other cities. He sent others northward to Nepaul, and to the inhabited portions of the Himalayan Mountains. Another mission proceeded to the Dekhan, to the people of Mysore, to the Mahrattas, perhaps to Goa; nay, even Birma and Ceylon are mentioned as among the earliest missionary stations of Buddhist priests. We still possess accounts of their manner of preaching. When threatened by infuriated crowds, one of those Buddhist missionaries said calmly, "Even if the gods were united with men, they would not frighten me away." And when he had brought the people to listen, he dismissed them with the simple prayer, "Do not hereafter give way to pride and anger; care for the happiness of all living beings, and abstain from violence. Extend your good-will to all mankind; let there be peace among the dwellers on earth."

No doubt, the accounts of the successes achieved by those early missionaries are exaggerated, and their fights with snakes and dragons and evil spirits remind us sometimes of the legendary accounts of the achievements of such men as St. Patrick in Ireland, or St. Boniface in Germany. But the fact that missionaries were sent out to convert the world seems beyond the reach of doubt; and this fact represents to us at that time a new thought, new, not only in the history of India, but in the history of the whole world. The recognition of a duty to preach the truth to every man, woman, and child, was an idea opposed to the deepest instincts of Brahmanism; and when, at the end of the chapter on the first missions, we read the simple words of the old chronicler, "Who would demur, if the salvation of the world is at stake?" we feel at once that we move in a new world, we see the dawn of a new day, the opening of vaster horizons—we feel, for the first time in the history of the world, the beating of the great heart of humanity.

MOHAMMEDANISM.

The Korán breathes a different spirit; it does not invite, it rather compels the world to come in. Yet there are passages, particularly in the earlier portions, which show that Mohammed, too, had realized the idea of humanity, and of a religion of humanity; nay, that at first he wished to unite his own religion with that of the Jews and Christians, comprehending all under the common name of Islām. Islām meant originally humility or devotion; and all who humbled themselves before God, and were filled with real reverence, were called Moslim. "The Islām," says Mohammed, "is the true worship of God. When men dispute with you, say, 'I am a Moslim.' Ask those who have sacred books, and ask the heathen: 'Are you Moslim?' If they are, they are on the right path; but if they turn away, then you have no other task but to deliver the message, to preach to them the Islām."

CHRISTIANITY.

As to our own religion, its very soul is missionary, progressive, world-embracing; it would cease to exist if it ceased to be missionary—if it disregarded the parting words of its Founder: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things I have commanded; and, lo, I am with you alway, even unto the end of the world."

It is this missionary character, peculiar to these three religions, Buddhism, Mohammedanism, and Christianity, which binds them together, and lifts them to a higher sphere. Their differences, no doubt, are great; on some points they are opposed to each other like day and night. But they could not be what they are, they could not have achieved what they have achieved, unless the spirit of truth and the spirit of love had been alive in the hearts of their founders, their first messengers and missionaries.

THE SPIRIT OF TRUTH.

The spirit of truth is the life-spring of all religion, and where it exists it must manifest itself, it must plead, it must persuade, it must convince and convert. Missionary work, however, in the usual sense of the word, is only one manifestation of that spirit; for the same spirit which fills the heart of the missionary with daring abroad gives courage also to the preacher at home, bearing witness to the truth that is within him. The religions which can boast of missionaries who left the old home of their childhood, and parted with parents and friends—never to meet again in this life,—who went into the wilderness, willing to spend a life of toil among strangers, ready, if need be, to lay down their life as witnesses to the truth, as martyrs for the glory of God—the same religions are rich also in those honest and intrepid inquirers who, at the bidding of the same spirit of truth, were ready to leave behind them the cherished creed of their childhood, to separate from the friends they loved best, to stand alone among men that shrug their shoulders, and ask "What is truth?" and to bear in silence a martyrdom more galling often than death itself. There are men who say that, if they held the whole truth in their hand, they would not open one finger. Such men know little of the working of the spirit of truth, of the true missionary spirit. As long as there is doubt and darkness and anxiety in the soul of an inquirer, reticence may be his natural attitude. But when once doubt has yielded to certainty, darkness to light, anxiety to joy, the rays of truth will burst forth; and to close our hand, or to shut our lips, would be as impossible as for the petals of a flower to shut themselves against the summons of the sun of spring.

What is there in this short life that should seal our lips? What should we wait for, if we are not to speak *here* and *now*? There is missionary work at home as much as abroad; there are thousands waiting to listen, if *one* man will but speak the truth, and nothing but the truth; there are thousands starving, because they cannot find that food which is convenient for them.

THE SPIRIT OF LOVE.

And even if the spirit of truth might be chained down by fear or prudence, the spirit of love would never yield. Once recognize the common brotherhood of mankind, not as a name or a theory, but as a real bond, as a bond more binding, more lasting than the bonds of family, caste, and race, and the questions, Why should I open my hand? why should I open my heart? why should I speak to my brother? will never be asked again. Is it not far better to speak than to walk through life silent, unknown, unknowing? Has any one of us ever spoken to his friend, and opened to him his inmost soul, and been answered with harshness or repelled with scorn? Has any one of us, be he priest or layman, ever listened to the honest questionings of a truth-loving soul, without feeling his own soul filled with love? aye, without feeling humbled by the very honesty of a brother's confession?

If we would but confess, friend to friend, if we would be but honest, man to man, we should not want confessors or confessionals.

If our doubts and difficulties are self-made, if they can be removed by wiser and better men, why not give to our brother the opportunity of helping us? But if our difficulties are not self-made, if they are not due either to ignorance or presumption, is it not even then better for us to know that we are all carrying the same burden, the common burden of humanity, if haply we may find that for the heavy laden there is but one who can give them rest.

There may be times when silence is gold, and speech silver; but there are times also when silence is death, and speech is life—the very life of Pentecost.

How can man be afraid of man? How can we be afraid of those whom we love?

Are the young afraid of the old? But nothing delights the older man more than to see that he is trusted by the young, and that they believe he will tell them the truth.

Are the old afraid of the young? But nothing sustains the young more than to know that they do not stand alone in their troubles, and that in many trials of the soul the father is as helpless as the child.

Are women afraid of men? But men are not wiser in the things appertaining to God than women, and real love of God is theirs far more than ours.

Are men afraid of women? But though women may hide their troubles more carefully, their heart

aches as much as ours, when they whisper to themselves, "Lord, I believe, help thou my unbelief."

Are the laity afraid of the clergy? But where is the clergyman who would not respect honest doubt more than unquestioning faith?

Are the clergy afraid of the laity? But surely we know in this place that the clear voice of honesty and humility draws more hearts than the harsh accents of dogmatic assurance or ecclesiastic exclusiveness.

A missionary must know no fear; his heart must overflow with love—love of man, love of truth, love of God; and in this, the highest and truest sense of the word, every Christian is, or ought to be, a missionary.

THE FATE OF NON-MISSIONARY RELIGION.

And now, let us look again at the religions in which the missionary spirit has been at work, and compare them with those in which any attempt to convince others by argument, to save souls, to bear witness to the truth, is treated with pity or scorn. *The former are alive, the latter are dying or dead.*

ZOROASTRIANISM.

The religion of Zoroaster—the religion of Cyrus, of Darius and Xerxes—which, but for the battles of Marathon and Salamis, might have become the religion of the civilized world, is now professed by only 100,000 souls—that is by about a ten-thousandth part of the inhabitants of the world. During the last two centuries their number has steadily decreased from four to one hundred thousand, and another century will probably exhaust what is still left of the worshippers of the Wise Spirit, Ahuramazda.

JUDAISM.

The Jews are about thirty times the number of the Parsis, and they therefore represent a more appreciative portion of mankind. Though it is not likely that they will ever increase in number, yet such is their physical vigor and their intellectual tenacity, such also their pride of race and their faith in Jehovah, that we can hardly imagine that their patriarchal religion and their ancient customs will soon vanish from the face of the earth.

BRAHMANISM.

But though the religions of the Parsis and Jews might justly seem to have paid the penalty of their anti-missionary spirit, how, it will be said, can the same be maintained with regard to the religion of the Brahmans? That religion is still professed by at least 110,000,000 of human souls, and, to judge from the last census, even that enormous number falls much short of the real truth. And yet I do not shrink from saying that their religion is dying or dead. And why? Because it cannot stand the light of day. The worship of Siva, of Vishnu, and the other popular deities, is of the same, nay, in many cases of a more degraded and savage character than the worship of Jupiter, Apollo, and Minerva; it belongs to a stratum of thought which is long buried beneath our feet; it may live on, like the lion and the tiger, but the mere air of free thought and civilized life will extinguish it. A religion may linger on for a long time, it may be accepted by the large masses of the people, because it is there, and there is nothing better. But when a religion has ceased to produce defenders of the faith, prophets, champions, martyrs, it has ceased to live; and in this sense Brahmanism has ceased to live for more than a thousand years.

It is true there are millions of children, women, and men in India who fall down before the stone image of Vishnu, with his four arms, riding on a creature half bird, half man, or sleeping on the serpent; who worship Siva, a monster with three eyes, riding naked on a bull, with a necklace of skulls for his ornament. There are human beings who still believe in a god of war, Kārtikēya, with six faces, riding on a peacock, and holding bow and arrow in his hands; and who invoke a god of success, Ganesa, with four hands and an elephant's head, sitting on a rat. Nay, it is true that, in the broad daylight of the nineteenth century, the figure of the goddess Kali is carried through the streets of her own city, Calcutta, her wild dishevelled hair reaching to her feet, with a necklace of human heads, her tongue protruded from her mouth, her girdle stained with blood. All this is true; but ask any Hindu, who can read and write and think, whether these are the gods he believes in, and he will smile at your credulity. How long this living death of national religion in India may last, no one can tell; for our purposes, however, for gaining an idea of the issue of the great religious struggle of the future, that religion too is dead and gone.

THE THREE LIVING RELIGIONS.

The three religions which are alive, and between which the decisive battle for the dominion of the world will have to be fought, are the three missionary religions, Buddhism, Mohammedanism, and Christianity. Though religious statistics are perhaps the most uncertain of all, yet it is well to have a general conception of the forces of our enemies; and it is well to know that, though the number of Christians is double the number of Mohammedans, the Buddhist religion still occupies the first place in the religious census of mankind.

Buddhism rules supreme in Central, Northern, Eastern, and Southern Asia, and it gradually absorbs whatever there is left of aboriginal heathenism in that vast and populous area.

Mohammedanism claims as its own Arabia, Persia, great parts of India, Asia Minor, Turkey, and Egypt; and its greatest conquests by missionary efforts are made among the heathen population of Africa.

Christianity reigns in Europe and America, and it is conquering the native races of Polynesia and Melanesia, while its missionary outposts are scattered all over the world.

Between these three powers, then, the religious battle of the future, the Holy War of mankind, will have to be fought, and is being fought at the present moment, though apparently with little effect. To convert a Mohammedan is difficult; to convert a Buddhist, more difficult still; to convert a Christian, let us hope, well nigh impossible.

OBJECTS OF MISSIONS.

What, then, it may be asked, is the use of missionaries? Why should we spend millions on foreign missions, when there are children in our cities who are allowed to grow up in ignorance? Why should we deprive ourselves of some of the noblest, boldest, most ardent and devoted spirits, and send them into the wilderness, while so many laborers are wanted in the vineyard at home?

It is right to ask these questions; and we ought not to blame those political economists who tell us that every convert costs us £200, and that at the present rate of progress it would take more than 200,000 years to evangelize the world. There is nothing at all startling in these figures. Every child born in Europe is as much a heathen as the child of a Melanesian cannibal; and it costs us more than £200 to turn a child into a Christian man. The other calculation is totally erroneous; for an intellectual harvest must not be calculated by adding simply grain to grain, but by counting each grain as a living seed, that will bring forth fruit a hundred and a thousand fold.

PATERNAL MISSIONS.

If we want to know what work there is for the missionary to do, what results we may expect from it, we must distinguish between two kinds of work: the one is *parental*, the other *controversial*. Among uncivilized races the work of the missionary is the work of a parent; whether his pupils are young in years or old, he has to treat them with a parent's love, to teach them with a parent's authority; he has to win them, not to argue with them. I know this kind of missionary work is often despised; it is called mere religious kidnapping; and it is said that missionary success obtained by such means proves nothing for the truth of Christianity; that the child handed over to a Mohammedan would grow up a Mohammedan, as much as a child taken by a Christian missionary becomes a Christian. All this is true; missionary success obtained by such means proves nothing for the truth of our creeds; but it proves—what is far more important—it proves Christian love. Read only the *Life of Patteson*, the Bishop of Melanesia; follow him in his vessel, sailing from island to island, begging for children, carrying them off as a mother her new-born child, nursing them, washing and combing them, clothing them, feeding them, teaching them in his Episcopal Palace, in which he himself is everything, nurse, and housemaid, and cook, schoolmaster, physician, and Bishop—read there, how that man who tore himself away from his aged father, from his friends, from his favorite studies and pursuits, had the most loving of hearts for these children, how indignantly he repelled for them the name of savages, how he trusted them, respected them, honored them, and, when they were formed and established, took them back to their island homes, there to be a leaven for future ages. Yes, read the life, the work, the death of that man, a death in very truth, a ransom for the sins of others—and then say whether you would like to suppress a profession that can call forth such self-denial, such heroism, such sanctity, such love. It has been my privilege to have known some of the finest and noblest spirits which England has produced during this century, but there is none to whose memory I look up with greater reverence, none by whose friendship I feel more deeply humbled, than by that of that true saint, that true martyr, that truly parental missionary.

The work of the parental missionary is clear, and its success undeniable, not only in Polynesia and Melanesia, but in many parts of India—(think only of the bright light of Tinnevelly)—in Africa, in China, in America, in Syria, in Turkey, aye, in the very heart of London.

CONTROVERSIAL MISSIONS.

The case is different with the controversial missionary, who has to attack the faith of men brought up in other religions, in religions which contain much truth, though mixed up with much error. Here the difficulties are immense, the results very discouraging. Nor need we wonder at this. We know, each of us, but too well, how little argument avails in theological discussion; how often it produces the very opposite result of what we expected; confirming rather than shaking opinions no less erroneous, no less indefensible, than many articles of the Mohammedan or Buddhist faith.

And even when argument proves successful, when it forces a verdict from an unwilling judge, how often has the result been disappointing; because in tearing up the rotten stem on which the tree rested, its tenderest fibres have been injured, its roots unsettled, its life destroyed.

We have little ground to expect that these controversial weapons will carry the day in the struggle between the three great religions of the world.

INDIRECT INFLUENCE OF CHRISTIANITY.

But there is a third kind of missionary activity, which has produced the most important results, and through which alone, I believe, the final victory will be gained. Whenever two religions are brought into contact, when members of each live together in peace, abstaining from all direct attempts at conversion, whether by force or by argument, though conscious all the time of the fact that they and their religion are on their trial, that they are being watched, that they are responsible for all they say and do, the effect has always been the greatest blessing to both. It calls out all the best elements in each, and at the same time keeps under all that is felt to be of doubtful value, of uncertain truth. Whenever this has happened in the history of the world, it has generally led either to the reform of both systems, or to the foundation of a new religion.

INFLUENCE OF MOHAMMEDANISM ON BRAHMANISM.

When after the conquest of India the violent measures for the conversion of the Hindus to Mohammedanism had ceased, and Mohammedans and Brahmans lived together in the enjoyment of perfect equality, the result was a purified Mohammedanism, and a purified Brahmanism. The worshippers of Vishnu, Siva, and other deities, became ashamed of these mythological gods; and were led to admit that there was, either over and above these individual deities, or instead of them, a higher divine power (the Para-Brahma), the true source of all being, the only and almighty ruler of the world. That religious movement assumed its most important development at the beginning of the twelfth century, when Rāmānuga founded the reformed sect of the worshippers of Vishnu; and again, in the fourteenth century, when his fifth successor, Rāmānanda, imparted a still more liberal character to that powerful sect. Not only did he abolish many of the restrictions of caste, many of the minute ceremonial observances in eating, drinking, and bathing, but he replaced the classical Sanscrit—which was unintelligible to the large masses of the people—by the living vernaculars, in which he preached a purer worship of God.

KABIR.

The most remarkable man of that time was a weaver, the pupil of Rāmānanda, known by the name of Kabir. He indeed deserved the name which the members of the reformed sect claimed for themselves, Avadhūta, which means one who has shaken off the dust of superstition. He broke entirely with the popular mythology and the customs of the ceremonial law, and addressed himself alike to Hindu and Mohammedan. According to him, there is but one God, the creator of the world, without beginning and end, of inconceivable purity, and irresistible strength. The pure man is the image of God, and after death attains community with God. The commandments of Kabir are few: Not to injure anything that has life, for life is of God; to speak the truth; to keep aloof from the world; to obey the teacher. His poetry is most beautiful, hardly surpassed in any other language.

NANAK, FOUNDER OF THE SIKH RELIGION.

Still more important in the history of India was the reform of Nānak, the founder of the Sikh religion. He, too, worked entirely in the spirit of Kabir. Both labored to persuade the Hindus and Mohammedans that the truly essential parts of their creeds were the same, that they ought to discard the varieties of practical detail, and the corruptions of their teachers, for the worship of the One Only Supreme, whether he was termed Allah or Vishnu.

The effect of these religious reforms has been highly beneficial; it has cut into the very roots of idolatry, and has spread throughout India an intelligent and spiritual worship, which may at any time develop into a higher national creed.

INFLUENCE OF CHRISTIANITY ON BRAHMANISM.

The same effect which Mohammedanism produced on Hinduism is now being produced in a much higher degree on the religious mind of India by the mere presence of Christianity. That silent influence began to tell many years ago, even at a time when no missionaries were allowed within the territory of the old East India Company.

RAM MOHUN ROY AND THE BRAHMA-SAMAJ.

Its first representative was Ram Mohun Roy, born just one hundred years ago, in 1772, who died at Bristol in 1833, the founder of the Brahma-Samāj. A man so highly cultivated and so highly religious as he was could not but feel humiliated at the spectacle which the popular religion of his country presented to his English friends. He drew their attention to the fact that there was a purer religion to be found in the old sacred writings of his people, the Vedas. He went so far as to claim for the Vedas a divine origin, and to attempt the foundation of a reformed faith on their authority. In this attempt he failed.

INSPIRATION OF THE VEDAS.

No doubt the Vedas and other works of the ancient poets and prophets of India contain treasures of truth, which ought never to be forgotten, least of all by the sons of India. The late good Bishop Cotton, in his address to the students of a missionary institution at Calcutta, advised them to use a certain hymn of the Rig-Veda in their daily prayers. Nowhere do we find stronger arguments against idolatry, nowhere has the unity of the Deity been upheld more strenuously against the errors of polytheism than by some of the ancient sages of India. Even in the oldest of their sacred books, the Rig-Veda, composed three or four thousand years ago—where we find hymns addressed to the different deities of the sky, the air, the earth, the rivers—the protest of the human heart against many gods breaks forth from time to time with no uncertain sound. One poet, after he has asked to whom sacrifice is due, answers, "To Him who is God above all gods." Another poet, after enumerating the names of many deities, affirms, without hesitation, that "these are all but names of Him who is One." And even when single deities are invoked, it is not difficult to see that, in the mind of the poet, each one of the names is meant to express the highest conception of Deity of which the human mind was *then* capable. The god of the sky is called Father

and Mother and Friend; he is the Creator, the Upholder of the Universe; he rewards virtue and punishes sin; he listens to the prayers of those who love him.

But granting all this, we may well understand why an attempt to claim for these books a divine origin, and thus make them an artificial foundation for a new religion, failed.

DEBENDRANATH TAGORE.

The successor of Ram Mohun Roy, the present head of the Brahma-Samāj, the wise and excellent Debendranāth Tagore, was for a time even more decided in holding to the Vedas as the sole foundation of the new faith. But this could not last. As soon as the true character of the Vedas, which but few people in India can understand, became known, partly through the efforts of native, partly of European scholars, the Indian reformers relinquished the claim of divine inspiration in favor of their Vedas, and were satisfied with a selection of passages from the works of the ancient sages of India, to express and embody the creed which the members of the Brahma-Samāj hold in common.

The work which these religious reformers have been doing in India is excellent, and those only who know what it is, in religious matters, to break with the past, to forsake the established custom of a nation, to oppose the rush of public opinion, to brave adverse criticism, to submit to social persecution, can form any idea of what those men have suffered, in bearing witness to the truth that was within them.

SCHISM IN THE BRAHMA-SAMAJ.

They could not reckon on any sympathy on the part of Christian missionaries; nor did their work attract much attention in Europe till very lately, when a schism broke out in the Brahma-Samāj between the old conservative party and a new party, led by Keshub Chunder Sen.

KESHUB CHUNDER SEN.

The former, though willing to surrender all that was clearly idolatrous in the ancient religion and customs of India, wished to retain all that might safely be retained; it did not wish to see the religion of India denationalized. The other party, inspired and led by Keshub Chunder Sen, went further in their zeal for religious purity. All that smacked of the old leaven was to be surrendered; not only caste, but even that sacred cord—the religious ribbon which makes and marks the Brahman, which is to remind him at every moment of his life, and whatever work he may be engaged in, of his God, of his ancestors, and of his children—even that was to be abandoned; and instead of founding their creed exclusively on the utterances of the ancient sages of their own country, all that was best in the sacred books of the whole world was selected and formed into a new sacred Code.

The schism between these two parties is deeply to be deplored. But it is a sign of life. It augurs success rather than failure for the future. It is the same schism which St. Paul had to heal in the Church of Corinth, and he healed it with the words, so often misunderstood, "Knowledge puffeth up, but charity edifieth."

RELATION OF MISSIONARIES TO THE BRAHMA-SAMAJ.

In the eyes of our missionaries this religious reform in India has not found much favor; nor need we wonder at this. Their object is to transplant, if possible, Christianity in its full integrity from England to India, as we might wish to transplant a full-grown tree. They do not deny the moral worth, the noble aspirations, the self-sacrificing zeal of these native reformers; but they fear that all this will but increase their dangerous influence, and retard the progress of Christianity, by drawing some of the best minds of India, that might have been gained over to our religion, into a different current. They feel towards Keshub Chunder Sen as Athanasius might have felt towards Ulfilas, the Arian Bishop of the Goths; and yet, what would have become of Christianity in Europe but for those Gothic races, but for those Arian heretics, who were considered more dangerous than downright pagans?

BRAHMA-SAMAJ A TRANSITION TO A NEW CREED.

If we think of the future of India, and of the influence which that country has always exercised on the East, the movement of religious reform which is now going on appears to my mind the most momentous in this momentous century. If our missionaries feel constrained to repudiate it as their own work, history will be more just to them than they themselves. And if not as the work of Christian missionaries, it will be recognized hereafter as the work of those missionary Christians who have lived in India, as examples of a true Christian life, who have approached the natives in a truly missionary spirit, in the spirit of truth and in the spirit of love; whose bright presence has thawed the ice, and brought out beneath it the old soil, ready to blossom into new life. These Indian puritans are not against us; for all the highest purposes of life they are with us, and we, I trust, with them. What would the early Christians have said to men, outside the pale of Christianity, who spoke of Christ and his doctrine as some of these Indian reformers? Would they have said to them, "Unless you speak our language and think our thoughts, unless you respect our Creed and sign our Articles, we can have nothing in common with you"?

MISSIONARIES MUST NOT REQUIRE TOO MUCH.

O that Christians, and particularly missionaries, would lay to heart the words of a missionary Bishop! "I have for years thought," writes Bishop Patteson, "that we seek in our missions a great deal too much to make *English* Christians. . . . Evidently the heathen man is not treated fairly, if we encumber our message with unnecessary requirements. The ancient Church had its 'selection of fundamentals.' . . . Any one can see what mistakes we have made in India. . . . Few men think themselves into the state of the Eastern mind. . . . We seek to denationalize these races, as far as I can see; whereas we ought surely to change as little as possible—only what is clearly incompatible with the simplest form of Christian teaching and practice. I do not mean that we are to compromise truth, . . . but do we not overlay it a good deal with human traditions?"

BISHOP PATTESON AND BISHOP COTTON.

If we had many such missionaries as Bishop Patteson and Bishop Cotton, if Christianity were not only preached, but lived in that spirit, it would then prove itself what it is—the religion of humanity at large, large enough itself to take in all shades and diversities of character and race.

And more than that—if this true missionary spirit, this spirit of truth and love, of forbearance, of trust, of toleration, of humility, were once to kindle the hearts of all those chivalrous ambassadors of Christ, the message of the Gospel which they have to deliver would then become as great a blessing to the giver as to the receiver. Even now, missionary work unites, both at home and abroad, those who are widely separated by the barriers of theological sects.

MISSIONARY WORK A BOND OF UNION.

It might do so far more still. When we stand before a common enemy, we soon forget our own small feuds. But why? Often, I fear, from motives of prudence only and selfishness. Can we not, then, if we stand in spirit before a common friend—can we not, before the face of God, forget our small feuds, for very shame? If missionaries admit to their fold converts who can hardly understand the equivocal abstractions of our creeds and formulas, is it necessary to exclude those who understand them but too well to submit the wings of their free spirit to such galling chains? When we try to think of the majesty of God, what are all those formulas but the stammerings of children, which only a loving father can interpret and understand! The fundamentals of our religion are not in these poor creeds; true Christianity lives, not in our belief, but in our love—*in our love of God, and in our love of man, founded on our love of God.*

TRUE CHRISTIANITY.

That is the whole Law and the Prophets, that is the religion to be preached to the whole world, that is the Gospel which will conquer all other religions—even Buddhism and Mohommedanism—which will win the hearts of all men.

There can never be too much love, though there may be too much faith—particularly when it leads to the requirement of exactly the same measure of faith in others. Let those who wish for the true success of missionary work learn to throw in of the abundance of their faith; let them learn to demand less from others than from themselves. That is the best offering, the most valuable contribution which they can make to-day to the missionary cause.

Let missionaries preach the Gospel again as it was preached when it began the conquest of the Roman Empire and the Gothic nations; when it had to struggle with powers and principalities, with time-honored religions and triumphant philosophies, with pride of civilization and savagery of life—and yet came out victorious. At that time conversion was not a question to be settled by the acceptance or rejection of certain formulas or articles; a simple prayer was often enough: "God be merciful to me a sinner."

TWO KINDS OF FAITH.

There is one kind of faith that revels in words, there is another that can hardly find utterance: the former is like riches that come to us by inheritance; the latter is like the daily bread, which each of us has to win in the sweat of his brow. We cannot expect the former from new converts; we ought not to expect it or exact it, for fear that it might lead to hypocrisy or superstition. The mere believing of miracles, the mere repeating of formulas, requires no effort in converts, brought up to believe in the Purānas of the Brahmans or the Buddhist Gātakas. They find it much easier to accept a legend than to love God, to repeat a creed than to forgive their enemies. In this respect they are exactly like ourselves. Let missionaries remember that the Christian faith at home is no longer what it was, and that it is impossible to have one creed to preach abroad, another to preach at home. Much that was formerly considered as essential is now neglected; much that was formerly neglected is now considered as essential. I think of the laity more than of the clergy; but what would the clergy be without the laity? There are many of our best men, men of the greatest power and influence in literature, science, art, politics, aye, even in the Church itself, who are no longer Christian in the old sense of the word. Some imagine they have ceased to be Christians altogether, because they feel that they cannot believe as much as others profess to believe. We cannot afford to lose these men, nor shall we lose them if we learn to be satisfied with what satisfied Christ and the Apostles, with what satisfies many a hard-working missionary. If Christianity is to retain its hold on Europe and America, if it is to conquer in the Holy War of the future, it must throw off its heavy armor, the helmet of brass and the coat of mail, and face the world like David, with his staff, his stones, and his sling. We want less of creeds, but more of trust; less of ceremony, but more of work; less of solemnity, but more of genial honesty; less of doctrine, but more of love. There is a faith, as small as a grain of mustard-seed, but that grain alone can move mountains, and more than that, it can move hearts. Whatever the world may say of us, of us of little faith, let us remember that there was One who accepted the offering of the poor widow. She threw in but two mites, but that was all she had, even all her living.

[For The Index.]

REMINISCENCES OF FREE DISCUSSION IN BOSTON.

Mr. Editor:—

I have been solicited by a friend of mine who takes a profound interest in your excellent paper to write a few sketches relative to the origin of the "Free Sunday Meetings" in Boston. But unfortunately, as those meetings have never been organized, and of course no officers elected, constitution or by-laws adopted, or records kept of their proceedings, I shall be obliged to trust to my memory for what I write.

Although liable to omissions, and perhaps mistakes, still I am convinced that my remembrance of them is accurate enough to give substantially the information desired.

The meetings at Hospitaller Hall, in Boston, which are now in the full tide of successful operation, had their beginning some twenty-five years ago in what was then called Chapman Hall (Chapman Place), but is now occupied in part by the Parker House.

The Sunday Institute (a name suggested to the writer and manager of that meeting by his friend, Mr. Horace Seaver, of the Boston *Investigator*) sprung up out of the ashes of a modern spiritual brotherhood which vainly tried to advance the cause of the "Mystic Rap" by the aid of free discussion. But after an experience of three short months, it was found by the manager, Mr. Peter Blacker, that there was no affinity between spirit-rapping and a free, untrammelled platform. So he stepped out, and the unbelievers moved in; and from that hour to the present the votaries of the Fox girls have avoided the companionship of the "free discussionists," because of the annoying and perplexing angularities so distressing and offensive to the true and faithful believers in the "Harmonial Philosophy." Though the main body of the faithful withdrew about this time, there still remained a few of the unterrified who manfully contended for the faith recently delivered to the Modern Saints. But free discussion at last drove the remaining few to seek a shelter under another canopy, where the traders in human credulity would not be subjected to the fiery assaults of the unpitying sceptics. So off they went, and their places were filled by the disciples of Mr. Abner Kneeland, who have fought the good fight with varying fortunes from that day to this. But now the victory is no longer doubtful; in an open field, and with fair play, truth's triumphs are certain.

Perhaps I ought not to omit informing your readers how the expenses of those meetings were met. At first the manager tried the voluntary plan. But a few months' trial convinced him that, though the dancers were always ready, and generally numerous enough, still, when the hat went round, and its contents were examined, the fiddler's face became sadly elongated, and, as that feeling can be better imagined than described, he in the most affectionate manner on a Sunday afternoon asked the audience then and there assembled if they were willing to submit to a tax of five cents at the door, instead of the continuation of the vulgar and plebeian habit of passing the hat on the Lord's day. To their everlasting honor be it recorded, when it was put to vote, they with modest and unassuming piety answered, "Yea!" Thus the Sunday Institute was divorced from that fearful and humiliating scourge of free meetings, poverty. It is a sad sight even now, in Boston, to have donation boxes for voluntary contributions to defray the expenses of a hall for a body of men who, for learning and ability, have no superiors in this or perhaps any other country,—men, at the mere announcement of whose names the hands of the listeners to their lectures ought to fly into their pockets with the modest eagerness to pay all expenses incidental to the "feast of reason and flow of soul" so cheerfully and ably provided for them. But the age of chivalry is not gone, I hope; in the good time coming, the morally brave will be as ready to pay as they enter as Edmund Burke said the physically courageous were to defend the life of the unfortunate Marie Antoinette.

But I must return to the institute, and unfold its mode of operation and the character of the questions discussed. It was always the rule of the meeting to have questions put forward that were agitating the public minds, and to invite all whose sympathies were in harmony to enter freely and take part in the proceedings; providing, however, they could do so with ability and decorum. It must be admitted that many able and candid men availed themselves of the invitation, and performed their duty in a manner creditable to themselves and instructive to those who heard them.

Men in almost every rank of life have taken an active part in those free meetings, from the humble disciple of Blackstone to his superior the judge on the bench. Of clergy and lay members we had our share; and one reverend brother of the Unitarian "persuasion" who, if he had remained long enough with us, would most certainly have been a bright and shining light (I mean Brother John, of Still River), has the respect and esteem of every member of the old Sunday Institute. May his shadow never be less! But the main stay or backbone of our institution has been chiefly drawn from the hard-working sons of toil, who through evil and good report have done their duty and improved their minds in a manner that others ought to emulate.

Men frequently ask if those meetings, so radical in character, have met with no opposition from the press or clergy. The press generally has given us a severe letting-alone, though now and then a straggling son of Faustus lets the light of his countenance shine

upon us, makes his maiden speech, and then peaceably withdraws; but whether ashamed of us or ashamed of himself he allows us to conjecture. Still the same untiring quill-driver will give with distressing minuteness all the particulars of a street brawl, or the idle gossip of a band of pot-house politicians, while free meetings he lacks the courage to speak of as they are.

At another time, with your permission, I shall narrate what the clergy say of us, and how we were brought into good-natured conflict with a large number of the pious brethren of the Old South. R. B.

BOSTON, Jan. 20, 1874.

HUMAN SACRIFICE.

In a letter to the *Telegraph*, from the scene of the Ashantee war, is an account of the recruits to the British forces obtained on the Bonny, which furnishes the following sketch of the revolting practice of sacrificing human beings which still prevails to some extent among them:—

"'And yet they are cannibals,' you exclaim. I fear it is a true charge, not of the Prince or his lieutenant, of course, but of their men. For fear of a terrible outcry from the 'man and brother' party, I hasten to explain in what measure our Bonny recruits practice the deplorable habit of eating people. Cannibalism is with them a religious custom. For aught known to my informant—Captain Nicol of the Hampshire militia—it may be to the great mass of Bonny believers as offensive and as painful to observe as the Syllabus to many Liberal Catholics; but there is the fetish man, there his command, and it is duty to obey. The Bonnys, it appears, have three great Ju-jus, or hidden powers. First comes the yam Ju-ju, whose influence decides the harvest; to him is sacrificed each year, at the recurrence of the yam crop, a human being, generally a prisoner. His head is cut off, without torture, and that, with other sacred fragments, is hung in the temple till next year brings another victim. Then comes the war Ju-ju, who is invoked at the declaration of hostilities, and propitiated from time to time by human sacrifice, with the same ceremonies. Last comes the white man's Ju-ju, who has trade in charge. His victim is a young Albino girl, a class common on that coast. After selection, at the appointed time of year, the child is given some weeks of unlimited indulgence, being regarded as sacred. She is conducted in procession, every day, through the markets and the town, bearing a white wand. With this she is encouraged to point at anything that strikes her fancy, the which is immediately seized by attendant priests and confiscated for the Ju-ju's service. When the time comes, the child is put into a canoe very secretly and cast overboard at the bar of the river, thus propitiating the deity who has it in his power to upset the white man's boats when coming to trade. Her poor little body thus escapes the fate of her fellow-victims, who are devoutly eaten up by the faithful crowd. King George and his sons have done their best, by ridicule and example, to repress this yearly slaughter, and not without effect. It may safely be predicted that human sacrifice is on its last legs at Bonny."

RELIGIOUS PERSONALITIES.

Some one complains that we have been unjust in saying, "even in jest," that the religious papers are more reckless and unscrupulous in their personalities than the secular newspapers. Permit us to observe that there is no jesting about it. We should not often fail in finding examples substantiating our observation, in almost any religious journal, picked up at random. For instance, we take out at random now, from a file of religious papers, and the first thing we find is a charge by the Chicago *Interior* (Rev. Dr. Patton, Editor) that "Free Frothingham talks favorably of free love. He thinks it will make married life a continual courtship." And the reverend doctor, after disposing of the character of his reverend brother whose doxy is not his doxy in this airy alliterative style, continues facetiously: "Now let us hear from Oliver Johnson, of the *Christian Union*," intimating that this editor of a rival religious paper will probably "see Frothingham and go him one better,"—if the reverend doctor will permit us to use a technicality of a sinful game which he probably does not understand. Now comes Oliver Johnson, in the *Christian Union* (probably feeling doubt as to whether the Christian brother of the *Interior* will allow him to contradict the slander where it originated), and says with fine irony, "I am sure that, as a Christian, whose heart is pervaded by 'the charity that thinketh no evil,' you made the above remark respecting Mr. Frothingham with great pain, and only in the interest of morality, and that you would, with the same evidence before you, have been equally ready to credit a similar report in relation to the Rev. Dr. Adams or the Rev. Dr. Hall. You will be very glad, therefore, to be assured that the report respecting Mr. Frothingham, which you so reluctantly credited, is entirely untrue, being the invention of an unscrupulous reporter of a notoriously unscrupulous paper in this city. I speak from knowledge, having heard the sermon in which Mr. Frothingham was alleged to have uttered 'free-love' sentiments; but, as better evidence still, I send you a copy of the sermon as printed from the preacher's manuscript, begging you to read and judge for yourself. If any clergyman, of any denomination, has ever preached a discourse evincing a higher regard for the sacredness of marriage, I know not where it may be found. Anticipating and almost envying you the unalloyed satisfaction which you will experience in promptly printing this note," he remains Rev. Dr. Patton's respectfully, Oliver Johnson. Here we have one religious editor charging two of his brethren, in the most reckless manner, with entertaining the most odious doctrines, and one of these, in reply, insinuating (with very good ground, as we think) that the reverend editor knew he was uttering an infamous slander when he published the charge, and that he makes the slander simply because he does not belong to the same sect.

In another number of the *Christian Union*, which is also picked up at random from our files, we find the following:—

"As the *Interior* would not have copied the *Christian Intelligencer's* charge that we have 'commended with hearty eloquence and glowing rhetoric the materialistic atheism' of Mill's *Autobiography* if it had not too readily inferred that it was true, it will, of course, promptly and gladly inform its readers that the charge is wholly false, as we last week showed it to be. It is not pleasant to be thus misrepresented, but we can most sincerely affirm that we care for it far less on our own account than for the sake of the cause we serve, and which always suffers reproach when any of the champions, through passion or prejudice, or partisan rivalry, allow themselves to accuse us or others unjustly."

These illustrations derive additional significance from the fact that the *Christian Union* is notably free from such matters, by comparison with religious papers in general. In fact, the healthy liberality of its tone seems the chief ground of offence, which the brother of the *Interior* endeavors to occupy so as to destroy the circulation of the *Union* and build up that of the *Interior*—for these harmless doves keep a shrewd eye to the main chance, while going up and down the earth without staff or scrip.—*Ohio State Journal.*

CHANG AND ENG DEAD.

DETAILS OF THE CIRCUMSTANCES ATTENDING THE DEATH OF THE TWINS.

NEW YORK, January 20.—A despatch from Greensboro, N. C., announces the death of the Siamese twins on Saturday morning last. Chang was partially paralyzed last fall, since which time he has been fretful and strongly addicted to drinking liquor as a means of alleviating his sufferings. As soon as it was discovered that Chang was dead, Eng became terribly shocked and raved wildly for a while, at times exhibiting signs of great mental aberration. This attack was followed by a deadly stupor. In two hours from the death of Chang, Eng died. The deaf-mute children of the deceased express their sorrow and bereavement in the most pitiful manner.

Chang and Eng, the "Siamese twins," were born in 1811, and spent their childish days in fishing and picking up shells at a little village on the coast of Siam. They were brought to this country about forty years ago by Captain Abel Coffin, of Newburyport, and during their subsequent travels visited nearly every State in the Union and every country in Europe. After amassing a competence they settled in North Carolina, married two sisters, and both leave large families. The subject of separating them by cutting the ligature of flesh which bound them together was often discussed, and the most eminent surgeons of the world have differed as to the result of such an experiment. Dr. Nelaton maintained that it could be done; but equally noted British surgeons, after trying preliminary experiments, such as binding the ligature so as to prevent the circulation of the blood, concluded that there would be too much danger in the attempt. It was generally conceded, however, that the natural death of one of the brothers would not necessarily be followed by the death of the other, and that by promptly cutting the ligature the survivor could be saved. The fact that two hours elapsed between the deaths of these two phenomenal brothers proves that they were separate entities. There is no doubt that they thought differently, and experienced but few simultaneous sensations. Only when the ligature that bound them was pinched or pricked did they manifest simultaneous suffering. Their characters were also notably different; and one of the brothers appeared to be several years older than the other. They were Baptists, and members of a church in Surrey County, North Carolina. It is probable that the circumstances attending their death, and the peculiarities of their internal structure will be carefully examined, and some curious scientific facts may be derived therefrom.

1. A CHRISTIAN is one that believes things his reason cannot comprehend; he hopes for things which neither he nor any man alive ever saw; he labors for that which he knoweth he shall never obtain; yet, in the issue, his belief appears not to be false; his hope makes him not ashamed; his labor is not in vain.

2. He believes three to be one, and one to be three; a father not to be elder than his son; a son to be equal to his father; and one proceeding from both to be equal with both; he believing three persons in one nature, and two natures in one person.

3. He believes a virgin to be a mother of a son; and that very son of hers to be her maker. He believes him to have been shut up in a narrow room, whom heaven and earth could not contain. He believes him to have been born in time, who was and is from everlasting. He believes him to have been a weak child, carried in arms, who is the Almighty; and him once to have died, who only hath life and immortality in himself.

4. He believes the God of all grace to have been angry with one that had never offended him; and that God, that hates sin, to be reconciled to himself, though sinning continually, and never making, or being able to make, him satisfaction. He believes a most just God to have punished a most just person, and to have justified himself, though a most ungodly sinner. He believes himself freely pardoned, and yet a sufficient satisfaction was made for him.—*Lord Bacon's "Theological Tracts."*

Poetry.

[FOR THE INDEX.]

CHRISTS OF TO-DAY.

BY MRS. SARAH BRIDGES HYNES.

Men do not know their Christs; they walk the crowded street
Robed like unto themselves; day after day they meet
The well-known, homeborn face, hear the familiar voice,
And no faith-visioned dove bids their dull souls rejoice,
That, unsuspected, stand,
'Neath God's anointing hand,
Their Saviors of To-day in their own Holy Land!

They wear no aureoles; unseen their thorny crown;
Hosannas hail them not; before them are cast down
No homage robes and palms; in no awed watcher's sight
Share they with prophet shapes transfiguration light;
Nor yet do sleepers see,
In lone Gethsemane,
Mid blood-sweat agonies, truth's angel ministry!

Their Judas they have known; by Peter been denied;
Felt doubting Thomas thrust rude hand in bleeding side;
At parting sacrament heard, speaking for the rest,
Some bitter question asked by loved one on their breast!
Earth's Calvaries are not
But on one sacred spot;
Her crucifixion crimes are countless and forgot!

A word of God made flesh, His Son is with us now;
'Tis this man, that, you, I,—whoe'er with fearless brow
Dares pluck the Sabbath corn, and bid the hungry eat;
Snatches dead husks away to give the living wheat;
Rebukes the Pharisee;
With true humanity
Holds fast man's brotherhood in bonds of charity!

World's scorn may compass them, and stones may be their bread;
And Pilate's mocking scroll be written o'er them dead;
Or thronged with fellowships, beloved by brave and good,
Stand infinitely sad in unguessed solitude,—
The sure Promethean pain,
Sharper than beak or chain,
Of all who with heaven's fire bring life to earth again!

And yet perchance some day, in unimagined space,
A spirit far advanced in truth's immortal grace,
With loving longing seized, to angel-guide shall say:
"Show me my Christ!" and lo, illumining the way,
Shall see the face of one
Met oft beneath the sun,
And wonder, "Is not this the carpenter's known Son?'

To whom shall answer then the bright celestial friend:
"Through death-won light divine thy vision backward send,
To fateful impulse given by this man's word or deed,
From which thy growth began, thy resurrection seed;
If his name Jesus be,
What is it unto thee?
Behold, *he* is *thy* Christ—thy true Redeemer, he!"

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Chas. W. Story,	Boston, Mass.	"	"	100
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Jacob Hoffner,	Cumminsville, O.	One	"	100
John Weiss,	Boston, Mass.	"	"	100
W. C. Russel,	Ithaca, N. Y.	"	"	100
A. W. Leggett,	Detroit, Mich.	"	"	100
B. F. Dyer,	Boston, Mass.	"	"	100
James Purinton,	Lynn, Mass.	"	"	100
F. A. Nichols,	Lowell, Mass.	"	"	100
J. S. Palmer,	Portland, Me.	"	"	100
Robt. Ormiston,	Brooklyn, N.Y.	"	"	100
Mrs. A. L. Richmond,	Lowell, Mass.	"	"	100
Mrs. Benj. Ireson,	Lynn, Mass.	"	"	100
J. E. Oliver,	Ithaca, N.Y.	"	"	100
E. H. Aldrich,	Providence, R.I.	"	"	100
Geo. L. Clark,	Providence, R.I.	"	"	100
Mrs. E. B. Chase,	Valley Falls, R.I.	"	"	100
W. M. Jackson,	Providence, R.I.	Two	"	200

CASH RECEIPTS.

FOR THE WEEK ENDING JANUARY 31.

C. H. Pierce, $13; N. Cummings, $10; Chas. Greater, $13; Geo. A. Bourne, $13; James Dupee, $10; Nath'l Little, $10; K. G. Wells, $10; A Friend, $23; J. H. Williams, $70; E. P. Robeson, $10; A. A. Knight, $15; Jas. M. Aldrich, $13; G. F. Matthes, $13; Wm. Jabine, $23; A. S. Latty, $10; Chas. Richardson, $10; Mary Shannon, $40; Mary C. Shannon, $10; Edw'd Gustine, $2; ——, $10; S. E. Dunn, $5; D. Throne, $10; Mary Gifford, $10; Morris Einstein, $10; Theo. Brown, $10; Ernst Prussing, $78; Benj. Rodman, $30; Mrs. Benj. Cummings, $10; C. A. Tucker, $10; Benj. R. Tucker, $10; Chas. E. Parker, $1.50; T. G. Hovey, $3; L. K. Washburn, $3; I. W. Russell, 25 cents; Mrs. Aaron Aldrich, 25 cents; Fred Miller, $3; M. A. Bedford, 75 cents; Jno. T. Sargent, $3; A. M. Haskell, $3; Jno. E. Clark, $1.25; David W. Higgins, 75 cents; Hugh Calderwood, $3; Sam'l Graham, $1; P. H. Macgill, $3; E. P. Crain, 50 cents; G. W. Robinson, $3; Mrs. Wm. Rotch, $3; T. M. Lamb, $3; Wm. H. Wood, $3; Harris W. Aldrich, $2; Jno. Gallington, $2; E. P. Hurd, $1.50; A. W. Greenleaf, $3; Joseph Barnsdall, $3; W. W. Moore, $3; M. E. Thompson, 75 cents; Chas. W. Buck, $3; Jno. H. Cheever, $3.42; E. Naumberg, $2.75; Lucas Thompson, $3; J. Lienau, $1.50; D. Throne, $3; Melissa C. Palmer, $3; C. W. Wilcox, $1.50; J. H. Comstock, 30 cents; Wm. A. Butler, $3; J. A. Dobroluboff, 30 cents; Sam'l T. Douglass, $3; M. M. Pratt, $3; S. N. Walker, $1; Mary F. Gunning, $3; J. C. Godfrey, $3; Joel McMillan, $3; J. T. Mery, $3; J. W. Marshall, $3; J. H. Lorimer, $3; W. M. Jackson, 30 cents; H. C. Hurd, $3; W. H. Gilmore, $3; Alfred McKee, 75 cents; Chas. Hazeltine, $1.50; B. S. Perry, 25 cents; Chas. Cloyes, 25 cents; Perley C. Carr, 50 cents; Elisha Hall, 35 cents; O. D. P. Wilcox, 10 cents; Simon Baer, 20 cents; Geo. M. Wood, 50 cents; R. L. Houghton, 10 cents; L. C. Revare, 75 cents; Wm. Hill, 10 cents; G. H. Foster, $2.97; M. E. Martin, 14 cents.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.
Toledo Office: No. 35 MONROE STREET. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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BOSTON, FEBRUARY 5, 1874.

SUNDAY LECTURES.—The Editors of THE INDEX will lecture occasionally on Sundays, if desired, within a convenient distance of Boston.

N.B.—Any person whose name is now on our mail-list will receive a second copy of THE INDEX, *mailed to the same address*, for a year, on pre-payment of **One Dollar.** This offer is made to accommodate those of our subscribers who wish to increase our circulation by sending extra copies as samples to their friends.

GLIMPSES.

THE TOTAL NUMBER of names thus far signed to the "Congressional Petition" is 2,458,—to the "Massachusetts Petition," 3,599.

THE BOARD OF ALDERMEN, in Brooklyn, N. Y., are deliberating over the propriety of taxing the property held in Greenwood Cemetery.

WE ARE GLAD to announce a new Liberal League in Auburn, Ohio,—President, John Fish; Vice-President, Barney Brown; Secretary (no name reported); Treasurer, G. W. Barnes; Executive Committee, L. A. Wick, Frank Covert, Ira Fish. This seems to be a result of Mr. B. F. Underwood's labors.

IN THE Massachusetts Senate, Jan. 28, Messrs. Aiken, of Franklin, and Parmenter and Bailey, of Middlesex, were appointed, on behalf of the Senate, to serve on the Joint Special Committee on Just and Equal Taxation throughout the Commonwealth. In the House, the Tax Commissioner was directed to compile and report the statistics relative to tax exemption in this State, bringing the report down to the present time. These facts indicate that the subject will at last receive the attention it is justly entitled to.

A MASS MEETING of the citizens of Vineland. N. J., has just adopted the following preamble and resolution: "WHEREAS, We believe that an enforced use of the Bible, or any other book, in the public schools, as a religious exercise, is contrary to the principles of civil and religious freedom; therefore, *Resolved*, That we request the trustees to discontinue religious exercises of every kind (the reading of the Bible included) in our public schools." What remains to do is to put this request into effective form, by presenting it, numerously signed, to the Board of Education. Resolutions are good, but action is better.

REFERRING TO Mr. Towne's "Retractation," the Dover (N. H.) *Morning Star* of Jan. 28 says: "The immediate occasion of his repentance seems to have been a call from Mr. Abbot for legions of radicals, armed with wrath and vengeance, to go at the spirit of Christianity, and utterly exterminate it, root and branch. His desire seems to have been for just about such spiteful, venomous men as Mr. Towne was, when," etc., etc. Is it "Christian" to bear false witness against the innocent? If the *Star* can point to any call for "wrath and vengeance," or any desire for "spiteful and venomous men," in anything we have said, we will repent in sackcloth and ashes, and take the next cutty-stool to Mr. Towne's.

IN THIS ISSUE we make a slight verbal change in the third of the "Demands of Liberalism," in order to obviate a danger of misconception. It has hitherto read—"We demand that all public appropriations for sectarian educational and charitable institutions shall cease." The mistaken insertion of a comma after the word "sectarian," as published in the Washington *Daily Morning Chronicle*, makes a serious change of the meaning. As amended, it now reads—"We demand that all public appropriations for educational and charitable institutions *of a sectarian character* shall cease." That is what the original wording was intended to mean; and no true American will, we think, object to the principle that underlies it.

A NEW LIBERAL LEAGUE has just been formed in Washington, D. C., of which the officers are these: President, George M. Wood; Vice-Presid nt, George Holmes; Secretary, Mrs. J. E. Crawford; Treasurer, W. H. Burr. The character of these officers is a guarantee of vigorous and effective work; and fifty-five names are already enrolled on the list of membership. The platform of the new League is the "Demands of Liberalism;" which the *National Republican* of that city characterizes as a "rotten platform," adding that it is "calculated only to break down the barriers between vice and virtue, and religion and infidelity." To the League we wish a useful career of activity and influence—to the *National Republican* an increase of common sense.

SIGNATURES TO the "Congressional Petition" for Equal Taxation have been received at this office since last week as follows: From Jonathan Drake, Leominster, Mass., 238 names; from Charles A. Gurley, Pulaski, N. Y., 67; from S. R. Urbino, West Newton, Mass., 55; from B. S. Lewis, Boston, 3; from Amasa Willis, Taunton, Mass., 14; from E. A. Spring, Perth Amboy, N. J., 18; from I. W. Graffam, New Bedford, Mass., 27; from Robert Wade, Troy, N. Y., 87; from J. H. Ordway, Haverhill, Mass., 50; from Abel Wright, Quincy, Mass., 64; from E. S. Fellows, Quincy, Mass., 22; from S. Osgood, Georgetown, Mass., 70; from Rev. Fiske Barrett, Braintree, Mass., 75; from S. Rich and J. W. Darling, Charlton, Mass., 99. Total for the week—889 names.

SIGNATURES TO the "Massachusetts Petition" for Equal Taxation have been received at this office since last week as follows: From Jonathan Drake, Leominster, Mass., 238 names; from J. N. Darling and S. Rich, Charlton, 103; from Rev. Fiske Barrett, Braintree, 75; from C. N. Harlow, Cummington, 73; from S. R. Urbino, West Newton, 60; from Rev. G. W. Stacy, Milford, 112; from B. S. Lewis, Boston, 2; from I. W. Graffam, New Bedford, 12; from W. H. Eliot, Taunton, 16; from Edwin Hosmer, 44; from R. J. Reeby, Worcester, 64; from Mrs. M. L. Reed, Worcester, 16; from J. H. Ordway, Haverhill, 54; from I. P. Greenleaf, Boston, 17; from E. S. Fellows, Quincy, 22; from Abel Wright, Quincy, 67; from S. Osgood, Georgetown, 70; from Isaac Childs, Lynn, 68; from C. W. Estabrook, Worcester, 89; from Emory Gage, Athol, 96. Total for the week—1,298 names.

IN *Old and New* for February, 1874, we find the following astounding assertions: "Mr. Josiah P. Quincy's papers in *Old and New*, on the Present System of Exempting Public Institutions from Taxation, have led public opinion on the subject, and have directly or indirectly aroused a considerable movement both for and against such exemption, including such phenomena as the recent discussion of the 'Free Religionists,' so-called, the elaborate declaration and call of the Baptist clergymen of New Jersey, the petitions to the Massachusetts Legislature for discontinuing such exemption, etc." This ridiculous attempt to gobble up the glory (such as it is!) of the present wide-spread agitation of the church-taxation question is simply absurd. The real cause of this agitation is to be found in the American principle of the separation of Church and State, the irresistible logic of free institutions, the growing influence upon the public mind of a National Constitution which declares that Congress shall "make no law respecting an establishment of religion;" and this cause has operated on the public mind in many quarters, independently of any publication, to call forth a determined protest against a system of church-exemption which is practically a system of church-establishment. So far as THE INDEX is concerned, its protest against this system dates from the beginning of its career, and has no more to do with *Old and New* than it has with the Ashantee war. We never knew that a single word had ever been uttered in *Old and New* against church-exemption until its editor informed us of the fact a few weeks ago in a horse-car; while the "Demands of Liberalism" were first published in THE INDEX for April 6, 1872. The discussion on this subject at the Convention of the Free Religious Association last October, in New York city, was not in the least degree due to *Old and New;* and the petitions now circulating in the same general movement have not the remotest connection with it. If the editor of that periodical has the regard for truth which is attributed to him, he will at once correct the totally erroneous assertions above quoted.

"STUMBLING ON TRUTH IN THE DARK."

Rev. Mr. Chadwick, of Brooklyn, puts questions which will be best stated in his own language as follows:—

BROOKLYN, Jan. 26, 1874.

DEAR ABBOT:—

You have said a good deal from time to time about science as the only proper method of religious knowledge. For yourself you seem to have already arrived at a scientific knowledge of God. You speak of this knowledge as if it were the flower of *modern* scientific thought. Now what I want to know is this: Has all the religion in the world up to the present time been religion on false pretences? Have men had no reason for believing in a God of Infinite Power, and Wisdom, and Goodness? Have they only stumbled upon a great truth in the darkness? It is a strange dilemma. But I see no escape from it, if one travels by your road.

Yours truly,
J. W. CHADWICK.

1. The scientific method we regard as the only method of arriving at real knowledge of any sort, religious or otherwise. But it may be used with little or no consciousness of using it, just as the plantation-negroes of the South were unconscious of obeying musical laws, when they struck out their wild and sweet melodies. Observation and experiment, the appeal to verifiable experience taken in its largest sense (and this includes internal as well as external experience), lies at the bottom of all knowledge; and whoever has gained genuine knowledge must have built on this foundation. The religious knowledge really possessed and imparted by the great teachers of the past was no exception to this rule. Every one of them, if his *total* teachings are taken into account, presented ideas of God that the increased knowledge and purer religion of to-day refuse to accept without immense modifications; superstition and ignorance marred their utterances in the main, however fine and true their exceptional sayings; and the history of religious thought, like that of art or literature or politics, is a record of slow and gradual advances. But just so far as any man has taught what is known to-day to be truth, so far he has used either consciously or unconsciously, skilfully or unskilfully, the scientific method; for, if his teachings cannot be verified, it is an open question whether they are truth or not, while, if they can be verified, they are already a part of science. Mr. Chadwick would appreciate better the ground we occupy, if he should recognize that we do not look on the scientific method as sprung full-grown into being, like Minerva from Jupiter's brain, but rather, like everything else that is real, as having come to its relative maturity by degrees.

2. There is no question, then, of "religion on false pretences." Religion (we speak now only of religious *beliefs*) has always been a confused mass of truths and superstitions inextricably jumbled together,—the teachings of Jesus included. The truths have been won by immediate contact with Nature, by the unconsciously used method of science; the superstitions have sprung up because the ignorant never know how to stop with what they have discovered, but must forthwith proceed to create imaginations and dreams without end, which are so prolific in propagating themselves that too often the parasite eats up the tree. The task of science to-day is to sift out the truths from the superstitions, and to prove them to be truths indeed; in other words, *to clarify, verify, and unify all human knowledge.* It must weed out the falsities now so rank in the field of religion; it must cultivate the seeds of truth, and develop them into universally recognized scientific verities; it must give to each result so worked out its proper place in the great philosophic system which is yet to reproduce in human thought the wondrous unity of Nature. This is not to sweep aside all past religious thought as "religion on false pretences;" such extravagances may well be left to fanatics of unbelief.

3. "Have men had no reason for believing in a God of Infinite Power and Wisdom and Goodness?" Just so far as they have rested this belief on anything but reason, they have had no reason for it. If they have built on tradition, or revelation, or authority, or intuition (in the sense of a supposed special faculty distinct from reason or intellect), they have self-evidently had no reason for it. But so far as the real ground of their belief has been reason or intellect working unrecognized, while they quoted something else as its ground, they had reason for it. In this way many a man has "stumbled upon a great truth in the dark." There is no paradox or "dilemma" about it. So unskilled are people in analyzing the processes of their own minds, that they habitually mistake the true grounds of their own opinions, and the opinions are often correct, while the grounds they allege are totally insufficient. The history of science is full of cases in which men of genius have "stumbled upon great

truths in the dark;" but these great truths have never done much for man till they have been brought forth into the light of verification. To-day the world wants proof, not assertion; it wants knowledge, not fancy; and if science cannot show that the belief in God, as infinite power, wisdom, and goodness, rests indeed on "reason," it will be concluded not only that men "had no reason" to believe in him, but that they have none now. Would that religious teachers perceived that in science alone is the hope of theism in the future!

SPECIAL NOTICE.

Members of the Free Religious Association are reminded that the subscription fees of many of them are now due. It is hoped that all will renew their annual subscriptions, and that many new names may be entered on the roll. One dollar is the fee for annual membership, but a larger sum will not be refused. Subscriptions may be sent to the undersigned, New Bedford, Mass., or to R. P. Hallowell, Treasurer, 89 Commercial Street, Boston, Mass.

WM. J. POTTER, *Secretary*.

MAX MUELLER AT WESTMINSTER ABBEY.

For some years past our consideration for Mr. Max Müller has, we confess, been decreasing; not our respect for his learning, our admiration of his literary talent, our gratitude for the service he renders to the students of the religions of the Old World, but our consideration for him as a teacher. But his late lecture, given by invitation of Dean Stanley in the nave of Westminster Abbey, contains thoughts worth pondering by Christians, and worth noting by those who have rejected Christianity; thoughts the uttering whereof in that place, and before such an assembly as he had, proves that the lecturer has preserved his intellectual independence, in spite of social adulation and literary success.

The thoughts we allude to are these: Speaking of the missionary spirit in different regions, Müller is careful to recognize its identity in them all, and to concede to it in all an equal dignity. The spirit of truth is frankly admitted in all the great faiths; and the zeal to impart the truth is held to be characteristic of the three missionary religions, Buddhism, Mohammedanism, and Christianity, "between which three powers the religious battle of the future, the Holy War of mankind, will have to be fought, and is being fought at the present moment, though apparently with little effect."

"The recognition of a duty to preach the truth to every man, woman, and child" (by Buddhism) "was an idea opposed to the deepest instincts of Brahmanism; and when, at the end of the chapter on the first missions, we read the simple words of the old chronicler, 'Who would demur if the salvation of the world is at stake?' we feel at once that we move in a new world, we see the dawn of a new day, the opening of vaster horizons; we feel, for the first time in the history of the world, the beating of the great heart of humanity." Again: "The Koran breathes a different spirit: it does not invite, it rather compels, the world to come in. Yet there are passages which show that Mohammed, too, had realized the idea of humanity, and of a religion of humanity. *Islām* meant originally humility or devotion; and all who humbled themselves before God, and were filled with real reverence, were called *Moslim*." And hear this: "The religions which can boast of missionaries who left the old home of their childhood, and parted with parents and friends—never to meet again in this life—who went into the wilderness, willing to spend a life of toil among strangers, ready, if need be, to lay down their life as witnesses to the truth—the same religions" (he is speaking, remember, of Buddhism and Mohammedanism) "are rich also in those honest and intrepid inquirers who, at the bidding of the same spirit of truth, were ready to leave behind them the cherished creed of their childhood, to separate from the friends they loved best, to stand alone among men that shrug their shoulders, and ask, 'What is truth?' and to bear in silence a martyrdom more galling often than death itself."

The two missionaries chiefly eulogized by the lecturer are KABIR and NANAK, both disciples of Buddha, the latter the founder of the Sikh religion in India. "Both labored to persuade the Hindus and Mohammedans that the truly essential parts of their creeds were the same, that they ought to discard the varieties of practical detail, and the corruptions of their teachers, for the worship of the One Only Supreme, whether he were termed *Allah* or *Vishnu*." "No doubt the Vedas and other works of the ancient poets and prophets of India contain treasures of truth which ought never to be forgotten, least of all by the sons of India. The late good Bishop Cotton, in his address to the students of a missionary institution at Calcutta, advised them to use a certain hymn of the Rig-Veda in their daily prayers. Nowhere do we find stronger arguments against idolatry, nowhere has the unity of the Deity been upheld more strenuously against the errors of polytheism, than by some of the ancient sages of India."

Müller deplores the schism between the hold-backs and the progressives in the Brahma-Sāmaj. "But it is a sign of life. It augurs success rather than failure for the future. It is the same schism which St. Paul had to heal in the Church of Corinth." "If we think of the future of India and of the influence which that country has always exercised on the East, the movement of religious reform which is now going on appears to my mind the most momentous in this momentous century."

Of the Christian missions Müller says little or nothing; his incidental allusions to the temper in which they are conducted are not flattering. Of "controversial missions," as he calls them, he has no good opinion. "The difficulties are immense; the results very discouraging. Argument often produces the very opposite result of what we expected, confirming rather than shaking opinions no less erroneous, no less indefensible, than many articles of the Mohammedan or Buddhist faith."

"There never can be too much love, though there may be too much faith—particularly when it leads to the requirement of exactly the same measure of faith in others." "If Christianity is to retain its hold on Europe and America, if it is to conquer in the Holy War of the future, it must throw off its heavy armor, the helmet of brass and the coat of mail, and face the world like David, with his staff, his stones and sling. We want less of creeds, but more of trust; less of ceremony, but more of work; less of solemnity, but more of genial honesty; less of doctrine, but more of love."

These are good words, and justify the author's fine saying in this same address: "There may be times when silence is gold and speech silver; but there are times also when silence is death and speech is life."

O. B. F.

WOUNDS OF FRIENDS.

Among the many criticisms of the Free Religious movement, especially since the New York Convention, it is pleasant to know that some are made by friends of the movement, and are written with sympathetic pens. "Faithful," says the old proverb, "are the wounds of a friend;" and so these latter criticisms are to be listened to with respect, as containing suggestions that may be of profit. One of them is made by Rev. Dr. Bartol in the closing chapter of his last fine book, *The Rising Faith*. It was in Dr. Bartol's parlors that the first councils were held that led to the formation of the Free Religious Association, and he himself, though never much favoring organization, has never hesitated to appear on the platform of its conventions, and publicly to express his sympathy with the general movement. He is, indeed, a part of the movement, and such a book as *The Rising Faith* is one of the certain and best indications of the current. For the Free Religious Association has never professed to include the whole movement within its administration and membership, much less in any way to manipulate and guide it; it has only tried, to the best of its ability, to represent it in its various aspects. Whatever, therefore, Dr. Bartol has to say of "Free Religion" deserves the most thoughtful consideration, as coming from one who stands for one phase, and a very important phase, of the Free Religious movement.

The criticism which he makes is summed up in his terse phrase, "A creed wanted," and is directed, of course, not against the general liberal movement of which I have here spoken, but against the phase of "Free Religious" thought which has appeared most prominent in conventions, or on the lecture platform, or in THE INDEX. And the phrase needs the interpretation which the essay gives it, and which is given also by Dr. Bartol's well-known and long-cherished convictions, to be correctly understood. For after battling through all his ministerial life against the imposed authority of what are popularly known in ecclesiastical history as "creeds," he has not suddenly turned about and declared himself in favor of such "creeds." No; what he really declares to be "wanted" is not a common statement of faith to be signed by all who are associated for a religious purpose, but the possession and assertion of positive beliefs and principles rather than negative ones; and probably he means also that a single church or religious society, to be helpful, must be based at least on the tacit affirmation of certain spiritual instincts and aspirations, and not be merely a miscellaneous body for the critical discussion of religious questions. But the point that he specially emphasizes is that the single assertion of the principle of mental liberty, leading to negative criticism only, is not enough for profitable religious association; liberty is only a condition, and the proclamation of positive ideas must be the end; at least, "the religious sentiment" must be assumed, without which "there is no union among men," and the natural utterance of which is affirmative and creative.

And the criticism, "A creed wanted," when thus interpreted, is made by others who are more or less interested in the Free Religious Association,—by a number of younger men who have been or are members of it. They put the criticism thus,—that the word "religious" in the name of the Association does not get so much emphasis in the Association's public work as does the word "Free," while, arguing from the name alone, it should at least have equal emphasis; and some of them think that it should have more,—that the battle for religious *liberty* has practically been fought and won, and that now the primary aim should be to cultivate *religion* in the free conditions accorded to it. On this latter point, a good deal might be said to show that much is yet to be done before liberty is fully secured in the domain of religion. Those who have been accustomed to think and act in a liberal religious atmosphere can hardly understand, perhaps, how the spirit of dogmatism and sectarianism still tyrannizes in some denominations and communities. But not stopping now to argue this point, the question may be asked of those who make this criticism of unequal or incorrect emphasis, How is the right emphasis to be effected? It may be safely said that none of them would propose for the purpose any statement of common religious convictions, for they are as much opposed as any one to the creed-principle; nor, so far as I have heard, do they suggest any change in the Constitution of the Free Religious Association; they believe in the unlimited mental liberty, in respect to religion, which it expresses. The different emphasis, therefore, it would seem, must be given in directing the work of the Association by those who happen at any time to be its executive officers, and by individuals in their own special work, whatever it may be.

But, in either case, it comes to the question of *individual* emphasis. For the work of the Association, in accordance with the idea already stated, has not been of the kind which seeks to manipulate and guide a movement. It is representative rather than directive. It offers an opportunity by which earnest individual thinkers, of various antecedents and various phases of faith, may come together for the free utterance of views on the vital religious problems of the age,—trusting that thought cannot thus meet thought on these profound themes without evolving a positive and creative force. Except, therefore, in the selection of topics—and these, I think it will be agreed, have been various, and capable of a positive as well as a negative treatment—the executive officers of the Association have had little to do in determining this matter of emphasis. It is determined by the individual speaker or writer. And here it is possible these friendly critics do not make a needed discrimination between work done by individuals in conventions of the Free Religious Association and work done by the same persons in their more special spheres of labor. All public conventions about religion, whether held by radicals or conservatives, are more likely to fall into the critical than the creative mood. I honestly think that the Free Religious meetings will bear comparison in this respect very well with the general conventions of other religious organizations. And how large a part of the religious newspapers is given up to theological and sectarian discussions! They talk *about* religion, but the words in them are rare that are really religiously uplifting and creative. Can the first stone be cast at THE INDEX in this matter? Moreover, the Free Religious Association offers a platform only two or three times a year; and even though on these occasions the exigencies of a general public convention should appear to throw the emphasis more upon the idea of liberty than upon that of religion, it would not necessarily follow that this would be the emphasis in the ordinary, every-day work of the individuals participating in it. Hear Messrs. Frothingham, Weiss, Longfellow, Gannett, in the pulpit on any Sunday of the year, and then decide if the religious sentiment be wanting in their utterance, or if they have no positive beliefs to urge.

Free Religion must be judged not by its utterances on special occasion in public conventions, but by its out-come in the *entire* work of its individual adherents.

Still, while considerations like these are not perhaps sufficiently allowed for by our friendly critics, there is, I think, a point in their criticism that deserves attention. It is this. The Free Religious movement attracts liberal-minded people of all shades of thinking—even those who have been accustomed to regard all religion as superstition. And this is one of its legitimate attractions,—for these persons have some testimony worth hearing, and it is one of the phenomena which religious thinkers ought to explain, that there are and have been so many persons of clear intellects and the purest morals who deny the value of religion. Now in the laudable desire to give this class of persons the rights of fellowship to which they are entitled by character, there is doubtless a temptation on the part of others, springing from a feeling of courtesy and supposed respect, and acting almost unconsciously, to suppress the utterance of some of their own positive sentiments and convictions, which these persons, it is thought, cannot endorse or perhaps understand. But all such suppression of real belief is certainly an evil, and, were it to become common, would maim the Free Religious movement rather than help it forward. True freedom demands that every earnest and mature conviction, every sincere feeling (with a proper regard, of course, to place, and time, and manner) shall have a right to utterance, not that there shall be repression from fear of offending the judgment or hurting the feelings of others. Where there is genuine freedom, such offence cannot be given. And science no less than freedom demands that in the perfect fellowship all earnest sentiment and sentiments shall have utterance,—else how shall *the truth* be established? If we believe, therefore, in Theism, in a Personal Providence, in Immortality, in Prayer, and the like, and believe that these beliefs are very important to the well-being of mankind, let us so say and act, and urge them with all our power. Liberty is not infringed so long as we accord to others who do not thus believe the same right of utterance. And this certainly is the idea of the Free Religious Association,—the *utterance* of individual convictions, not their *suppression*: the natural harmony that will result from the freest and largest expression of thought, not a poor, artificial fellowship on the meagre residuum of thought that would be found after all differences of opinion had been repressed into courteous silence. And a true courtesy and respect demand that we shall give an opponent our best and most genuine thought, and not seem merely to echo his own.

In another article I may have something to say of another criticism, made by a friend and member of the Association, concerning its attitude towards questions of Social Reform.

W. J. P.

BISHOP FERRETTE'S LECTURES.

Bishop Ferrette makes a new and valuable contribution to our knowledge of the East, and its political and social condition, by his lectures, which are both highly instructive and entertaining.

It is a rare opportunity to hear the views of a man who to fine scholarly culture adds the rare experience of many years spent among these people, with the peculiar opportunities which his clerical position gave him. Added to this is the interesting circumstance that, having become entirely liberal in his religious views since his residence in this country, he looks with impartial and just discrimination upon the claims of the different religious sects who hold sway in the various dependencies of the Turkish Empire. His lecture on the political condition of the Christians of the East, given on Wednesday last, at the New England Woman's Club Rooms in Tremont Place, was so full of clear statement of the present political condition of those countries, of suggestive interpretations of great historical changes, and of lively dramatic illustrations, that he held the unbroken attention of his audience for more than an hour; and I for one felt the desire to hear it over again, that I might the more thoroughly weigh the important considerations which he suggested, and follow up the vitstas of thought which he opened.

He is clear and decided in his political as well as his religious views, but seems to have the rare power of looking at his subjects from an independent point of view, and so does justice even to those with whom he does not sympathize.

He is also a fine teacher of languages, and some of our learned friends find his Greek lessons full of interest and instruction.

E. D. C.

Literary Notices.

VERSES BY H. H. New and Enlarged Edition. Boston: Roberts Brothers.

Since the days of poor "L. E. L.," no woman has sailed into fame under a flag inscribed with her initials only, until the days of "H. H." Here, however, the parallelism ceases; for the fresh, strong beauty which pervades these *Verses* has nothing in common with the rather languid sweetness of the earlier writer. Unless I am much mistaken, this enlarged volume—double the size of that originally issued—will place its author not merely above all American poetesses and all living English poetesses, but above all women who have ever written poetry in the English language, except Mrs. Browning alone. "H. H." has not yet proved herself equal to Mrs. Browning in range of imagination, but in strength and depth the American writer is quite the equal of the English, and in compactness and symmetry altogether her superior. Compared with the living, "H. H." must be pronounced superior to Jean Ingelow, and very far superior to Christina Rossetti. What Mrs. Julia Ward Howe might have accomplished in poetry, had she concentrated herself seriously upon it, no one can say; but it is clear that, amid the multifarious interests of her later life, she has failed to mature the extraordinary poetic gifts she showed.

Indeed there is no need of making limitations of sex in regard to "H. H." She first came forward in literature less than ten years ago; and I can think of no man who has made himself known, within that time, in American poetry, who can be ranked as her equal, unless it be Harte. And though Harte has struck a few chords of great dramatic power in his poems, yet his fame will live chiefly through his half-dozen stories; while the essential feebleness of Howell's volume of poems removes him from the competition. Joaquin Miller I cannot regard as worthy of entering the lists beside "H. H.,"—unless, indeed, we have made up our mind to accept all our opinions from England, and have no standard of our own,—and, if so, it may fairly be said that she outranks, with one exception, all American poets who have come into notice since the war of the rebellion. It would not have been safe to say this on appearance of her first thin volume; but the bolder efforts and higher finish of the enlarged edition justify this assertion.

As now arranged, these *Verses* may be classified under the following heads:—

First: Odes, or poems in the form of odes. These are "A Christmas Symphony," "Resurgam," and "A Funeral March." These are all added since the original volume, and are longer and more elaborate in structure than anything which there appeared. They are as rich in thought as Wordsworth's odes; deal, like his, with the loftiest themes of life and death; and, like his, have a stately and rhythmical utterance, here and there disfigured by a halting or prosaic line, as if the meaning sometimes weighed down the chords too heavily. There has been nothing of the kind to equal them in our literature, except Lowell's "Commemoration Ode," at Cambridge.

Second: Poems of Passion. Mrs. Browning's "Sonnets from the Portuguese" are not more absorbed and thrilling in their emotion than are these; and Robert Browning's "Men and Women" does not let down the plummet of words into greater depths of feeling. They range in form from the more deliberate and meditative character of "Love's Largess" and "Feast" to the glee and triumph of "Land," or the almost mystical and altogether beautiful symbolism of "Noon" and "Vintage." It is a comfort to feel, in an age of science, that human emotion can still be made as essentially ideal a thing as in the days of Petrarch.

Third: Poems marked by peculiarly artistic structure. Of these, the "Gondolieds" stands undoubtedly at the head: but the "Christmas Eve at St. Peter's" has the same quality. To this class belong also the Sonnets; the chief of which have a crystallized perfection of form which is the rarest thing in our literature. Chief of these are "Burnt Ships," "Ariadne's Farewell," "Her Eyes," and "Thought." This last is understood to be Mr. Emerson's favorite among the *Verses*; he has read it in his public readings, and is said also to carry it about in his pocket, to be privately administered to those found worthy.

Fifth: Religious Poems; usually less original or profound in thought than these last, but essentially earnest and sincere: and probably the most popular of all the poems. By far the best of these, I should say, is "Spinning," which is singularly tender and complete. Other popular favorites are "My Legacy," which really ranks with Vaughan and Herbert,—"Our Angels," "Best," "When the Baby Died," &c. There is a remarkable poem called "Doubt," which gives a useful lesson to all reformers.

Sixth: Poems on Nature. In these the author prefers the measure which Andrew Marvell and Emerson have specially appropriated for such themes. In delicate observation and "sympathetic penetration" with all forms of Nature, her poems rank with theirs, and take some added fineness from a woman's heart. In this measure are written "My Strawberry," "My Hickory Fire," "Form," "Distance," and others. But there is one, "Locusts and Wild Honey," that has a metre of its own, which proves quite as effective. Indeed "H. H." is fond of creating metres—sometimes almost too daring—but she keeps their laws when made, and allows herself far less laxity than Mrs. Browning as to rhyme, accent and even grammar.

Seventh; Her ballads should be enumerated, which are less triumphantly successful than any other class of her *Verses*, unless "Coronation" be excepted, which has much beauty and originality.

The best compliment that can be paid to these poems is this careful enumeration. Here are six if not seven separate departments of poetry in which this writer has excelled. It is a great deal; eminence has heretofore been won, especially in America, by excellence in any one of them. It is not that "H. H." has yet attained perfection in her art; she still has occasional roughnesses and strainings of expression or sound; and there is occasional obscurity; but it is almost always that kind of obscurity which is, as Coleridge said, "a compliment to the reader"—the expression only seeming difficult because the thought or feeling is profound. Such obscurity, once understood, is a delight. Thus one of these poems called "Love's Rich and Poor" has been several times criticised as obscure. Yet the thought is simple enough,—that some natures are far more richly endowed than others with the capacity of loving, so that they give more than they receive; while those poor in the capacity of loving may yet have love lavishly heaped upon them and give back almost nothing in return. A poem that thus demands thought and feeling in its reader is like the poems of Emerson, or like Browning's "Men and Women," which, when once comprehended, yields far more permanent satisfaction than Longfellow's smooth and graceful commonplaces. And most of these *Verses* hit the golden mean, and are easily intelligible, yet not easily exhaustible.

It is understood that the author of these poems is spending the present winter in Colorado, for the restoration of her health. Many hearts will follow her, and all who have the honor of our literature at heart will wish for her safe return.

X. Y. Z.

Communications.

THE NEW LIBERAL MOVEMENT IN WALTHAM.

WALTHAM, Mass., Jan. 21, 1874.

DEAR MR. ABBOT:—

I think you will like to hear of the success of the Liberal Lectures in Waltham on Sunday evenings.

Thus far we have had eight, two of which were given without charge to the Association. An admission fee of twenty-five cents was paid, but the committee was authorized to give away tickets at discretion, as Waltham was bearing a full share of the financial distress.

Our list of workers was hardly enrolled when the "panic" opened; and it was taken for granted by the public that in our inexperience we should beat a retreat from the lecture field, as the Rumford Institute, the oldest lyceum in the country, did with its course of popular lectures.

Certain pious ones expressed a wish to hear our lectures, if they were on any other than Sunday evening. They could not see why we were not eager for the larger audience and receipts that would then come in. You will smile that, ten miles from the "Hub," they have not yet learned that the first day must be as free as the other six.

We who have listened to Mr. Weiss' "Act of Faith," your lecture on "The Coming Religion," Mr. Alger's "Steps toward Religious Emancipation," Mr. Frothingham's "Soul of Protestantism," and Mr. Gunning's "Religion in Darwinism," all of which came in our course, feel that we have maintained our right to do one sort of work, at least, on the first day.

My home duties keep me so secluded that I may not gauge correctly the amount of influence set in motion by the lectures; but I can't help inferring from the sour glances from certain sectarian quarters that they have experienced a counter current, and I hear also of occasional pulpit estimates, based as usual on perfect ignorance of our lecturers and their subjects. The influence on the Liberals themselves is most encouraging; it has kindled some life in the most apathetic.

We are not fully decided in what way to continue our work. The point of union now made must be maintained. In effect we have a Liberal League, and anti-exemption petitions are in circulation. A subscription list is also opened for THE INDEX.

It is a good thing to find out what a handful of Liberals can do, if they are willing to work. The spirit of freedom is slow to come, unless the way is prepared.

Yours very truly,

M. F. G.,

Secretary of the Liberal Lecture Association.

THE DRED SCOTT CASE.

EDITOR OF THE INDEX:—

If your correspondent, P. Fisk, is not a lawyer, as I conclude he is not, and if, as it appears, he resides in Boston, where there are so many learned lawyers, he should have inquired of one of them whether, in my brief communication to THE INDEX relative to the Dred Scott decision, I really committed the grievous errors he imputes to me. Had he done so, he would have learned that my statements were correct in every particular, and would have escaped the unenviable predicament in which he has seen fit to place himself before the public. The decision is reported in the 19th Howard's Reports, beginning at page 393. The title of the cause is Dred Scott v. John F. A. Sandford. It was an action of trespass, *vi et armis*, for restraining the plaintiff of his liberty as a slave, instituted in the Circuit Court of the United States for the district of Missouri. Under the instructions of the court as to the law, the jury found a verdict for the defendant, upon which a judgment was rendered by the court. The plaintiff, Scott, brought a writ of error to the Supreme Court to reverse this decision. The case had excited a lively public interest, and was argued twice before the Supreme Court,—that Court having directed a re-argument. The judgment of the Circuit Court was "reversed, and a mandate issued,

directing the suit to be dismissed for want of jurisdiction." It was therefore in favor of the plaintiff, Scott, as I rather parenthetically observed in my communication.

Now as to my allegation that Chief Justice Taney did not assert that negroes "had no rights which the white man was bound to respect." On this point I am obliged to trouble you with a brief quotation from the opinion of the court as delivered by Chief Justice Taney. [See the report on p. 407.]

"It is difficult at this day to realize the state of public opinion, in relation to that unfortunate race, which prevailed in the civilized and enlightened portions of the world at the time of the Declaration of Independence, and when the Constitution of the United States was framed and adopted. But the public history of every European nation displays it in a manner too plain to be mistaken. They had for more than a century before been regarded as beings of an inferior order, and altogether unfit to associate with the white race, either in social or political relations; and so far inferior that they had no rights which the white man was bound to respect; and that the negro might justly and lawfully be reduced to slavery for his benefit. He was bought and sold, and treated as an ordinary article of merchandise and traffic, whenever a profit could be made by it. . . . And in no nation was this opinion more firmly fixed or more uniformly acted upon than by the English Government and English people. They not only seized them on the coast of Africa, and sold or held them in slavery for their own use, but they took them as ordinary articles of merchandise to every country where they could make a profit on them, and were far more extensively engaged in this commerce than any other nation in the world. The opinion thus entertained and acted upon in England was naturally impressed upon the colonies they founded on this side of the Atlantic."

In conclusion, I leave your readers to decide whether Mr. P. Fisk or I is chargeable with never having read the decision in question, and which of us "is one of the Rip Van Winkles who refuse to wake up." I say your readers, for I have no hope of enlightening Mr. P. Fisk. He is obviously too far gone for that.

ALFRED CONKLING.

CHRISTIANITY AND FREE RELIGION.

Cannot some one get out a supplement to Worcester's or Webster's Dictionary giving a modern definition of Christianity? At present there seems to be as many definitions as there are individuals, and yet the axe of the executioner is ready to strike off the head of any one who cannot stand the test of some sectarian shibboleth.

If one is not a Christian after the pattern or mould of some sect, what is he? Unchristian?

An editorial in the *Liberal Christian* of Jan. 3, on the subject of "Evolution and Revolution in Religion," defines Unitarianism. After reading the article, the question came to my mind: Are Unitarians really Christians, or, rather, would they be counted as such by the majority of professing Christians of the present day?

The *Liberal Christian* tell us that "the office of Unitarianism is to present in a definite way what is left, after the old errors and traditions are cleared away, of the original gospel; it is to show what Christianity is and requires and bestows, when stripped and separated from mere clerical and ecclesiastical authority. It is to prove that Christianity, in its essential form and beauty, survives the downfall and removal of the artificial creed of Christendom, and has power to sustain the soul, to lift the reason in worship, to subdue the conscience to duty, to unite the heart to humanity, to make men real, self-sacrificing followers of Christ in their devotion to the practical holiness of each and the good of all."

Now before we turn to the principles of Free Religion, let us first note what the *Liberal Christian* would "strip and separate" from Christianity. Turning to the same editorial, the following, referring to old Christianity, appears: "Men of spotless life were tried for heresy, which was any departure from the opinions received in their old communion. . . . A general agreement existed in the denunciation of reason in matters of faith. The word infidel was thrown at every independent seeker of truth, no matter how honestly or reverently he might pursue it. Above all, Christian preaching was then almost wholly a matter of doctrinal argument. Certain settled and received theological opinions—the fall of Adam, the total depravity of man, his impotency of his own will to repent, the election of a certain number to that distinction, the signs of a true conversion, the efficacy of Christ's blood, the personality of the Holy Ghost, the omnipresence and almost omnipotence of the devil, the uselessness of morality as any claim on God's acceptance, called the 'deadness of works,' salvation wholly by faith, the intrinsic merits of believing things hard and self-contradicting—these were always the underlying ideas and the usual topics of the pulpit." The *Liberal Christian* adds that "it is hardly necessary at the present day to do more than call attention to the all-but-universal disappearance of these rules and customs and ideas, to prove how immense, how immeasurable, and unexampled in extent and rapidity the changes in theological opinions and religious feeling have been."

Let us now turn to some of the affirmations and principles of Free Religion, as expressed in the *Truths for the Times*, and see if we do not get at about the same result in different language:—

"The Protestant Reformation was the birth of Free Religion — the beginning of the religious protest against authority within the confines of the Christian Church. . . . As love of freedom increases, reverence for authority decreases."

"Free Religion is emancipation from the outward law, and voluntary obedience to the inward law."

"The great faith or moving power of Free Religion is faith in man as a progressive being. . . . The great ideal end, the perfection and complete development of man. . . . The great practical means, the integral, continuous, and universal education of man."

"The great law of Free Religion is the still, small voice of the private soul."

"The great peace of Free Religion is spiritual oneness with the Infinite One."

"Free Religion is the natural outcome of every historical religion—the final unity, therefore, towards which all historical religions slowly tend."

It is frequently said that Free Religion consists chiefly of negations; that its positive elements are too ideal for practical life, and that there is no common ground upon which to meet. In reply to that, I again quote from the "Modern Principles," or synopsis of Free Religion, in the same tract, *Truths for the Times*:—

"The unity of character requires that the conscience shall govern all personal action by absolute and universal moral ideas (truthfulness, justice, benevolence, purity, honor, integrity, self-respect); and that it shall make the welfare of all a private duty to each, thus consecrating the private life to the public good."

"That the affections shall irradiate life in all its relations with the splendor of unselfish love; that they shall make manhood more manly, and womanhood more womanly, by blending them in one pure and happy home; that they shall dignify existence with noble friendships; that they shall deepen the joy and lighten the grief of others by respectful and tender sympathy; that they shall reverence the good and pity the evil in every human soul, and broaden out into a mighty and self-forgetful love of universal man."

Is there anything Christian in the above? Mr. Potter has said in substance that he is not a Christian after the manner of olden Orthodoxy, and straightway the *Liberal* (?) *Christian* discovers in him "a seeming want of independence," that he should be willing to allow his name to remain among old associates who, I have shown, have renounced full as much of the old faith as he.

The *Liberal Christian* refers to Channing as a Christian. *What sort of a Christian was he?* That is the way we must put the question in future.

Free Religionists remember that Channing said not long before his death: "I hope nothing from an increased zeal in urging an imperfect, decaying form of Christianity. One higher, clearer view of religion in a single mind encourages me more than the organization of millions to repeat what has been repeated for ages with little effect."

But it matters not what Channing said. Some *forms* of religion have to be supported by authorities, or they totter and fall. But how about that which might be called Natural Religion? Has that inherent strength, and can it in the name of humanity "stand up and walk"?

I define this Natural Religion of the universe as "the attraction of the finite to the Infinite," the animating and inspiring effect of this attraction being manifest in "the effort of man to perfect himself."

It is a perpetual magnet, drawing us upward and onward if we will but listen to the voice within.

This religion needs not the support of authorities. It renews its strength daily; it recommends itself to us hourly. The fact that our aspirations are for something higher, purer, nobler, is proof that there is a conscious relation to something better, call that better what you will; to me it is an Infinite Power. He who feels not this attraction, prompting him to effort, not all the blood of Calvary can help him; yet he who is conscious of it needs not a mediator; he is his own ambassador, his communication direct. And this I call the Rising Faith of this generation. This power will lead men to just such acts of love and self-sacrifice as any recorded of the Christ of the Christians, and they will do it, not for "Jesus' sake," or because he did it, but for humanity's sake, and because the voice within and the enlightened reason approve it.

To rely upon the same spirit which animated Jesus, Plato, Socrates, and many others, is true faith as well as freedom, and will carry men onward; but to tarry behind, calling Lord, Lord, Christian, Christian, and expecting to be saved in some vicarious way, is the letter which is killing or causing the disintegration of the Church.

And what is Free Religion but freedom from dogma, freedom to press onward in all that is pure and elevating, untrammelled by the errors of the past,—yet using the history of the past for all it can teach us, thankful that, if it was the lot of man to stumble and fall many times in his upward steps, we have at least the record of it, to warn us of like dangers.

Of all evils which history records, none seems to have brought more misery and bloodshed than spiritual arrogance, coupled with love of power. When Christianity is stripped of all this, I claim that there will be nothing but Free Religion left.

What I wish to know is, how far that which was once called Christianity can be stripped of its special or distinctive features, and yet be entitled to the name of Christian.

Whether all that the theologian has fastened to Christianity in the past was the logical result of the teachings of Christ and his disciples or not, the fact remains that the dogmas which are now rejected were about all that gave it its distinctive features.

Of how much more importance is it that we should be animated by the same spirit that infused such energy and courage into the character of the Nazarene? He thought and acted with little reference to old authorities, and encouraged his followers to be a law unto themselves. "Why judge ye not of yourselves what is right?" is the question now as it was then.

Jesus assured his followers that the spirit of truth would guide them, as it had him; that it was all he relied upon, the universal spirit, older than Abraham, to give him utterance.

There was nothing special or distinctive in this; many others, before and since Jesus' time, having felt this mysterious prompting from an unseen Power.

There was absolutely nothing new in the moral teachings of Jesus, the brotherhood of man, and the principles of the Golden Rule having been laid down centuries before the Christian era.

I would gladly bear the name of Christian, did I not believe that Free Religion comprehends it all, and more.

Regarding authentic miracles (so-called) in the past, such as the raising of the apparently dead, the healing of the sick by laying on of hands, or other simple means; unharmed contact with poisons, movement of physical objects without visible instrumentality, etc., there has been in all ages testimony of like nature regarding others, and science is now demonstrating that all this is done in harmony with universal laws, and can be, and is, repeated under suitable conditions.

Yet mention well attested facts of this nature in our own day to some ecclesiastical high priest, and he will at once account for it by referring to that omnipotent and omnipresent devil. And so, in Jesus' time, it was to Beelzebub, the prince of devils, that they ascribed his power. The healing power is becoming more common, and better understood each year. Who can tell what this century will yet disclose in spiritual as well as physical science? Christianity seems to have lost its specific definition, for in the hands of sectarians it means anything and every thing.

I could get a much clearer idea of an individual, if told that such a one was a *true man*, or a *true woman*, than if told, a *Christian gentleman*, or a *Christian lady*. "What *sort* of a Christian?" would be my next question. But if told that they were *Christ-like*, then I should understand and love them.

Religion, on the contrary, is no vague element to me. The "attraction" to something higher, purer, and better, is the mainspring of our lives, ever prompting us to "effort." This to me is religion; and Free Religion is freedom from all that would hold us back to the superstitions of the past.

Viewed in this light, how superficial, how trifling, in the face of the stern realities of life, to put the test of doctrine and dogma, when character alone should be the standard of true worth?

Substituting the word religion for union, the words of Webster come sounding in my ears: "Not liberty first and religion afterwards, but liberty *and* religion, now and forever, one and inseparable."

WM. F. PERKINS.

NEW ORLEANS, La., January 12, 1874.

A DEBATE IN INDIANA.

ZIONSVILLE, Ind., Jan. 14, 1874.

MR. F. E. ABBOT:

Dear Sir.—We of the little town of Zionsville have just passed through a week of the most intense interest. Some time back, the Rev. W. R. Jewell, of the "Christian" Church, a man of considerable ability, and thought by some to be the ablest debater in this State, threw out a challenge to discuss the subjects of Christianity and Materialism, under the following propositions:—

Affirmed by Mr. Jewell that the doctrines taught in the New Testament, when believed and *obeyed*, have the greatest influence over mankind for good.

Affirmed by Mr. Underwood that modern Materialism is more reasonable, consistent, and ennobling than Christianity.

Mr. Underwood, being written to, agreed to meet Mr. Jewell, and on the sixth day of January, 1874, made his appearance. The debate commenced on the evening of the sixth, and ended on the tenth, and was listened to by a large and very attentive audience.

When Mr. Underwood arrived, some of the people expected he was some great monster or desperado; but notwithstanding all their prejudice against him, when he left this vicinity he carried with him the respect and good-will of a large part of the community of all classes. Throughout the entire debate, Mr. Underwood's deportment was that of the kind-hearted, dignified, and true gentleman, and won for him many friends both in and out of the churches. As to the speeches, I could not give you any account in this short letter; but many members of the churches here freely admit that Mr. Jewell was no match for Mr. Underwood. To illustrate the spirit some few persons manifested, I will add that in the midst of the debate one lady wanted a revolver to shoot Mr. Underwood in the back; one wanted him hung up by the heels for the birds to eat; while others wondered why it was that God suffered such men to live.

Since the debate is over, radicals think that free thought has gained considerable ground: and thus we see that in town after town the people are waking up to the great questions that are forcing themselves upon the attention of all.

This is the irrepressible conflict between old theories, dogmas, and superstitions, and man's enlightened reason and cultivated intellect. The old citadel of error, superstition, and ignorance is being torn down and swept aside, and an age of noble manhood and womanhood is rapidly approaching, when the religion of humanity will cover the earth as the waters do the great deep. Yours,

RADICAL.

A MISSING man was lately advertised for, and described as having a Roman nose. He won't be found. Such a nose as that will never turn up.—*National Baptist.*

CUSTOM HOUSE OATHS.—Mr. Anthony's bill providing that there shall be no more swearing at the custom houses, but that the declarations or affirmations of importers shall be held sufficient, is very timely. It was not brought forward a minute too soon. The swearing at custom houses has been very hard of late. Junior partners, selected for that purpose on account of their powerful constitutions and indifference to salvation, have sworn themselves black in the face over all sorts of queer invoices, and they very rightly complain about it. What is the use of putting these merely ceremonious obstructions in the way of commerce? It imperils immortal souls, takes time, and does not add a cent to the revenue. Moreover, it is a sinful waste of Bibles. Those which are employed at custom houses are understood to be brass-bound and copper-fastened—built to stand high-pressure affidavits; but even thus guarded, the swearing upon them sometimes warps the cover, and, in hardware cases, is apt to send fragments of the canonical books flying about the premises like gunwads. These inspired volumes, instead of being put to such a stress, had far better be released to purposes of missionary use and general evangelization. Properly employed they might be made instruments of good. But where they are, they tend to block trade. Many an enterprising importer would lie twice as liberally and loosely if he did not have to swear to his lie. This would enable him to make twice as much money, and he would consequently be just twice as respectable, and possibly import twice as many goods. Anything which increases the wealth and respectability of citizens, and augments the commerce of the nation, is of course desirable, and this the proposed substitution of the statement for the oath would do. Mr. Anthony is entitled to the approbation of the country for his wise and thoughtful act. There is a good deal of wear and tear of conscience involved in the importing business at the best. Why harshly and arbitrarily exact affidavits concerning the accuracy of every little bill, invoice, rescript, or what not? Under this system the swearing members of firms find their moral constitutions early undermined. If their duties involved only plain lying, they could repent along nights and Sundays, and perhaps keep somewhere within hailing distance of forgiveness and redemption. But false swearing is not so easily atoned. Perjurers never turn out well. Whether they take to lead statuary, politics, or piety, it is all the same. Their deeds follow them. It is not right to impose this ruinous obligation upon merchants, and Mr. Anthony's bill will lift it squarely off their shoulders, and eliminate the perilous affidavit from commerce.

But some of the provisions of this bill seem needlessly harsh and rigorous. It provides, for example, that the penalty of a false affirmation shall be the same as that incurred by a false oath. Why not omit penalties altogether? The general effect of the bill, stripped of its punitory clauses, is to meet that common and rational desire to get the best of the Government which seems so general among importers, and at the same time to save their morals and protect their piety as far as possible. This is a worthy purpose, and it should not be vitiated by the pretence of putting the oath and the declaration on the same moral footing, or the proposal to visit their infraction with equal penalties.

The senator should try to make it smooth for the trader instead of casting one stone in his way while trying to take another out of it. Let him cosily pocket the fruits of dishonesty without being put through more quicksteps of falsehood than are absolutely necessary. Hitherto so much tergiversation has apparently been required to get cargoes through the custom house lines, so much frantic kissing of copper-bottomed Bibles, and frenzied rushing through of double invoices, that anything which simplifies these tangled procedures, or circumscribes the mendacity of those who perspire therein will be a public boon and blessing. So, let the senator revise his bill, inserting the generous provision that everybody may affirm whatever he likes without dread of penalty or without reference to its truth. Then let him peg away till he gets his clever little statute enacted, and all dishonest importers, and tender-minded custom house brokers, and evangelical entry clerks will with one accord rise up and call him blessed. And Dodge, Jr., shall vote the sedate yet gallant senator from Rhode Island an honorary member of the Young Men's Christian Association, which will thus both renew and reform his youth.—*Correspondent N. Y. World.*

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ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor.*

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

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ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

NOTES AND COMMENTS.

BY A. W. S.

THE HOME of Salvini, the actor, is in Florence, Italy, where the grave of Theodore Parker is.

M. D. CONWAY says that French is the "polite language of most civilized countries" in Europe.

THE PUBLIC is encouraged to expect the speedy publication of the private correspondence and journal of Lord Macaulay.

THE LIBERAL PARTY in England has been defeated in the popular elections just held, and nothing seems left to Mr. Gladstone but to resign as its parliamentary leader.

THE REPORT of the Board of State Charities makes it appear that nearly $3,300,000 were expended in this State, last year, for the purposes of charity, reform, and correction.

FEW FAMOUS fathers have famous sons; but Mr. Gladstone, premier of England, is one of these favored few. He has a son in parliament, who is ranked as a "liberal conservative."

MR. W. J. POTTER read a very interesting essay before the Second Radical Club last Monday evening, the subject of which was "The Relation of Government to Individual Liberty."

WHY SHOULDN'T a Christian sect, even though a "liberal" one, expel those who do not speak its shibboleth? A "sect" is necessarily exclusive; nothing else ought to be expected of it.

THERE IS more or less bitterness of disappointment and sorrow in the life of every one; but he is the hero who, in spite of this, is able to keep his temper calm and sweet, and hold on to faith and courage.

HON. ALFRED CONKLING (father of Senator Roscoe Conkling), of New York, who has recently died, had been for some time a subscriber to THE INDEX, and held, as may be supposed, most liberal views in religion.

ONE OF Holman Hunt's pictures, "The Shadow of Death," was recently sold in London for $52,500. It represents Jesus, as a carpenter, stretching his arms after a day's hard toil, and thereby casting a shadow upon the wall in the shape of a figure hanging upon a cross.

THE VENERABLE Abby Kelley Foster, of Worcester, is threatened by law with the sale of her property on the 26th instant for non-payment of taxes. Mrs. Foster "takes her stand" on the principle of our Revolutionary Fathers—"no taxation without representation." If they were right, she is.

"THIS IS AN unintelligible world," says one. "I can't help crying a little and smiling a little over it all, and hoping for something brighter and better after a while." By all means, let those *hope* who can,—and who can help hoping somewhat, even in the worst of cases? It certainly does no harm to hope, but on the contrary a very good old book says, "we are *saved* by hope."

THE NEW ENGLAND LABOR REFORM LEAGUE will hold its next Annual Convention in Boston, February 22 and 23 (Sunday and Monday), at Codman Hall, 176 Tremont Street. There will be three sessions each day. Of course, the inevitable American concomitant of all public meetings—"speeches"—will be a prominent feature of this Convention. We hope it may be a good one.

CHARLES SUMNER relates a reminiscence of Daniel Webster. He and Mr. Webster were once counsel together in a case for the Commonwealth. They each received a fee of one thousand dollars. Mr. Webster collected both fees, but Mr. Sumner was never able to collect his fee of Mr. Webster! Doubtless the "great expounder" placed the money "where it would do the most good."

"THE GIPSIES reverence Christ," says Mr. Leland, because "he was born in the open field like a gipsy, and rode on an ass like one, and went round the world a-begging his bread like a Rom; and he was always a poor, wretched man like us, till he was destroyed by the Gentiles." Will suffering humanity ever cease to believe in a suffering God; or will the heart of man ever cease to yearn for an Infinite Heart to pity and love him?

FANNY FERN (Mrs. James Parton) once received the following laconic but expressive letter, which alone among many hundreds of a similar kind she preserved. It is such a letter as we should think the character of Mrs. Parton and of her writings would evoke from her admirers:—

"Cincinnati, June 24, 1854.

"*Fanny Fern*—I like you and your writings.

G. M. C."

MR. BEECHER has been telling his people what sort of dreams come to him in his night watches. In a recent sermon he said: "I have broken open more houses and stolen more money in my dreams than I ever expect to see awake; yet I believe I had rather die than steal. I have been a murderer in my dreams, and started up trembling out of a vain effort to hide the body." It strikes us that this is a candor wholly uncalled for, and in exceeding bad taste. We should say that such an exaggerated disposition to confess private experiences might be turned to much better account.

MR. CONWAY, in a letter from London to the Cincinnati *Commercial*, complains that the men whom President Grant has for the most part sent to represent America at European courts are "fourth-rate partisans." "Where is there," he says, "an official representative of America in Europe, to whom philosophical republicans like Gambetta, Louis Blanc, Castelar, Karl Blind, can point with pride and say there is a man to set beside your Bismarcks and DeBroglies?" Mr. Conway especially laments this, because, he says, "though it is a matter of profound indifference to Americans what may be thought of their country, it is not a matter of indifference to European republicans."

SOME OF THE women of Ohio are at present engaged in a warmly-contested campaign against liquor-selling in that State. They rely largely on prayer-meetings as a means of prosecuting their enterprise, in some cases regularly besieging a dram-shop with prayer and song and exhortation, until the owner closes his establishment in self-defence, when the triumphant meeting of praying sisters advances upon the next enemy. This is certainly one way of promoting temperance, and, questionable as it may appear in the eyes of some, we confess we prefer it to arbitrary prohibitive legislation. Any business which a man has not the courage to carry on under the eyes of praying women he probably had better drop.

ACCORDING TO THE Chicago *Tribune*, the sword of Byron—the identical weapon he used in the cause of Grecian independence—is at present the property of a citizen of this country. It was brought from Greece by Col. Miller, of Vermont, who was one of the volunteers to accompany Dr. Howe to Greece, and who distinguished himself in fighting for the freedom of the Greeks. He bought the sword from the family of a Greek officer to whom Byron had given it, and it is now owned and cherished by Col. Miller's descendants. The *Tribune* says this famous blade scarcely escaped being destroyed in the great Chicago fire, the lady who possesses it having fled from her burning home in that city, with only a small box of plate, a shawl thrown over her head, and the sacred relic of Byron in her hand.

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
BOSTON, MASS.—J. S. Rogers, President; J. P. Titcomb, G. A. Bacon, Secretaries.
JEFFERSON, OHIO.—W. H. Crowell, President; A. Giddings, Secretary.
SAN JOSE, CAL.—A. J. Spencer, President; J. L. Hatch, Secretary.
TOLEDO, IOWA.—J. Reedy, President; E. S. Beckley, Secretary.
VINELAND, N. J.—John Gage, President; Sue M. Clute, Secretary.
JUNCTIONVILLE, NEB.—J. W. Eastman, President; B. L. Easley, Secretary.
OLATHE, KAN.—S. B. S. Wilson, President; H. A. Griffin, Secretary.
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WASHINGTON, D.C.—George M. Wood, President; J. E. Crawford, Secretary.
AUBURN, OHIO.—John Fish, President; G. W. Barnes, Treasurer.

[For THE INDEX.]

Letter

TO

THE HON. FELIX R. BRUNOT,

PITTSBURGH, PENNSYLVANIA.

SIR:—

Your name is now conspicuous before the American people as President of "The National Association," organized to secure a religious Amendment to the Constitution of the United States by which these three theological dogmas would be inserted in the instrument, to be carried out and enforced by "appropriate legislation," namely:—

1. That Almighty God, whose character is depicted in the Bible, is the source of all authority and power in civil Government.

2. That Jesus Christ, by virtue of his absolute divinity, is Ruler over all the nations of the earth.

3. That the Scriptures of the Old and New Testaments, now in common use among Protestants, are the fountain of law, and the supreme rule for the conduct of nations.

Many of your fellow-citizens in the various churches, and many more out of them, look with alarm and apprehension at the movement which you head. They sincerely think that the society of which you are President aims to convert the Constitution into a religious creed, and to enforce it by pains and penalties. They are strengthened in this belief by the frequent and earnest memorials to Congress, by the general tenor of the editorials and contributed articles in the *Christian Statesman*, which is the organ of the Association, and by the uncontradicted statements and claims of its authorized agents and lecturers all over the country. It does not calm the fears of the people that these ultimate objects are not set down and avowed in the programme, but are generally denied. The Holy Inquisition, wherever it was established in Europe, made similar denials, and protested the *benevolence* of its schemes. In human affairs the adoption of a *principle* leads to inevitable results, whether intended or not.

The three doctrinal propositions which you desire to have incorporated into the Constitution appear vague in their meaning to the minds of most people; and, with the history of theological controversy before them, they believe that, if made a part of the organic law, they would inaugurate a war of interpretation, like that which has been raging in the Christian churches for a thousand years, about dogmas and ceremonials, beginning in words, continued by blows, and ending in the complete legal subjection of the weakest party in the strife. But the Rev. Mr. Kennedy of New York, an able and candid expounder of your plans, gives a very clear view of the far-reaching and comprehensive meaning of these three dogmas. He says, in a discourse printed in the *Christian Statesman* of the 15th of February last: "In pressing these amendments we ask the nation to accept a *pretty extensive creed*. When *properly understood* they would express our belief in the Trinity, in the covenant of grace, in the mediation and atonement and mediatorial offices of Christ, in the Holy Spirit as the author of Revelation, and in the inspiration, authority, and sufficiency of the word of God. Besides, in asking the nation to adopt them, we are asking it to renounce all heathenism, Judaism, popery, and infidelity. They are as distinctly Protestant as the *National Covenant of Scotland*."

I have italicized some words in this quotation to direct your attention to those large and respectable classes of the American people whose religious liberty of opinion and worship would be invaded, and discriminated against, by your proposed "amendments."

The fathers of this republic, seeing in the experience of Europe the terrible effect of a State religion in abridging human liberty and happiness, carefully *secularized* the Government they founded; and built in the Constitution a wall high as heaven to prevent any church, or any form of religion whatever, from meddling and dictating in political affairs. They believed that religion was a private and individual concern between each man and his Maker; and that the only business of Government in relation thereto was to protect every human being in the private enjoyment, and public expression, of his opinions, and in his worship. This is peculiarly and emphatically the *American* idea. The self-support and independence of the churches, the secular character of the schools, and all other institutions supported by public funds, are mere inferences from this grand doctrine. The wisdom of our fathers displayed in this policy is more apparent now than it was in 1787. By a kind of inspiration they seem to have foreseen what we now behold, that there is no nation on earth so heterogeneous in the matter of religious opinion, and in the blood and nationalities of those who now form our great political family. The Government being a mere instrument to protect all the inhabitants in the enjoyment of their personal and property rights, is as secular in its character as a railroad corporation; and no citizen should ever have his religious feelings hurt by any Governmental act or custom that would obtrude religious forms or dogmas upon his observance, or require his money to keep them up.

The *Scotch* idea of civil Government, which is the one your Association accepts, and contends for, is the very reverse of the American. It is entirely Old World in its origin, and was hatched in the corruption of political despotisms and church establishments, which always go hand in hand. It is, that a corporation called a nation, or a Government, however diverse in religious sentiment it may be, in order to secure the favor of Heaven, can be, and ought to be, Christian. From the Church of Rome the Scotch got the strange conception that a State—a Government—is "*a moral person*," and should have a confession of faith incorporated into the organic law, and pledge itself to sustain soundness in the faith, and to suppress as heresy and immorality whatever the Church decreed to be such.

But if it were possible for an absurdity to be true I would respectfully ask a question in regard to the philosophy of personifying a nationality similar to the one which Castelar, in the Spanish Cortes, put to Bishop Manterola, when that Roman Catholic divine argued for the very same doctrine. If the State be a moral person, capable of believing a creed and worshipping God on the one hand, and of being heretical and irreligious on the other, whereabouts, in the valley of Jehoshaphat, will the State called Spain be found in the day of judgment? But the Scottish chiefs were permeated with this Catholic idea that the State was a moral person, accountable for its religious belief, and bound to accept it as inculcated by the Church.

Hence they succeeded during the reign of Charles I., in 1580, in getting a "National Covenant" established in which the three kingdoms of England, Scotland, and Ireland, with the king at their head, bound themselves by solemn oath to extirpate popery, prelacy, and heresy of all kinds, and to "maintain the true religion of Jesus Christ, the preaching of his Holy Word, the due and right ministration of the sacraments now received and preached within this realm, according to the confession of faith immediately preceding, and shall abolish and gainstand all false religion contrary to the same; and that they shall be careful to root out of their empire all heretics, and enemies to the true worship of God, who shall be convicted by the true kirk of God of the foresaid crimes."

In the year 1643, this "National Covenant" failing to accomplish its purpose, and as if it were not rigid enough, the Scotch drew up the famous "*Solemn League and Covenant*," which, being urged by the Church, was signed by "noblemen, barons, knights, gentlemen, citizens, burgesses, ministers of the Gospel, and commons of all sorts" in the three kingdoms, headed, as before, by the monarch himself. The avowed and sole object of this league was "the extirpation of popery, prelacy (the government of the Church of bishops), superstition, heresy, schism, profaneness, and whatsoever shall be found (by the Church) to be contrary to sound doctrine, and the power of godliness." This covenant was ratified in 1643 by the two Houses of the English Parliament, and in 1644 by the Scotch Parliament. Thus the Scotch Church had everything their own way. The three kingdoms were all "Christian" and Orthodox, and all classes of people from the king to the cottager stood in close covenant relations to God. The clergy were supreme. The Church sessions was omnipotent. The streets and private houses of the towns and cities were searched every day by bailies, and ruling elders, to see if any one absented himself from the sermons, either on Sundays or week days; and a surveillance was established all over the nation, only equalled by the Spanish Inquisition. These were the glorious days of the Church. God was supposed to be placated by the Christian zeal and orthodoxy of both the rulers and the ruled; and the lapse of time, it was believed, would only reveal the peace and prosperity in store for those who had thus *sanctified* their Government, and put God into the Constitution of England, and made all classes the submissive servants of the Church.

The leading men in the Association of which you are the President are Scotch Presbyterian Covenanters, who honestly believe that this *Solemn League and Covenant* of 1644, which their ancestors signed in Scotland, is *still binding on their posterity*. And it is on this account, and because the Government of the United States totally ignores it, that they all decline to discharge the duties of citizenship in this country, by refusing to vote, hold office, sit on juries, or do anything that requires them to take the oath of allegiance to what they denounce as a Christless and Godless Constitution. They regard themselves among all the sects as the only organized contenders "for Christ's Crown and Covenant." And although they are willing to use you, and the rest of their dupes in the other denominations, to accomplish their political plans, they would debar you all from their communion tables as unfit, in your present church connections, to take the sacramental oath to Christ and his cause. I do no injustice to these men in saying that they would rejoice with joy unspeakable, and die in peace, if that same *Solemn League and Covenant* were, *mutatis mutandis*, adopted by the American Congress, and the Government and people placed under it as an instrument for carrying out its theory, as was the case in the British Isles, in the good old days of the Stuart kings.

But I now submit this proposition to your judgment: that if the religious amendment you ask, with the other dogmas and policy which the Rev. Mr. Kennedy says are included and meant by it, were adopted; and if, in addition thereto, the whole Westminster Confession of Faith and Catechisms were put into the Constitution; nay, if the *Solemn League and Covenant* itself were substantially adopted, and the President, heads of departments, and the two Houses of Congress, were to join the Covenanter Church,—*it would not secure the object you profess to have in view, in making the nation really Christian*. As this statement is a reflection on your *wisdom*, and charges with the most expensive *folly* your co-workers of the National Association, allow me to prove its truth by an appeal to history.

I have already said, what I now repeat, that no nation ever had so fair an opportunity of testing the truth and practicability of the *Scotch* theory of civil Government as Scotland had in 1644. There was almost entire *unanimity* of *sentiment* on the subject of religion among the people, they being all Presbyterians. There was also entire *homogeneousness* of blood, there being no race distinctions. Then there was more *real earnestness* in the work of making the Government and nation Christian than was ever witnessed before or since; for such was the prevailing zeal that many opened a vein in their arms, and with their hearts' blood subscribed the Covenant. The machinery of Church and State was not only *constructed*, as they alleged, after the pattern shown to them in the Mount, but was *put in motion* under the most favorable auspices, the *Solemn League and Covenant* having been adopted by the highest civil, as well as religious, authority in the three kingdoms. If there was anything in national covenant relations to God calculated in any wise to make a people steadfast and consistent in their morals, and warm in their piety, it might be looked for in Scotland in the middle of the seventeeth century, when religion was the chief business of the Church and State, and of the people in their private capacity, and when in some centres of influence they had as many as twenty and thirty sermons in a week.

Yet, in 1648—only *four years* after this *Solemn League and Covenant* had been sworn to under the most impressive circumstances, by all classes of the people, from the king on the throne down to the humblest subject,—so general and fearful had been the declension in religion and morals that "*A Solemn Acknowledgment* of *Public Sins* and *Breaches* of the *Covenant*, and a *Solemn Engagement to all the Duties contained therein*," was proclaimed by the General Assembly of the Church, and by the Parliament of Scotland.

This remarkable document, like the *Solemn League and Covenant*, was signed by "noblemen, barons, gentlemen, burgesses, ministers of the Gospel, and commons of all sorts." In it they make an honest and tearful confession to which I ask your particular attention. "We do humbly and sincerely, as in his sight who is the Searcher of hearts, acknowledge the many sins, and great transgressions, of the land: we have done wickedly;—our kings, our princes, our nobles, our judges, our officers, our teachers, and our people. We have not remembered to render unto the Lord according to his goodness, and according to our vows and promises; but have gone away backward by a continual course of backsliding, and have broken all the articles of that *Solemn League and Covenant*, which we swore before God, angels, and men. We have been so far from endeavoring the extirpation of profaneness, and what is contrary to the power of godliness, that profanity hath been much winked at, and profane persons much countenanced, and many times employed, until iniquity and ungodliness hath gone over the face of the land as a flood. We have refused to be reformed, and have walked proudly and obstinately against the Lord, not valuing his Gospel, nor submitting ourselves unto the obedience thereof. Ignorance of God, and of his Son Jesus Christ, prevails exceedingly in the land; the greatest part of masters of families amongst noblemen, barons, gentlemen, burgesses, and commons, neglect to seek God in their families. Nay, many of the nobility, gentry, and boroughs, who should have been examples of godliness and sober walking unto others, have been ringleaders of excess and rioting. It were impossible to reckon up all the abominations that are in the land; but the blaspheming of the name of God, swearing by the creatures, profanation of the Lord's day, uncleanness, drunkenness, excess and rioting, vanity of apparel, lying and deceit, railing and cursing, arbitrary and uncontrolled oppression, and grinding of the faces of the poor by landlords, and others in place and power, are become ordinary and common sins. Because religion is of all things the most excellent and precious, the advancing and promoting the power thereof against all ungodliness and profanity; the securing and preserving the purity thereof against all error, heresy, and schism, and, namely, Independency, Anabaptism, Arminianism, and Socinianism, and the carrying on of the work of uniformity shall be studied and endeavored before all worldly interests."

Now, I beg you to remember that this bill of indictment, so terrible and so sweeping in its details and bearings on the character of the Scotch people, is not drawn up by their *enemies*. *It is their own confession*, and they made it as sincerely as they swore to the *Solemn League and Covenant*. And it proves most conclusively that their theory of government was false, impracticable, and mischievous—so mischievous that the Prince of Orange on his accession to the throne, Calvinist as he was, ignored it entirely, as did the Church of Scotland itself, ultimately, ex-

cept a handful so small that they had no preacher or Presbytery for years, whose descendants in this country are striving, with you at their head, to reënact the same foolish proceedings on American soil! The characters of men formed under such influences were proved to be hollow, deceitful, and unreliable. For although the Solemn League and Covenant was gotten up mainly to extirpate heresy, and especially that form of it called *prelacy;* and although the two Stuart kings had subscribed the Covenant, they both did their best while they lived to force upon Scotland that very prelacy they had repeatedly sworn against!

But this is not all. In 1650, Cromwell, with an army of the same men in England who had subscribed the *Solemn League and Covenant*, invaded Scotland, scattered the General Assembly from their place of meeting, and drove its members—their fellow "Christians" and Covenanters — through the streets of Edinburgh like criminals, and converted their churches into horse-stables!

Thus, I think, I have given you proof from the records of history that the Scotch idea of civil government, which, after a fair trial, was repudiated in England, and Scotland, too, on the accession of William and Mary; which was utterly condemned by the founders of this republic in 1787; which is being now repudiated in Germany, Spain, and Mexico; but which you and your allies are striving to incorporate into the Constitution of the United States,—is one pregnant with nothing but evil. From the confession of the Scotch themselves, so far from having any good influence in making the nation Christian, *it had the very opposite effect.* The only way you can dull the edge of the argument I make against your enterprise is by saying, what I would not dare to say, that these confessions of the Covenanters were made in a Pickwickian sense, like so many of the pulpit confessions of our day, where the preacher and people acknowledge to *God* that they are miserable sinners, and that if they had their just deserts they would long ago have been doomed to the flames of hell forever; while, if others brought such scandalous charges against them, it would greatly disturb their self-complacency.

In their National Covenants the Scotch Presbyterians combined together, not only to maintain their own doctrine and discipline, but to *extirpate—root out*—Popery, Prelacy, Independency, Arminianism, and Socinianism. Now, to say nothing of the Catholics, all the Congregational churches in New England and the West practice Independency, and are more or less Arminian and Socinian in their theology. All the Baptist churches of the United States, without exception, are also Independents. The entire Methodist Church is Arminian. And the Protestant Episcopal Church, as its corporate name implies, is Prelatical. Yet the world witnesses the anomalous spectacle of Methodist Bishops, and Episcopal Bishops, Arminians, Socinians, and Universalists, coöperating with the Covenanters in a plan to revolutionize the Government, and bring about a state of things which would most certainly send them all to prison as heretics, or, at the least, place them under political disability! If these right reverend gentlemen, these Arminians, Socinians, and Independents, *do not know* the history and extent of the plot, and that they would be the first victims to the Scotch theory of government, what are we to think of the amount of their *knowledge* on the subject? If they *do know* what the plan is, and yet coöperate with the ring-leaders, what are we to think of their characters as *honest* and *patriotic* men?

The Covenanters who are managing this matter tell you that they regard the Scotch Covenants *as still binding.* Prelacy, Independency, Arminianism, and Socinianism, are to them now just as deadly and damnable heresies as they ever were to their fathers. They have not altered one word of the twenty-third chapter of the Westminster Confession of Faith in regard to the power of the Civil Magistrate, but still proclaim to the world as firmly as ever that he "*hath authority, and it is his duty* to take order, that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline be prevented or reformed, and all the ordinances of God be duly settled, administered, and observed. For the better effecting whereof, he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God."

These men would not for the world commune with you either in your churches or theirs, but solemnly debar you, and all other Protestants, from the Lord's table on every sacramental occasion because they regard them all as guilty of damnable heresy. Yet you, sir, a Prelatist, preëminently exposed to their ecclesiastical denunciation, with the fate of Archbishop Sharpe still in your memory, are engaged, with other "heretics," either ignorantly or wilfully, in playing into the hands of these men, and paving the way to your own destruction! And if you are delivered, as I trust you will be, from such a fate, it will be mainly owing to the influence of that large class of men who are outside of all churches, and whom your creed regards, on that account, as in danger of losing their souls in the other world!

But in support of the proposition I submitted to your judgment, we have before us at this moment, in our own country, proof, not so wholesale as in the case of the Scotch, and not by the confession of the guilty persons themselves, but nevertheless very *strong* and convincing, that there is nothing in the profession of a creed, and observance of religious ceremonies, and the display of religious zeal and devotion (which, according to the Orthodox standard, constitute a Christian), that has any sure influence in making a man a reliable public officer. I refer to the Crédit Mobilier developments last winter, and the bribery, corruption, and defalcations of persons who stand in high positions of trust in the political and business centres of the country. Never since the foundation of the Government has there been such an exposure of meanness, lying, and dishonor of all kinds among our public men as that I refer to. Never were the faces of good men and patriots so reddened with shame; never were the hearts of the friends of free government in Europe so filled with apprehension concerning the future as they now are. Yet, in these damnable and damning proceedings on the public stage, with Washington as its centre, you will find more than a dozen of the most conspicuous actors who are all sound professing Christians on the Scotch model. Some of them are pets of the Young Men's Christian Association. One of them, even after his bright disc had been eclipsed by the transit of Ames, and his best friends were in agony over its effects, was invited to address the Christian Association at Philadelphia, and did so, amidst the most tumultuous applause. Mr. Pomeroy still retains his position as President of the Young Men's Christian Association at Washington; for this Association, like the one at Philadelphia, is no how scrupulous as to the decency and morality of a public man, provided he "stands well up for Jesus," and is a sound professing "Christian." They blot out the eternal distinction which God has ordained, and practically declare that there is no difference between truthfulness and falsehood, honesty and fraud, honor and dishonor, if a man only be a "Christian."

This is the genuine Scotch idea. We all know the grossly immoral life of Charles II., and how black and leprous his soul was with perjury and vice. Yet the Covenanters stuck to him through it all, and seemed satisfied as long as they could keep him *swearing* to the Solemn League and Covenant. *This* made the king a "Christian," and his Government the ordinance of God.

But this is not the American idea. The noble men who founded this Government, and set its machinery a-going under the present Constitution, were not "Christians." Nevertheless, they were wise, and just, and honorable, and true, and manly; and practised such virtues because they were right in themselves, and were their own reward. They would have scorned the peculations, the treachery, and the low vice of lying, which have distinguished so many of the "Christian statesmen" of our day; and would have said, "If that is religion, then let us be irreligious, or at least *un*religious."

It has been well said by a leading New York paper that the Young Men's Christian Association, in shouting their applause for men in the position of Mr. Colfax and Mr. Pomeroy, thus endorsing their religious character, are fast driving the people of this country to regard membership in such Associations, not only as no proof of integrity, but as *prima facie* evidence of a want of integrity; just as the deliberate and long-continued plunderings in the Methodist Book Concern, by zealous professing "Christians," and the long concealment of the facts when they were well known to its officers, shook the confidence of the public in the whole fabric of the Church.

Now the point I respectfully submit to you, and to the organ of your Association, the *Christian Statesman*, is, that if these Crédit Mobilier Christians who lie, and bribe, and steal from the Government, would wreck their reputations for the petty sums they received, could we expect anything better from them under the *amended* Constitution? In other words, if the fear of an angry and jealous God; the fear of the devil, who goeth about the halls of Congress, State Legislatures, merchants' counting-houses, and morocco factories, as a roaring lion seeking whom he may devour; and the fear of a lake of fire and brimstone, where liars, thieves, and those who give and take bribes, are punished with eternal burnings,—cannot restrain men in high official position from the meanest and commonest crimes, when the adoption of their creed is a voluntary thing, could we expect more of them if a profession of that creed were required by a constitutional test?

It is said by English writers that when subscription to the Thirty-nine Articles of the Church of England, and taking the sacrament (which were the sequels of the *Solemn League and Covenant*), were required by law as a test for political office, and for admission into the universities, the effect was, as might have been expected, to spread falsehood and hypocrisy all through the higher classes of society. For *belief* is not a voluntary thing; and to require men to believe a creed which their reason rejects, and take the sacrament as proof of their sincerity, or else to be excluded from political office, and the opportunities of a university education, is to convert them into cowardly knaves.

The National Association, of which you are President, has long been crying to heaven for "Christian" men to be sent to Congress, and to occupy the high places of trust in the land; and for *wicked*, that is, unconverted men, to be consigned to their proper places of powerless obscurity. One of your zealous brethren, with a faith strong enough to remove mountains, if he would only undertake it, recently boasted that the Amendment project would succeed, and that the "saints would soon possess the kingdom," and take things into their own hands. Well, we had a lot of these professional saints at Washington last winter. How did you like their looks and ways—Saint Colfax, Saint Patterson, Saint Pomeroy? The worldlings and infidels in Congress, as a class, do not seem to have itching palms. Their hearts and consciences do not seem to be eaten up of covetousness and greed. They seem to have more faith in Providence than to provide for the future by stealing in the present. Yet if any people in the world, according to your theology, *would* lie, and rob the Government, and do all manner of wickedness, these infidels and worldlings are the very men you might expect to do such things. For they are either ignorant of, or indifferent to, your theology, or hostile to it. They have no fear of God, and no fear of the devil, before their eyes; and smile incredulously at the pulpit fulminations concerning the wrath to come. How is it, then, that this very class of men behave themselves well, when the "Christians" who profess to believe so many Orthodox dogmas, and are so punctilious and devout in their religious ceremonies, act like atheists? *Are* they atheists? Is their high profession a sham, a cloak, to deceive that large class of simple and credulous people composing the religious public, who believe that all is gold which glitters? Do not these "Christians" of the Crédit Mobilier type, in their practical unbelief, virtually say with Macbeth, that if the acceptance of the stock with its amazing dividends could trammel up the consequence, *here*, upon this bank and shoal of time, *they would jump the life to come?* Are the infidels and worldlings in Congress who are not mixed up in this scandal, and who look with supreme pity and contempt on those who are, under the power of a higher, purer, and stronger motive than that which technical, or church, Christianity gives for the guidance of men? Oakes Ames and James Brooks, men not professing to be under the power of godliness, sank into their graves beneath the withering scorn of the American people, whose trust they had betrayed; for they had no Young Men's Christian Association to sustain them, and no church endorsement of their characters. But the Crédit Mobilier saints do not seem to be troubled with any squeamish sense of honor, but thrive, grow fat and defiant, under the basking smiles of the religious public. Verily they belong to the order of pachydermata, and are a study both for the statesman and the moralist.

Since, then, it appears from Scotch and American history that to be a "Christian" is no proof at all of a man's integrity of character and fitness for places of honor or trust in the Government, how can you and your associates persist in demanding that this nation shall commit the same folly and crime that Scotland and England did, in trying to make a soulless corporation like Government "a moral person," capable of believing a creed, taking the sacrament, and thus becoming Christian? When the utter emptiness of a religious profession, and its inability to make men honest and honorable, is demonstrated by the revelations of the Crédit Mobilier, how can you still insist that the saints shall possess the kingdom? Can you wonder that men's hearts are filled with indignation, and their eyes flash fire, when, with the unbounded liberty which every one has in this country to hold and teach whatever religion he pleases, you should be engaged in the project of forcing upon the majority a creed which *you know* is believed by only a mere handful of the people? I have no idea that, if the people *understood* your enterprise, it could ever succeed in a single county of a single State. The only danger is that, by false issues and complications, you may take snap judgment on the people. The clerical members of your Association have practically adopted the motto of the Jesuits, that the end sanctifies the means, and by concealing, explaining away, taking liberties with men's names (as Gov. Jewell and Gov. Washburn say they did with theirs in placing them on the list of Vice-Presidents without their consent), playing upon the superstitions of the ignorant, and practising pious frauds, have aroused the fears of many good men that under the idea of honoring God this mischievous scheme may be carried out, and the chains be riveted on the people before they are awakened by a free discussion of the subject.

It is painful for me to allude to the Crédit Mobilier exposure, and the defection of so many distinguished "Christians" in matters of common honesty and patriotism. For I am an American; and they are my countrymen and my fellow-men. But my object is to set the people to thinking, and to convince them that what we want in Congress, and other places of public responsibility, is, not "Christians," but men of high personal honor and deep conscientiousness, whether they be Christians or not, who will scorn to lie and steal because they esteem such things to be mean and wrong. We have had men of such characters in our past history, and the breed is not run out. If, instead of training our young men in the snivelling babyishness and unscrupulous goodishness of the Young Men's Christian Association of Philadelphia, and of the churches whose code of taste and morals is as low; if, instead of teaching them that deliberate scoundrelism of character can be atoned for by an application of the blood of Jesus on the recurrence of every sacramental occasion,—we would make them manly, truthful, conscientious, and honorable, in all the relations of life, and *thus* fit them for the public service, we would meet the difficulty which you propose to remedy by a religious amendment of the Constitution.

CIVIS.

VITAL PIETY.—A few years ago, a hungry company sat down at the well-spread supper-table of a Sound steamer, upon which one of the dishes contained a single trout of moderate size. A serious-looking individual at once drew this dish towards him, saying apologetically, "This is a fast day with me." His next neighbor, an Irish gentleman, immediately inserted his fork in the fish and transferred it to his own plate, remarking, "Jasus! sir, do you suppose nobody has a sowl to be saved but yourself?"

THE REV. J. D. FULTON'S acknowledgment of the receipt of a cake of soap from a Boston dealer would be ridiculous, if it did not savor of the sacrilegious. "I have used your soap," he says, "with profit and pleasure; but, best of all, I have held pleasant converse with you concerning Him who washes all our sins away."—*New York Commercial Advertiser.*

THE IRRELIGIOUS AMENDMENT.

In another column will be found the text of a new Religious Amendment proposed to the National Constitution. It is suggested and advocated by THE INDEX, and is a fresh proof of its editor's logical and candid mind. It stands in the form of a substitute for the present first Amendment to the Constitution, and proposes that that Amendment shall consist of three sections instead of one. The first is to read as now, with the addition of the words in italics: "Congress shall make no law respecting an establishment of religion, *or favoring any particular form of religion*, or prohibiting the free exercise thereof," &c. The second is to provide that "no *State* shall make any law respecting an establishment of religion, *or favoring any particular form of religion*, &c.... No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion." The third section empowers Congress to enforce the provisions of the second section by appropriate legislation.

The motive for this proposition lies in the fact that although a national Religious Establishment is prohibited by the Constitution, Congress is not forbidden to pass laws which recognize the authority and serve the cause of the Christian religion in other ways. The laws providing for chaplains in the army and navy, laws providing for the use of the oath, and laws enforcing Christian morality in the Territories, are of this character. They "favor" the Christian religion. So, too, the States are not even forbidden to set up an establishment of religion, and all the States possess a great body of laws which are derived directly from the Christian religion, and whose existence and operation "favor" that religion. Of this character are the constitutional provisions, in many States, which require a belief in God as a qualification for civil office; laws requiring or authorizing the use of the Bible in the public schools; laws guarding from blasphemy the names of God, of Jesus Christ, and of the Holy Ghost; laws enforcing the cessation of labor and business on the Sabbath; laws providing for Christian religious instruction in prisons, asylums, and reformatory institutions under the care of the Government; laws requiring the use of the oath in the qualification of witnesses and officers; and laws enforcing the restrictions which the Christian religion throws around marriage and divorce. The proposed amendment aims to overthrow all these Christian features in the legislation of the States, or, in the words of its author, to "make liberty the law of the whole country, all the inconsistencies of the separate States to the contrary notwithstanding." The "Demands of Liberalism," which stand beside it in the columns of THE INDEX, are a frank and instructive commentary on its purpose and the effect it would have if adopted.

This is called by its advocates the "Religious Freedom Amendment" to the Constitution. Denying, as we do, that any wrong is done to disbelievers in the Christian religion by the existing connection of our Government with Christianity, we cannot admit the propriety of this designation. A measure whose avowed design is to divorce our Government from all connection with religion, we can only designate as the Irreligious Amendment. So long as the nation continues predominantly Christian in its population, the success of this measure would seem to us the triumph of intolerance. The minority would prevail to prohibit the nation from acknowledging and serving its God. It is needless to say, and in this the editor of THE INDEX heartily agrees with us, that success under these circumstances can only be won through the inconsistency and unfaithfulness of Christians.

We have no fears, however, that it can ever prevail. It will command zealous and able and numerous advocates. It coincides with the drift which has so long been bearing us away from the moorings of our earlier history. It will even strengthen and deepen, in some quarters, the current which sets toward national irreligion. But it is opposed to the reaction which has set in in the contrary direction. Already the tide is rising under us which will yet reverse the current. Even now the wind of heaven, the breath of the Eternal Spirit, fills the sails which have hung idly by the mast. The eyes of the wise have opened to our dangers, willing hands are at work in zealous, well-directed labors, generous hearts are pouring out their gifts, and earnest souls are pleading at the Throne of Grace for the speedy return of this nation to the spirit and purpose of its founders, and for the perfect realization here of the Kingdom of Jesus Christ. These labors and supplications shall not be in vain. Even the passage of the Irreligious Amendment would be but an incident of the conflict and a presage of final victory. Adopted or not, it will serve to make plain the issue and clear the field of non-combatants. It affords a clear, incisive statement of our question: Shall the Constitution be amended to conform to the Constitutions and laws of the States, or shall it be amended to overthrow them? It recognizes the organic law of the nation as a proper field for the struggle of the two conflicting ideas. The silence of the Constitution has at length emboldened the enemies of Christianity to demand that it speak out in their favor. Had the Constitution always been Christian, this Amendment would not now have been proposed. The proposal is a fresh warning that this silence should cease. "There is a time to speak." We thank THE INDEX for this as for many previous services to the cause of truth.—*Christian Statesman.*

CALL FOR A NATIONAL CONVENTION.

The people of the United States are awakening to the fact that the national Constitution is destitute of any explicit acknowledgment of God or the Christian religion. Although it is the fundamental law of a great Christian people, its want of a distinct Christian character has led even such men as Dr. Woolsey, ex-President of Yale College, to state that it would need no change to adapt it to a Mohammedan nation.

Thus many of the friends as well as the foes of Christianity are pointing out a strange inconsistency. While it is an indisputable fact that our Government is, and always has been, administered in connection with the Christian religion; that many of its laws, customs, and institutions are distinctively Christian, it is yet maintained on the one side, and admitted on the other, that the Constitution, with which all our laws and institutions should accord, is no more Christian than Mohammedan.

This inconsistency, long a matter of deep regret to many of our best citizens, is now a cause of alarm. It is being used, persistently and in many instances successfully, against the Christian institutions of our nation. It is made the basis of the most dangerous assaults on the use of the Bible in the common schools, Sabbath laws, public fasts and thanksgivings, prayers in Congress and State Legislatures, and all other similar features of our national life.

And now the momentous issue is before us as American citizens: How shall we harmonize the inconsistency? Shall we prove faithless to the inheritance bequeathed to us by Christian fathers, and permit our best institutions to be overthrown on the ground that they are opposed to the Constitution? Are these times of political corruption, financial disaster, pestilence, and want, times for us, as a nation, to depart farther from God? Shall we not rather, faithful to our trust as Christian citizens, and realizing our dependence on Divine strength and wisdom, harmonize whatever may be inconsistent in the Constitution and Government by a reverent acknowledgment, in both, of Almighty God and His Revealed Will?

A National Association has been formed to secure such an Amendment to the Constitution as will suitably acknowledge Almighty God as the Author of the nation's existence and the ultimate source of its authority, Jesus Christ as its Ruler, and the Bible as the supreme rule of its conduct, and thus indicate that this is a Christian nation, and place all Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land. This Association invites all citizens who favor such an Amendment, without distinction of party or creed, to meet in LIBRARY HALL, Pittsburg, on Wednesday, February 4, 1874, at two o'clock, P. M.

All such citizens, to whose notice this Call may be brought, are requested to hold meetings, and appoint delegates to the Convention.

FELIX R. BRUNOT,
President of the National Association.

The following gentlemen concur in the foregoing Call:—

His Excellency ROBERT W. FURNAS,
Governor of Nebraska.
The Hon. EDGAR W. HILLYER,
U. S. District Court of Nevada.
The Hon. B. F. SAFFOLD,
Supreme Court of Alabama.
The Hon. C. C. COLE, LL.D.,
Supreme Court of Iowa.
The Hon. JAMES PHELPS,
Supreme Court of Errors of Connecticut.
The Hon. GEO. W. FRENCH,
Chief-Justice Supreme Court of Dakota.
The Hon. DAVID NOGGLES,
Chief-Justice Supreme Court of Idaho.
The Hon. MADISON E. HOLLISTER,
Supreme Court of Idaho.
The Hon. ROGER S. GREENE,
Supreme Court of Washington Ter.
The Hon. HEZEK. S. JOHNSON,
Supreme Court of New Mexico.
The Hon. J. W. KINGMAN,
Supreme Court of Wyoming Ter.
The Hon. C. M. HAWLEY,
Late Justice Supreme Court of Utah.
The Hon. SAMUEL S. FISHER,
Cincinnati, Ohio.
The Rt. Rev. WM. INGRAHAM KIP, D.D.,
Bishop of P. E. Church, California.
Pres. DAVID H. COCHRAN, Ph.D., LL.D.,
Collegiate and Polytechnic Institute, Brooklyn, N.Y.
The Rev. CHARLES ELLIOTT, D.D.,
Presb. Sem. of Northwest Chicago, Ills.
Prof. E. KIRBY SMITH,
University of Nashville, Tenn.
The Rev. GEO. B. CHEEVER, D.D.,
Englewood, N.J.
Prof. W. HENRY GREEN, D.D.,
Princeton Theo. Sem. N.J.
The Rev. EDWIN B. WEBB,
Shawmut Congregational Church, Boston, Mass.
Pres. J. F. COOK, LL.D.,
La Grange College, Mo.
Chancellor ALEX. WINCHELL, LL.D.,
Syracuse University, N.Y.
The Rev. DORUS CLARKE, D.D.,
Boston, Mass.
Pres. SOLOMON POOL, D.D.,
University of North Carolina, Chapel Hill, N.C.
Pres. WALTER HILLMAN, LL.D.,
Central Female Institute, Miss.
Prof. EDMUND H. BENNETT, LL.D.,
Boston University, Mass.
The Rev. R. BETHELL CLAXTON, D.D.,
Divinity School, P. E. Church, West Philadelphia
Pres. A. J. MCGLUMPHY, D.D.,
Lincoln University, Ills.
The Rev. B. P. AYDELOTT, D.D.,
Cincinnati, Ohio.
S. H. FORD, LL.D.,
Ed. Christian Repository, St. Louis, Mo.
Pres. L. H. HAMMOND,
Lebanon Valley College, Pa.
Pres. REUBEN ANDRUS, D.D.,
Indiana Asbury University, Ind.
Pres. A. B. MILLER, D.D.,
Waynesburg College, Pa.
Pres. CYRUS NUTT, D.D., LL.D.,
Indiana State University, Ind.
The Rev. A. A. HODGE, D.D.,
Western Theo. Seminary, Allegheny, Pa.
Pres. GEORGE P. HAYS, D.D.,
Washington and Jefferson College, Pa.
Pres. DANIEL RICE, D.D.,
Logansport Female College, Ind.
The Rev. M. W. JACOBUS, D.D.,
Western Theo. Seminary, Allegheny Pa.
Pres. P. M. BARTLETT, D.D.,
Maryville College, Tenn.
Pres. DAVID WALLACE, D.D.,
Monmouth College, Illinois.
Pres. MILTON VALENTINE, D.D.,
Pennsylvania College, Gettysburg, Pa.
The Rev. S. J. WILSON, D.D.,
Western Theo. Seminary, Allegheny Pa.
Pres. O. L. SMITH, D.D.
Emory College, Ga.
The Rev. G. W. W. STONE, A.M.,
Emory College, Ga.
The Rev. J. S. HOPKINS, A.M., M.D.,
Emory College, Ga.
The Rev. MORGAN CALLAWAY, D.D.,
Emory College, Ga.
The Rev. DAVID KERR, D.D.,
U. P. Theo. Seminary, Allegheny, Pa.
Pres. GEORGE WOODS, D.D.,
Western University, Pittsburg, Pa.
The Rev. W. D. HOWARD, D.D.,
Allegheny, Pa.
The Rev. A. D. CLARK, D.D.,
U. P. Theo. Seminary, Allegheny Pa.
The Rev. WM. PRESTON, D.D.,
Pittsburg, Pa.
The Rev. GEORGE HILL, D.D.,
Blairsville, Pa.
The Rev. JAMES BROWN, D.D.,
Keokuk, Iowa.
The Hon. LEVI COFFIN,
Cincinnati, Ohio.
The Rev. S. MEASE,
Ed. Christian World, Cincinnati, Ohio.
The Rev. B. F. BROOKE, D.D.,
Allegheny, Pa.
The Rev. A. RITCHIE,
Sec. of Western Tract and Book Society, Cincinnati, Ohio.
The Rev. S. F. SCOVEL, D.D.,
Pittsburg, Pa.
The Rev. S. O. WYLIE, D.D.,
Philadelphia, Pa.
The Rev. A. KINGSBURY, D.D.,
Putnam, Ohio.
The Rev. ROBERT DICKSON, D.D.,
New Albany, Ind.
The Rev. D. W. FRENCH, D.D.,
Mercer, Pa.
The Rev. W. M. GRIMES, D.D.,
Cadiz, Ohio.
The Rev. WILLIAM FINDLEY, D.D.,
New Wilmington, Pa.
The Rev. J. B. JOHNSTON, D.D.,
St. Clairsville, Ohio.
The Rev. SAMUEL FLEMING, LL.D.,
Crown Point, Ind.
The Rev. H. MILLER, D.D.,
Monongahela City, Pa.
The Rev. DAVID COOK PAGE, D.D.,
Pittsburg, Pa.
The Rev. THOMAS CRUMPTON, D.D., "
The Rev. H. W. SPALDING, D.D., "
The Rev. R. W. PEARSON, D.D., "
The Hon. T. H. BAIRD PATTERSON, "
The Rev. W. J. REID, "
The Rev. T. H. HANNA, "
The Rev. W. H. KNOX, "
The Rev. J. W. WITHERSPOON, "
The Rev. J. W. BAIN, "
The Rev. SAMUEL LAIRD, "
The Rev. S. M. VERNON, "
The Rev. J. J. BARKLEY, "
R. E. STEWART, Esq., "
R. B. CARNAHAN, Esq., "
ROBERT WOODS, Esq., "
THOMAS H. RABE, Esq., "
A. M. BROWN, Esq., "
THOMAS MABON, M.D. "
G. S. SPRECHER, M.D., "
WM. FLOYD, Esq., "
S. M. KIER, Esq., "
JOSEPH DILWORTH, Esq., "
JOHN FLOYD, Esq., "
SAMUEL REA, Esq., "

And numerous others.

—*Christian Statesman, Jan.* 17.

"WIFE, WIFE, what has become of the grapes?" "I suppose, my dear, the hens picked them off," was the bland reply. "Hens—hens! Some two-legged hens, I guess," said the husband, with some impetuosity; to which she calmly replied, "My dear, did you ever see any other kind?"

ROME VS. THE BIBLE.

In discountenancing the general reading of the Bible in schools and elsewhere, Roman Catholics have ample precedent in the history of their Church. A correspondent of the Manchester *Examiner and Times* cites the following incidents:—

Fact 1. Pope Gregory VII. wrote a letter to Wratislaw (1080) condemning the general freedom allowed to read the Bible in the vulgar tongue.

Fact 2. Pope Innocent III. declared (1199) the Scriptures too profound for the common people, and quoted the Sinaitic restriction: "If so be that a beast touch the mountain it shall be stoned or thrust through with a dart."

Fact 3. The Council of Toulouse (1229) declared (Article 14) that the laity must not possess the Books of the Old and New Testament; only the Psalter and the Breviary, and these not in the vulgar tongue.

Fact 4. The Council of Tarracona (1233) declared (Article 2) that "no one, either priest or layman, is to possess a Roman translation of the Bible; all such translations to be given up to the Bishops within eight days, and to be straightway burnt. Whoso does not, be he priest or layman, is to be esteemed a heretic."

Fact 5. The Synod of Oxford (1408) declared (Article 7) that "the Bible is not to appear in English, and the Wicliffe version not to be used."

Fact 6. Ximenes, Archbishop of Toledo (circ. 1500), declares: "It is utterly wrong to circulate the Scriptures in the vulgar tongue. The mind of the common people is such that if a thing is simple and plain they despise it; what is hidden they venerate. Christ himself spoke in parables that the people might not understand. The Old and New Testaments should be retained in the three languages in which the superscription on the cross was written."

Fact 7. When Protestants were burnt in Queen Mary's reign, Bibles were thrown into the flames on the ground that "they were the books that made the heretics."

Fact 8. The Council of Trent (1563) withholds the forgiveness of sins from any man who shall dare even to have a Bible in the vulgar tongue without license from his ecclesiastical superiors.

Fact 9. Cardinal Hosius (1570) said: "To give the Bible to the laity is to cast pearls before swine. Bible translations have done harm; I would not have any. The Bible is the possession of the Roman Church; beyond it it is worth no more than Æsop's fables."

Fact 10. The Jerusalem Synod (1672), attended by sixty-seven bishops and clergy, decided that the Bible is not to be read by all Christians.

Fact 11. The famous Bull of Pope Clement XI. (1799), *Unigenitus*, pronounces it to be a false, scandalous, pernicious, blasphemous error to hold that all may read Holy Scriptures. Article 80, 83.

Fact 12. That the French Bible, translated by Pastor Quesnel (a Romish priest), was burnt by the authority of his Church, in 1699.

Fact 13. Pope Benedict XIV. (1740) did his best to hinder the translation of the Bible into Persian.

Fact 14. Pope Leo XII. issued an Encyclical against Bible societies in 1824.

Fact 15. The Roman Catholic priesthood did their utmost to put a stop to the circulation of the Scriptures in Ireland in 1820 and following years.

Fact 16. Pope Pius VII. issued a bull forbidding the circulation of the Scriptures.

Fact 17. Pope Gregory XVI. issued an Encyclical against Bible societies, 1832 and 1844.

Fact 18. Pope Pius IX. (the present Pope, in his Encyclical of November, 1846, anathematized "those very crafty and most deceitful (*vaferrimae*) societies, called Bible societies, which thrust the Bible into the hands of inexperienced youth."—*Evening Post.*

THE BAPTIST CLERGY ON THE TAXATION OF CHURCH PROPERTY.

At the regular weekly meeting of the Baptist clergymen, at the Tremont Temple this forenoon, the question of the taxation of church property was discussed. Rev. Dr. Dickerson, who opened the discussion, contended that the property of ecclesiastical organizations should not be taxed, on the ground that such a measure would be both unjust and impolitic.

Rev. Mr. Abbott, of Allston, said that his interest in the question exceeded the bounds of calmness, and approached that of excitement. Government did not exist for the purpose of levying and collecting taxes, but to the end that good morals and good order in society may be promoted. As taxation was a burden, it should be made to bear first and most upon those things least essential to the welfare and happiness of the people, and lastly on those things which are indispensable. Charitable and religious institutions being in the latter category should be brought down to zero in the scale of taxation. The money for their support was paid out of the pockets of the best members of society, to maintain good order. There were doubtless church organizations which were little better than clubs, and which should be made an exception and taxed.

Rev. Mr. Miner (not Dr. Miner) asked what they would do with stock-company churches, where men who never went there put their money as a safe and good investment. A man had told him that he bought two shares in Park Street Church because it paid well, although he didn't go there himself. If you get a popular preacher in a club room, why shouldn't it be taxed?

Prof. Gould, of the Newton Theological Seminary, agreed with the positions taken by the first speaker. The ground taken by the Government was a safe one, and taxation simply assumes that as the Government protects men in their rights they must pay their *pro rata* proportion. The Church exists under the protection of the State in property rights, and the question was, Shall the Church bear its proportion of the expense of this protection. He argued that the State and Church were under mutual obligations to each other. The Church so far promotes the same objects as the State that the latter may justly remit the tax, the obligations being mutual.

The fundamental ground upon which to base opposition to this measure was that the Church confers a benefit upon the State, which is a fair return for any protection extended to it. If any exception was to be made, it should be to impose a tax upon Roman Catholic churches, inasmuch as the principles which they maintain are subversive of the principles of a Government like our own. As Bismarck had said, "they are a body within the State seeking to overthrow the State." This was not persecution, but political safety. That Church existed for political purposes, and the State had a right to say, "You shall not be exempted from taxation upon your property."

This closed the discussion, and Rev. Mr. Seymore announced that the same question would be discussed at the next meeting.

Rev. Dr. Eddy, who presided, announced that a movement had been started for a pastoral union of all the Evangelical churches, meetings of which it was proposed to hold every six weeks, for prayer and conference, and to consider the Christian work in the city. The proposition came from the Congregational body, and grew out of the reading of an essay on the subject. He suggested the appointment of a committee to coöperate with other denominations; and Rev. Dr. Eddy, Rev. Mr. Gordon, Rev. Mr. Gardner, and Prof. Lincoln were appointed.

The subject of securing a modification of the law relating to the holding of church property was broached, and will be considered at the next meeting. —*Boston Journal, Feb.* 2.

CHURCH PROPERTY TAXATION.

THE SUBJECT DISCUSSED BY THE BAPTIST CLERGY AT THEIR MEETING YESTERDAY.

The question of taxation of church property was made the subject of discussion at the regular weekly meeting of the Baptist ministers, held at Tremont Temple, yesterday forenoon. The discussion was opened by the Rev. Dr. Dickerson, of South Boston, who took ground against taxation. The Rev. Mr. Abbott, of Alston, followed him, taking the same side of the argument. He claimed that taxes should not be levied on religious and charitable institutions, because they are essential to the welfare of man, and the money for their support is paid by the best citizens for the public good. There were institutions, he said, which, while claiming to be churches, were little more than clubs, and these, he thought, should be taxed. The Rev. Mr. Miner and Professor Gould of the Newton Theological Seminary spoke against the proposition to tax church property, but the latter made an exception, in language nearly as follows: "The fundamental ground upon which to base opposition to this measure was that the Church confers a benefit upon the State, which is a fair return for any protection extended to it. If any exception was to be made, it should be to impose a tax upon Roman Catholic churches, inasmuch as the principles which they maintain are subversive of the principles of a Government like our own. As Bismarck had said, 'they are a body within the State, seeking to overthrow the State.' This was not persecution, but political safety. That Church existed for political purposes, and the State had a right to say, 'You shall not be exempted from taxation upon your property.'" This closed the discussion, but the subject will be taken up again next Monday. The Rev. Dr. Eddy, who presided, announced that a movement had been started for a pastoral union of all the Evangelical churches, meetings of which it was proposed to hold every six weeks for prayer and conference and to consider the Christian work in the city. The proposition came from the Congregational body, and grew out of the reading of an essay on the subject. He suggested the appointment of a committee to coöperate with other denominations; and the Rev. Dr. Eddy, the Rev. Mr. Gordon, the Rev. Mr. Gardner, and Professor Lincoln, were appointed.—*Boston Globe, Feb.* 3.

RECEIVED.

Books.

THE ANCIENT CITY: A Study of the Religion, Laws, and Institutions of Greece and Rome. By Fustel de Coulanges. Translated from the latest French Edition, by Willard Small. Boston: Lee & Shepard, Publishers. 1874.

Pamphlets and Periodicals.

THE PENTATEUCH in Contrast with the Science and Moral Sense of our Age. By a Physician. Part III. London: Thomas Scott, Esq. 1874.

ON THE RELIGIOUS EDUCATION OF CHILDREN. By A. Besant. London: Thomas Scott, Esq.

THE "EDINBURGH REVIEW" AND DR. STRAUSS. By G. Wheelwright. London: Thomas Scott, Esq. 1873.

THE PENN MONTHLY. Devoted to Literature, Science, Art, and Politics. February, 1874. Philadelphia: 506 Walnut Street.

THE HERALD OF HEALTH. Devoted to the Culture of the Body and Mind. February, 1874. New York: Wood & Holbrook.

THE MONTHLY MIRROR. Devoted to Free-Thought in Medicine, General Science, and Literature. New York: B. J. Stow.

HARD CASH. An Essay by E. H. Heywood. Princeton, Mass.; Coöperative Publishing Co. 1874.

THE LABOR AND MONEY QUESTIONS: A New Catechism on Political Economy. By William Brown. Montreal: John Lovell.

AMUSEMENTS AND RECREATIONS. A Sermon by L. K. Washburn at Minneapolis, Minn., Jan. 25, 1874. Minneapolis: Tribune Printing Co.

Poetry.

[FOR THE INDEX.]

DOES ERROR DIE?

"Truth crushed to earth will rise again;
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies amid his worshippers."

Sometimes words of smoothest diction
And seeming truth conceal a fiction,
And even Bryant may, at times,
Say things untruthful in his rhymes.
Of facts a host are seen to rise
To show that error never dies,—
That truth, when crushed to earth by wrong,
In base subjection suffers long.

Coëval with the birth of time,
Existing still in every clime,
Exerting his malignant sway
O'er those who willingly obey,
Grim Error, as of yore, is seen,
Though changing oft his garb and mien,
Like Proteus of pagan fame,
Appearing seldom twice the same.

Ubiquitous as light or air,
We find him present everywhere;
He mingles freely in the brawls
That rise in legislative halls;
Sometimes he wears judicial mien,
And sometimes as a quack is seen;
The rostrum he delights to enter,
The pulpit is his chosen centre.

In heathen and in Christian lands
Are idols wrought by Error's hands,
Religion speaks—Truth must succumb,
And Reason be forever dumb;
What priests assert none must deny,
And old traditions cannot lie.
Here opens Superstition's portal
To realms where Error is immortal!

While in our daily walks we meet
With falsehood, treachery, and deceit,—
While base deception gains renown,
And truth and right are trampled down;—
While wide abroad are sown the seeds
Of countless superstitious creeds,—
Oh tell us not, ye would-be wise!
That truth survives and error dies.

J. MCKINSTRY.

NELSON, Ill.

NEW SUBSCRIPTIONS TO INDEX STOCK.

Mrs. F. W. Christern,	New York City,	One	share,	$100
Richard B. Westbrook,	Sonman, Pa.	"	"	100
R. C. Spencer,	Milwaukee, Wis.	Two	"	200
R. W. Howes,	Boston, Mass.	One	"	100
Chas. W. Story,	Boston, Mass.	"	"	100
E. W. Meddaugh,	Detroit, Mich.	Five	"	500
Jacob Hoffner,	Cumminsville, O.	One	"	100
John Weiss,	Boston, Mass.	"	"	100
W. C. Russel,	Ithaca, N. Y.	"	"	100
A. W. Leggett,	Detroit, Mich.	"	"	100
B. F. Dyer,	Boston, Mass.	"	"	100
James Purinton,	Lynn, Mass.	"	"	100
F. A. Nichols,	Lowell, Mass.	"	"	100
J. S. Palmer,	Portland, Me.	"	"	100
Robt. Ormiston,	Brooklyn, N.Y.	"	"	100
Mrs. A. L. Richmond,	Lowell, Mass.	"	"	100
Mrs. Benj. Ireson,	Lynn, Mass.	"	"	100
J. E. Oliver,	Ithaca, N.Y.	"	"	100
E. H. Aldrich,	Providence, R.I.	"	"	100
Geo. L. Clark,	Providence, R.I.	"	"	100
Mrs. E. B. Chase,	Valley Falls, R.I.	"	"	100
W. M. Jackson,	Providence, R.I.	Two	"	200

CASH RECEIPTS.

FOR THE WEEK ENDING FEBRUARY 7.

J. B. Kirby, $1.50; Alphonso Taft, $13; M. Justise, $3; J. T. Sutton, $3; W. F. Heikes, $23; Jonathan Watson, $13; J. L. Swazze, $3; Geo. Allen, 40 cents; Chas. Taussing, Sen., $10; A. Bate, $13; Wm. Stratherne, $3; C. C. Burleigh, $3; Thos. R. Davis, $3; E. C. Alphonse, $1; Martha White, $1.50; G. G. Briggs, $3; Wm. C. Moore, $2.55; C. E. Fogg, 75 cents; Jno. C. Haynes, $3; J. L. Otis, $3; E. Krackowizer, $3; Andrew Moodie, $3.75; N. C. Nash, $3; E. B. Foote, $3; E. G. Holmes, $3; Wm. B. Swan, $3; Julius Kirschbaum, $1; Geo. H. Francis, $13; Jefferson Church, $14; C. E. Hawkins, 75 cents; Abner Shaw, $1; David Fly, $3; Alonzo Bugbee, $1.50; Thos. H. Shields, 75 cents; J. R. Walker, $2; L. A. Plummer, $3; W. H. Hamlin, $2; O. A. Rogers, $1.50; Robt. Ormiston, $13; F. F. Morrill, $3.50; Am. News Co., $1.44; J. M. P. Bachelder, $3; H. A. Moyer, $3; S. B. Brillhart, $3; Thos. Knowles, $3; Lilly B. Head, $3; Valentine Ludwig, $13; C. A. Hosmar, $2.75; Guido Marx, $6; N. P. Bevan, 75 cents; Chas. M. Cuyler, 75 cents; A. E. Macomber, $3; Frank Kleene, $3; Joseph A. Wayne, $3; John Miller, 75 cents; D. M. Biddle, 50 cents; Edwin H. Aldrich, $13.40; G. K. Withington, $3; Geo. W. Wheelwright, $1.14; J. C. Reeve, 50 cents; F. A. Jordan, $1.50; M. P. Barber, $3; S. S. Beeler, $3; S. D. Terrill, 25 cents; O. A. Farwell, 75 cents; F. Plimpton, $3; Val. H. Seamon, $3; J. B. Coale, $3; A. P. Putnam, 50 cents; Jacob Sprinkle, $3; M. M. Stevens, 75 cents; Joseph Rosenbaum, $3; Ross Winans, $3; G. W. Kirk, $3; Charles Zirwas, 25; E. W. Pike, $6; J. B. Austine, $1; A. M. Marchand, $3; M. S. Severance, $1; H. F. Butterfield, $1.80; Harry Grundy, $1; James Eddy, $25; Asa Horr, $40; S. S. Wemott, $10; W. E. Booraem, $10; James Purinton, $10; Chas. A. Gurley, $80; Horace Lathrop, $1.50; Francis Dyke, 25 cents; C. C. Tolles, 25 cents; Alfred Waites, 15 cents; J. W. Bullock, 25 cents; Henry Decker, $1.50; J. F. Clarkson, 50 cents; Julia Perkins, 35 cents; Geo. H. Foster, $2.90; Marcus T. Janes, $1.50; C. C. Thompson, 25 cents; E. G. Blaisdell, 25 cents; E. J. Penfield, 25 cents; David Watson, 10 cents; Emily Bock, $10; J. P. Titcomb, $3.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

N. B.—When writing about a former remittance, always give the date of such remittance as exactly as possible.

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The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.

Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

Francis Ellingwood Abbot, ... *Editor.*
Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), Rev. Moncure D. Conway (England), *Editorial Contributors.*

BOSTON, FEBRUARY 12, 1874.

N.B.—Any person whose name is now on our mail-list will receive a second copy of THE INDEX, *mailed to the same address*, for a year, on pre-payment of **One Dollar.** This offer is made to accommodate those of our subscribers who wish to increase our circulation by sending extra copies as samples to their friends.

GLIMPSES.

The "Congressional Petition" foots up 2,801 names in all; the "Massachusetts Petition" foots up 4,197 names.

A bill was introduced into the Wisconsin Legislature on Jan. 26, providing that churches and private schools shall be hereafter taxed.

Just as we are going to press, the telegraph announces the death of Dr. Strauss, the world-famous author of the *Leben Jesu*. A sincerer, manlier spirit never left its impress on any age.

Mr. Stevens resumes this week his "Notes and Comments," to our own great satisfaction, and, we suspect, to the still greater satisfaction of our readers, who will be pleased to know that his health was greatly improved by his month's stay in Cincinnati.

On account of the hearing accorded to the Boston Liberal League by the Joint Special Committee of the Massachusetts Legislature on Equal and Just Taxation, which takes place to-day (Thursday) at 10 A. M., our lecture in the Horticultural Hall course will be postponed, Mr. Alcott having kindly consented to lecture in our stead next Sunday.

It is well for all who believe in religious liberty to see how many men of high position in State and Church are willing to identify themselves publicly with the movement to turn the United States Constitution into a creed for the suppression of liberty. Read the long list of officials and dignitaries who sign the "call for a National Convention" to further this movement, copied in another column; and ponder as you read.

Names attached to the "Congressional Petition" against exemption of church property from taxation have been received at this Office as follows since last week: From S. Smith Chase, Fall River, Mass., 73; from John Gage, ——, 50; from Nath. Little, Newbury, Mass., 29; from Leonard Church, Ashfield, Mass., 54; from N. Frank White, Springfield, Mass., 40; from N. S. Lillie, Boston, 30; from Jonathan Drake, Leominster, Mass., 67 (in addition to the 238 previously forwarded). Total for the week—343 names.

Col. Higginson's lecture on "Philanthropy: the Word, its Origin, and its Meanings," was reported inaccurately in the *Globe*, and of course the inaccuracies were copied into The Index by our faithful compositors. There was no help for that, as we were obliged to depend on a second-hand source. But the reports of the Sunday Afternoon Lectures have been so meagre and wretched this year, that, failing to be favored with the original manuscripts, we have not thought it worth while to continue republishing the former.

With reference to a casual statement in his note, published in The Index a few weeks ago, that his society is the "largest liberal (or Unitarian) society in England," Mr. Conway wishes it understood that he meant by these words "to except Mr. Voysey's congregation, which I am glad to say is very flourishing, but who rejects the name 'Unitarian.' Nor, perhaps, should South Place Chapel be so called, though it is technically an old Unitarian foundation. I have no reason to doubt the accuracy of my statement, but still may possibly be mistaken."

Names attached to the "Massachusetts Petition" have been received at this Office since last week as follows: From N. Frank White, Springfield, 92; from A. A. Wheelock, Worcester, 60; from Nath. Little, Newbury, 28; from S. Nickerson, South Harwich, 17; from Leonard Church, Ashfield, 55; from J. L. Otis, Leeds, 24; from George R. Frepry, Boston, 22; from Jonathan Drake, Leominster, 69 (in addition to the 238 sent before); from S. Smith Chase, Fall River, 73. Total for the week—440 names. *P.S.*—Since the above was in type, a list of 158 names has been received from the *Banner of Light*, making 598 in all.

In Hillsborough, Ohio, they have invented a new device for killing intemperance. The men hold a prayer-meeting in one of the churches, while the women march round town from saloon to saloon, and improvise in each a little prayer-meeting of their own for the purpose of shaming the proprietor out of his wickedness! Whenever one of these valorous Christians in the church, who send out their women to fight in their stead while they themselves keep out of danger, concludes a prayer, the church bell is rung, to let the women know that the men have not adjourned to some one of the just visited saloons. They think it safer to do all the visiting themselves.

A petition, numerously signed, has been laid before Congress, proposing the appointment of a National "Commission of Inquiry" in regard to the position and results of the liquor traffic and of temperance legislation. It was urged, at a hearing before the judiciary committee, by Mr. A. M. Powell, and others, in a series of very temperate and careful speeches. It is not proposed or desired to have this Commission committed in advance to any prohibitory law; but it is proposed to put upon it a physician, a lawyer, a business man, a "representative of the moral sentiment of the country," and a liquor-dealer. It is proposed that all these should serve at their own expense, costing the Government nothing; and it certainly seems a feasible and important measure. T. W. H.

If anybody fancies that Orthodoxy is dead, we refer him to a recent sermon in Chicago by Rev. C. L. Thompson, who says with vigor: "I shall aim to show that the corpse of the Westminster Confession, which a Unitarian brother was so anxious to have buried, is the 'liveliest corpse' on record." So he goes on to argue that "the Bible is not on trial before the world—the world is on trial before the Bible;" and that Orthodox Christianity is "a finished and perfect salvation." This is a summary of the creed which Mr. Thompson puts into the mouth of his lively corpse: "The high priests of the world's culture have not been Buddha, Zoroaster, Aristotle, or Plotinus. They have been Moses and David, Paul and John, Augustine and Calvin, Luther and Zwinglius, Bacon and Milton. The doctrinal stakes which have marked the high tide of thought have been One God, Maker of heaven and earth, Jesus Christ, His son, our Savior, the Holy Spirit, author of our regeneration, the forgiveness of sins, the communion of saints, the resurrection of the body, and the life everlasting."

An editorial writer in the *Christian Register* argues that, although church property was in a fair way to be taxed with the approval of the churches themselves, the churches will soon be found on the other side of this question, if "the injudicious course of partisans" now agitating for non-exemption is continued. He refers to our own incidental statement, at the last meeting of the Boston Liberal League, that the fundamental aim of the churches is not so much to foster morality as to quicken faith in the personal Jesus, as Lord and Savior; which we characterized as "vain superstition." This is the substance of the *Register's* criticism; and we have a very short reply to make. If the churches and their journals turn against what they themselves concede to be a just measure, for the reason that some of its advocates say things which they disapprove,—if tenderness for their own "superstition" thus deters them from joining in a confessedly righteous reform,—it will be sufficiently evident that what we said was true; that the churches are more attached to their own superstition than they are to morality and justice. The sincerity of their professions of regard for equity in this matter will be put to a crucial test, when the reform approaches its goal.

FREEDOM "IRRELIGIOUS."

Our readers will find on another page an article with the caption "The Irreligious Amendment," copied from the *Christian Statesman*, of Philadelphia. It is worthy of their thoughtful attention.

To this confession have the advocates of the Christian Amendment been brought at last, that [confounding religion with Christianity] *freedom is irreligious.* "The silence of the Constitution," says the *Statesman*, "has at length emboldened the enemies of Christianity to demand that it speak out in their favor." What has been demanded? That into the Constitution shall be incorporated any denial of the Christian creed, or any affirmation of a creed opposed to it? No! Nothing has been demanded but that the question of creed shall never enter as an element into the determination of any civil or political right; that no man shall be disfranchised, or disqualified for office, or prejudiced in any public or private station, by reason of his honest thought on religious subjects; that the organic law of the land shall recognize and allow no interference with the liberty of the citizen to follow the dictates of his own reason and conscience, so long as he respects the rights of his fellowmen. And this demand, forsooth, is "irreligious"! To be as scrupulously tender of the rights of Christians as of non-Christians or anti-Christians,—to seek protection for all alike, be their religious beliefs what they may, in the exercise of their own intelligence and moral sense,—this is to convict the "enemies of Christianity" of a fell purpose to make the Constitution "speak out in their favor"! Who, then, are the "enemies of Christianity" but all who believe in universal religious freedom; and what is "Christianity" but a settled resolve to rob men of it? The Constitution would simply be made to "speak out" in favor of freedom; could our oft-reiterated declaration that Christianity and freedom are at deadly variance be more overwhelmingly demonstrated? Or could the aim of the Christianizers be proved more conclusively to be a purpose to bow the whole nation under the iron yoke of their own creed? Let it be seen clearly, and remembered tenaciously, that they who would make this people Christian by Christianizing its organic law hold that FREEDOM IS IRRELIGIOUS.

Irreligious! What, then, is religion? Is it tyranny? Is it despotism? Is it setting your heel on the neck of your brother, because he obeys the laws of his own nature, and of all Nature, by faithfully following the truth as best he sees it? Fool that we were to fancy that thus alone could any man be in the core of his heart *religious!* Now we are instructed that religion is the denial of freedom, and freedom the denial of religion. So much the worse, then, for religion! Pillory the pretender, if that is the infamous wretch! Give us a world which reverences the rights of man, and throws religion, like physic, to the dogs! Give us a humanity which knows at least how to be true to itself,—which braves devils and gods alike in the pursuit of the true, the beautiful, the good!

But this is defamation of religion. The only "Religious Amendment" is that which guarantees the free humanity of man. Alas for the blindness which confounds religion with the itching for power! The name is nothing, but the fact is all; and the fact which America stands for is the sacredness of that which the Christianizing crusaders of to-day denounce as "irreligious." We recognize their energy, their enthusiasm, their self-devotion, their burning zeal in a bad cause; but the Christianity they would enthrone is the old demon of ecclesiastical ambition, tricked out as an angel of light. We have seen them, listened to them, caught in their spoken and printed words the ring of true manliness and high resolve; but none the less must we deplore the fanatical persistence with which they are sedulously fanning the embers of the world's expiring discords, and doing their best to wrap this Western hemisphere in the flames of religious hate. We would not harm a hair of their heads, or lay a feather's weight on their backs as they piously go through the motions of climbing their impossible Zion; but when they strive to pile the mountain of Christian superstition on the Magna Charta of this free land, and to crush out liberty in the name of religion, we warn them that their usurping Bible and Christ will have short shrift at the hands of an exasperated people, and the "irreligion" they dread will trample their idols out of sight in the resistless march of America to freedom, justice and truth.

Yet in this one point the Christianizers show an unerring instinct. The great battle between the

ideas of the State and the ideas of the Church will indeed be fought out in the "organic law of the nation." The long and bitter conflict of chattel-slavery with free industry began in the world of ideas, passed to the arena of politics, burst into the hell of war, and expired in the peaceful suffrages by which Freedom was enthroned in the Constitution. The old story will be repeated, for it is the same old conflict in a new guise,—though we hope and would fain believe that the dreaded possibility of another civil war is in fact an impossibility. But that the agitation now begun can find no end until either Christianity or Freedom shall have moulded the Constitution wholly into its own likeness, is one of the fatalities to be read in the very nature of the conflicting principles. The battle of the Amendments is at hand; a thousand minor issues hide it from sight; but none the less it approaches year by year, month by month, day by day. Cowardice to the rear—courage to the front!

DEFORMED REFORMERS.

At a Woman's Suffrage Convention held in Washington, January 15 and 16, the following resolution was adopted:—

Resolved, That it is with indignation and shame that we note the fact that, while Congress consumes the people's time and money in unending discussions of a Civil Rights Bill for men of color, not a plea has been introduced for women, whose political, civil, religious and social rights are denied in every State in the Union.

Subsequently a "Bill of Rights," was introduced by Mrs. Stanton. I copy all but the last clause, it having been rejected by the Convention.

A BILL OF RIGHTS.

Resolved, That, in National Convention assembled, the women of the several States demand of Congress a Civil Rights Bill for their protection:

1. That shall secure to them equally with colored men all the advantages and opportunities of life.
2. That shall open to them Harvard, Yale, Columbia, Princeton, and all the higher institutions of learning, with equal rights with colored men, to become both students and professors.
3. That shall compel the medical profession to admit women into all their colleges and societies, to practise in the hospitals, and in every way recognize them as equals precisely as they do men of color.
4. That shall open to them the law schools, with the right for married and unmarried women to practise in all our courts on the same terms with colored men; to sit upon juries, to sue and be sued, and to testify in our courts as do colored men; to be tried by a jury of their peers; and to be made eligible to all the honors and emoluments of the bar and bench.
5. To be admitted to all theological seminaries on equal terms with colored men; to be recognized in all religious organizations as bishops, elders, priests, deacons; to officiate at the altar and preach in the pulpits of all churches, orthodox or heterodox; and that all religious sects shall be compelled to bring their creeds and biblical interpretations into line with the divine idea of the absolute equality of women with the colored men of the nation.
6. That women, equally with colored men, shall be protected in all their uprisings and down-sittings and in all their outgoings and incomings; that they be admitted to theatres and hotels alone; that they may walk the streets by night or day; ramble in the forests, or beside the lakes and rivers, as do colored men, without fear or molestation or insult from any white men whatsoever; and that women, the same as colored men, shall have equal place and pay in the world of work; be admitted into whatever trade or occupation they desire as apprentices, journeymen, masters; and if any white man refuse to work beside a woman as an equal he shall suffer fine and imprisonment, precisely as if he refused to work beside a colored man.

I do not propose to make any extended comment upon this muddle. If it is intended for burlesque or satire, it degrades the good cause the author professes to advocate; if seriously offered for the consideration of intelligent people, a simple reproduction of it in the columns of a paper devoted to freedom is sufficient exposure of the bigotry and absurdity of its propositions.

A Convention that could entertain a resolution calling upon Congress to compel all religious sects to adopt certain "biblical interpretations" could only be inspired by a spirit essentially vicious and intolerant, and this spirit becomes even more conspicuous when we note the attitude of the Convention toward the colored race.

The rights of women can never be secured to them by belittling the just demands of any other oppressed class. The Civil Rights Bill now under discussion in Congress seeks to place black men upon an equality with white men, and *black women upon an equality with white women.* The true spirit of reform would commend this effort.

Negrophobia finds natural vent in the acts and speeches of ex-rebels and slave-holders, and its victims are entitled to our pity, if not consideration; but when a Woman's Suffrage Convention, composed largely of Northern men and women, and conducted in part by men and women heretofore prominent as abolitionists,—when such a Convention appeals to the vulgar prejudice against the negro, it forfeits all claim to respect, and stabs the cause it pretends to serve.

R. P. H.

PROF. CHARLES R. CROSS' LECTURES ON SOUND.

Among the principal advantages of life in Boston should certainly be counted the privilege of attending the Lowell Institute Lectures. The great superiority of these lectures arises from the fact that, not being dependent on his audience for support, the lecturer need not seek to catch popular favor by superficial brilliancy, but can treat his subject thoroughly, and at sufficient length to give a full and adequate idea of it.

A very interesting course is now in progress at the Technological Institute by Prof. Cross. It is to consist of eighteen lectures on the Laws of Sound. The lectures are fully illustrated by numerous interesting experiments. Prof. Cross is a comparatively young man, educated at the Institute, and is not yet very widely known; but he seems likely to take a high rank as a lecturer and an experimenter.

His manner in the lecture-room is free and unembarrassed, and also very simple and unpretending. His style of explanation is concise and clear, and, instead of reiterating his statements to weariness, he secures a full understanding of the principles he enforces by the variety of his illustrations. He is very careful in the preparation of his experiments, and almost never fails to produce the result which he expects.

His last lecture on the "Pitch of Musical Instruments" was a very delightful one, and full of interest to all lovers of music. I think it would be very interesting even to a popular audience of any culture, although apart from the rest of the course, if it could be illustrated by his admirable apparatus.

He spoke quite fully in conclusion of the curious circumstance, well known to musicians, that the standard pitch of instruments varies in different countries, and has risen pretty steadily since the time of Handel, so that all Handel's music is now really played a semitone higher than it is written; and, unless we transpose it into a different key, we are not giving the very music which the great composer had in his mind.

The lecture on Saturday, Jan. 24, took up the attractive subject of sensitive flames which Tyndall has familiarized us with, and for which Prof. Cross has prepared very fine illustrations with great care.

E. D. C.

LONDON LETTER.

TO THE EDITOR OF THE INDEX:

Sir,—I observe with satisfaction that one of the "Demands of Liberalism," as set forth in the programme of the Liberal League, deals with a very old grievance not yet abolished on either side of the Atlantic. No. 6 runs thus: "We demand that the judicial oath in the courts and in all other departments of the Government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead."

Much has been said and written on this subject already, and I can hardly hope to say anything new or important upon it. Nevertheless, there is nothing like hammering perpetually at a weak point till it gives away.

The old idea of an oath involved an imprecation of divine vengeance upon the swearer's head, if he should bear false witness.

It was understood that God was expected to smite the perjurer with sudden death, after having called on heaven to testify to his words. This fear of sudden death was of course aggravated by the vision of hell fire into which all liars were to be cast; and we cannot well doubt that the solemnity of an oath under these conditions did exert in many instances a beneficial, though temporary, effect in forcing a person, who was by habit untruthful, to speak "the whole truth, and nothing but the truth"—for once. But in exact proportion to this benefit secured, the practice wrought incalculable moral harm. The inevitable inferences from it would be that God took a special and peculiar interest in litigation; and only cared to have the whole truth spoken and no lies told in the courts of law and equity. It would naturally be inferred that, if it was only dangerous to tell a lie upon oath, it could not be dangerous to tell any number of lies in ordinary matters and when the speaker had not sworn.

Conceive for a moment what would have been the moral effect of elevating to the same rank of importance with the oath the common declarations passing daily between man and man! However dreadful the conception of the divine wrath, it would have done some good service in the cultivation of truthfulness; whereas the very fact of singling out certain occasions on which truthfulness was especially required led men to think that on other occassions, not specified, truthfulness was unnecessary, or, at least, comparatively unimportant.

The use of oaths, then, I declare to have been a very great moral injury to the people among whom the practice of judicial swearing prevailed. That is, on the hypothesis of the popular religious belief being true.

Now that that belief about God's wrath, and the lake of fire and brimstone, is passing away, the mischief of swearing in the courts, and so forth, wears a new aspect. Thousands take that oath without believing in God or hell fire, committing an act of grossest perjury as the preliminary ceremony of giving evidence. People do not like to be singular, and so professing Christians who are utter sceptics will readily take the New Testament into their hands, and, kissing the book, will enact a deliberate falsehood by which judge, jury, and the bar are all alike deceived.

In England, I believe, no man now is compelled to take an oath, if he refuses to do so on conscientious grounds, and will give a solemn assurance that he will speak only what is true to the best of his knowledge and belief. Still this partial relief does not meet the real evil of this system, which tends inevitably to make a distinction between occasions on which one may speak falsely and those on which one must speak the truth.

People have not sufficiently awakened to the fact that more than three-fourths of litigation arises from falsehood, from some one or more having told or enacted lies, and from the general untrustworthiness of men and women when their own interest or greed is at stake. This prevailing untruthfulness outside the courts of law is due in a great measure to the practice of judicial oaths.

Gentlemen, *i.e.*, men of honor, are of course out of reach of this pernicious influence; but the very ignorant and degraded classes cannot be easily dispossessed of the prejudice which leads them to regard their word as of high value under an oath, and of none at all without it.

When they are not believed, their first impulse is to drive home conviction with a black eye. The fist is the great confirmator of all doubted assertions.

We are yet barbarians while we cling to these pagan customs, and we are without excuse for doing so, long after the mischief of them has been exposed.

Of course, at present, there must be pains and penalties inflicted for perjury or false statement within the walls of a court of law. Just as we have laws to punish "brawling" in churches and places of worship, so we should have severe penalties against the outrages of falsehood on the sanctity of the seat of justice. But let us hope that, with the abolition of the oath, a new era would set in, in which good taste and high principle should so prevail that perjurers should be as rare as "brawlers."

We are already beginning to have laws in England against lying, in trade, and so forth. Soon all dishonesty of word or deed must share the same reprobation as belongs now to false swearing.

Don't you think America would be none the worse for a movement in this direction also?

Very sincerely yours,

CHARLES VOYSEY.

CAMDEN HOUSE, Dulwich, S.E., Jan. 19, 1874.

SPECIAL NOTICE.

Members of the Free Religious Association are reminded that the subscription fees of many of them are now due. It is hoped that all will renew their annual subscriptions, and that many new names may be entered on the roll. One dollar is the fee for annual membership, but a larger sum will not be refused. Subscriptions may be sent to the undersigned, New Bedford, Mass., or to R. P. Hallowell, Treasurer, 89 Commercial Street, Boston, Mass.

WM. J. POTTER, *Secretary.*

A MAN WITH some wit and a very long nose met a neighbor one frosty morning, who sang out, "Halloo, Smith! I met the end of your nose back here a piece, and saw it was completely frozen." "No fault of mine," said the undisturbed Smith; "I rubbed it as far as I could reach."

Literary Notices.

COMMON-SENSE IN RELIGION: A Series of Essays. By James Freeman Clarke. Boston: James R. Osgood & Co. 1874.

Common sense in religion, taking the term in its full extent, would embrace the universal sense of mankind on subjects of a religious nature. This would naturally lead to the extracting from each religion that in which all agree, and that which might well be considered as containing in the aggregate the most truth and the best elements which the human mind has been capable of attaining.

This would, indeed, be the *common* sense of humanity, and the only sense in which its conclusions could be considered authoritative.

It would constitute the basis of a Universal Religion, founded upon the highest conceptions of the Infinite—the ideal perfect, including the duty of man, and fellowship among all human beings.

Taking the term in a more limited use, who shall say which, among the numerous religions of the world, and the many sects embraced in each, is to claim the prerogative of deciding the matter for the rest of the world? But, regarding it within the bounds of any one system of religion, Christianity for instance, and taking the *common* sense of that body for a guide, that is, the sense of the majority, at what do we arrive? Simply that the most numerous sect in it must settle the matter for all the others. Against this the freedom of the individual soul rebels. It refuses to surrender to any authority whatever the convictions of its reason, which are dear to it as life itself. Yet, granting the right of the majority to rule, what would be the result as to all progress? What would have been the fate of Christianity itself? How would Protestantism have arisen out of Catholicism, Puritanism from Anglicanism, or Unitarianism from Orthodoxy? With a wonderful deduction from the statement made by the author of *Common-Sense in Religion*, in the outset, that, "by common sense in theology, he means that part of Christian truth which has been taken up into the average mind of Christendom," he labors all through the work to establish a system of Unitarian theology, and concludes with asserting, after summing up the general principles of that faith, that "this is what the religion of common sense teaches, and this alone can make men regard each other as brethren," thus making "Liberal Christianity" and the religion of common sense identical.

The work, throughout, is characterized by assumption rather than argument, assertion rather than proof. Bible statements are taken as unquestionable authority, and the author of the work is assumed to be their qualified interpreter. There is nothing new or original in the treatment of the subject, and nothing that indicates great profundity of thought. The author seems as thoroughly "settled down" on the plane to which he has advanced as are the Orthodox on theirs. The two planes, indeed, seem little removed from each other. Both are planted upon the same ground, and neither is free. The object of the work does not seem to be so much to find out what is truth as to build up supposed truths. The author says: "We have a profound conviction that the possibilities of man are exhaustless"—"We are expecting new developments of the human soul"—"Faith in the power of the human soul is the principle of human progress;" yet, when it comes to religion, it would seem that here we have arrived at a finality. This faith, too, in human nature, he asserts, is attained only through Christ; he holds that our hope for ourselves has its soul in Christ's hope concerning us, and that the spirit of invention and progress can come only through Christianity. He speaks of God's *permitting* the Chicago fire as a *mystery*, but that we can see that from it comes (as compensatory) courage, patience, faith. So the mystery of sin leads to more abounding grace. He incidentally concedes that God may be found through science: "God," he says, "has put all things under his [man's] feet, by giving him the power of rising out of the single fact into the universal law. The result of all is, that at last we reach the knowledge of the most universal law, the Infinite Cause, and so know God." . . . "If men of science only knew it, they would see that they are ignorantly worshipping God when they worship law. It is not necessary for them to abandon science in order to be religious. Let their science be filled with love, and that is religion. The lecture-room may be made a temple; the most abstract mathematics become a liturgy; the cabinet of geology, mineralogy, botany, a chapel filled with more sacred relics than the bones of dead saints, because they are relics of God's presence, and bear the marks of his creating thought and forming hand." Other beautiful passages like the above might be cited. Speaking of heaven, he says: "It is not dependent on time or place, but is the state of the soul communing with God and eternity. Its essence is that love which is the power of going out of one's self in sympathy with others. It is giving one's self in the service of others. It is joy and peace in the sight of a divine beauty and goodness which flows into all things. When we love others with a true and noble love, it is because we see in them something divine. The object of love is, therefore, always the eternal beauty. To this divine beauty, we gladly sacrifice ourselves, and find it more blessed to give than to receive." He occupies much space in repeating familiar ideas as to a hereafter. His best words in relation to it are, that belief in it comes from "that confidence in God, that trust in universal law, in the order of the universe, in a pervading, providing intelligence, in a blessed fatherly love, which is the root of all intellectual activity, all intellectual progress." In his essay, "On not Being Afraid," he counsels his readers not to be afraid of free inquiry; yet, at the same time, he assumes that Christianity is founded upon a rock, and must forever firmly stand. A. H.

Communications.

"THE INDEX" AND SPIRITUALISM.

EDITOR OF INDEX:—

I have just read, with great pleasure, your editorial on "Toleration" in THE INDEX of the 29th. One cannot, however, read such an article without making a personal application of its ideas and principles to his *neighbors*—overlooking *himself*, of course. In this vein it occurs to me: hasn't there always been a very decided "air of restrained omniscience" in the tone and tendency of THE INDEX in some directions, and particularly in relation to Spiritualism? It seems to say, not "I am holier than thou," but "my culture and intellectual attainments place me immeasurably above you." There is no voice of criticism or rebuke or ridicule, but a pervading tone of, as you aptly term it, *endurance*.

No honest Spiritualist can complain that THE INDEX or its editors do not accept or persistently advocate the belief held by Spiritualists; but I think many Spiritualists feel hurt (perhaps without good reason) that the work Spiritualism has done in the quarter of a century past, in the same direction, is apparently overlooked by THE INDEX. Every intellectual and practical thought THE INDEX contains is ardently and entirely reëchoed and sustained by the Spiritualists of the United States. But when this organized faith has for twenty-five years, quietly, persistently, and in the face of ridicule and animadversion, advocated the same freedom in religion and thought which characterizes the Free Religious Association, would not an occasional acknowledgment of its position be well? It has been beautifully said that "true culture is kindliness of feeling"—is the power of transporting oneself into the condition of another. I believe that even in this sense THE INDEX is entitled to be considered the exponent and organ of the cultivated free thought of the country; and that it is only in its zeal and devotion that it *seems* sometimes cold and supercilious to a kindred worker in the same great cause.

Every organization of Spiritualists throughout the country is a "*Liberal Club*," in THE INDEX sense, and has been so for twenty-five years. Had it not been for these liberal clubs, where to-day would be THE INDEX and its supporters? Perhaps with no more power than any city literary club. Spiritualism numbers millions in the United States, and Mr. Frothingham has justly and nobly acknowledged it as an unquestionable power outside of Christianity,—a "fact of vast moment," one that has "already demoralized Orthodox Protestantism beyond repair." Spiritual*ists*, if not *ism*, have come to be treated, too, by the daily press quite fairly, and as a power that is. The late lectures of Gerald Massey were promptly and fully reported. Even the New York *Express*, with its strong High Church proclivities, in an editorial a few days ago, says: "Spiritualism is attracting unusual attention," and alludes to the recognition of it by Mr. Frothingham and Dr. Bartol, and more especially to the statements lately made by Mr. Crookes, the well-known English scientist and chemist.

Now, Mr. Editor, I would say that I am an especial admirer of THE INDEX. I like every word I find in it, and, if I should sometimes be glad to see something more in it, it is not in a spirit of fault-finding, but with an earnest desire for its success and for the union of all kindred elements of thought and action in it and through it. J. S. P.

PORTLAND, Me.

[If what we said about "toleration" was an unsuspected reproof of our own tone in treating the Spiritualists, we must with the best grace possible play the part of a "dreadful example" of the fault noted; but we will try to exemplify now the better tone we commended by thanking J. S. P. for his kindly criticism. To be honest about it, we are still unconscious of having at any time "tolerated" Spiritualists, when we have always meant to recognize the equal rights of all to believe, or utter, or work for, whatever seems to them to be true. We have been repeatedly lashed in private for a supposed leaning to Spiritualism, and even for our openly avowed willingness to work with Spiritualists in the cause of freedom; and we have been about as severely blamed for a supposed leaning to Materialism. Perhaps nothing would really please either set of critics but our conversion to their own belief; and it would be impossible to gratify both. Meanwhile we confess frankly that we take little interest in any of the *isms* as such, while we are drawn by irresistible sympathy to every man, woman, and child that manifests devotion to universal principles and free ideas. Spiritualism, it is true, has emancipated thousands from the old creeds, because the doctrine of "spirit intercourse" abolishes the old Heaven and Hell; but the services done by Spiritualists to the cause of freedom we attribute to them, not as Spiritualists, but simply as *emancipated men and women*. No Spiritualist should feel hurt because we cannot conscientiously refer his liberality, his friendliness to progress, his zeal for freedom, and so forth, to his Spiritualism; we applaud these things in all who manifest them, and refer them to our common humanity set free from dogmatic thraldom. Under the name "liberal," "radical," "free-thinker," and so forth, we include every such Spiritualist as J. S. P.; and we recognize his worth and his services whenever we commend the qualities denoted by those terms. Is not that enough? Such general terms express general principles which are common to a great many people with a great many *isms;* and no *ism* whatever is justly entitled to the credit of what these principles do for mankind. Let us, as men and women, not be unwilling to forget our *isms* in brave service of our *principles*.—ED.]

THE WASHINGTON LIBERAL LEAGUE.

FRIEND ABBOT:—

Another League is organized, consisting of fifty-five members. At the conclusion of my month's labors in Washington, D. C., Jan. 25, I had the honor to organize the "Washington Liberal League," although a perusal of the daily papers next morning rendered the "honor" uncertain—provided we put faith in the press. A couple of the dailies published the nine "Demands of Liberalism," for which they should be credited, perhaps. The *Evening Star* headed the "Demands" with the misleading term, "Communism, etc., in Washington."

The *Chronicle* styles the Demands "A Rotten Platform." The *National Republican* publishes them under this heading: "The Red Flag;" and a subhead, "Organization of a Liberal League in this City." The officers are: President, George M. Wood; Vice-President, George Holmes; Secretary, Josephine E. Crawford; Treasurer, W. H. Burr.

There is no point in the whole nation where there is so great a necessity for such an organization. Here is a powerful Young Men's Christian Association, and a strong Roman Catholic influence.

The first work of the League will be to circulate a petition to secure the taxation of Church property in the District of Columbia. Yours respectfully,

W. F. JAMIESON.

Feb. 1, 1874.

DRED SCOTT AND TANEY.

TO THE EDITOR OF THE INDEX:—

Your correspondent, Mr. Conkling, doubts whether I am a lawyer. I know that he is one, judging from his evasive statements. Half the truth will often have the effect of a whole lie. None so familiar with this fact as lawyers.

You will please observe that Mr. Conkling does not deny any one of the statements I made. He knows he cannot do so. His method of reply is to wander off to other points.

I said that Dred Scott was held to be a slave, and was denied the right to sue at all. Mr. Conkling *allows this;* only he wraps it up in technical terms and statement. It is true, as he says, that Scott sued Mr. Sandford, who claimed to be his master, for assault, in the Circuit Court of Missouri. That court decided against him and in favor of Mr. Sandford. Scott appealed to the Supreme Court of the United States. Taney held that Scott was a slave, and so had no right to sue at all, and flung the case out of court. This is a plain statement of the case in common words, such as everybody can understand. This "decision," Mr. Conkling says, was in "Scott's favor." If being flung out of court, and denied the right to sue at all, is winning one's case, how does one ever lose a case? Mr. Conkling is only trying to throw dust in men's eyes, until he can deny the above statement—which he has not done, but indeed admits it, though in such technical terms as will confuse ordinary readers. From the above plain statement of the essential facts of the case, which Mr. Conkling does not deny, your readers can judge whether the decision was in Scott's favor.

In regard to Mr. Conkling's other point—Taney's infamous epigram—Mr. Conkling's quotation is worth nothing, because he does not quote enough. After those remarks, which you print, regarding the *public opinion* of our revolutionary days, and the assertion that men then held that negroes "had no rights which the white man was bound to respect," Taney goes on to say that, *in consequence* of this state of things, the Declaration of Independence did not intend to embrace the negro race in its principles, but "excluded them from civilized governments and the family of nations."

And, further, that the Constitution was formed in accordance with this same *public opinion* and was to be interpreted in obedience to it, and never "intended to confer on them [the negroes] or their posterity the blessings of liberty or any of the personal rights so carefully provided for the citizen,"—with much more to the same effect. Hence the nation was perfectly justified in asserting that Taney ruled that *under our Constitution* the negro had no rights which the white man was bound to respect. For that was the essence of the statement upon which he rested his decision.

The class of men is too large in this country who dare unblushingly to risk any atrocity of conduct, and to throw the whole weight of courts and the Government against a hated victim, so long as public opinion is on their side. But when that changes, and brands their acts as they deserve, then these men try to dodge responsibility by hair-splitting and legal equivocation. Fortunately in this case the record is too distinct and black and damning to leave any such chance of escape. Taney's memory blackens, day by day, with this stain—a judge who manufactured laws out of base prejudice, and rested it on gross misstatement of facts. How far his ignorance may excuse his wickedness, Mr. Conkling and his other friends

can discuss at their leisure. But the fact remains that Taney tried to make his court the tool of tyrants, and succeeded only in disgracing himself.

P. FISK.

[We regret to say that Hon. Alfred Conkling, of Utica, N. Y., has just died at the age of eighty-five years. The above caustic letter is a reply to his last article in THE INDEX; and if higher than personal interests did not require that both sides of the subject should be fully presented, we should request the writer to withhold his article under the circumstances. As it is, we feel bound by our promise to publish it. —ED.]

PROPOSITIONS FOR REFERENCE.

MY DEAR MR. ABBOT:—

Can you oblige me so far as to publish the enclosed letter? It was addressed to the editor of the *Register*, but is declined, as others have been, I believe, not because he is unwilling such a communication should be printed there, but because he considers that he has publicly closed the discussion of the excision of Mr. Potter's name from the *Year Book* of the Unitarian Association.

My objection to the treatment of this question by the *Register* was, not that it took a positive ground which I dissented from; nor even that it did not appear to apprehend the real nature or the gravity of the question opened by the action of the *Year Book* committee; but that it did not seem to me to open its columns hospitably to a discussion of the issue raised by the Fox-Potter correspondence; that, as the organ of Unitarianism, it did not fully respect the *right* of a respectable portion of Unitarians to appear there freely. This right, on a question of the fundamental organization of our denomination, it should have jealously guarded, even going to an extreme, if need be, to justify our claim as a denomination to the title of liberal.

I do not, however, address myself to you to enter a complaint of the *Register's* course, which I know, if mistaken, was dictated by no unworthy motive or impulse. I do, however, wish that the protest contained in my letter to the *Register* should be made public; and there is no other journal interested in the controversy, except your own, to which I can appeal. I come to you the more readily because I would gladly vindicate in the eyes of your supporters the character of Unitarianism, which was not born to be illiberal, and which many respectable members of our clergy and laity are earnestly determined shall not become so. Although I am not a supporter, nor even a subscriber, of THE INDEX, I therefore beg the favor (if it be not too onerous a one for you to grant) of your printing the enclosure.

Truly yours,

JOSEPH MAY.

NEWBURYPORT, Mass., Feb. 4, 1874.

To the Editor of the Christian Register:

DEAR FRIEND,—I am sorry that you should have been so pestered with the complaints of those who have desired to choke off discussion on the omission of Mr. Potter's name from the *Year Book* published by the American Unitarian Association. That discussion has not seemed to me to attain such proportions as have justified even your own anxiety to close it, or by any means to exhaust the subject. It has consisted in your publishing the letters between Messrs. Fox and Potter, which were a piece of *news* not to be withheld from the denomination of which you are the organ; and in printing a very few and brief letters from those who oppose Mr. Fox's proceeding, in a not prominent portion of your paper; with a few editorials. Surely so radical a measure, and one so unprecedented, was never more readily dismissed.

I do not propose now to comment on your share in this discussion further than to remark, first, that I have been greatly surprised at what seems to me your want of appreciation of the *gravity* of this question, a totally new one in Unitarian history; and, second, that your line of argument did not touch the real question at issue, which was, and is, *not* whether the Unitarian denomination, as an organized body, stands, and ought to stand, on a broad Christian confession,—which is not disputed; but whether the denomination shall, and ought to, adopt the principle of *excommunication for dissent*,—which is eminently a question to be debated.

My only wish now is, without debate, to put on record two simple propositions before you finally shut down your columns on this painful subject.

I. The principle of free inquiry in religion has been an integral element in Unitarianism from its origin. It is *more* characteristic of Channing and the early Unitarians than even their theological view. I have been born and bred in Unitarianism, and have almost breathed no other atmosphere; and I bear witness that, from my infancy to my graduation from our oldest theological school, this principle was, by every teacher I ever encountered, sedulously inculcated as the primary right and duty of every mind, and the gauge of every conviction. Even the historical and spiritual truth of Christianity has been unvaryingly presented to my mind, by all my Unitarian teachers, as subject to it.

II. The excision of a clergyman's name from the list printed in the *Year Book* of the American Unitarian Association is by no means the same thing as his own exclusion from the Unitarian body, or its ministry. That list is prepared by officers, or an officer, of a merely executive organization. Surely the clergy of the Unitarian Church, graduated at her schools, and ordained by her divines, are not going to acknowledge themselves liable to excommunication by a body of men, or a man, whom they may themselves make or unmake at an annual meeting! The only effect of the action of the official editing the last *Year Book* has therefore been, *first*, to offer an indignity to a regularly ordained Unitarian clergyman of distinguished scholarship, ability, and purity of character, and the prominent Unitarian church of which he is the pastor; *second*, to furnish to the denomination a mutilated and therefore untrustworthy list of our clergy; *third*, to furnish to the Free Religious Association precisely the *raison d'être* which some of us have denied that it has had, and which its supporters will have triumphantly found, if this action of the officials of the Unitarian Association shall be approved by that body, or by the National Conference of Unitarian and other Christian Churches at its next meeting. Very truly yours,

JOSEPH MAY.

NEWBURYPORT, Feb. 2, 1874.

THE CHANNING AND PARKER TYPE.

A recent number of the *Liberal Christian* announced that Robert Collyer pronounces Abraham Lincoln to have been a Unitarian of the Channing and Theodore Parker type. The statement is a somewhat puzzling one. It contains what we used to be taught were incompatible terms. That Abraham Lincoln was a person of independent habits of thought in regard to religion, as everything else, is familiar to every one. It is not difficult, therefore, to credit that he renounced the doctrine of the Trinity and its correlative conceptions. But that it follows that he was a Unitarian of the Channing type seems to us unsustained either by logic or any information as to his opinions disclosed. If a Unitarian of the Channing type, then it is very clear he was not one of the Parker type. Both he could not have been at the same time. Indeed, the closer his agreement with the latter, the further from Unitarianism he would be. That there was a correspondence between Channing and Parker, much nearer than Unitarians generally have been inclined to admit, there is little doubt,—but it was one simply of spirit. Channing thus contemplated, like his great successor, was essentially a radical, though conservative Unitarianism, in its adoption of his name as the exponent of the phase of Unitarianism it represents, has always, with a singular *nonchalance*, ignored or forgotten this.

The intellectual positions of Channing and Parker, nevertheless, were wide apart. Channing was a firm believer in supernaturalism through his whole life. Theodore Parker believed in naturalism, and that alone. Channing believed in the perfection of Jesus, the infallibility of his teachings, and his religion as a final system, as thoroughly as his Orthodox contemporaries. Parker, on the other hand, rejected all of these things; maintained that Jesus was simply a human being, and, although a superior one, yet with a human being's limitations and imperfections,—that his teachings were not infallible, but affected by the ideas and errors of his time, and hence incompetent to fulfil the Christian expectation, and become the ultimate religion of the race. The Unitarian denomination showed little love of Theodore Parker while living. It practically shut him out of its fold. It would have been fired with what would have been deemed a righteous indignation, had he assumed its name. After his famous sermon at South Boston, he said: "Most of my clerical friends fell off; some would not speak to me in the streets, and refused to take me by the hand. In their public meetings they left the sofas or benches when I sat down, and withdrew from me as Jews from contact with a leper. In a few months most of my former ministerial coadjutors forsook me. . . . The Unitarian periodicals were shut against me and my friends."

It is true, the children build monuments to the prophets whom the fathers stoned, though not always. It has not been so at least in this instance. The nearest approach to it we have seen is the new advertisement of the *Liberal Christian* of a crayon likeness of Mr. Parker it has just issued and commends to its patrons. The monument may come by-and-by. The Unitarian Association, up to this time, has steadily preserved a reputation free of offence to the Orthodox in its denomination, and those out of it, by refusing to put any of his works in print, though repeatedly urged to do so. The influence of Theodore Parker upon the Unitarian denomination has been most profound, but of a kind damaging to the reputation and prospects, not unfrequently, of those it affected—carrying them beyond the lines of Unitarian fellowship. Even Mr. Collyer's regard for Theodore Parker has manifested itself more in feeling, or a vague admiration of character, than an acceptance and avowal of the rationalistic conclusions to which he came. If it had been otherwise, notwithstanding his fine genius and noble qualities, we fear he might have found Unitarianism a less comfortable abiding-place.

It is less than a half dozen years since an eminent Unitarian divine, at a convention of the body, declared that, if a certain resolution before it was passed, designed to commit the denomination to broader mental freedom, he should withdraw and pursue his way henceforth "solitary and alone." Theodore Parker pursued his way solitary and alone, so far as the Christian Church—including the Unitarian branch—was concerned, to the end of his days.

It is not forgotten that, when he was on that last, sad journey of his life, from which he never returned, an ardent friend and admirer of his (Mr. Conway, now in London) proposed, at a meeting of the alumni of the Divinity School at Cambridge, to send him an expression of sympathy, accompanied with the desire that he might renew his work at the Music Hall in Boston. The proposal met with a strenuous, and somewhat bitter, opposition, and, unless our memory errs, was finally rejected. It is such considerations as the foregoing that cause our confusion in regard to the statement with which we began this communication. It is well known that its author is of a serious and unpoetic turn, and therefore it could not have been made in fun, and is not probably the product of a freak of the imagination. A year or two since, he became interested in the now neglected study of astrology, and submitted some curious calculations to his friends in this branch of research. May they not also have been brought into requisition in this instance?

Another hypothesis suggests itself. It is that his sympathies are so much more comprehensive than his denominational inclosure that he forgets it does not embrace all who are one in the fellowship of the spirit.

D. H. C.

HELPLESS WOMAN.—The case of the alleged lunatic heiress, Maria Barto, is creating great excitement in Pennsylvania. Mrs. Barto's husband died eight years ago, and the widow became heir to immense landed estates in Montgomery and Berks Counties, Pa. She is a middle-aged, fine-looking woman, and well educated. After coming into possession of her large property, some of her friends took it into their heads that she was a lunatic. Proceedings in lunacy were instituted, she was adjudged insane and sent to an asylum. Her property was by the court placed in the hands of a committee for management. After the property had been wrested from her hands by legal measures, she was let out of the asylum and permitted to reside with her guardian in Washington township, Berks County. Here the Rev. Lewis C. Herman, a minister of the Reformed Church, saw and loved her. He was an oldish gentleman, fine-looking and interesting, good and gray, and Mrs. Barto showed her good taste and sanity by loving him in return. The couple were married, and commenced living happily together. The marriage shocked the kind friends of the heiress, and they set about procuring a divorce for the happy couple. A divorce was finally decreed on the ground that the fair widow was incapable of contracting a valid marriage. The bride was therefore snatched from the arms of her husband and taken to the home of her committee to live in single misery. The husband was warned to keep away, but the couple managed to communicate with each other by letter. She promised if she could plan an escape from her jailers she would leave the country with him forever. She did escape, met her reverend lover, and the pair went to Philadelphia and got married over again. Her relatives started like bloodhounds on her track, and the detectives soon handed the unfortunate wife over to the police authorities. The Rev. Herman now instituted proceedings for the recovery of his wife. He wanted his wife, but did not care a straw for her money. The relatives had taken care of that, any way. It was gone from him forever, but might not be lost to his heirs, if he were allowed to have any. Several counter suits were brought. Mrs. Barto-Herman was present at the trial, and exhibited no trace of lunacy. Her behavior was closely watched, but no flaw was discovered in it. Nevertheless, the court decided that the lady was insane. At this decision the helpless woman sobbed, and rushing to a female friend hung about her neck and kissed her. One of the counsel exclaimed, as she did so, it was very evident from her actions she was crazy. She was sent to the lunatic asylum at Harrisburg, and the Rev. Mr. Herman mourns and refuses to be comforted. It is a very hard case for both. They have shown every disposition to live together in peace. The woman is sane enough to suit her husband, and he is good enough to suit her. If she had owned no property her friends would never have suspected she was insane, and it is likely the reverend gentleman would have married her just the same, for love and good looks. It is not likely that the affair is over yet.—*Advertiser.*

"THERE IS MANY A sceptical thought in a Christian's mind which he would be unwilling to utter, for he would not be desirous that his friends should know how much he is perplexed on the subject, and he would not think it right to expose the faith of others to the shock which would be felt if they knew what was passing through his mind. 'Oh! the temptations,' said Mr. Payson,' which have harrassed me for the last three months! I have met nothing like them in books. I dare not mention them to any mortal lest they should trouble him as they have troubled me; but should I become an apostate, and write against religion, it seems to me that I could bring forward objections which would shake the faith of all the Christians in the world. What I marvel at is, that the arch-deceiver has never been permitted to suggest them to some of his scribes, and have them published.' 'My difficulties,' said he, in a letter to a friend, 'increase every year. There is one trial which you cannot know experimentally. It is that of being obliged to preach to others when one doubts of everything, and can scarcely believe there is a God. All the Atheistical, Deistical, and heretical objections which I meet with in books, are childish babblings compared with those which Satan suggests, and which he urges upon the mind with a force that seems irresistible. Yet I am often obliged to write sermons and preach when these objections beat upon me like a whirlwind, and almost distract me.'

"In this respect, as in others, a good man is often in a situation in which the Psalmist was, when, in deep perplexity about the justice of the Divine dealings, he said, 'If I say I will speak thus, behold I should offend the generation of thy children.'—*Psalm* lxxiii. 15. He is, therefore, silent almost against hope, that his apprehension may not be well-founded, and yet not daring to push his investigations farther himself. He is in this respect like the mariner who fears to examine his ship lest he should find the woodwork of the bottom eaten through, and nothing between him and death."—*Rev. Albert Barnes.*

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3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

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Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

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ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor.*

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

NOTES AND COMMENTS.

BY A. W. S.

MILMORE, the sculptor, is making a bust of the Pope. We wish somebody would "bust" the papacy next.

THINK OF A flower *five feet across!* Such a mammoth blossom is produced by a plant discovered in Java some thirty years ago.

MR. BRADLAUGH made friends among the Irish in this country. The *Irish World* wishes him success in his candidacy for Parliament.

REV. CHARLES KINGSLEY, Chaplain to the Queen, is in this country fulfilling a lecture engagement. He is the well known author of *Hypatia.*

GEORGE RIPLEY, who was President of the romantic old "Brook Farm Community" in this neighborhood, is now President of the New York Tribune Association.

CHARLES BRADLAUGH was presented by some friends with a cane, before he sailed from New York. He has gone home to "raise cane" among the English Conservatives.

JOAQUIN MILLER has got a new *rôle.* He is writing prose for *The Independent.* There is something intensely human in this man's loves and sympathies, albeit he is a little exaggerative and eccentric.

THE PARK STREET CHURCH, in this city (Rev. Mr. Murray's), has just taken up a collection of over three thousand dollars for the "heathen." If this is to make "the civilized heathen" more civilized, it is well; but if it is meant for the "saving of souls," we respectfully suggest that it be used nearer home.

IT SEEMS that some of the members of the English parliament condescend to kiss the babies of their constituents, as one of the methods of conducting a successful campaign. An M.P. says: "I attribute the fact of my having had measles three times to my having had to kiss so many babies in my canvass."

DUKE ALEXIS, of Russia, can, in Yankee phrase, be said at least to "know beans." He has just written a book on his recent travels in America, in which he speaks highly of our "institution" of *baked pork and beans.* He says he found it a "very palatable dish," and thinks it would "bear transplanting to Russia." The duke is welcome to all the pork, but we beg him not to bereave us wholly of beans.

OWING TO improvements which have been made in the Immigrant Service, as to increased space, better ventilation, more light, greater abundance of wholesome food and water, a superior *morale* of officers and crew, on board immigrant vessels, the mortality among steerage passengers has been reduced five *per* cent. within the last five years. This is good news, and is progress right in the line of the true civilization.

DR. O. A. BROWNSON (Catholic), in his *Review* for January, expresses a very poor opinion of the Evangelical Alliance. He says its Protestantism is "neither fish, flesh, nor fowl, nor yet good red-herring. It has no principle of its own, but borrows infidel principles when it would fight against the Church, and Church principles when it would fight against infidelity." Dr. Brownson always did have the habit of using very vigorous English.

"THE PEOPLE," in various communications to the Boston *Journal*, are discussing the "cost of living." "A. E. M." recommends oatmeal as very nutritious and very cheap—good for making "bone and muscle," which is just what our bodies mostly depend upon. He says (or is it she?) that he can get a good breakfast, with oatmeal, for *two cents!* Here is a way in which all poor persons may at once a-*meal*-iorate their condition.

THE FIRST plank in the platform of the National Grangers' Association reads as follows: "First—United by the strong and faithful tie of agriculture, we mutually resolve to labor for the good of our order, our country, and mankind." In endeavoring to advance their cause, they also pledge themselves to labor "to develop a better and higher manhood and womanhood among ourselves." All this is very good; and we only hope that the Grangers will stick to their text, and not turn out to be another political party, cherishing chiefly political ambitions.

A MEETING was held in Wesleyan Hall, in this city, last Friday morning, to take into consideration the raising a suitable "memorial" to Prof. Agassiz. Robert C. Winthrop presided, and, among others, O. W. Holmes and R. W. Emerson made addresses. It was decided that the most suitable "memorial" which could be raised to the eminent deceased would be a complete endowment of the great Museum, at Cambridge, which he founded; and for this purpose the sum of three hundred thousand dollars was proposed. Sixty-five thousand of this, it was said, had already been pledged; and a committee was appointed to secure the balance.

WHILE APPLETON CHAPEL, connected with Harvard University, was undergoing repairs, the college morning prayers were omitted for the period of five months. Strange to say, the students did not fall into moral anarchy in consequence of not being compelled to attend prayers! President Eliot, in his last Annual Report, says of this omission: "It had no ill effects whatever on college order. There was no increased irregularity of attendance at morning recitations, no unusual number of absences; the professors and other teachers living beyond the sound of the prayer-bell would not have known, from any effect upon their work with the students, that morning prayers had been omitted." It is astonishing to find how respectable human nature is, when we make up our minds to treat it respectfully.

MRS. ZINA FAY PIERCE spoke at the State House, one day last week, before a committee of the Legislature, in opposition to Woman Suffrage. A friend who was present tells us that she was vigorously hissed by the audience. We are very sorry to hear it. For ourself, we are decidedly in favor of women being admitted to the same political privileges with men, but it would be the essence of bigotry in us to hinder in any way the freest expression of opinion on the part of those who are opposed to this. The political rights of women are sure to be accorded to them at last, but their abilities and disabilities must be submitted to the frankest and most thorough discussion, and everything which can be said on both sides of this question must be allowed to be said. Mrs. Pierce is both honest and able, and, though she may be very wrong in her views on this subject, she should be encouraged in the fullest expression of them.

WE RECENTLY paid a visit to Josiah Warren, of Charlestown. He is the man whom John Stuart Mill, in his *Autobiography*, speaks of as "a remarkable American." He is, indeed, a remarkable man. He is on his death-bed, but his eye is as bright and his mind as clear as ever. He says it is a grand time to be living; the hour is full of good omens for the future. His face fairly shines with spiritual illumination, and he laughs aloud, when he speaks of the glorious things that wait on the advancing steps of man in the "true civilization" of which he has written and spoken so much. He is seventy-six years old, and says it is time for him to die; but he has no fear of death, and feels no reluctance even to the great event. He leaves behind him a long life faithfully spent for the good of man, and, though he is an "infidel" according to the standard of the Church, he is a noble hero and a grand old man in the eyes of all who know him.

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
BOSTON, MASS.—J. S. Rogers, President; J. P. Titcomb, G. A. Bacon, Secretaries.
JEFFERSON, OHIO.—W. H. Crowell, President; A. Giddings, Secretary.
SAN JOSE, CAL.—A. J. Spencer, President; J. L. Hatch, Secretary.
TOLEDO, IOWA.—J. Reedy, President; E. S. Beckley, Secretary.
VINELAND, N. J.—John Gage, President; Sue M. Clute, Secretary.
JUNCTIONVILLE, NEB.—J. W. Eastman, President; B. L. Easley, Secretary.
OLATHE, KAN.—S. B. S. Wilson, President; H. A. Griffin, Secretary.
DETROIT, MICH.—W. R. Hill, President; A. T. Garretson, Secretary.
BREEDSVILLE, MICH.—A. G. Eastman, President; F. R. Knowles, Secretary.
OSCEOLA, MO.—R. F. Thompson, President; M. Roderick, Secretary.
BATH, ME.—F. G. Barker, President; C. Rhodes, Secretary.
BERLIN, WIS.—President, J. D. Walters; Secretary, E. M. Bridgman.
WASHINGTON, D.C.—George M. Wood, President; J. E. Crawford, Secretary.
AUBURN, OHIO.—John Fish, President; G. W. Barnes, Treasurer.

Religion---and A Religion.

A SERMON IN LYRIC HALL, NEW YORK, OCTOBER 19, 1873.

BY O. B. FROTHINGHAM.

We have lately had an unusual quantity of talk about religion. Between the Evangelical Alliance and the Free Religious Association the word has become very familiar; more familiar perhaps than intelligible. At the close of the last discussion, a gentleman, who had taken part in it with as much effect as any, said: "I am sick of the subject; I am sick of the word; the very mention of religion is nauseating; if any one should ask me what religion was, I should reply: It is the universal *nuisance*."

He said this, not in a mood of momentary and incidental fatigue, but from solid and abiding persuasion. He would have said so before the Evangelical Alliance met as feelingly as after the Free Religious Convention closed.

What did he mean? Something more than that he was sick of theology; something more than that he was tired and disgusted with the endless discussion of external and trifling questions; something more than that his soul revolted from the substitution of unreal things for real. He meant that everything which bore the name of religion, everything which was associated with it, everything it implicated and suggested, was obnoxious,—the Sundays it wasted or abused, the idle edifices that poor people were taxed to maintain, Bibles that were worshipped and consequently not read, priests who encouraged the disastrous superstition respecting a gulf betwixt human and divine things which they and they alone had the power to bridge, preachers who carefully avoided all subjects of practical concern to their fellow-men, ordinances which did not ordain, sacraments which did not consecrate, communion suppers where none communed, baptisms which cleansed none, a vast expenditure of mental power and feeling to no special ends, a deliberate, purposed, and successful switching off of moral energies from the track of human welfare and progress on a little side track which ended in a vacant field, a melancholy waste of precious energies which the world daily requires, and consequent impoverishment of the moral resources of mankind. The critic meant all this, and perhaps more. He meant all that such uncompromising words as he used could mean. But did he mean by religion the intercourse of weak minds with strong, of dim minds with enlightened, of dying minds with living? Did he mean frank and fair relations between man and man? Did he mean just, kindly, warm, helpful sympathies? Did he mean disinterestedness, devotion to social welfare, consecration to the general good? Did he mean personal character, social order and improvement, public spirit, aspiration after better human states? I am sure he did not; for he is one who has done good service in the cause of these very interests, and holds in highest esteem those who postpone selfish desires to humane principles.

Let us, then, dwell on this subject awhile, and try to understand what religion is, and what it is not. Two or three definitions deserve a word of comment. Mr. Abbot, one of our keenest and sincerest thinkers, describes religion as "man's effort to perfect himself." The defect of the definition to my mind is that it does not carry its full meaning with it to unthoughtful minds. It needs explanation, if not defence. To say the least, it needs meditation in order to reach its depths. On first reading, it sounds thin, meagre, and cold. It makes us think of people as working themselves up, in a painful way, to unnatural attainments. The suggestion of effort is unpleasant. The word "perfection" is discouraging. The idea of making effort after perfection calls up the recollection of the young hero who climbed a freezing mountain-peak, shouting "Excelsior," and perished at last in the snow. Few people really do make efforts after perfection; few can; few feel impelled to; few wish they might feel impelled to. If the pursuit of perfection is to take them away from their warm human associations, they do not want it. It will be time enough for perfection when they reach a sublimated state of existence; here they prefer to be imperfect with the rest of their kind. Affection, sympathy, fellowship, in joy and sorrow and weakness, is mortality's privilege, not mortality's curse, and if religion demands the sacrifice of that, they will forego religion. Mr. Abbot's conception of religion may be severely philosophical, but it strikes the ordinary mind as bleak and desolating.

Samuel Johnson partially escapes this danger by defining religion as "the natural attraction of mind as finite to mind as infinite." The word "attraction" has a pleasing sound—it is far more genial than the word "effort." But the terms "finite" and "infinite" are abstract and frigid. What is meant by the attraction of finite mind to infinite? Is there any such attraction? Who feels it? How shall one put himself in the way of feeling it? Is it not something like an attraction of the green earth, not to a glowing, life-giving sun, but to the primal, unorbed, uncreated light, to a kind of universal fire-mist rolling and boiling, but unorganized? What is infinite mind? Where is it? Does it correspond with anything we know of as mind? The simple soul may well be discouraged in its effort to obtain help from such a definition.

There is a third description of religion which, meaning substantially the same thing, comes much nearer the mark of intelligibleness and practical utility. Religion, let us say, is the close relation of the separate part to its whole. To *its* whole, not to some abstract and incomprehensible whole, but to the particular aggregate which stands to it for the whole, be it larger or be it smaller. Take this conception to pieces and dwell on it.

There are those still, the majority it would seem, who by "the whole" understand the *infinite* whole, boundless, abstract, eternal,—what we call, in other words, God, the absolute, a whole, unorganized as yet in any form, invisible in any shape. To become related to this whole is the aim of the religious mind, and to establish such relation is the religious mind's study. To do this is the office of meditation and prayer, of solitary communion and discipline. The attempt to effect it has created the class of ascetics who mortified the flesh by fasting and penance, withdrew from society, forsook pleasure, gain, position, changed themselves so far as they could into bodiless spirits, went into trances, cultivated the habit of seeing visions and dreaming dreams and losing for considerable periods their consciousness of earthly things. The class of mystics owes its existence to this conception of the whole with which the individual is to be joined; people who spend their lives in musing and contemplation, loving seclusion and silence; harmless and pure beings, serene and holy, often of deep insight, always of sweet, calm dispositions, free from passion, unoccupied by care, undisturbed by trouble, submissive and tranquil under all circumstances. They have never been numerous; they never can be numerous in the nature of things, and certainly it is not desirable that they should be. The notion of a relation between a man or a woman and an impalpable abstraction can lead to nothing but fancifulness and uselessness. To the scientific man of cultivated mind, the whole is the cosmos, the material universe in its full extent of glory, with earths, moons, suns, constellations, forming a vast organism, made uniform and harmonious by law; the embodied power, wisdom, and goodness of the Supreme Being. With this whole he feels himself connected; to it he belongs; in it he adores; its glory imparts itself to his mind; its order solemnizes his heart. As a member of so vast a system, he cannot but have exalted aims, a consciousness of worth, a sense of responsibleness for the part he is set to enact, of accountability for faculties bestowed and gifts imparted. His acknowledged relationship to this divine system is his religion, and a very grand religion it is. But such a conception of the cosmos is for spacious and cultured minds. The religion is for the few.

Others will conceive the universe as a human whole, palpable and distinct. They call it humanity, the race, the sum of living men, without distinction of country or clime. The people who hold this idea —they are few, because intellect and imagination are required for it—make pure philanthropy, love of man as man, self-sacrifice, devotion to general principles of justice or beneficence, their religion. These are the connecting links between them and the vast entity which stands for the sum of power, wisdom, and goodness. These persons have a very real religion, though they believe in nothing outside of man or above him, and in nothing beyond terrestrial existence; though they have no conscious God, and no individual immortality, they recognize their partnership in, and their close affiliation with, a whole, outside of themselves, to which they owe service and from which they derive sustenance.

But this conception of the whole is far too large for the ordinary mind, which is simply bewildered by a notion so complex and vague, and must fall back within narrower boundaries. To many, therefore, the country they live in and the nation they belong to constitute the whole. They cannot see beyond State lines. Their God is a national deity. Their country is their idol. Her dignity, her rank, her honor, they have chiefly at heart. They are patriots, and patriotism is their religion. Their country they are always ready to serve with their wealth, their intellect, their influence. For their country they are willing to suffer, if need be to die. They will offer up their children on its altar, as resolutely as Abraham offered Isaac to his Lord. At her call they are ready to leave friends and home. Their bosoms swell with pride when they think of her; their capacity of praise is exhausted in extolling her greatness; to be enrolled in her annals and remembered among her benefactors is all the immortality they desire. This was the religion of the ancient Hebrew; this was the religion of the old Roman. A true religion it was, too, accompanied by the grandest virtues and by the sweetest graces, resulting in characters that touched the sublime in their elevation, and illustrated by careers so glorious as to make the blood burn in our veins only to read of at the distance of a thousand years. The names of high patriots deserve to be written in the roll of saints. They are saints in the essential quality of resignation to a weal and will larger than their own; they are saints in devotion of private interests to public ends; not saints of the lean, transparent, and ghostly kind, but saints strong and vascular, saints who have blood in their veins to shed. There is more saintliness in shedding blood, as thousands did in our civil war, than in accepting the blood of another shed for them, as the millions of Christendom do now.

Still, this conception of the whole, too, is larger than ordinary minds can hold. The religion of patriotism is too vast. They cannot see so far even as to State lines. He who is no nearer to them than a countryman is very remote indeed, very shadowy and uninteresting. They do not care for him, are not concerned for him. They wish well to their country, prefer that it should prosper rather than decline, but it never occurs to them to deny themselves a pleasure, or forego an advantage, or relinquish a luxury for her sake. Their children shall not pass through the fire for her, nor shall a hair of their head be injured. Yet these, too, have their whole with which they keep up a close connection. Their kindred represent to them the absolute; their family stands for perfection. For one of their own blood they will do anything in their power; will deny themselves comforts, conveniences, necessities; it is their ambition to sustain the family name; to ennoble it if they may. Not the most exalted ambition certainly, but not necessarily an ignoble one. It is not selfish; it is not productive of vice, sensuality, or indolence; it does not encourage avarice, or base pride, or contempt. Limited it is; but it is not, of course, narrow; for the pride of blood has made noble creatures of a type that has been heartily and generally admired. In the world of society the model man or woman is the man or woman whom the pride of a generous ancestry elates; who for the sake of worthy fathers will tell no lie, will do no mean thing, will lend his name to no vile transaction, will keep no disgraceful associates. Not seldom the sense of kindred with honorable lines does more than this. It has been known to animate its possessor to exploits of positive chivalry, commit him to causes that required serious sacrifices, and forced him to rank himself with heroes. Often and often have men and women told me what they should have done or become had not the memory of father or mother, deceased, watched over them and preserved them. That memory was an inspiration from the highest heaven they knew. Some recollected word of admonition, precept, or prayer, was more potent than any text in Bible, Old or New. Some haunting smile or frown was more persuasive or intimidating than any holy legends of the wrath or the graciousness of God.

Yet even this conception of the whole is larger than many minds can grasp. How many there must be who never think of forefathers and mothers, who cannot remember their names, and never care to know their characters, whose mental horizon reaches back no further than their own youth, and whose range of sympathy embraces only those immediately about them; and yet in these they do live and move and have their very being. Their home is to them the abode of all the sanctity and all the peace they know. Husband and wife—brother and sister—son and daughter—father and mother—make for them a very substantial outward world, quite as large and rich as their imagination can call up and their heart can fill. It engages all their affection, tries all their constancy, exhausts their whole sense of responsibility. The kindness there awakens their gratitude. The joy keeps them glad. The sorrow chastens. The birth of children reminds them of the mystery of existence. Their death suggests thoughts of the eternal world. That the dear ones at home may have all they desire—comfort, advantage, education, elegance, culture, accomplishment—the man works hard all day, saves, denies himself many an indulgence. That they may have an honorable position and name, he keeps himself honest. That they may be happy, he keeps himself cheerful — conceals anxious or melancholy thoughts, puts away the distraction of care, and gives himself up to the merry entertainments of the household. Such a man is religious in a very true sense. He feels the relation between himself and a whole, of which he is a part. He is devout—that is, devoted. He is self-forgetting—that is, saintly. It may not be the religion of a large mind, but all have not large minds. It may not be the religion of a big heart, but big hearts are few. It may not be the religion of a lofty soul, but how common are lofty souls? The conditions of religion are satisfied when a world is given, a world outside of oneself, yet of which one feels himself a constituent part, not as lord and master, but as lover and servant. And if the world is as large as he can comprehend, as large as he can fill, large enough to engage his heart, and employ his conscience, and stimulate his ambition, and quicken his better resolutions, it does for him all that a greater world will do for a greater person—all that country does for the patriot—all that humanity does for the reformer or the philanthropist—all that the imagined realities of the spiritual world will do for the devotee and saint. The whole he lives in and for is his universe, with all of divinity and all of heaven he knows.

Very partial and selfish this religion seems to one who regards it from the outside. But what religion does not? The patriot, in loving his own country best, does no justice, and may do grave injustice, to other lands. The philanthropist, loving humanity supremely, dislikes, and even hates and scorns, those who love it less. The saint is by no means disinterested in his longings for heaven. Can any selfishness exceed that of the religious devotee who makes the salvation of his private soul the end of all his living—who felicitates himself on his share in the atoning blood of the Redeemer, who hugs his Savior with a passion earnest in proportion to his anxiety to escape

from hell, and cherishes his connection with the Church because in the Church he feels safe? The longing for immortal felicity is the essence of selfishness. Religion demands that one shall forget himself in the whole he is a part of; and if one can do that in family, or friend, or trade, it is as well for him as if he did it in the race or in the eternal.

For this, I repeat, is the substance of religion, *the vital relation of the part to the whole.* Can anything be simpler? Can anything be more rational? Doctrine has nothing to do with it. Suppose a father of a family unable to love his wife and children because he cannot satisfy himself respecting the Darwinian hypothesis! Fancy a patriot unable to serve his country because he cannot come to a conclusion about the nebula theory, or the pre-historic origin of his countrymen! Imagine a philanthropist unable to love his kind because he cannot be certain of the genuineness of the story of the Garden of Eden! It were as reasonable as to say that to love justice, equity, purity, one must settle in his mind whether or no the Supreme Mind is simple or threefold. Religion has nothing to do with these things. Religion is merely the vital relation of the part to the whole, be the whole larger or smaller.

Now, however much or little of genuine religion there may be in the world, there are plenty of religions; no less than eight or ten great world religions, race religions, embracing from many hundred thousands to many millions of people. The Persians, Hindus, Arabs, Egyptians, Hebrews, Chinese, Greeks, Romans, Northmen, Southmen, Islanders, all and each have their special religion, constructed according to their genius, simple or complicated, bald or rich, ugly or handsome, hideous or attractive, according to circumstances. All these religions have precisely the same object; namely, to bring the separate parts into close relations with the great whole—as Mr. Johnson would say, to make the finite mind feel its attraction to the infinite mind; as common language says, to bring man into communion with God; all aim at this.

And all aim at this in substantially the same way. All use the same kind of apparatus, and work it by the same means; all have a theology or account of the great whole; all have priests and preachers, sacrifices, litanies, modes of intercession; all have redeemers, martyrs, saints; all have temples, altars, holy places, holy days; all have miracles, relics, wonder-working shrines, healing fountains of water; all have sacred services of prayer, chanting, prophesying; all have rites of communion, baptism, confession, absolution, penance; all have methods of atonement for sin. So nearly alike are these mechanical devices for joining the part to the whole that it looks as if they had been borrowed one from another, as very probably they were.

That there are certain advantages in these separate religions cannot be denied. They allow each tribe of men, according to its own genius, and after its own fashion, to get at the absolute. They make it possible for each to "realize," as we say, divine things, to bring impalpable objects near, and make unseen things visible. They help the imagination, aid the fancy, strengthen associations; they are ladders set up between earth and heaven. If people cannot consecrate every day, their religion teaches them to consecrate one day in seven. They cannot revere or respect mankind; and their religion teaches them to pay divine honors to a single person. They cannot acknowledge the dignity of the human mind; their religion teaches them to ascribe inspiration to one product of it, calling it Bible. They cannot attach sacredness to all places and buildings; their religion teaches them to consecrate a special spot, to call a piece of land holy ground, a particular edifice the house of God. In a word, the religion makes what was abstract concrete; domesticates divine things as it were; presents to eyes and ears and even fingers, what otherwise would be misty and evanescent. No doubt, in multitudes of cases, people learn all they know about religion from their special religion, gain all their ideas of divine things from the symbols and forms which their religion presents to them. But there are serious drawbacks, which it becomes us patiently so consider:—

1. The special religion, whatever its name, whether it be called Hebrew, Mohammedan, or Christian, substitutes an unreal whole for a real one. The whole, the universe, the realm of the absolute and eternal, which should be a substantial world, a world of thought, feeling, activity, being, a world of persons, interests, warm practical concerns, becomes through the agency of the special religion a world of symbols, notions, conceptions, mental forms,—not a living world at all, but a shadowy, speculative world, an *account* of a world, a *theory* of a world, a theology instead of a God, a Christology instead of a Christ, an anthropology instead of a man, a doctrine of hell instead of a hell, a doctrine of heaven instead of heaven. The relation effected or sought is not a relation between the part and the whole, but between the part and some scheme, fiction, or picture of a whole. The special religion makes a point of knitting the individual, not to divine things, but to a church, a creed, a confession, which *stands for* divine things. Its point is to make the individual a believer in a doctrine—a member of a sect. That done, the rest is left to be taken for granted. In a word, the real concern, the union of the part to the whole, is omitted altogether, and an illusion is put in its place. The effort of every religion, made through its ministers, is to make converts to its doctrine, and members of its organization. That done, all is done. Whether or no that effects any further union with the world of thought, feeling, purpose, will, sympathy, in which all men and women, though they know it not, live and move and have their being, is quite another matter.

I am not making nice distinctions; I am not drawing superfine lines of difference; I am stating a broad and very obvious truth, which a very little reflection and observation will bring home to any candid mind. To believe in the divine character of a person who lived two thousand years ago is certainly not the same thing as grappling closely a living divine character; to be persuaded that a special book is inspired is not the same thing as drawing inspiration from the resources of illuminated mind; to hold that a certain church is providentially established is not the same thing as being a live member of a live brotherhood. Shadow is put in the place of substance, and the essential aim of religion is defeated.

2. After saying this, it is hardly necessary to say that the special religion, however it be called, falls into the temptation to idolatry. It worships the image instead of the deity it represents. The machinery receives the honors that are due only to the work it should perform. Each special religion becomes a system of tool worship. The supper of communion becomes a holy and adorable sacrament. The simple rite of baptism becomes a miracle-working charm. The meeting-house becomes a *shekinah* which a touch may desecrate; the Bible a magical volume, a leaf whereof will cure disease, a text whereof will determine fortune and announce destiny. The very language of the creed becomes inviolable, so that not to hold it just as it is written is to incur damnation. The purest religion on earth is justly chargeable with this kind of idolatry. The purest sect in the purest religion is more or less open to the accusation. It seems to be unavoidable.

And for the reason that—

3. The special religion *is always identified with religion itself. The* religion is reckoned to be religion. Each special faith assumes to be the only true faith; every other is false, mischievous, misleading. Hence the scorn and hate with which the members of the great world religions look at one another. Hence the names "infidel," "miscreant," pagan," which are so conspicuous in religious speech. Hence the interminable and furious wars that the religions wage for extension, conquest, and supremacy. Hence the military organizations called missionary societies, costly, wasteful, and useless, which the most advanced religions keep in the field. Hence the deadly animosities which do more than any wars to make impossible the fraternity of mankind, to make impossible religion, which *is that fraternity*, on the small scale and the large. If this fatal illusion which confounds religion with *a* religion could be dispelled, the first movement towards a grand inauguration of peace and good-will would be made. The deadliest of all hates would be abolished. The Emperor of Austria entertains the King of Italy, though both have met on bloody fields of battle, and one at least has bitter memories to forget. When will the Pope of the Latin Church and the Patriarch of the Greek Church in like manner embrace? When will the Archbishop of Canterbury shake hands with Cardinal Antonelli? When will Dr. Hall and Dr. Bellows be cordial guests in the same household of faith? When will Rabbi Adler of Temple Immanuel be in fast league with Dr. McCosh? The antipathies of religions are the last to disappear. The oldest are still fresh, and new ones are engendered yearly. Religion means brotherhood; religions mean division.

4. Another serious detriment arises from the practice of instituting, cherishing, and perpetuating separate religions, a detriment intimately connected with the causes of mischief already mentioned. It is this: The special religion, whatever it be, draws so much attention to itself that the practical concerns which religion deals with are left out of view. *The actual relations of men to the world they live in are neglected, sometimes so utterly as to be denied all interest in religion's end and aim.* This is even insulted—thrust out of doors—called by disgusting and nauseating names—as "filthy rags." I doubt if there be a sect of religionists in the world which will frankly admit that justice, honesty, fair-dealing between man and man, fellowship in sorrow, joy, sin, virtue, kindness, mutual sympathy and helpfulness, coördination of interests, homely recognition of rights and duties, domestic fidelity and love, constitute religion, and that everything beside is merely an aid to this. All religions inculcate charity, but as a secondary and incidental thing. All inculcate truth, justice, goodness, but as consequences, not as ends. All talk of a regenerated earth, but as a far-off anticipation to be looked for as the result of a right belief in the "system." But not one identifies religion with social welfare on a limited or an unlimited scale. They are all in fact shocked by the suggestion that social welfare is religion.

What religion can show a perfect or anything like a perfect society? What religion can show a society free from horrible evils? What religion is ashamed because it cannot? Does Romanism apologize for the condition of modern Europe, which for a thousand years it had all but completely under its control? Does the Greek Church apologize for the mental and moral degradation of its millions of subjects? Does the English Church blush for the crime and misery of London? Does Protestantism in New York—rich, popular, influential—hang its head with shame at the financial frauds, the mercantile dishonesties, the nameless social abominations in which its members in high standing are implicated? These things are quietly charged to the innate depravity of human nature, and the sects call for more money and more power that they may be enabled to work harder the machinery of regeneration. The reformers who have at heart the improvement of social well-being in special particulars invariably take up their position outside the sects; the philanthropists detach their philanthropy from church membership; and men who, like George Holyoake and Charles Bradlaugh in England, and men I need not name at home, make social well-being the object of their lives, finding that they cannot work inside the religious organizations at all, consider them their foe and wage against them unrelenting war. This evil may be traced in large measure, if not wholly, to the substitution of *a* religion for religion. For religion, rationally understood, begins with these very facts which the special religions neglect.

From all that has been said it must be clear enough that I regard the special religion as a hindrance rather than a help to pure religion. And religion is so closely identified with some special religion, and is made answerable for its mistakes so continually, that the word itself becomes misleading and obnoxious. It is not surprising that some are so weary of the sound of it that they can hardly hear it spoken with patience. But it is too good a word to lose; it is quite worth saving. It has a spell in it which is not yet broken, and will not be for generations yet to come. It carries with it associations it would be a pity not to preserve. Religion is a great word; as yet there is no other that will do its work in the language. The word science is not its equivalent. We must try to give it new significance. It already means much that is of prime importance, and that no other term expresses so well. And this is by no means to be permitted to elude us. Religion may be, as a great Roman writer called it, an "execrable superstition;" it may be, as our modern writer called it, "the universal nuisance." Religion, as interpreted by churches and sects, may be a hindrance to the progress of society. But *no religion at all* is so bad that we are inclined to think the poorest of religions a boon to mankind. For no religion at all is unqualified, unmitigated selfishness, the denial that the individual has any vital relation with any whole, large or small; the assumption that the individual is supreme, has a right to everything he can absorb, is answerable to none, is amenable to no tribunal, is subject to no law, is responsible for no service. Any whole, any fiction of a whole, any dream or illusion of a whole, which, by taking the individual even in thought or fancy out of himself, will make him imagine himself part of a system, and will interest him in that system's completeness, is an advantage as giving a wide horizon view, even if the person never journeys beyond his own farm. *Anything to break up selfishness!* Far better a mean religion than none. But how much better than either is a religion that means honest relations of sympathy and help!

If I understand the purpose of what is called "Free Religion,"—and who should understand it if I do not?—it is by emancipating religion from its association with religions, to bring the whole matter down, or rather to lift the whole matter up, to the level of honest fact—to beget a real relation with a real world—to ground religion in knowledge and experience. It would make men indifferent to the songs of angels, and set them to listening to the still, sad music of humanity.

A NATIONAL CONVENTION.

THOSE WHO INTEND TO IMPROVE THE CONSTITUTION OF THE UNITED STATES—THE GATHERING IN LIBRARY HALL YESTERDAY—ORGANIZATION OF THE CONVENTION—THE OPENING ADDRESS AND OTHER SPEECHES—A REPORT OF THE PROCEEDINGS AFTERNOON AND EVENING.

The National Convention to agitate the movement for a Religious Amendment to the Constitution met yesterday in Library Hall. Delegates were present from many parts of the United States, though in small numbers, but the hall was at both sessions filled to its utmost capacity, principally by local adherents to the idea. The Convention promises to be the most active that has yet been held on the subject, as the attendance comprises several men of more than average ability, who direct the movements with precision and effect. The presence of outside delegates, however, is not so large as was expected, n any letters of regret having been received from persons confidently expected to be present. It is thought that more people from abroad will be on hand to-day, but at all events the public interest in the proceedings has already secured the success of the Convention.

THE ORGANIZATION AND OPENING.

Punctuality was not a ruling feature of the sessions yesterday. The opening was nearly an hour behind time, it being close upon three o'clock before the leaders of the movement appeared upon the platform. As soon as the assemblage had come to order, Hon. Felix R. Brunot stepped forward and announced that as President of the National Association it was his duty to declare the Convention assembled. He would nominate Rev. J. R. W. Sloane as Temporary Chairman. This gentleman at once advanced and read the call under which the delegates had met together. This having been done, prayer was offered by Dr. Hodge. The Chairman then stated that it was proper to say that the meeting was a convention of delegates, and not a mass meeting. To arrange for the transaction of business, the following committees had been appointed, the members of which were requested to assemble in the wings:—

PRELIMINARY COMMITTEES APPOINTED.

Enrollment Committee—Rev. H. H. George, Rev. J. W. Bain, Rev. D. Benner, D. Chestnut, Esq., Rev. D. Gregg, Rev. J. K. Ormand, Walter Miller, Esq., Rev. Nevin Woodside, and Rev. H. Miller, D.D.

Committee on Permanent Organization—Rev. M. Keiffer, D.D., Thos. H. Robb, Jr., A. M. Brown, Rev. J. L. McCartney, Rev. J. B. Johnson, D.D., Rev. A. M. Milligan, Rev. H. W. Spaulding, S. A. Sterrett, M.D., Rev. D. B. Miller, Rev. N. J. Reid, Rev. D. B. Wilson, and Rev. W. H. French.

The Committee collected as requested, and while arranging their business the meeting was addressed by Rev. D. T. Stevenson, of Philadelphia, who spoke on the object of the movement. He said that it de-

volved upon him to preface the deliberations with an address on "The Ends we Seek." It was not, as had been said against the movement, designed to unite Church and State. This had been denied over and over again, and would be now. Their principle was that the State ask God of itself. The gentleman then went on to say that the general tendency of the times was toward infidelity among the people, and secularism in public acts. The present movement was to control this tendency. It was necessary to go to the foundation of all the laws, and by recognizing the Christian religion in the great charter of the republic, future legislation and public action must be on such a basis. The address was listened to with much attention, and was heartily applauded.

THE PERMANENT ORGANIZATION.

The Committee on Permanent Organization reported as follows:—

President—Felix R. Brunot.

Vice-Presidents—Rev. D. Bonner, New York; Rev. Jonathan Edwards, Illinois; Prof. A. A. Hodge, Pennsylvania; Rev. Wm. Johnston, Indiana; Rev. E. R. Craven, New Jersey; Rev. J. B. Johnson, D.D., Ohio; T. H. Baird Patterson, Pennsylvania; Rev. Randall Ross, Missouri; Rev. M. Keiffer, Pennsylvania; Rev. R. A. McAyeal, Iowa; Rev. R. B. Cannon, Wisconsin; Joseph Bowers, Esq., Florida.

Secretaries—D. K. Kerr, W. S. Owens, and reporters for the press.

Hon. Felix R. Brunot thereupon took the chair, and spoke as follows:—

OPENING ADDRESS BY THE PRESIDENT.

GENTLEMEN OF THE CONVENTION: As I cast my thoughts back over the short period of time which has elapsed since the organization of the National Association for the Religious Amendment of the Constitution, recalling the events of its life, and as I scan the long list of the names of distinguished men who have signed the call for the Convention, I feel that our cause has made the progress of twenty years in five. And as, with this conviction, I stand in the presence of this grand assemblage of earnest men, there is one thought which, above all others, fills my soul and first of all demands expression. It is that of gratitude to Almighty God for that He has so abundantly blessed the efforts of our Association. To Him be the glory! To us, the duty to go forward with the work He has given us to do, and upon which He smiles. Let us address ourselves to the duty, so far as we may, in a spirit and manner worthy of our cause.

The publications of the National Association and the call which has been read, clearly set forth the objects of its organization. This Convention, constituted of delegates only appointed by branches of the Association and other friendly bodies from many and distant parts of our country, has assembled to promote those objects.

We are to do this by advancing such arguments in favor of our position as may tend to convince others; by confuting the arguments which have been advanced in opposition, by correcting misunderstandings and misrepresentations, and by devising such measures as may be deemed best to win public opinion to right action, and lead to an Amendment of the Constitution necessary to conform it to the religious convictions of the people, and which we believe to be essential for the preservation of religious and civil liberty.

DECLARATION OF INTENTIONS.

We propose such an Amendment to the Constitution of the United States (or its preamble) as will suitably acknowledge Almighty God as the author of the nation's existence and the ultimate source of its authority, Jesus Christ as its Ruler, and the Bible as the supreme rule of its conduct, and thus indicate that this is a Christian nation, and place all Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land.

The fourth Article of the Constitution declares that "No religious test shall ever be required as a qualification to any office or public trust under the United States," and the first Amendment in the Constitution provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." We have not proposed to change these. We deem them essential, in connection with the Amendment we ask, to the preservation of religious liberty, and with it an effective guard against "a union of Church and State."

No nation ever existed without a religion, and the religion of our nation is Christian morality. Her laws are founded on the principles of Christian morality as contra-distinguished from natural morality—revealed religion as the opposite of natural religion. The written source from which their principles are derived is the Bible. The written laws and common law are in accordance with the religion of the people. They are Christian, and we have no other laws, save the Constitution, the supreme law which stands as the infallible test and rule of construction.

CHRISTIANITY AN ULTIMATE APPEAL.

In Great Britain the Bible is the law which stands behind all other laws. Chitty says, in notes to Vattel: "In cases of doubt it is now an admitted rule amongst all European nations that our common religion, Christianity, pointing out the principles of natural justice, should be equally appealed to and observed by all as an unfailing rule of construction."

It is not so here. In the United States there is no ultimate appeal but the Constitution. The laws must agree with the Constitution, and being continued they have no binding authority in the courts unless they so agree. Our Christian laws, institutions, and usages have no legal basis in the fundamental law of the land.

We propose—not demand—that the Constitution shall be made to conform to the Christian character of the nation. "Let it simply be asked," said Washington, "where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice?" Let us pursue the thought, and further ask, Where is the security for religious liberty and the rights of conscience, if the Christian idea is abolished from the laws of the land.

God, Religion, and Liberty in the Constitution—or God, Religion, and Liberty eliminated from the laws of the land—are the alternatives presented. Which will the people choose?

Licentiousness and tyranny are the enemies and antipodes of religion. Nor is piety by any means essential to the appreciation of a fact so readily proved from history. Said the great and wise patriot I have quoted: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports; . . . the mere politician, equally with the pious man, ought to respect and cherish them. . . . Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles."

THE STATE'S RESPONSIBILITY TO GOD.

If the Bible is true, we must believe that the State is a divine institution for the good of man, and that the governments of earth are dependent on the government of heaven for their prosperity. History and prophesy alike testify to God's absolute dominion. "For there is no power but of God." The Bible and history, analogy and reason, and the corroborative testimony of the great writers on national jurisprudence, affirm the moral personality of the State. In its capacity as a personality responsible to God, the State governs under his authority, deprecates his wrath, or invokes his aid, and is answerable to Him for its acts. As private distress brings individual men to feel their dependence, so, also, national calamity humbles the State before its Supreme Ruler.

There are many patriots and Christians who have, as yet, given no thought to the subject in these aspects. If it had fallen to the duty of the people in some dark period of the civil war to form a Constitution and erect the State, these men would have been to the front, and the instrument devised would have been all glowing with God—the acknowledgment of his divine sovereignty, man's dependence upon his power, and invocation for his gracious protection and guidance.

Deny, if you choose, the personality and moral responsibility of the State, and accept the shallow thoughts of those who liken the Constitution to a "sign-board," or to "a town charter," and the State to a "railroad corporation," or to "a counting-house;" be oblivious to every argument by which the friends of the Religious Amendment have proved the paramount importance and wisdom of the measure, there still remains the instinct of fealty to Almighty God, and to the Savior, which, it seems to me, must inevitably draw all Christian minds to its support. Mr. Brunot concluded his address by thanking the Convention for the honor conferred.

MATTERS OF ROUTINE CHARACTER.

On the conclusion of Mr. Brunot's address the list of Vice-Presidents was read, and the gentlemen invited upon the platform.

Letters from Prof. A. H. Seelye, of Amherst College; Rev. Stephen H. Tyng, New York; Wm. H. Green, D.D., LL.D., Princeton College; Solomon Poole, D.D., University of North Carolina; Rev. B. P. Aydelott, D.D., Cincinnati; Gen. James A. Ekin, U.S.A.; R. G. H. McAnees, Fort Wayne, and from Bishop Kerfoot, of this city.

The following were appointed a Committee on Resolutions: Rev. J. P. Tuttle, Hon. T. H. Patterson, Rev. George P. Hays, Rev. Randall Ross, Rev. Geo. Hill, D.D., Rev. J. R. N. Sloane, Rev. T. J. Cooper, D.D., Jas. R. W. Baker, Esq.

ADDRESS OF DR. MCALLISTER.

The announcement was then made that the address of Rev. Dr. Hodge would be omitted for a time, and that Dr. McAllister would speak in his place. That gentleman gave notice of another meeting to be held in the church of Rev. Dr. Howard, on Penn Avenue, in the evening. This being concluded, the gentleman presented testimonies to the religious defect of the Constitution, reading from authorities on the subject gathered from all sources since the Constitution was adopted. He interspersed these extracts with remarks of an energetic character. The list embraced the names of many prominent in the history of the country, lawyers, jurists, and statesmen, as well as divines. Among them Luther Martin (1778), of the Convention that framed the Constitution, Dr. John Rogers (1788), Dr. John M. Mason, Samuel Austin, D. D., President Theodore Dwight, Alex. McLeod, Justice Story, Rev. D. X. Junkin, Prof. J. H. M'Ilvaine, Horace Bushnell, New York *Independent* (1861), Dr. Henry A. Boardman, Robert J. Breckinridge, and John Martin Pomeroy. His remarks were listened to with great attention, and at the conclusion he was loudly applauded. The Convention then adjourned to meet at seven and a half o'clock.

THE EVENING SESSION.

The Convention opened its evening session with prayer by Rev. Mr. Keefe. More persons were in attendance than at the morning session, the hall being filled to its utmost capacity, while many were compelled to remain outside. The President then introduced Rev. D. R. Kerr, D.D., who spoke upon the subject of national responsibility to God.

THE ADDRESS OF REV. DR. KERR.

The gentleman began by expressing some surprise that among Christian people there should be any diversity of opinion in regard to the importance of some such movement as that in behalf of which the Convention was assembled. He could understand why they who rule God out of their hearts, and would rule Him out of the universe if they could, should be opposed to it, but that they who love God, and rejoice in their own personal allegiance to Him, should be in the opposition was at least remarkable. If a nation were but an aggregation of individuals, as we are required to acknowledge God in all our ways we should be willing to acknowledge Him in our national as in all other relations and duties. He knew the difficulties in many Christian minds. Some denied the alleged defect in the Constitution, others had fears of union of Church and State, and others thought the nation could not be any more really Christian if the name of the Christian God were put in the Constitution a thousand times. These were answered in detail, and on the last the speaker insisted that if the nation was really Christian, if in all its better elements it was an outgrowth of Christianity, why should we not desire to see the great fact emblazoned on the nation's escutcheon?

NATIONS ARE ORGANIC UNITIES.

But the nation is not a mere aggregation of individuals. It is an organic unity, with a moral accountability as close and as binding as any moral obligation resting on the individual man. And it was made so by an ordinance of God as clearly revealed as that which rules in the family or rules in the Church.

The particular form of organization might be left to circumstances or the voice of many, but when formed it comes under the divine ordinance, and is subject to divine authority and law. Nations may not be willing to acknowledge God, but it is His prerogative and power to hold them to their responsibility, and He does. This appeared from declarations of Scripture which were quoted. The principle of national responsibility was further illustrated by the dealings of nations with each other, special reference being made to our late troubles with Spain, in which we did not make our demands for reparation upon the individuals perpetrating the outrage, but upon the nation. On the same principle God deals with all nations.

OUR NATION UNDER SPECIAL OBLIGATION.

It was then shown that of all existing nations ours was under the greatest obligations to acknowledge God. How it was brought into existence, protected and prospered; how, in all the stages of its growth, down to its organization under the present Constitution, it had maintained its distinctively Christian character was considered. The remarkable coincidence of unfaithfulness to God and human rights, at that time, was noticed, and how we had been delivered from slavery through the fiery ordeal of war, and how the grand results had been recovered by Constitutional amendments.

Can any Christian be in doubt on which side he should be in this conflict? We wish no restraint of the rightful liberties of any man. But we would have the God of all men and all consciences acknowledged in his rights. We would have Him as the God of this nation exalted in the land, and acknowledged in the supremacy of his authority and glory of his name.

A PETITION TO CONGRESS INTENDED.

At the conclusion of the address the following Committee was appointed on petition to Congress: Rev. W. C. Williamson, George Lilier, Esq., Rev. J. P. Larchy, William Wills, Esq., and Rev. William McFarland. This Committee was invited to meet at once in one of the ante-rooms.

The President next introduced Rev. R. Audley Browne, D.D., of Newcastle, Pa., who spoke on the relation of the proposed Amendment to the suffrage of the opposing citizens. His address was argumentative and interesting. The following is a synopsis of his remarks:—

REMARKS BY DR. AUDLEY BROWNE.

After congratulating the meeting on the fact that the natural enemies and the natural friends of "God in the Constitution" were fast finding their proper sides, and thus preparing the way for the success of the movement, he said it devolved upon him to answer an objection often urged against the Amendment, that it would preclude all persons from taking the oath to support the Constitution who did not believe the propositions that God is the author of power in government, Jesus Christ governor of nations, and the Bible the supreme law. The opponents of the Amendment asserted that infidels, Jews, and Unitarians would be precluded from naturalization, from practising law in our courts, from being members of our Legislatures and Congress, Governors of our States and Presidents of the United States, and that such men as Wm. Ellery Channing, John Adams, and Thomas Jefferson would be excluded from citizenship and office under the operation of such a clause. These opponents asserted that nothing should be in the Constitution of a religious character, and about which men might have conscientious differences of opinion. Now if that were the case it would be a very brief document, much briefer than it now is, for, directly in the teeth of the religious and conscientious conviction, assertion that any one would be disqualified by the Amendment is a pure assumption, inasmuch as the *support* of a Constitution is one thing and the *belief* of its propositions a different thing. Now read the Amendment. That is certainly what this great Christian people believe, but not without exceptions. It is true the people so hold its declaration in the Constitution is important as a foundation to Christian institutions and laws now incorporated and existing among our civil and political institutions, viz.: marriage the Sabbath, the oath, Christian chaplaincies, laws against profanity and blasphemy, and the Bible in our common schools. But that no man under the Amendment, swearing to support the Constitution, would be understood to be subscribing to it as his creed is manifest from that clause of the instrument. Art. 6, 3: "No religious test shall ever be required as a qualification to any office of public trust under the United States." Neither friend nor foe of the Amendment, therefore, need imagine its adoption will purge our politics of men godless in their creeds and lives. That can only be accomplished by the eternal vigilance of good men at the polls. (Applause.) The Amendment will do great good, but that is a good it cannot do. They who think so have underestimated the persistence and tenacity of the typical representative American office-seeker. This Amendment will not choke him off. Men who oppose it now, or who have not yet discovered whether they are for Christ or not, once the Amendment is adopted will declare they always thought it was a good thing, and will be found scrambling with the mother of Zebedee's children to obtain the right and left-hand positions in the kingdom. (Laughter and applause.) The speaker then showed how both Jefferson and Adams deplored the lack of the recognition of God and Christianity, and thought their writings were better able to speak for them than those who now, self-appointed, attempt to do so.

CLOSING WORDS BY PROF. BLANCHARD.

Upon the conclusion of the address of Rev. Mr. Browne, Prof. C. A. Blanchard was introduced and spoke on the "Conflict of Law." His address was quite objective in character, and perhaps for that reason drew a great deal of applause. It dealt in adjectives more than in logic, characterizing those differing from himself as either "infidels," "chickens in pantaloons," or "beer drinkers." This aggression took, and his speech was, in point of recognition by the audience, the most successful of the evening, though containing neither the evident honesty of purpose of Dr. Kerr, nor the keen intellectuality of Dr. Browne.

When he had finished, the President announced that the Convention would re-assemble at half-past nine o'clock this morning, after which the assemblage was dispersed with the benediction by Rev. Mr. Scovel.—*Pittsburgh Dispatch, Feb. 5.*

[TO BE CONCLUDED NEXT WEEK.]

LEGISLATIVE HEARING.

JUST AND EQUAL TAXATION.

The Committee on Just and Equal Taxation gave their first hearing in the Green Room on the subject of the exemption or non-exemption of charitable and religious property from taxation. There was quite a large attendance, and those who favored a change in the law so that there should be no exemption of such property were first heard.

Francis Ellingwood Abbot, editor of THE INDEX, was first heard, claiming to represent the Liberal League, stating that he desired the non-exemption of such institutions from assessment and taxation, and that they shall seek relief, if at all, through legislative appropriations. The existing law created a class of privileged property, and there was danger of fostering an overgrown ecclesiasticism. The growth of the Romish Church was largely due to the exemption of its property from taxation. In 1870 the exempted property was estimated at $37,000,000 in this State, and now the amount was not less than $50,000,000. Much property was now exempt which the law was not designed to excuse. Among the property which he considered was dishonestly concealed from taxation under this law was the Wesleyan Association Building on Bromfield Street, which was mainly used for business purposes, yet was only taxed on the value of the building, $200,000, while the land, valued at $130,000, was not taxed at all. The Second Methodist Church adjoining was only taxed for $10,000, while the rent of its stores below brought $3,200 a year. The property of the Young Men's Christian Association was valued at $83,000 and only taxed for $46,000, while its rentals paid a very large per cent. on the valuation of the whole property. The people were ignorant of the amount of property that was thus exempted, and if the principle was adopted of affording relief only by special appropriations, only worthy objects would receive assistance, and frauds would be prevented. The argument that taxation was based on productiveness was untrue, and certainly there was no reason why the churches should have a large amount of productive property which was comparatively exempt from taxation.

Mr. Addison Davis argued that the Government is bound to protect all religions, but to foster none. All men had equal rights, without regard to religion. An irreligious man had the same rights under the Government as a religious man; and, therefore, the State had no right to take the infidel's money to build a Christian church. Every institution should pay for its protection, and yet when the Clarendon Street Church was burned the other day the fire was extinguished by a means of protection to support which the Church had never paid a cent.

Mr. Simon W. Hathaway argued that owing to the secrecy of this bonus it was abused. He suggested the drawing of a bill which should give the towns the right to vote whether the town would exempt such institutions in their limits. He cited the case of the Massachusetts General Hospital against the town of Somerville, where it was decided that the institution was left to determine for itself how much land it should hold.

Hon. James N. Buffum of Lynn inquired whether the Board would hold future meetings, and stated his desire to be heard.

Joseph Magoun, a mechanic, thought the mechanics' trades were a great blessing, and he did not see why the property of Harvard College should be exempt and the Taunton Locomotive Works be taxed. The principle on which the law was based was an un-

just and incorrect one. If a majority of these institutions were Catholic, he supposed that the State would refuse to exempt them.

R. H. Ranney, a member of the Liberal League and one of the petitioners, said that he had eighty-eight names on the petition, and only two persons whom he had asked had refused to sign it. Many Christian people favored a change in the law, even though it was in opposition to their interest, and he read from an article in the *Christian Era* admitting the injustice and absurdity of the present laws, and urging Baptists to take the lead in asking for a reform.

R. P. Hallowell said this was not a new question, and that the Quakers had fought it from the beginning, and as he was a member of that sect he felt that he should be false to his sense of duty if he did not appear and enter his protest. The law was a relic of the Puritan barbarism which persecuted the Quakers. As the law stood now, all of the churches had the right to expend every dollar of their property in the promotion of their peculiar theological views. He thought it for the interest of the sects themselves that this law should be repealed.

The Rev. A. W. Stevens argued the question of justice and equity, and in considering the question in hand no man's religious creed should be taken into account. If all the religious and charitable institutions of the State were subjected to taxation, it would simply be remanding them to the virtue and benevolence of the people, and none of the deserving would suffer.

Ex-Mayor James N. Buffum expressed his hearty sympathy with the movement, which he thought was rapidly gaining ground, and urged non-exemption on the ground of justice. He hoped the whole system would be abolished.

The Committee then adjourned until Thursday of next week, at 10 o'clock, A. M.—*Boston Journal, Feb.* 13.

THE ILLIBERALITY OF LIBERALISM.

"Free religion" encourages its disciples to be "free" enough as to Sabbath-breaking, blasphemy, and similar immoralities, but it seems that it fails to make them "free" with their money. Not only are the so-called "Liberals" so illiberal as to demand that the civil affairs of a great nation shall be entirely conformed to their ideas, in utter disregard of the conscientious convictions of an overwhelming majority of the people, but they also appear to be quite as illiberal in the use of their money for the accomplishment of their aims. As they build no churches, support no ministry, undertake no great missionary enterprises, supply no treasuries for Bible printing and distribution, it might be expected that they would have large and even princely sums to give in furtherance of such schemes as they do undertake. . . .

The Free Religious Association of Boston has arranged for a course of lectures this winter in the lower Horticultural Hall. The first of their lectures was delivered by a gentleman from New York, the Rev. O. B. Frothingham, on the first Sabbath of the year. This prophet appears to be not altogether without honor away from his own country. Though he holds forth in his own city in a small hall to a smaller gathering of admirers, he had a most flattering audience in Boston. We are informed that "the crowd crammed themselves into Horticultural Hall till it positively steamed with perspiration, and multitudes went away disappointed because they could not get in." But let us see how generous was this flattering audience.

By arrangement of the Executive Committee of the Association, a "Donation Box" is placed at the door of the Hall. Into this the members of the audience are expected to drop their contributions toward defraying the expenses of the course of lectures—travelling expenses of lecturers, hall rent, advertising, etc. At the close of the services, the hearers' appreciation of the discourse, as measured by the contents of the box, amounted to just $5.85!!

We are thankful that the crowds who gather to hear discourses in favor of the Religious Amendment give more substantial evidence of their appreciation of the truth uttered, and the importance of the movement to be advanced.

Will not the friends of our holy cause, a cause worthy of that fine enthusiasm which rejoices in entire consecration of time, efforts, and money, give the Liberals an example of genuine *Christian* liberality in connection with the coming Convention? Shall not our "Donation Box" at Pittsburgh contain at least $10,000? Let our friends send on their answer. —*Christian Statesman.*

[For The Index.]

GOVERNMENT CHAPLAINS.

Your Demands strike key-notes of our future, which in the past and the present may be regarded as "things that were and were most dear (costly) to us." The second Demand of the nine especially strikes the sentiment of freedom of religious thought of the present age, and elicits some inquiry.

Is it Constitutional for Congress, under Article 1. of the Amendments to the Constitution of the United States, to fix salaries of church officials, and make appropriations of the people's money to pay salaried chaplains of Congress, the army, and the navy? It says: "*Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof.*" While Congress has never passed any law prohibiting the free exercise of religion, what do we behold in this age of free thought, free speech, freedom of religious opinion? Chaplains in both Houses of Congress, the army, and the navy, salaried and paid by acts of Congress out of the public money! What else do we behold? In our military posts, navy yards, ships of war, military and naval academies, chaplains with places of worship fitted up for divine service at the public expense (some of them veritable Episcopal chapels, with chancel, rails, benches, even vestry) by expenditure of public money. It may be argued Congress did not, does not, appropriate money for such purpose; but whether this is technically true or not, the incidental expenses come out of the public treasury, and it is to that extent an unlawful diversion of the public money. It may be argued that an act of Congress empowering the President to appoint, and making appropriations to pay, chaplains is not making a law respecting the establishment of religion. It may be argued that divine service in arsenals, navy yards, and on board ships, is necessary and essential to the proper observance of the Sabbath day, and to the moral instruction and spiritual welfare of soldiers and sailors. It may be argued that this is a Christian nation, and the teachings of the Bible once a week in those several places are essential to the maintenance of that morality and virtue upon which republican government must depend for its existence; and that, therefore, paying chaplains and fitting up places of worship is not making laws respecting the establishment of religion. It may be argued that the Amendment to the Constitution meant that Congress shall make no law respecting the establishment of a State religion, and that the appointment of chaplains and fitting up places of worship, *out of the public money*, is not a violation of the Amendment. It may be argued that the chaplains are of all sects, and that there is no sectarianism in the appointment and support of chaplains; nevertheless, they are generally selected and appointed by certain influences, religious or political, brought to bear upon the appointing power. If such acts of Congress do not make laws respecting the establishment of religion, they certainly do make laws respecting the support of religious men, and admit of the expenditure, by arbitrary authority, of the public money for religious purposes. Chaplains are a body selected from all sects of religious bodies, and therefore belong to religion in its various creeds; and being, as such, supported by the public money must come without the purview of the Amendment, which prohibits Congress from passing laws respecting religious establishments. It certainly does appear that, if it is not an establishment of religion, it is the establishment and support, by Government, of religious persons paid to preach and teach according to their own tenets. Chaplains, therefore, become the hirelings of the Government, remitting so much of their personal and even religious freedom, paid religionists maintained out of the public money, mere missionaries under military and naval orders of their bishops, the secretaries of war and the navy, whose authority they dare not question, whose mandates they must obey. They preach under that duress for their handsome salaries. Suppose all said as to Constitutional provision be admitted; then comes another aspect of the affair. The appointment of chaplains is confined to no particular sects, but reaches all sects. Then how stand matters? The chaplain of a military post, a navy yard, a ship of war, at West Point or Annapolis Academies, may be an Episcopalian, a Congregationalist, Presbyterian, Methodist, Catholic, or Unitarian. The faiths of the officers, soldiers, sailors, may be various as those of the chaplains. Suppose the chaplain is Episcopalian—what then? Some may say, "He is not of my faith; we will not attend his service." "A Methodist," some will say; "I don't hold his doctrines. I won't hear him." Some will say, "He is a dissenter; why should we be expected to go to service?" Some will say, "He is a Catholic; away with such superstition!" Others will say, "He is a Unitarian; he is *no Christian!* Who would hear him? Not I!"

I have been told that some dissenting chaplains adopt the Episcopal service to gratify cliques of that persuasion, and at the chapels (*no doubt built by the public money*) at West Point and Annapolis even don the gown and surplice of the Episcopal order, instead of preaching in their brass-buttoned uniform with shoulder straps bearing the gilded cross upon it! It looks as if there is in the army and navy, perhaps from the Episcopal service being the most aristocratic and preferred form, perhaps from its most general use at the academies, a disposition or tendency to regard it as a quasi-State religion!

Your declaration of principles—your Demands—the second prominently—commend themselves to the candid and enlightened consideration of the people, whose money seems to be expended indirectly for religious purposes. Continue to agitate, until the evil is uprooted; and let those who want chaplains in the Government institutions CALL them, and pay them from their own incomes. It seems hardly necessary for Government to be supporting chaplains and places of worship in institutions where all sects cannot have the faith of their fathers preached to them, and where there are churches of all denominations, within so easy reach, under the very shadow of walls that enclose military and naval establishments.

We are told that, in the navy, chaplains are ordered only to the flag-ship of the squadron, although there may be in the squadron several ships carrying as many officers and sailors as the flag-ship, so that one of these chaplains appears to be only an appendage to, and part of, an admiral's staff; and that only the souls accidentally on the flag-ship are to be cared for by the shepherds of the spiritual kingdom! The other ships' companies must do without preaching, and work out their salvation by their own praying.

LIBERALIST.

BROOKLYN, N. Y., Jan., 1874.

"WELL, MR. ——, how do you feel?" said a friend to a defeated candidate a few days after election. "I feel, I suppose," he replied, "as Lazarus did." "How was that?" "Why," said he, "Lazarus was licked by the dogs, and so am I."

Poetry.

THE LAST WORDS OF BERENGARIUS:

OB. ANNO DOM. 1088.

BY S. T. COLERIDGE.

"No more 'twixt conscience staggering and the Pope,
Soon shall I now before my God appear,
By him to be acquitted, as I hope;
By him to be condemned, as I fear."

Lynx amid moles! Had I stood by thy bed,
"Be of good cheer, meek soul!" I would have said.
I see a hope spring from that humble fear.
All are not strong alike through storms to steer
Right onward. What though dread of threaten'd death
And dungeon torture made thy hand and breath
Inconstant to the truth within thy heart?
That truth from which, through fear, thou twice didst start
Fear haply told thee was a learned strife,
Or not so vital as to claim thy life:
And myriads had reach'd Heaven, who never knew
Where lay the difference 'twixt the false and true!

Ye who, secure 'mid trophies not your own,
Judge him who won them when he stood alone,
And proudly talk of *recreant* BERENGARE—
Oh, first the age, and then the man compare!
That age how dark! congenial minds how rare!
No host of friends with kindred zeal did burn!
No throbbing hearts awaited his return!
Prostrate alike when prince and peasant fell,
He only, disenchanted from the spell,
Like the weak worm that gems the starless night,
Moved in the scanty circlet of his light:
And was it strange if he withdrew the ray
That did but guide the night-birds to their prey?

The ascending Day-star with a bolder eye
Hath lit each dew-drop on our trimmer lawn!
Yet not for this, if wise, will we decry
The spots and struggles of the timid Dawn!
Lest so we attempt th' approaching NOON to scorn
The mists and painted vapors of our MORN.

NEW SUBSCRIPTIONS TO INDEX STOCK.

Mrs. F. W. Christern,	New York City,	One	share,	$100
Richard B. Westbrook,	Sonman, Pa.	"	"	100
R. C. Spencer,	Milwaukee, Wis.	Two	"	200
R. W. Howes,	Boston, Mass.	One	"	100
Chas. W. Story,	Boston, Mass.	"	"	100
E. W. Meddaugh,	Detroit, Mich.	Five	"	500
Jacob Hoffner,	Cumminsville, O.	One	"	100
John Weiss,	Boston, Mass.	"	"	100
W. C. Russel,	Ithaca, N. Y.	"	"	100
A. W. Leggett,	Detroit, Mich.	"	"	100
B. F. Dyer,	Boston, Mass.	"	"	100
James Purinton,	Lynn, Mass.	"	"	100
F. A. Nichols,	Lowell, Mass.	"	"	100
J. S. Palmer,	Portland, Me.	"	"	100
Robt. Ormiston,	Brooklyn, N.Y.	"	"	100
Mrs. A. L. Richmond,	Lowell, Mass.	"	"	100
Mrs. Benj. Ireson,	Lynn, Mass.	"	"	100
J. E. Oliver,	Ithaca, N.Y.	"	"	100
E. H. Aldrich,	Providence, R.I.	"	"	100
Geo. L. Clark,	Providence, R.I.	"	"	100
Mrs. E. B. Chase,	Valley Falls, R.I.	"	"	100
W. M. Jackson,	Providence, R.I.	Two	"	200
L. F. Garvin,	Lonsdale, R.I.	One	"	100

CASH RECEIPTS.

FOR THE WEEK ENDING FEBRUARY 14.

John Wylie, $2; H. K. Oliver, Jr., $3; F. Melluish, $3; E R. Wicks, $3; Patrick McDonald, 50 cents; John Griffin, $3; A. Wheeler, $3; W. W. Shoch, $1; Geo. C. Northrup, $1.50; Judson Culver, $5; Daniel Mimcey, $1; Thos. Hughes, $3; James W. Judd, $3; H. M. Molineaux, $3; Valentine Wasemper, 75 cents; M. V. Longley, $3; J. D. Buck, $3; Henry M. North, $3; E. F. Hunt, 75 cents; Fred W. Wright, $2; John A. Todd, $1; E. B. Holbrarool, 75 cents; R. Bowker, $3.87; John A. Hawes, $3; Geo. Bachelor, $3; Joseph Gibbs, 75 cents; J. M. Disturnell, 30 cents; Darwin E. Ware, $23; H. W. Bowers, $1; John Hardy, $1.50; C. Stratton, $3; John H. Campbell, $1; B. G. Chace, $2; Salina Skinner, $2; Malachi Straw, $2; A. L. Whitcomb, $2; H. I. Jones, $2; Wm. Frazer, $2; E. P. Hassinger, $3; Geo. Holmes, $3; G. A. Bacon, $1.50; A. W. Hawley, $6; S. F. B. Holmes, $2; J. A. Stevens, $3; Chas. Newman, $2; A. A. Reymond, $4; H. W. Willis, $3; J. M. Hadley, $6.50; J. B. Tenney, $1.50; A. T. Lilly, $3; Joseph Hayes, $13; Sam'l Roberts, $2.50; L. T. Womacks, $2.50; Henry A. Dean, $3; D. B. Morton, $3; C. T. Settle, 30 cents; A. Hanauer, $1; Jas. MacKenzie, $1.50; Theo. W. Robbins, 75 cents; S. L. O. Allen, $3; Theo. J. Crouse, 50 cents; Wm. C. Rickert, 50 cents; Chas. T. Fowler, 25 cents; S. A. Talmadge, 40 cents; Chas. B. Cornell, $3; Wm. Rotch, $1.50; J. C. Chatterton, $3; H. L. Hall, $10; Helen B. Bostwick, $10; Chas. W. Story, $10; G. K. Withington, $20; Seth Hunt, $10; F. W. Christern, $20; Wm. Wiley, $10; Geo. M. Wood, $2; C. H. Horsch, $3.22; Jas. W White, $25; C. E. Serrill, $3.25; A. D. Newcomb, $1.50; J. B Tenney, $3.50; T. F. Brownell, 30 cents; D. A. Robertson, 20 cents; Geo. H. Foster, $8.56; Mary W. Wellman, $1.25; L. P. Babb, $1; Kersey Graves, 75 cents; E. M. Ange, 35 cents; Joseph Way, 50 cents; A. A. Knight, $1; C. Wellington, $1; W. K. Rogers, $3; L. Adams, $1; H. Gilliland, 75 cents; Frank R. Knowles, $3.50; Anna Dorman, $3; A. G. Cook, $3; A. High, 25 cents; B. G. Sweet, $1; Joseph Sweet, $8; E. M. Turner, $3; Lizzie R. Mannen, 75 cents; J. H. Clark, $3; John Buntin, $2; Grant & Brown, $25.74; Sallie Hollie, $6; W. A. Thurston, $10; H. Patrick, $1.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

N. B.—When writing about a former remittance, always give the date of such remittance as exactly as possible.

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The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.
Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

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BOSTON, FEBRUARY 19, 1874.

N.B.—Any person whose name is now on our mail-list will receive a second copy of The Index, *mailed to the same address*, for a year, on pre-payment of **One Dollar.** This offer is made to accommodate those of our subscribers who wish to increase our circulation by sending extra copies as samples to their friends.

GLIMPSES.

The "Congressional Petition" foots up 3,501 names in all; the "Massachusetts Petition" foots up 6,953.

The Liberal League of Boston will meet Friday evening, Feb. 20, at Parker Memorial Hall. A full meeting is desired.

Signatures to the "Congressional Petition" against tax-exemption have been received at this office since last week as follows: From John Buntin, Newburyport, Mass., 270 names; from Joseph Marsh, Northampton, Mass., 155; from Clifford C. Eaton, Cambridgeport, Mass., 57; from C. Cowing, West Roxbury, Mass., 15; from Joshua Washburn, Newton, Mass., 27; from James C. Trowbridge, Hudson, Mass., 83; from the Boston *Investigator*, 93. Total for the week—700 names.

It is asserted that many Methodist preachers are teaching the doctrine of the annihilation of the wicked. Against this dangerous dilution of the gospel Rev. William P. Corbett, of Brooklyn, bears his solemn testimony. Nothing but hell of the old sort will suit him: "The Word says *fire and brimstone;* I take it just as it is there. . . . So long as I am permitted to preach the word of God, I shall, without fear or favor, tell my hearers what the gospel truth is of hell, and try to impress them with a knowledge of its reality as a burning lake of fire and brimstone, and admonish them of the danger of getting into it."

Signatures to the "Massachusetts Petition" against tax-exemption have been received as follows since last week: From John Buntin, Newburyport, 854 names; from Joseph Marsh, Northampton, 171; from George H. Foster, Boston, 165; from the *Banner of Light*, 101; from the Boston *Investigator*, 111; from Clifford C. Eaton, Cambridgeport, 58; from John H. Campbell, Charlestown, 20; from George W. Hamilton, Boston, 28; from F. B. Day, Norfolk, 6; from M. M. Haskell, Marblehead, 13; from C. Cowing, West Roxbury, 15; from F. S. Goodwin, Newburyport, 16; from Joshua Washburn, Newton, 27; from Daniel G. Crandon, Chelsea, 46; from James C. Trowbridge, Hudson, 83; from E. P. Noyes, Gardner, 92. Total for the week—1,806.

Three able articles in favor of non-exemption from taxation deserve special notice; one by Mr. Alfred E. Giles, in the *Norfolk County Gazette*,—one by the editor of the *Congregationalist*,—and one by Rev. Frederick B. Allen, in the Boston *Advertiser*. The last two, being from Orthodox sources, show that there are just men among the Orthodox clergy who can rise superior to their own interests. But Mr. Allen's proposal to exempt thirty thousand dollars of a church's property, and to tax the next seventy thousand dollars at only half rates, is one of the wretched compromises most to be feared just now. The principle of "No Exemption" forbids any such compromise; and the adoption of it would postpone indefinitely the triumph of justice. Beware of temporizing in reform!

The *Christian Advocate* thus refers to a great and growing nuisance: "We wish that our State Legislature, now in session, would do something to relieve us from the intolerable nuisance of quack medicine advertisements. It is bad enough to have half the journals in the land filling their columns with many of a downright indecent, if not criminal, character, and thrusting them thus clandestinely into our families. But these we can avoid, and should do so by excluding them from our households. For those who have eyes, however, it is not possible to turn away from the thousand and one announcements of nostrums which disfigure every wall and fence, and deface the finest effects of natural scenery."

When John Bright was asked lately what he meant by "free land," he boldly declared that the phrase means "the abolition of the law of primogeniture, and the limitation of the system of entails and settlements so that life interests may, for the most part, be got rid of, and real ownership substituted for them. It means also that it shall be as easy to buy and sell land as to buy and sell a ship, or at least as easy as it is in Australia, or in most or all of the States of the American Union. It means that no encouragement shall be given to great estates and great farms, and that the natural forces of accumulation and dispersion shall have free play." This is the hope of all true reform for labor, the "free play of the natural forces of accumulation and dispersion." Reliance on legislative interference with these forces is ruinous to all reform.

It has seemed worth while to republish in The Index a report of the Christianizers' Convention at Pittsburgh. This week we give an account of the first day's proceedings, which will be followed next week by those of the second day. The total number of delegates present is reported as 1,063. The Committee on Petitions reported 54,228 signatures in favor of the Christian Amendment; of which 4,000 had been obtained in Pittsburgh alone. Next year no National Convention is to be held, but a large number of local conventions instead. The whole energies of the Association are to be devoted to collecting further signatures. They intend to have 2,000,000 names to present to Congress in 1876, the national centennial year, in favor of their movement. We consider it by no means improbable that they will succeed in this project. Whoever believes the Christian Amendment movement to be devoid of vitality, power, or other elements of a formidable agitation, will discover his mistake in due time.

"If you, Mr. Abbot, would only *see* (what I am sure you have *felt*) that the facts of our emotional nature are as much matter for science as any other, I think you wouldn't speak so slightingly of the sentiments, the feelings, in connection with religion." So writes one of the many friends whom we have not yet seen face to face, yet whose letters make us feel keenly the loss involved in this personal non-acquaintance. If indeed we have "spoken slightingly" of the religious sentiments, we have fallen into a grievous error; and if we have *seemed* to do so, the hastiness and carelessness of our speech are matter of sincerest regret. Yet really we feel guiltless on this point. It is only such sentiment as would suppress or supplant thought, and would make men dwell contentedly in thoughtlessness respecting the supreme topics which interest all meditative minds, that appears to us hurtful. What our friendly correspondent thinks we do not see, we have urged again and again on the attention of radicals; as, for instance, in some numbers of The Index which we have mailed to his address. The culture and right direction of sentiment are indispensable to a large, beautiful, and sweet humanity; and the science of man is wofully imperfect which takes no note of it.

Those of our occasional contributors who fail to see their articles published in The Index, or who grow impatient at not seeing them published as soon as they may desire, should not infer that the cause is inappreciation on our part. A great many more are sent than we can possibly find room for, and we are often perplexed to decide what to print among articles that we consider equally good. The decision often turns on such trivial points as legibility, grammar, orthography, and especially *brevity*. Not one in twenty of those received can be sent to the compositors without considerable labor of revision; and (such is depraved human nature!) we find our choice not seldom following the "path of least resistance" in these respects. Other things being equal, an article not exceeding a column in length, written with good ink and one side of the sheet only, in a large, clear, and not too crowded hand, with reasonable care in point of spelling, construction, and style, has about five times as good a chance of publication as its less favored competitors. If you are careless in these things, do not delude yourself with the fancy that the editor has more time to spare than yourself. He is glad to receive good articles; but he cannot take the time to re-write those which are slovenly.

THE WORLD-ORCHESTRA.

What a debt of gratitude humanity owes to its great musicians! Listening recently to an overture of the peerless Beethoven, rendered as only Theodore Thomas can render it, similitudes flocked to our mind which we trust it will not be deemed an impertinence to send out as our weekly word to many friends. Those who count such things as airy nothings will know that the word is not meant for them.

The effect of a great work of musical genius depends in no small degree on the skilful use of discords,—of sounds which, taken apart from their place in the whole and repeated by themselves alone, would be simply intolerable to a sensitive ear. Whoever is incapable of relating such notes to their fellows, and perceiving with what wondrous and consummate art the master of harmony makes brief discords subservient to a larger concord,—whoever cannot unite the diverse threads of sound which, like the dancers in some intricate figure, twist in and out so subtly as to defy all effort to follow them one by one,—whoever, in short, misses the musical idea which dominates the symphony and makes it an exquisite whole in conception and execution,—may quit the concert-hall with a feeling of *ennui* or positive displeasure, while others may be so moved with delight as to find in the noisy applauses of the audience an offensive survival of popular barbarism. Is the case otherwise with that great symphony of Nature which men call universal Evolution? Is not that, too, a work of transcendent genius, of surpassing skill, of unutterable beauty? Has it not, also, its discords,—persistent and harsh to the ordinary ear, which takes in but a note at a time, yet brief and sweet to the ear which takes in the vast theme and general movement of the whole? Does not it, too, require that large and appreciative sympathy on the part of the listener which lets him into the artist's secret, and relates the temporary dissonances to the grand consonance of eternal harmony?

No doubt the discords of the universe are real discords, listened to in their isolation; no doubt that pain, misery, wrong, evil, are facts, judged as disconnected phenomena without reference to an all-inclusive course of Nature. If the great result of all things were possible without them,—if evolution were not necessarily a passage from the imperfect towards the perfect,—it would be in vain to seek to exonerate the universe from the charge either of cruelty or of insensibility. The only escape from such a charge, so long as the cosmos is viewed as the objective self-expression of universal Mind, is to admit that there is a nature of things which conditions all such self-expression, quite irrespective of any volition. The only way to explain the admission of even partial discords into a great musical work is to concede the impossibility of attaining general harmony of the highest order without them; and so the only way to explain the existence of evils in the vast overture of Nature is to concede the same absolute impossibility. Ultimate necessity, dependent on no will, but conditioning the exercise of all will, stands as the only explanation of evil, no matter what hypothesis of causation be adopted. The triumph of genius, however, consists in subduing the inevitable discords to the sublime harmony of a higher synthesis. So it is with the creations of human art; so it is with that marvellous history of the universe which science is just beginning to reveal, and which science itself begins to suspect is but the orchestral music of uncreated art. To perceive that all phenomena subserve an all-dominant idea, and that this idea carries up into inclusive harmony all the petty discords which seem so vast to our picayune and fragmentary philosophy, is to make Nature herself the great original of all artistic works. The altitude thus won by thought raises it above the perturbations and storms of the lower world; not blind "faith," but a clearer and higher comprehension, becomes the root of enduring peace. "On every height there dwells repose."

It is well to carry back these grand results of thought into the interpretation of the minutest details of our own private lives. The troubles and woes of our animalcular existence, the frets and worries, the griefs, temptations, and disasters that beset us day by day, are the discords which truth itself requires us to recognize as such; but which, so soon as we can conquer the inevitable smart, it is the part of wisdom to recognize also as essential elements in that larger concord which the word *evolution* suggests and names. It is well to rise to that higher view of human life which relates it as a tiny part to a boundless whole, and so confers upon the otherwise contemptible trivialities of life the dignity of the universal. It is well to listen intently to catch the swell of that cosmical

harmony whose waves move with such majestic slowness as to be inaudible to the crowd. It is well thus to hold closely to our ear the sea-shell of thought, still resonant with the music of that limitless ocean of the All whence it came.

Equally well is it to carry the same elevated and elevating ideas into our relations with each other, and to remember that the "solidarity of man," the unity of all human interests in the last analysis, which is now an axiom of all reform, is only another name for the concord in discord we have been speaking of. Says Shelley, in his *Epipsychidion*:—

> "We—are we not formed, as notes of music are,
> For one another, though dissimilar;
> Such difference without discord as can make
> Those sweetest sounds, in which all spirits shake
> As trembling leaves in a continuous air?"

To perceive this deeper music of human life, which reconciles our individual differences as necessary elements in the universal harmony, is to escape much of the narrowness which disfigures character; and it tends to promote that large love of freedom which finds it impossible to quarrel with any sincere thought. The spirit of freedom is the spirit of reliance on universal Nature, the spirit of confidence that universal harmony is best secured by giving the freest possible play to the native faculties of humanity, the spirit of fearless expectation that all immediate discords thus ensuing will be caught up speedily into the general movement of the great overture of history. It is this spirit which most ennobles man, because it tends most directly to bring him into unison with the world in which he lives, no less than with the laws of his own individual development.

One word more. The human race is just beginning to recognize the existence of a world-orchestra in which it has hitherto been playing an unconscious part,—just beginning to perceive the operations of a universal law of evolution which brings beauty out of ugliness, strength out of weakness, order out of disorder, cosmos out of chaos, concord out of discord. But it does not yet perceive the full sweep of the harmony, and probably never will. This is beyond hope of attainment, until human knowledge becomes coincident with infinite truth. The grand theme of the overture of Nature can only be apprehended in part; yet enough is apprehended to make us sure that more to be apprehended yet remains. What then? Is there nowhere a complete comprehension of what seems to demand and to imply such comprehension? Has the sublimest symphony in existence, the creation of that Art which is identical with Nature, no other origin than unconscious forces, and no other audience than the human one which appreciates it so ill? Is not art the creation of mind and the appeal to mind? The artistic insight of man may be cheated in discerning the workings of universal artistic as well as plastic energy in the cosmos; but is it not as natural as breathing to infer that mind is everywhere the synonym for energy? Is not Nature at once Performer, Instrument, and Overture,—at once Orchestra and Audience? Must she not be competent to comprehend the entirety of her own work,—which man is not? Else whence that work at all, which man is slowly learning to apprehend as best he may? To him who can discern the poetry and the music of the All we leave the answering of our questions; but, remembering that the Power that pours forth its majestic symphony in the amphitheatre of infinite time and space is the same that in the tiny world of human affairs is the "Power that makes for Righteousness," we find our own answer in these lines, written at the close of the Great Rebellion:—

> "Thou hear'st the psalm of hero-lives,
> The requiem sob o'er hero-graves,
> The anthem joy in hearts of slaves,
> The rhythmic fall of broken gyves,
>
> "The gasp of dying wrongs and wars,
> Smitten by thy triumphant will,—
> The deep World-Music, deepening still,
> And blending with the song of stars."

REPLY TO DR. CARL H. HORSCH.

DEAR SIR:—

I cordially greet your friendly words, and should be ready to endorse nearly every word you say.

"Men love, but there is a higher, a better love; men have wisdom, but there is a higher wisdom, to which we all aspire."

With all my heart I subscribe to these words, and with you can say, "I believe."

I hope that no words of mine ever border on that cruellest of all forms of intolerance—contemptuous pity. For those who call themselves atheists or materialists, I have no feeling but that of respect. The term "unhappy men," so freely flung at Bishop Colenso and others by the Orthodox, is one I would never willingly use in the ordinary contemptuous sense. But if I speak of the "dark clouds of atheism," I mean that to *me*, enjoying the warm sunshine of a faith and hope which I trust are founded in fact and reason, it would be like a dark cloud to have no longer faith and hope.

If I thought any evil could permanently fall upon any one dear to me, I should be in despair. If I thought any suffering was purposeless, or *not* to issue in final good, I could not be happy again, unless steeped in oblivion. I do not pride myself on my convictions and hopes; but I may be permitted to cherish them with gratitude, and to do my utmost to impart them to others.

Once more, it is not death for oneself that one dreads; it is the bitter parting with the beloved—if that parting is to be forever!

Very sincerely yours,

CHARLES VOYSEY.

DEAN STANLEY ON MISSIONS.

It may be an old story by this time, but to most readers of THE INDEX it will be a new and interesting fact, that Dean Stanley, on the morning of the day of Max Müller's lecture in Westminster Abbey, preached a sermon on Missions that was, in its way, quite as remarkable as the professor's discourse. The theme chosen was "The End and the Means of Christian Missions." The text was taken from Acts xxvi., 28, 29—the remark of Paul to King Agrippa,—and the lesson deduced was that Christian missionaries should aim to multiply characters which, in their finest qualities, were Pauline; to increase the number of people who, in their moral attributes, resembled Paul—"a man passionately devoted to his own faithful friends, and clinging to the reminiscences of his race and country, yet with a heart open to embrace all mankind; a man combining the strongest convictions with an unbounded toleration of differences, and an unbounded confidence in truth; a man penetrated with the freedom of the Spirit, but with a profound appreciation of the value of great existing institutions, whether civil or religious—a thorough Roman citizen, and a thorough Eastern gentleman; a career of daring fortitude and endurance, undertaken in the strength of the persuasion that in Jesus of Nazareth he had seen the highest perfection of divine and human goodness." "To create, to preach, to exhibit those traits of character, those apostolical graces, those divine intuitions, which even the hard Roman magistrate and the superficial Jewish prince recognized in Paul of Tarsus,—such is the aim which, following the example of their most illustrious predecessor, all missionaries ought to have before their eyes. Where these are, there is Christianity. Wherever, and in proportion as these are not, there the missionary's labor has failed." "This reproduction of Paul—this reproduction of all that is best in ourselves or better than ourselves—in the minds and hearts of mankind is the true work of the Christian missionary; and, in order to do this, he must be himself that which he wishes to impress upon them, in humility, goodness, courtesy, and holiness, except only the straitening bonds which cramp or confine each separate character, nation, and church. No disparager of Christian missions can dispute this—no champion of Christian missions need go beyond this."

The means proposed by the preacher were altogether suitable to this end. "In true Christian missions in the conversion of human souls from dead works, from sin, from folly, from barbarism, from hardness, from selfishness, to goodness and purity, justice and truth, the field is so vast, the diversity of character in men and nations is so infinite, the enterprise so arduous, the aspects of divine truth so various, that it is, on the one hand, a duty for each one to follow out that particular means of conversion which seems to him most efficacious, and, on the other hand, to acquiesce in the converging use of many means which cannot, by the nature of the case, appear equally efficacious to every one." "He is a traitor to the cause who exalts the means above the end, or who seeks an end altogether different from that to which his allegiance binds him." "The calm judgment of the wise and good, or the silent example, or the understanding sympathy, or the wide survey of the whole field of the religions of mankind, may awaken convictions which all the declamations of all the churches would fail to arouse." In conclusion, before announcing that Professor Müller would lecture in the afternoon, Stanley claimed for the laity a distinguished place in the ranks of useful missionaries.

If, in this short summary of the essential points of this remarkable sermon, we have laid less emphasis than was just on the preacher's prominent use of the clause "except these bonds," meaning the limitations of sect and doctrine by which Christian missionaries were trammelled, we beg our readers to bear in mind that an earnest rebuke of such limitations, both explicit and implicit, was one of the features of the address.

It is not surprising that such a preachment, introducing such a lecture as we gave an account of in our last paper, should have given extreme offence to very many of the clergy and laity of England. It is spoken of in print "as a symptom of the growing disintegration of our national church." It is declared that "if this craving for novelty, notoriety, and excitement is to go on unchecked, the beginning of the end cannot be far distant." O. B. F.

THEOLOGY AND LITERATURE.

The following statement, taken from the *Independent* of Feb. 5, is worth preserving in THE INDEX also; though it can hardly go without some comments:—

Our literary men and women can hardly help putting some little of their religion into their writing, and their religious sympathies are no secret. The following facts on this subject we think are accurate: Bryant is a Unitarian, and one of the vice-presidents of the American Unitarian Association, and a similar office is also held by George William Curtis, who occasionally reads sermons in the church of that denomination on Staten Island. Dr. Holmes is likewise a Unitarian of a somewhat earnest type, and other believers in the same faith are John Gorham Palfrey, the historian, who was once a clergyman; Francis Parkman, Senator Sumner, Motley, Bancroft, Whipple, Howells, Mrs. Hunt, Mrs. Spofford, Bret Harte, J. T. Trowbridge, and Mr. Godkin, of the *Nation*. James Freeman Clarke and Edward E. Hale are almost as well known as clergymen as men of letters. Longfellow and Lowell are Unitarians of a conservative type. With that body is also to be associated, probably, Bayard Taylor. Charles Dudley Warner and Mark Twain are Congregationalists, attending the same church in Hartford; and other Congregationalists are Dr. Holland, Lucy Larcom, Elizabeth Stuart Phelps, Gail Hamilton, Horace E. Scudder, and Wendell Phillips, who used to attend the Old South, Boston, which sanctuary he still frequents, we suppose, for postal purposes. Higginson, Parton, and Cranch are Free Religionists, Col. Higginson having once been a Unitarian minister, and Mr. Cranch being a graduate of the Harvard Divinity School. Emerson and A. Bronson Alcott are, of course, Transcendentalists, and Miss L. M. Alcott's sympathies are also with this school. Epes Sargent and Robert Dale Owen are Spiritualists; Edward Eggleston is a Methodist and a doctor of divinity; Mrs. A. D. T. Whitney is a Swedenborgian; John Boyle O'Reilly is a Roman Catholic; and the Episcopalians are represented by R. H. Dana, Jr., John Hay, and Mrs. Harriet Beecher Stowe. Whittier is a Quaker of liberal tendencies, although he does not, we believe, call himself a Hicksite. Turning from literature to scholarship, using both terms in a free sense, of Congregationalists may be mentioned Presidents Woolsey and Porter, and Professors Whitney and Dana, of Yale; Professor Young, of Dartmouth; President Hopkins, Drs. Horace Bushnell and J. P. Thompson; Professors Bartlett, of Chicago, and Park, of Andover; George P. Marsh; J. Hammond Trumbull, of Hartford; and Professor Asa Gray, of Cambridge, who is also an earnest Darwinian. President McCosh, Dr. Hodge, Dr. Philip Schaff, and, we suppose, Professor March are Presbyterians; Ezra Abbot, F. J. Child, and Professor Peirce are Unitarians, Dr. Abbot standing, like Lowell, with the Evangelical party. Prof. Sophocles attends the Appleton Chapel (Unitarian) of Harvard College, though no great Unitarian, we believe. Dr. H. B. Hackett is a Baptist.

The above statement is accurate enough, so far as I know, though I had supposed Mr. Howells to be a Swedenborgian, and Bayard Taylar to be far too radical to be classed with Unitarians. Mrs. Spofford was brought up an Episcopalian, and I doubt if she has kept that communion, whatever her private opinion may be. It would have been more candid also to state (though perhaps the writer in the *Independent* did not know it) that Curtis is not only a vice-president of the Unitarian Association, but of the Free Religious Association also. But the statements, as a whole, are correct enough, probably. The editorial comments are more questionable. They are as follows:—

We have given in our literary "Notes" the religious connections, so far as known to us, of the leading writers and scholars of the country. Of course, the latter list could be indefinitely extended. We have made it purposely select. But the facts there given are sufficient to prove conclusively that in pure literature the little handful of Unitarians and Radical thinkers quite outweigh all the other religious bodies put together. The explanation is to be found, we suppose, in the fact that Harvard College belongs to the Unitarians; and Harvard College, while Prof. Channing occupied the chair of rhetoric, produced a literary impression on its pupils that is memorable in the history of education. This is certain, that Unitarianism has for thirty years had almost exclusive control of our literature. In learning, the supremacy

passes easily over to the Congregationalists, whose colleges take a higher rank in scholarship than those of any other denomination.

My objection to this paragraph is not so much the kind of conceit involved in the last sentence; for each denomination naturally exalts its own scholars, and even so modest and harmless a body as the Free Religious Association would naturally ask why the names of Bartol and Frothingham, Johnson and Weiss, do not appear in the above list. My objection is to the two assumptions implied throughout these extracts,—first, that a man who is merely a scholar is a scholar, and one who happens to be also a literary man is not; and secondly, that, of all forms of scholarship, theology is necessarily the highest. Do men like Sumner and Motley, Bancroft and Parkman, Longfellow and Lowell, cease to be scholars because they are also known on both hemispheres as literary men? And are Prof. Young, of Dartmouth, and Prof. Bartlett, of Chicago, constituted eminent scholars by the fact that they are so unknown outside their own denomination that their names do not even appear in the pages of those liberal harvesters of American reputations, Drake and Hart and Underwood? I speak in no disrespect to these worthy professors who deserve, I doubt not, all that the *Independent* claims for them. What I object to is the system of classification which assumes that a man may be a great historian, or a great philologist, or a great statesman, and yet not rank as a scholar, because he does not know the difference between Taylorism and Tylerism. T. W. H.

CHAPLAINS AND LAW-MAKERS.

One might suspect, from the radical spirit lately manifest in some of our Western Legislatures, that our law-makers had been reading THE INDEX or some other revolutionary sheet, and were fully determined to carry into effect at once the second Demand of Liberalism, which refers to chaplains in our Legislatures.

The Chicago *Tribune* informs us that the Iowa State Legislature have just been having a long and sharply contested debate over a proposition to dispense with the services of clergymen in the House.

The proposition was only defeated by a vote of 40 to 37.

The same question came up before the Wisconsin assembly and senate this year, and was the occasion of much earnest and forcible discussion, as well as what would be called irreverent mirth-making.

We have before us some of the resolutions offered in the assembly, which are astonishing indications of the rapid growth of the secular spirit, even among our usually discreet and non-committal office-holders, making them bold to an unheard-of degree.

Several men favored the proposition because they said that paying for prayers was contrary to the Constitution of the State, which expressly provides that "no man shall be compelled to attend any place of worship or maintain a ministry against his consent, nor shall any money be drawn from the treasury for the benefit of religious societies." This point was well taken and strongly urged. It should have been urged at a previous session when several thousand dollars of State money were appropriated toward the support of a Catholic charity school in Milwaukee.

One man boldly declared that he had no religious belief whatever, and he did not wish any form of worship imposed on him. He said that he was willing that others who desired should engage in prayer, and he proposed that, at the opening of each daily session, there should be silence for the space of three minutes, during which any who wished should engage in silent devotion; but he wanted no praying preacher to "dictate to him in prayer." He wanted liberty to answer any man, or raise a point of order perhaps; or perhaps he was thinking of that unctuous electioneering chaplain of the Massachusetts Legislature who, a year or more ago, under cover of addressing the Almighty Lawgiver, slipped in a word of advice to the gentlemen of the Legislature to vote for the prohibitory bill; or perhaps he felt like a hard-fisted Granger we met a day ago, who criticised the good taste of the Chaplain of the United States Senate, who thanked the Lord for the repeal of the Salary-Grab Law, saying with a sort of contempt for the roundabout way of looking for Providence—"He had better thank the *people* who forced our Congress to repeal it."

But it was quite as much by the facetious and ridiculous propositions offered as by the serious, earnest debate that the spirit of the assembly was shown.

The proposition to dispense with a chaplain was lost, we believe, by a small majority. Then there was a proposition made to prohibit pay for such services; this was also defeated by a vote of 53 to 42. One of the rejected motions was, "that not more than five dollars per day should be paid for prayers by the clergy, and that eight hours' work in prayer should constitute a day's work." He was in favor of the Government eight-hour law. But eight-hour prayers would have been a little too much, even for one of the good old Puritan preachers.

Another man, who evidently does not believe in the "atonement through Jesus Christ our Lord," offered the following resolution:—

WHEREAS, The tax-payers and Grangers of this State desire that all middle-men should be dispensed with, and as the opening of the sessions of this House by prayer from the resident clergy would be an act attended with considerable expense to the State; therefore,

Resolved, That, instead of the clergy of the city opening the sessions by prayer, that duty shall be performed by the members. The member whose name shall be found at the head of the list as arranged by the clerk shall be the first to perform that duty; the next man on the roll to perform the duty the day following; this to continue until the whole list shall have been gone through with. In case of the absence of any member on the day when this duty shall be required of him, then the duty shall be performed by the Speaker.

This was amended so as to devolve the duty wholly on the Speaker—who is not a particularly pious man,—and rejected.

Although this attempt, like that in the Iowa Legislature to dispense with the prayers of clergymen in Legislatures, was this year defeated, the fact that it was made at all, the additional fact that it was only defeated by small majorities, and above all the bold spirit of the opposition, who dare even to fling contempt into the face of the old ideas, are sufficient assurance that the effort will be renewed next year, and every year thereafter, until this lingering relic of theocracy, of the once strong bond of Church and State, is cut clean off, and our law-makers are left, without "benefit of clergy," to wander among the intricacies of Blackstone, with nothing to guide them but the light of reason and common sense. For the sake of religion, as well as for the good of the Church, we pray in secret that this may come speedily; and in the West, our "great West," it will come, we believe, before it comes to Massachusetts, though she rocked the "Cradle of Liberty." W. H. S.

CHURCH EXEMPTION FROM TAXATION: TWO PRACTICAL OBJECTIONS.

The exemption from taxation of churches or theological institutions extends also to benevolent societies, to which some would even more apply the adjective religious.

At first sight, this seems to be a very natural and proper arrangement which commends itself to the lover of humanity. To tax, for the benefit of the State, property which is to be used for the special good of the poor or suffering of the community seems like robbing Peter to pay Paul; and, as we are all pleased with any charity which does not withdraw money from our own pockets, we are apt to rejoice at a State appropriation or remission of taxes to any philanthropic institution.

But there seem to be two practical difficulties in this measure; and they are so important that I have known the most earnest and devoted philanthropist refuse to ask legislative help for the charity in which he was most interested, because he conscientiously believed it to encourage a false policy on the part of the State.

In the first place, the State is either obliged to constitute itself a judge between the different charities asking assistance, or else to give to all alike, or to balance the claims of one sect or party against another.

Now there is a great deal of bigotry, sectarianism, and honest difference of opinion, as regards the value of charities.

Take hospitals, for instance. We have those of the old or "allopathic" school, of the new or "homœopathic" school, of the "hydropathic" and other minor schools, and some where the hospital claims to be supported by prayer, even if its physicians do not consistently rely solely upon it as a means of cure. Some of these are considered by others to do only a minimum of good to the community for the money they expend, or perhaps even positive harm. Yet the friends of these institutions are represented in every legislature, and the rights of one urged as strongly as the other.

A federal officer once said to the representatives of a society: "If you would call yourself by a sectarian name, I could do something for you, because I should then have the plea that I must do it to offset what have done for other sects."

So this favoring of charities or institutions by the State indirectly fosters sectarianism, and tends to the multiplication of institutions for the same object when fewer would suffice, which is an evil to the community.

The exemption from taxation has another injurious effect upon charitable societies. As the law must set some limits, it provides that only the real estate actually in use for the objects of the association shall remain untaxed. Consequently, as soon as an association secures its land, it hastens to erect its building, hurries it along to its completion, and puts in a nominal occupation, if possible, before the annual visit of the assessor, in order to avoid paying the taxes on the land. The old proverb, "More haste worse speed," is often applicable to building, and the extra expense from hasty construction is liable to be more than the taxes saved. But there is nothing which men would not do, rather than pay their taxes.

It seems impossible to rid people of the idea that all which can be got out of the Government is a spoiling of the enemy; they do not see that, if all are taxed equally or all are untaxed, the result is the same as regards the sum of money which the community can use for religion or charity.

We put a special tax on theatres, and relieve churches of all sorts; and yet I doubt not there are those who honestly believe that a well endowed and well managed theatre, which in consequence of its independence of the public could lead the popular taste instead of following it, would do more good to the morals of the community than some churches.

A good anecdote is told of John Quincy Adams. He owned some land which was necessary to afford light or passage way to Tremont Temple, when it was transformed from a theatre to a church. A committee was appointed to wait upon him, hoping that he would abate something of the price of his land for such a purpose. After hearing their arguments, he replied: "Gentlemen, I am always glad to hear of a new church being built, but I am very sorry Boston cannot support one good theatre." Accordingly he refused to bate one jot of his just price. Now if he was unwilling as an individual to grant favors to this society, why should he do so as one of the corporate body, the State?

If a good institution which is fostering religion or doing good to the poor should not pay taxes to the State, why should a good individual who is doing the same service?

In old times, clergymen never paid any doctors' fees; but the custom was found to be as burdensome to the clergy as to the medical faculty, since the poor clergyman must submit to be killed or cured by the doctor of his own church, whatever his professional value might happen to be; and the doctor was at the beck and call of the most unreasonable member of the minister's family.

I remember a good woman who during the war complained (not on good woman suffrage ground) of the amount of her taxes. She said it did seem too bad to pay so much money to the Government; she would so much rather have "given it to the soldiers." She did not consider where the soldiers' pay was coming from.

The man who builds a street of good convenient houses for the laboring classes is doing as much good to humanity as he who builds a college, a hospital, or a church; yet his property pays taxes to the State. Why should not all property be fairly taxed according to its actual value? Then the rate of taxation would be proportionally lower, and every man could give for the support of his religious views, or the charity which commended itself to his heart, the more abundantly. E. D. C.

EVERY STATE of the Union has normal schools except Texas and Nevada. Massachusetts has one normal school for every 208,193 of her population; Illinois ranks next, having one normal school for every 254,941; Ohio has one for 296,140; and New York has the greatest number of normal schools, yet only one for every 398,432 of her population. The whole number of normal institutions in the United States is 114, of which 51 are State schools, 16 city schools, 27 connected with colleges and universities, and the remainder supported in various ways. There are 10,922 pupils in these schools, and 445 teachers. Nearly one-tenth of all the normal pupils in the country belong to the Female Normal College of New York City. During the three years that the college has been in existence not a single student has been expelled, not one suspended, and not more than half a dozen cases for discipline have been reported to the president, and these were but for trivial offences.—*Appletons' Journal.*

Communications.

BY-LAWS

OF THE LIBERAL LEAGUE OF WASHINGTON, D.C.

1. The regular meetings of the League shall be held on the first Sunday in each month, at 3 o'clock P.M., omitting the months of July, August, and September.

2. Special meetings may be called by the Executive Committee, upon giving at least twenty-four hours' notice to each member.

3. Seven members shall constitute a quorum.

4. The election of officers shall be held at the regular meeting in January.

5. The funds required for the purposes of the League shall be procured by subscription or voluntary contribution.

6. No debt beyond the amount of money in the hands of the Treasurer shall be incurred by the League.

7. These by-laws may be changed at any meeting of the League, upon notice being given at a previous meeting, by a two-thirds vote of the members present.

THOMAS PAINE'S BIRTHDAY.

The Scandinavian Freethinker Society, at Chicago, held their fourth annual festival in remembrance of Thomas Paine, January 29. The attendance was very large (about five hundred), the sexes being equally represented. The first speaker, Mr. N. C. Dahl, read a very able paper on the life and career of Thomas Paine. He said that Christ was a great pioneer of civilization, and that Paine was his worthy successor. Thomas Paine's creed was thus simply and grandly announced: "The world is my country, and to do good is my religion." His teachings disenthralled the mind from the tyranny of priestcraft, and placed rationalism on the highest pedestal, where it rightfully belonged. Like Paine, he, the speaker, believed in one God, and in one alone. (Applause.) The next speaker, Dr. Paoli, delivered an extended oration on the services of Mr. Paine in the cause of American liberty. Like all benefactors of the human race, Paine had, during his life, to encounter the storm of prejudice raised by the conservators of human slavery, but, in the end, his principles have triumphed, and the glorious Declaration of American Independence set forth his creed in language that had been interpreted by every heart that loved liberty, in every land beneath the sun. (Great applause.)

Brief speeches were then delivered by Mr. Mark Thrane and by Dr. Woodbury, of the Free Religious Society. After the speeches a "Freethinker comedy," written expressly for the evening by Mark Thrane, was played by amateurs. The title of the comedy was "The Old Adam," and its aim was to show how the peace of a happy family for a while was disturbed by a rascal of a preacher. The comedy was well performed and received with great applause. The evening concluded with a dance, in which all partook till four o'clock.

RELIGION — CHRISTIANITY — FREE RELIGION.

MY DEAR MR. ABBOT:—

THE INDEX of the last two weeks (numbers 213 and 214) brought us two excellent sermons, the one by Mr. Potter and the other by Mr. Bartol, both on the subject of the dropping of Mr. Potter's name from the *Year Book*. Both Mr. Potter and Mr. Bartol protest eloquently against giving to the name "Christian" the narrow and circumscribed meaning given to it by theologians and sectarians. Although both sermons are very fine, I yet think Mr. Potter's the better, because it is historically and philosophically the stronger. Yet he (and even more so Mr. Bartol), while extending and generalizing the signification of the name "Christian," claim decidedly too much for it. In doing so, it seems to me, they partly destroy their own strongest parts by bestowing, in Christian fashion, too much love on Christ, too much praise on Christianity, and too great a value on being a Christian. "So long, at least," says Mr. Potter, "and as often as this Christian season comes round, can we not forget what the world owes and *what we especially owe* to the saintly and heroic life of him whose birth the festival commemorates, nor forget that the religion which bears his name, notwithstanding all the corruptions and theological bitterness that have attended its course, has yet had the grand ideal aim of that old legendary song which sung itself into the faith of the early Church, 'Peace on earth, and good-will to men.'"

Now, Mr. Editor, if any "Christian" minister had spoken in that manner, I would scarcely have had anything to say against it; we are so used to having Christ, Christianity, and Christians thus unduly eulogized that, if any one should undertake to censure all such preachings, the time from one Sunday to another would be much too short for him. But when the same hackneyed talk is uttered by such men as Mr. Potter and Mr. Bartol, I must protest against it. I would certainly have supposed the preacher who could delineate so finely and philosophically the natural evolution of Christianity from pre-Christian historic conditions could never thus be carried away by Christian self-eulogy. As for the "saintly and heroic life of him whose birth the festival commemorates," I would merely remind Mr. Potter that this "birth" is still a matter of dispute among men of learning, not merely, however, as to its date (for the popular date is settled beyond dispute as false), but even as to his ever having had any "birth" and even "life" (saintly and heroical or otherwise) at all. Historically, neither the one nor the other can be proved. But there is very good reason to believe that the opinions and philosophy of the contemporary Gnostics, denying the birth and bodily existence of Christ, and regarding him as but a "spirit," the "Logos" of the Greeks, was much more correct than "the faith of the early Church;" and these Gnostic speculations and other myths became the foundation of the later Christian legends and "faith." It would, then, it seems to me, have been much wiser in both Mr. Potter and Mr. Bartol, while generalizing the meaning of the name "Christian," to have followed that "tendency among the liberal and progressive minds of all faiths to define their religion by its universal rather than by its special beliefs," than to have thus followed the vulgar custom of Christian priests and Christian writers and believers.

But more strongly yet must I protest, Mr. Editor, against claiming too much for "the religion that bears his name," and against conceding that it "yet has had the grand ideal aim of that legendary song which sung itself into the faith of the early Church;" or, as Mr. Bartol puts it: "What is the object of Christianity, or of being a Christian, but to be a good man?"

To disprove this claim, I will not bore you, Mr. Editor, nor your readers, with the numerous and well-known facts of history to the contrary, easy and tempting as they may be, but will only state, what every unbiased thinker will readily admit to be true, that "the grand ideal aim" Christianity ever had, and which it ever most energetically strove to realize, was *power;* and, having gained it, to use it for *still more power, and its own aggrandizement!* The rights, liberties, and well-being of men were most cruelly sacrificed to this, its "grand ideal aim," and knowledge, civilization, and secular improvements were opposed by it with all its power. In vain plead its apologists that this was not chargeable to Christianity, but to the character of the times and faults of men. These very men were the representatives of the Church, the propounders, teachers, and lights of Christianity.

It must, in fairness, however, be admitted that in this respect Christianity is neither worse nor better than any other form of religion. It is *religion itself*, so-called, it is *ecclesiasticism*, and not Christianity *as such*, that is the source of all the corruptions and all the misdeeds that are charged especially to the latter. I have here to reiterate again most emphatically what I on former occasions stated to you, and defended against your opposition, namely: There is no "pure religion" in all the various forms of religion, existing or ever having existed. There is in all, even the best, too much ecclesiasticism that passes for religion, too much fraud, too much priestcraft, and ever will be, no matter how much "liberalized" it is, as long as it is in the hands of "reverends" for safekeeping. Take the late action of the Unitarian Association, an ecclesiastical body of the most liberal religion, as an instance and proof.

Free Religion alone, because, in the above sense, *no religion*, has the germ in it to become indeed pure, or purer, religion, and truly freer than all other religions; not merely because it is free from all forms and dogmas, but mainly and substantially because it has no ecclesiastics. It is, however, too young yet to make any sure prediction of its future. It is, thus far, merely a *germ* of what it may be some happy day; and it would be too hazardous to foretell now what it will be. All that we can do now is to work for the favorable development of its now promising germ, and to hope for its future blossom and gratifying fruit.

MORRIS EINSTEIN.

TITUSVILLE, Pa., Feb. 3, 1874.

THE SOUL FIRST OF ALL.

F. E. ABBOT:

My Friend,—Allow me a word suggested by the admirable letter of C. D. B. Mills and by your thoughtful remarks thereon, both called out by your notice of Dr. Bartol's book, *The Rising Faith*.

In that notice you say: "The age of faith has gone, the age of knowledge has come." Of course you meant faith in theological dogmas, as authority; but may I change your statement a little, and say: "The age of blind faith has gone, the age of wisdom has come?" Knowledge is in the realm of facts; wisdom is in the realm of ideas, principles, and laws. Plenty of men know many facts, but are not wise enough to go back of the fact to the idea or the law.

With the decay of faith in dogmas is coming the better day of faith in the soul, and in the truths of the soul. All that is in the Infinite Spirit is in the spirit of man, less in degree and scope, but the same in kind. Justice, love, freedom, fraternity, immortality, are *in* and *of us*. The pulsing tides of Infinite Being flow through, and make up and enrich, this humanity of ours in its spiritual aspects; and from the spirit of man, as from a fountain of living waters, the intuitions leap up and sparkle like purest gems. They are voices from the inner temple.

Love is spontaneous, and asks no leave to be; and, when "the impulses of love are governed by the voice of wisdom," come the sweet delights of wedded life, the tender care of childhood, the divine joy of friendship, the glad results of philanthropy working out reforms. Justice is from within, and comes up first as an impulse, perhaps as an indignation against wrong. It grows with the ages, gets written on statute books, rules in common life, is a corner-stone of civilization, and an element without which culture is but veneering and sham.

So of freedom and fraternity. Experience illustrates and emphasizes their benefits, and helps their solid growth, and our faith in them; but, before experience was, were these interior realities, these truths of the soul. Abolitionists never wasted a moment to prove, as they were asked to do, a man's right to himself. It needed no proof; it was self-evident: the slave-holder knew it, if he would be but brave and serene enough to listen to and obey the voice within. These realities *of the within* never contradict or crucify reason or experience, but are verified by both, and thus all are in accord.

We hear praises of fidelity, and are told (truly, as I think,) that religion, free and rational, will bring a finer and higher fidelity.

But what are we to be faithful to? When Shakpeare said:—

> "First to thyself be true,
> And it shall follow, as the night the day,
> Thou canst not then be false to any man,"—

what did he mean? Intuitive, as the poet must be to be worthy the name, he turned within to those high qualities of honor and reverence and fraternity that he knew were *in* and *of* the spirit of man, making up its very nature and being, and by virtue of which it is immortal.

Knowledge, experience, and reason, are not to be set aside or slighted; but back of all is the soul, and all these are but the processes of its life and being.

This is the "method" that seems to me true. The truths *within* are "first things," and reason and experience will but verify and illustrate them.

Herbert Spencer gropes about in the chill twilight of "the unknown and the unknowable," and I confess to this same feeling of breathing a thin and frigid air, when the method I speak of is departed from. I know something of Infinite Justice and Love because something of them is in me, as the child knows something of the ocean, even by standing on the beach and hearing the grand music of its beating waves, or holding an ear to the sea-shell and marvelling at the fine, sweet murmur that comes therefrom.

The forces that move, and the powers that uphold, this world are intangible to the outward senses, imponderable to our finest tests; yet they control and inspire all! Science goes back to the protoplasm, but back of that is the vitalizing "soul of things" that shapes the germ into myriad forms. Well says our friend Mills: "Within seen is unseen, within form substance, beneath manifestation life, beyond finite infinite."

That "substance" within form is fine and subtile, yet solid and real.

Well says S. J. Finney (*not* of Oberlin): "The substance *of* the world is the intelligence *in* the world, and that intelligence is revealed primarily—not *to* but *in* man. . . . The rocks, hills, valleys, rivers, ocean, and stars gleam with the white splendor of the Divine Reason. . . . The bosom of man contains the germs of all conceivable grace, personal perfection, and spiritual beauty. The glory of sun and stars is eclipsed by the glory of that reason, of that soul, that can weigh and measure sun and stars."

But I must stop, for this great matter waxes greater in my thought. I feel deeply that this allegiance and reverence for the *truth within* must take place of this idolatry of authority without. So will reason do its noble work; so will experience have its due weight; so will inductive research and experiment help us greatly; yet so will reverence, aspiration, faith, and religion grow in beauty, and lift life up to a more divine height. This is only my contribution toward that truth we are all seeking.

Fraternally yours,

G. B. STEBBINS.

DETROIT, Mich., Jan. 29, 1874.

THE PETER'S PENCE FUND.—It is well known that of late years His Holiness Pope Pius has been very largely supported by the contributions of "the faithful" throughout the world, which have been collected under the ancient and historic name of St. Peter's Pence. The *Unita Cattolica* gives the following statistics of the annual receipts, which, we believe, have never before been published together: In 1861 the "Pence" amounted to 14,184,000 francs; in 1862 to 9,402,000; in 1863 to 7,047,000; in 1864 to 5,832,000; in 1865 to 6,445,000; in 1866 to 5,939,000; in 1867 to 11,312,000; in 1868 to 11,000,000; thus giving a total of 71,161,000 francs in eight years. The exact sums collected in the last four or five years are not given, but the same authority states that they are greatly in excess of previous years, and reckons that the total of "Peter's Pence" collected up to the present time cannot fall much short of 400,000,000 francs. The great falling off in the years 1863–66 is accounted for by the same authority and by Catholic opinion on the ground of the general belief then prevailing that, after all, the temporal possessions of His Holiness were safe, and that, consequently, he had less urgent need of external subsidies.

THE SAME *Congregationalist* which asks, after quoting the *Register's* comments on some of the reported "high-horsitudes" of the pastor of Park Street Church, "Whose cock-and-bull comes next?" contains the story of a Welsh "Congregational" minister, who has tried Unitarianism in America, but renounced it because he found "there was too much Christ in his sermons for the Unitarian demand, and too much faith for the followers of THE INDEX." The Rev. F. Hayden Williams was a Unitarian only about six or eight weeks after he came to this country. He never preached in any Unitarian church east of Meadville. After preaching at Meadville two Sundays, and at Omaha three Sundays, he seems to have received the impression at the latter place that Unitarians are a Christless set, and THE INDEX is their organ! Mr. Williams' "cock-and-bull" story "comes next," and the *Congregationalist* seems to believe it. Perhaps it can induce the Tract Society to publish a pamphlet entitled "Unitarianism Exposed. By a Welsh clergyman who supplied Unitarian pulpits for five Sundays." When Mr. Williams learns that some "Congregational" ministers are among THE INDEX subscribers and readers, perhaps he will renounce "Congregationalism" again.—*Christian Register.*

A CONNECTICUT man hung himself, and a jury of his neighbors was impaneled in accordance with the requirements of the case. After a mature deliberation upon the evidence adduced, one of the number was asked what conclusion he had reached, when he frankly responded: "Oh, there haint the least mossel of doubt in my mind of the critter's guilt."

THE WASHINGTON *Chronicle* says that "a colored gentleman recently elected to Congress from Alabama has shown his devotion to the State by nine years' service in the penitentiary." That negro will be hanged yet, before he is done with it. He couldn't have helped going to the penitentiary, of course, but he might have kept out of Congress.—*Louisville Courier-Journal.*

MUMMY-MAKING is a staple Parisian industry, and the products of it are exported into all countries, and even into Egypt itself. One man alone is said to have manufactured no fewer than six hundred for provincial museums. Very little stock in hand is required to set up the business; some linen bands and plenty of dogs' skins being the principal articles necessary to make these relics of the Ptoleman era. The mummies are ticketed "Cheops," "Pharoah," &c.

A SCHOOL-BOY being requested to write a composition upon the subject of "Pins," produced the following: "Pins are very useful. They have saved the lives of a great many men, women, and children — in fact, whole families." "How so?" asked the puzzled teacher; and the boy replied, "Why, by not swallowing them." This matches the story of the other boy, who defined salt as "the stuff that makes potatoes taste bad when you don't put on any."

WE DO NOT INDORSE the irreverent remarks of Western papers regarding Brother Hammond, who is a great and good man; and it is inexpressibly sad to read in a Western paper: "How unfortunate it was that the Reverend Hammond had not been appointed a special commissioner to the Modocs in place of General Canby. A valuable military officer would thus have been saved to the nation, and Hammond would have been placed where he would do the most good."—*Rochester Democrat.*

A TOUCHING incident is reported from Chattanooga. An utter stranger called on a respectable farmer last week, and asked him if his house had not been robbed during the war. The farmer replied that it had. "I," said the stranger, "was one of a marauding party that did it. I took a little silver locket." "That locket," said the farmer, "had been worn by my dear, dead child." "Here it is," replied the stranger, visibly affected. "I am rich; let me make restitution; here are $20 for your little son." He gave the farmer a $50 bill and received $30 in change. He then wrung the farmer's hand warmly and left. The farmer has since dried his tears and loaded his shotgun. The $50 bill was bad.

ELI PERKINS, in the *Graphic*, gives certain weak points in society a good many hard rubs. The following is exaggerated, perhaps, but points a moral nevertheless:—

A young lady who attends Madame Meers' school came home to her mother, on Madison avenue, recently, and said that she "didn't like to go to school any more for—for—"

"For what, Jennie?" asked her mother.

"Why, because some of the girls swear, ma."

"Swear, Jane! Good Lord, what *do* you mean?"

"I mean they use bad words, ma, I—"

"Good Heavens, child! run and tell your grandma to come here."

[*Enter Grandmother.*]

"What is it, Marion?" asked grandma, looking over her glasses.

"Why, goodness gracious, mother! what do you think? Why, Jennie says the girls swear, they—"

"Lord o' mercy, Marion! Heaven knows what we'll come to next. Lord knows we've been too precious careful of our children to have 'em ruined by any such infernal devilishness."

"I wish to Heaven—but here, Jennie" (catching hold of the child), "tell me now—what do those girls say?"

"Why, Lizzie Mason talks about Madam Leverett, and Lizzie Smith says she'd rather ride up to see McComb's dam than to have a front seat at the Fordam races."

"Good Lord, Jennie! how you startled me!"

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The Index.

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VOLUME 5. BOSTON, MASS., THURSDAY, FEBRUARY 26, 1874. WHOLE NO. 218.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor.*

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

NOTES AND COMMENTS.

BY A. W. S.

ONE HUNDRED members of our present Congress fought in the rebellion, and twenty-six of them were confederates.

MISS LOUISE S. HOTCHKISS read a highly interesting and valuable paper before the Second Radical Club, last Monday evening, entitled "Primary Steps in Self-Government."

JOSIAH WARREN says: "It is philosophically wrong to punish people for being what their birth, training, and surroundings make them." This suggestion will bear thinking over.

THE PRESENT emperor of China is said to have a library consisting of four hundred thousand volumes. There are probably about a hundred thousand of these that he has never read.

REV. DR. BARTOL is to read an essay, on "Conditions of a Better Race," to the Moral Education Association, Friday, March 6, at 3 P.M., at 3 Tremont Place. The meeting will be public and free.

THE DOVER, N. H., *Star* says well that "the old Bay State has often spoken nobly, but the sentence in which she magnanimously takes back her accusation against Charles Sumner will hereafter stand among the finest of her utterances."

THE JACKSON (Tennessee) *Herald* says that a gentleman in that city has preserved in alcohol a bed-bug which was caught in a bed on which General Jackson slept! We trust that the general and the insect were never contemporaneous occupants of the same couch.

ALVAN CLARK, of Cambridge, Massachusetts, has made a telescope for the Naval Observatory at Washington, recently mounted there, which is said to be the most powerful instrument of the kind in the world. It has an aperture of twenty-six inches, and a focal length of thirty-five feet.

WE ARE TOLD that a Society has been formed, in Belgium, for collecting waste paper and selling it for the pope. Appeals are made to all possessors of "bad books, such as the works of Voltaire, Rousseau, Diderot, Volney, and other detestable authors," to hand them over as waste paper. Would the Society be willing to purchase at a fair price a lot of superfluous back numbers of THE INDEX?

"IT IS NOT what a man denies or accepts that makes him a Christian," says Mr. Beecher; "the man whose thought, temper, speech, and action show him to be most like the Lord Jesus, is most a Christian." Surely, "Christian" liberality cannot go farther than this, in its definition of what it is to be a Christian. But such a definition is dreadfully inconsistent with historic and instituted Christianity.

WE ARE GLAD that THE INDEX has the benefit of Mrs. Cheney's paragraph in regard to the hissing of Mrs. Pierce, to which we alluded last week. If there was any wrong impression conveyed in our "Note," i is well to have it set right. Our remark was that "the audience" hissed Mrs. Pierce; not that "the leaders of the movement" did so, some of whom, we know very well, are quite incapable of any such disgraceful sign of disapprobation. Our criticism was upon *the hissing* itself; and we made it, not in the spirit of opposition to, but in favor of, the cause of woman suffrage.

WE ARE heartily sorry that Edwin Booth has failed financially. He is a magnificent actor, and a real and modest gentleman. No reckless spendthrift is he, wasting his money in riotous and licentious living, but a hard and patient student of his art, a quiet and domestic citizen. It is said that his great earnings have been spent in trying to sustain the legitimate drama in New York, in seeking to educate the New York stage and public up to an appreciation of Shakspearian art. So far as this may have been his object and effort, he was a true benefactor and civilizer of his race. We sincerely hope that he will soon recover from his misfortunes, and live long to adorn and elevate the American stage.

MR. LELAND once heard a gipsy and his wife disputing about God. "Both admitted that there was a great elder, grown-up God, and a smaller, younger God. But the wife maintained that the great God no longer reigned, having abdicated in favor of his son; while the husband declared that the great older God died long ago, and that the world was now governed by the little God, who was, however, the son not of his predecessor but of a poor carpenter." Christians, generally, would appear to agree more with the gipsy husband than with the gipsy wife; for they give greater worship to the "little God" than to the "great God."

A NEW Free Religious Society has been organized in Providence, R.I. It held its opening exercises last Sunday, when an audience of more than one hundred gathered to listen to an address on "What is Free Religion?" The President is Dr. L. F. C. Garvin; Vice-Presidents—Mrs. Elizabeth B. Chase, Dr. Wm. F. Channing, Orray A. Taft. Secretary, Lilly B. Chase. Treasurer, Wm. P. Thornton. Executive Committee—Arnold B. Chase, C. A. Day, Dr. Wm. F. Channing, Dr. L. F. C. Garvin, Mrs. E. F. Dow, Mrs. Anna E. Aldrich, Marcus T. Janes. The new society opens under the most flattering auspices, and we hail its prospect of coming prosperity and usefulness. Mr. Wm. C. Gannett will speak to it next Sunday, and it hopes to continue to have regular Sunday services.

GEORGE WASHINGTON—says his biographer, Mr. Sparks—had one hundred and ten rules which he made for the guide of his own conduct. We have great respect for the father of our country, but we must say that we think he went beyond all reason in the number of rules that he made for himself. It must have taken a great deal of his valuable time to keep them all vividly in mind; and it must have embarrassed fearfully the spontaneous flow of his action to have had to stop, at a critical moment, and think which one of the one hundred and ten applied at that given time. The thought timidly occurs to our mind, that the somewhat stiff and severe manner which Mr. Washington proverbially had might have been owing to the excessive number of rules which he took upon himself to observe. We think Davy Crockett's plan was better, to have only one rule—"Be sure you're right, and then go ahead."

A CORRESPONDENT of the Boston *Journal*, describing a recent religious celebration by the Chinese, in New York, of their New Year, says:—

"Several years ago the Baxter Street Chinamen attempted to form a New Year's procession on the sidewalk, but the wicked little street gamins pelted the Celestials so severely with snowballs that the procession was broken up, and the Chinamen were glad to scamper back into their temple. The Chinamen are quiet and inoffensive. They seldom give the police any trouble. As their religious rites are not very noisy or obnoxious, the police allow them to carry on their peculiar worship as they please."

The police are very kind, indeed! What right have they to meddle with the Chinese worship at all? Did not the Pilgrims come here to worship God according to the dictate of their own conscience?—and what more do the Chinese propose to do? It would have been more in the line of their service, if the police had protected the Chinese from "the wicked little street gamins" when they wished to make their procession in the street instead of their Joss house.

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
BOSTON, MASS.—J. S. Rogers, President; J. P. Titcomb, G. A. Bacon, Secretaries.
JEFFERSON, OHIO.—W. H. Crowell, President; A. Giddings, Secretary.
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AUBURN, OHIO.—John Fish, President; G. W. Barnes, Treasurer.
MINNEAPOLIS, MINN.—President, J. B. Bassett; Secretary, Anton Grethen.

[FOR THE INDEX.]

The Two Theisms.

BY PROFESSOR F. W. NEWMAN.

Those who are contending for free thought in religion are contending for a noble prize, and are temporarily united, while that prize is withheld from the public by a powerful adversary. But the moment they commence to use their freedom, the same thing happens, and must happen, now as always heretofore. Human infirmity clings to all. Each is finite, and sees but partially; hence their judgments are often in opposition. The contrasts of opinion in Greek philosophy, when there was no organized priesthood to forbid or to cripple freedom of thought, were as extreme as now.

Some imagine that, because the schools of material science work on in harmony, and the conflicts of opinion rather assist progress, being but partial and temporary, so will it be in religion, as soon as we resolve to cultivate religious thought scientifically. This might be the case, if materialism were the basis, or if we had foundations recognized by all. But in metaphysics, and in mental science generally, the great discouragement of study has lain in the irreconcilable and fundamental variance of the professors. Materialism and Spiritualism fight together for possession of the schools of morals and of psychology; so also of necessity will they in religion. Those who wish to be scientific are not agreed as to the bases and procedure of the new (religious) science, for which they are hoping in common. Every science has to work out its own problems in its own way. Strong analogies and harmonies are detected between the several sciences after they arise and live; nevertheless each is born independently, and acts independently; nor can any endure dictation from without, though hints and suggestions may be welcome and profitable. Thus, after we have agreed that free thought is necessary in religion, and that a scientific religion is the thing to be desired, we may easily remain as far apart in religious opinion and belief as were stoics and epicureans; or if our difference be less extreme, it may be rather from holding more negations in common than from agreement in affirmation.

Nor, when people profess to believe in God and call themselves Theists, does this go far to indicate real agreement. The question recurs, What do we mean by God? If we may not give a reply, the word is unmeaning to us, and we deceive ourselves in thinking that we have any belief at all. But as soon as we give a reply,—not as believing that it can exhaust the whole reality, but merely that it may explain our thought,—some one arises to reprove us for presumption in supposing that we can limit the illimitable, and define the incomprehensible. Men who by general suffrage are eminent in some physical science think forthwith that their physical attainments justify their laying down the law in religion; and we who have broken loose from the dogmatism of the churches find that we have to encounter a new fight for our freedom against the dogmatism of this or that "man of science," who perhaps graciously allows us the field of "the Unknowable" for religion, or not even that; for it is well if the new dogmatist will let us have any belief in a Superior Spirit at all. Nothing is commoner than a shriek of derision against a "personal God." Under the groundless pretence that personality means limitation, or means Anthropomorphy, we are forbidden to believe in a God who has purposes and sentiments. A God *without* either purposes or sentiments is a God in whom we cannot recognize mind at all, and is therefore a blind force or a blind fate. A recent writer of great literary eminence, while fancying that he is about to deliver religion from *sacerdotal* metaphysics, emphatically denies, not the personality only, but even the *unity* of God; thus presenting us with nothing but a plurality of either forces or abstractions, and plunging us into an abyss of metaphysics still deeper—one also out of which no practical religion has ever yet emerged.

Setting aside avowed Atheism and avowed Pantheism (a very equivocal term), even in the apparently more limited form of belief denoted as Theism, there are at least two broadly distinguished schools of thought, between which, if we remain Theists, it is necessary to choose; and the more fully the two can be described and contrasted, the greater will be the aid to students of Free Religion. Indeed one might mark out a third school, the Deism of the eighteenth century. This portrayed the Creator as external to his creation, which they supposed him to have endowed with self-acting forces. Matter, in this theory, was either created or endowed with gravitation at a definite time, which may be called the crisis or era of creation; so that the action of God upon matter was convulsive and momentary; and the great forces of the universe, which he then bestowed on it, were regarded as no part of the divine essence, but as the properties of matter. To every planet he gave an "*initial impulse*," which prevents its falling into the sun; and then left the system to itself. Thus he may be said to have made a clock, wound up the spring, and pushed the pendulum into activity. Such apparently was the belief of the great Sir Isaac Newton. But in the nineteenth century this doctrine is almost universally disowned. The smallest acquaintance with the great science of geology convinces every one that the idea of creation as limited to a single crisis of time has no plausibility whatever; that creation is undoubtedly the work of continuous ages, enormous in duration, whatever its mode and progress; moreover, that, if God is to be recognized at all in the universe, the great forces which are therein detected by the mental eye are strictly divine forces, and that any distinction between *initial* impulses as divine and *continued* forces as not divine is groundless. This is the incipient reconciliation of Pantheism and Theism.

Nevertheless, our Theism divides itself into two schools, broadly separated, and for convenience it may be allowed to entitle them Greek Theism and Hebrew Theism. Of the former, the great Aristotle was probably a worthy representative; and it commends itself to a great majority of those who are forward to identify their faith with science. (I must leave our good editor to say for himself whether his doctrine is that which I entitle Greek Theism.) The cardinal point of this is that it supposes God to have nothing, in him or of him, but general Law. He may be described as Force acting everywhere according to Law, under the guidance of Mind. He is supposed to be so absorbed in general action as to remain quite unobservant of the detailed results, or at least unconcerned about them. Thus he intends this earth to have day and night, to have vegetation and various animals on it, moreover to have a human population. These generalities he is not too great to design and devise. But, it is said, we cannot suppose him to pay attention to any particular *man*, without supposing him to attend to every sparrow, to every oyster, to every stalk of sea-weed, and this (it is thought) would be absurd. He wishes the human race, as a whole, to attain its own perfection, but it is thought puerile to suppose him to attend to each individual; and, as favoritism would be a human weakness, he has no love and no care for any individual. Conversely, then, it would be gratuitous, unseemly, perhaps impossible for any of us to love him. In accordance with this, Aristotle makes a passing remark—"for it would be ridiculous for any one to say that he loves Jupiter;" not, I apprehend, from his investing Jupiter with the colors of Greek mythology, but from his supposing *no moral relations* to exist between the Supreme God and us. Of course it will follow from that view that human injustice and vice, great as are their mischiefs, are offences against man or ourselves, not against God; hence the idea of "sin against God" cannot exist. God is not supposed to be concerned with the sin of an individual; to confess it to him would be an impertinence which Aristotle never seems to imagine possible. Indeed, the same great philosopher esteems intellectual virtue as higher than moral virtue, on the express ground that God cannot possess moral virtue, which belongs only to the natures which have passions to restrain and direct wisely; nor, indeed, is it intelligible to ascribe moral virtue to a Being who is wholly solitary, and has neither temptations to resist, nor duties to fulfil. But probably the modern Theists of this class will admit that, when a Superior Being gives sensitive life to other objects, he creates for himself relations to them and duty to them, especially the duty of justice not to create them for mere misery, or deal inequitably with them; and that two lines of imaginable conduct at once open, according to one of which God would show himself good, and according to the other evil. Hence the epithet *good* attached to God is not idle and unmeaning, but has a real sense. I do not *know*, but I *hope*, that those whom I entitle Greek Theists in the present day regard it as rightful and becoming to *believe* that God is *good*, even while contemplating either that violence of the elements which causes destruction and pain to myriads of his creatures, or the preying of one class of animals on another. That pain and death are strictly necessary, I suppose all thoughtful persons to understand.

But here a caution is needed, concerning the description of omnipotence,—a word which is often gravely misunderstood; insomuch that one may doubt whether it is wise to use it at all. If the word be strictly pressed, omnipotence makes wisdom needless, and leaves to it no functions. We cannot ascribe wisdom, without implying difficult problems to be solved; but to omnipotence there can be no difficulty at all, and no problem; a "fiat" suffices. Hence in calling God Wise, or All-Wise, we virtually assume that there are limits to his power, even if we know not exactly what. A second consideration shows that cases of apparent impotence in God may be mere inventions of human absurdity. It is a celebrated Greek saying that "the only thing which God cannot achieve is, to undo the past." This does but assert that divine power is out of place in solving the absurd problem of making contradictions simultaneously true; such as, "Alexander conquered Darius," *a past fact*, and, "Alexander did not conquer Darius," *the past fact undone*. Verbal contradictions belong to the puzzle of human thought, and are no problem for power. One who disputes this does not know what he is saying. Even dull minds will find themselves constrained to deny that God can create a God like to himself. To create the uncreated, is a contradiction. The distinction between the uncreated and the created is irreversible. We may advance from this to geometrical considerations. Archimedes discovered that a sphere is exactly *two-thirds* of its circumscribing cylinder. To bring about, by a divine fiat, that the ratio should be *three-quarters* would be to establish a contradiction. To deny that this falls within the sphere of power cannot shock piety. As well might one be shocked at the denial that a geometrical shape can be made simultaneously round and square. Further: mathematicians easily imagine a force of gravitation which shall obey a different law from that of Newton, and in following out the inferences find no self-contradiction. Yet it is more than possible that the Newtonian law is a rigid necessity of the physical system, and that to change it belongs not at all to the sphere of power, any more than to reverse geometrical or verbal truths. Nevertheless, it may justly be feared that some minds, who have credit for "philosophy," ill understand thoughts apparently so simple and obvious; since the late eminent John Stuart Mill deliberately committed himself to the declaration that in some other world than this, for aught he knew, two and two might make five! (So resolute was he to maintain, through thick and thin, that experience was the only test of knowledge.) But as soon as we understand that the great geometrical and physical laws of the universe are *a condition* under which Creating Power acts, we find abundant room for the profoundest wisdom. When we ascribe Almightiness, it is only a short phrase for saying that "we cannot know the limits of God's power in any of the problems in which power is applicable; and in dealing with *them*, we assume that there are *no* limits." But this belongs to our ignorance, not to our knowledge. The Homeric epithet *Much-mighty* may be preferred by a rigid philosophy to *Almighty*, in speaking of that which transcends knowledge.

The Theism which teaches that there is no definite moral relation between an individual man and his Divine Author, but only between the collective human race and its source; and that the relation is limited to this, that God by creating bound himself to be just to the race collectively,—such Theism does not encourage the individual to any acts of worship, and scarcely to the sentiment of gratitude. Compare the case of a land-owner who likes to have pheasants in his copses. Perhaps he takes some pains to keep away the animals which are destructive to them, and in so far causes the pheasants to increase and enjoy life. But if he does not care for any one of them, neither does he wish any of them to care for him. A Greek Theist was beset by uncertainty whether, if he paid thanks and worship to Jupiter, the god listened to him, or in any sense accepted his addresses; hence, with but few exceptions, we find no mark of moral contact between the Greek soul and the soul of the universe.

The prevalent tendency of Greek philosophy to that which Christians esteem to be pride and self-righteousness is perhaps to be ascribed to this cause. Man stood erect in the presence of man, with whom alone he recognized moral relations, and was not awed and abashed by contrasting his own moral imperfection with the essential holiness of God. Mr. F. E. Abbot probably extols this position of the Greek mind as *manliness;* for in his *Impeachment of Christianity*, he has attacked the modern religion vehemently on this ground. He says: "It strikes a deadly blow at the dignity of human nature, and smites men with the leprosy of self-contempt." But the phenomenon was older than Christianity.

I turn to the Hebrew Theism. It recognizes all in God which I have described as Greek Theism, but adds something more, and that of prime importance. It does not suppose that he is absorbed, and as it were exhausted, in general action, but believes that he takes cognizance of individuals also. When Euripides denies that Jupiter attends to the sins of individual men, he argues, as Epicurus after him, that it would give the god *too much trouble*. [*Melanippe Desmotis.*] "If Jupiter were to write down the sins of mortals, the whole heaven would not suffice, nor would he himself suffice, to look into each case and send its penalty." Thus the reluctance of the opposite school to admit that the Most High attends to details really turns upon an ascription of feebleness to him. The Hebrew Theist maintains that the universal agency of the Divine Spirit is a FACT; and that the division of his innumerable acts into two classes, those which we can refer to a definable law and those in which no general law is discernible by us, is a division made to aid our finite minds. Again, no one regards it as partiality and "favoritism" in the rays of the sun, that they act differently on chemical material differently prepared; nor does it imply "mutability" in God (as objectors tell us), if he act differently on different human souls, according to their state. Hence there is no just *a priori* objection to hinder and reprove that INSTINCT of the heart which casts itself on God in spiritual prayer; nor is it superstitious to believe that he will strengthen our virtue when we flee to him for aid.

To the Hebrew Theist, God is emphatically "a God who searches the heart." He is regarded as dwelling in its recesses, and having (what can only be called) a *joint-consciousness* with the individual man. The worship is prevalently internal and unspoken, however pleasant the sympathetic enthusiasm of common worship when hearts are in unison. In creatures so imperfect as we, and especially in the novitiate of heart-religion, no small part of secret prayer will be, either petition for more strength to fulfil duty, or expression of grief for failures. An axiom of the religion is that *God desires from us* inward and outward

goodness, holiness, and righteousness; hence any wilful neglect, any choice of the baser part instead of the better, is accounted not merely to be unjust or vicious, but also to be *sin against God.* I am aware that in the present day men calling themselves Christians have pronounced "sin against God" to be an absurd idea, and allege that one who asks "forgiveness" supposes God to nourish "unseemly resentment." Such objectors think themselves Christians, and are not; nor is the objection just. The longer any one has cultivated religion as an inward life,—the more frequent and more solemn has been his self-dedication before the Divine Spirit to all that is holiest and best,—so much the more certain is he to feel that any wilful deviation is an offence, not *only* against his own soul or (it may be) against a fellow-mortal, but *also* against God. If the worshipper on any day have a bad conscience, a cloud seems to hide the serene and glorious presence. If then a keen grief seize him, what matters it whether he use this phrase or that phrase, in seeking to recover his lost ground? A child conscious of wrong asks "pardon" of his father, and does not hereby impute "unseemly resentment;" but he knows he is *disapproved*, and he desires to remove disapprobation, which is to happen through a change in himself, of course, but he is not just then at leisure to study words accurately, and it may be he blames himself extravagantly. "We know not what we should ask for as we ought, but he that searcheth hearts knoweth what is the mind of the spirit," says Paul excellently. Such strivings are not ineffectual, but eminently conduce to moral culture and vital power, however much they may be reproved or disdained by the unsympathizing logician, who perhaps has no personal experience in the matter. Alike pointless is the sarcasm that it is hoped by prayer to "alter the purposes and modify the action" of God; and that prayer "asks him to work a miracle." Whatever the weight of this against prayer for things external, it has no application at all to that prayer which concerns the heart of the worshipper only. There is no reason why we should *not* hope that God will act differently on souls that pray and on souls that do not pray; and wide experience reports that he does so. Thus also a definite moral relation is recognized between the Divine Spirit and the soul which seeks his intimate influence; and (however it may be regretted or reproved as sectarianism) the sense inevitably springs up that there is in the human race an interior circle of SAINTS or "people of God;" insomuch that without being able strictly to justify every phrase, still this ancient outpouring of desire sounds as melody to the heart: "Blessed are they that keep judgment, and he that doeth righteousness at all times. Remember me, O Lord, with the *favor* that thou bearest unto *thy people.* O visit me with thy salvation; that I may see the good of *thy chosen*, and rejoice with *thine inheritance.*"

As two seeds, in aspect alike, grow up into different trees, so the fundamental difference of Hebrew from Greek Theism, on a superficial view small, entails vast moral results. With the Hebrew Theist religion is a signal aid to morality; with the Greek Theist it is no aid at all. Duty is everywhere easier to *know* than to *practise.* It is an old complaint, "I see and approve the better, but I follow the worse." A Greek Theist may be an eminently good man, but no thanks to his religion; for when he encounters temptation it adds no strength to him. He does not believe that God looks on and approves or disapproves his conduct. But the Hebrew Theist, if he live in the spirit of his religion, lives under the thought, "*Thou, God, seest me;*" and it is harder to go wrong under the eye of a virtuous friend, though it were but a man. His religion is *emotional*, and adds a vital force to morality.

Again: if any one believe God to love his creatures, no impediment exists in the inequality of natures to loving him in return. I know that modern "Greek Theists" echo Aristotle's incredulity, and call "love for Jupiter" a delusion. Yet undoubtedly we love, for their essential goodness, persons whom we have never seen, though they may not know of our existence; certainly then, if we believe that God knows us, and loves us, and every way deserves love, it ought not to be treated as beyond nature to love him. A prominent and applicable test of love is pleasure in any one's company,—that is, pleasure in a sense of his presence. Though we judge God to be alway with us, yet human society or needful absorption of mind in business and duty very largely preoccupies us; but if at every vacant interval the heart springs back with delight to the remembrance that God is present, such a heart may surely be said to love God. Joy in a sense of his nearness is attested by a long series of votaries in the Hebrew school, which has propagated itself into Christendom and Islâm. Well-known Hebrew Psalms, to which countless hearts have thrilled and echoed, proclaim the blessedness of "seeing God's face" (a strong metaphor) and living under the light of his countenance. As the hart pants for the water-brooks, so pants the "saint" for a sense of *his* presence, whose loving kindness is better than life, whose approval brings fulness of joy.

Thus while Greek Theism is to the individual a mere theory of the intellect, and possibly a science, Hebrew Theism must be something else beside science; namely, a life, dwelling in head and heart alike. It attributes to God perfect goodness, perfect holiness; words varying in sense with different minds, yet in all suggesting something high above what the individual has attained. Hence, in spite of dull imagination, low morals, and a necessarily mutilated appreciation of what God really is, the votary in this religion holds up to his heart for worship an object far nobler and purer than himself. If I refer to the poetical tale of Job, who, on getting a mental sight of God, cried out: "Behold, I abhor myself and repent in dust and ashes," I may justly be told that this is mythological. However, the prophet called Isaiah in our Bibles said in his own name, "We are all as an unclean thing, and all our righteousness is but filthy rags;" words strangely treated as a doctrine special to Christians, and tending to undervalue practical righteousness! On the contrary, they are the vehement aspiration of the heart for a higher goodness than its own,—a heart utterly disparaging its own attainment in comparison to that which it sees above it, and longs for. But I suppose it will be added, "*If* such self-contempt is *real*, it is debasing; it saps the dignity of man." Yet it is not visible that Luther, or John Knox, or Oliver Cromwell were deficient in manliness, if even they "crawled on the ground" under a sense of their own vileness, contrasted to God's purity. I fully admit to Mr. Abbot that the inward religion common to Jew and Christian may become *morbid;* namely, by assuming an intensity of grief which (in a weak nature) endangers moral despair. The ups and downs of a much-tempted, much-sinning man, often bitterly repenting, often jubilant with delight,—whose sins *perhaps* (like those of the poet Cowper) are unknown to all but himself and hardly believed by others,—may entail a mental malady like Cowper's; or, in a more robust and carnal nature, may drive a man into hardened courses. I wish Mr. Abbot to understand that I see this danger. Nevertheless as fire may burn us, and could not be the great aid to us that it is if this were impossible, so judge I of that mental contact between the impure soul and its far purer object of worship. The *humiliation* thus induced forbids a man to despise even the most sinful and polluted of his race; makes him tender-hearted and forgiving, preparing him to believe that there is a fertile seed of goodness in those who have plenty of visible imperfection. I strongly deny that such humiliation tends to unmanliness, or lessens human dignity. The vehemence of passion uses strong language,—as in love, so in devotion. The "self-abhorrence," which is reproved as debasing, is felt only in the contrast of our darkness to God's purity, and has nothing to do with the comparison of man with man. To "crawl" before man is a loss of dignity, but before God we have no dignity to claim. Surely humility towards God must make us more amiable to man. "To do justly and love mercy" are in sweet concord with "walking humbly with God."

If there is any truth in what I have here laid out, a not unimportant inference seems to follow. A Hebrew Theist (such as I have described), though he believe neither in Moses nor in Jesus, finds true co-religionists in pious Jews and pious Christians; and not in those only who recognize him as "one of their invisible church," but in many who shun him and shudder at him,—many whose religion is disfigured by puerile or pernicious error. On the other hand, he may regard a Greek Theist as a good man, a noble man, a man to be esteemed; but he does not find in him a co-religionist; nay, rather regards him as "unregenerate" and needing "conversion." So, too, the Greek Theist evidently finds nothing in a respectable Atheist, however hard and scornful, to repel him. The difference between the two is one of intellectual speculation, and does not at all touch the heart. Thus, I incline to believe, the chasm which separates *Theists who do not pray* and *Theists who pray* is the broadest of all dividing lines. Those on this side are co-religionists with Jews, Brahmins, Christians, and Mussulmen; those on the other side are co-religionists with Pantheists (?) and Atheists. Perhaps it is for this reason that I feel so keenly the endless scoffs of THE INDEX against Christians of every class, just as if they struck myself. Scoffs and unintermitted small carping seem to me below the dignity of science, even when substantially just. But the use of such weapons belongs to men who suppose that religion is matter of the intellect only. When truth and error are mingled in great complexity, and have laid firm hold of the affections, error certainly cannot be extirpated by logical slaps in the face. On the contrary, intense aversion is excited, walls of separation are built up, prejudice is confirmed. Those whose religion is no mere dry light, but has emotion in it, cannot be beneficially accosted by a contemptuous, unsympathizing censor. But these few words are a mere corollary to the main topic of this article.

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[We venture to add to the above most instructive and beautiful essay that the scientific Theism we believe in is neither exclusively Greek nor exclusively Hebrew, but, while absorbing all the truth of each, embraces also truth not contained in either; and that we are unaffectedly sorry that THE INDEX, whether justly or unjustly, should present itself in such a light to a man like Professor Newman. We certainly do not think that it has been understood.—ED.]

THE INDEX quotes a mercantile friend who objects to the inscription "In God we trust" on our coins, because it is a falsehood. He says that, if it read "*The* God we trust," it would be nearer the truth. These tactics are not new. It is an old device of the enemy to disparage the truth and value of all religious professions, as a means to their abolition. Administer the oath with utter disregard of its solemnity; then show that few men regard it; then abolish it. Make prayers in Congress a seeming mockery through the irreverent inattention of the members; then discontinue them. Ridicule a seemly expression of the nation's trust in God as hypocrisy; then erase it. We maintain that legend to be a true expression of the national sentiment,—a sentiment which needs, however, to be deepened and strengthened. To do so is the aim of our movement. To abolish alike the thought and its expression from our national life is the aim of THE INDEX. Nothing can be more helpful to our cause than a fair statement of the issue.—*Christian Statesman.*

THE NATIONAL CONVENTION.

CONTINUATION OF THE PROCEEDINGS AT THE GOD-IN-THE-CONSTITUTION CONVENTION — DECLARATION OF PRINCIPLES—ADDRESSES ON THE SUBJECTS SUGGESTED THEREBY—LARGE ATTENDANCE AT ALL THE SESSIONS—THE CONCLUDING EXERCISES LAST NIGHT.

Yesterday the National Convention of those favoring a religious Amendment to the Constitution, concluded its sessions at Library Hall. The meetings were held during the day, at all of which there was a large attendance and a decided enthusiasm on the subject as presented to the audience. There is scarcely a doubt that the cause for which such strenuous efforts are being put forth has gained ground in this community through the medium of the Convention.

The morning session commenced at about a quarter to ten o'clock, the Convention being called to order by the President. Prayer was offered by Rev. Mr. Corey. While waiting a report from the Committee on Resolutions an address was made by Prof. George, who spoke for the people of Ohio, that they were alive on the question of the Religious Amendment, and were gaining converts steadily. Concluding, he called up Rev. Mr. Kalb, of Bellefontaine, to relate his experiences.

ONE WHO BELIEVES IN PATIENCE.

This gentleman thought patience should be exercised with the people, and with the clergymen. People were slow to be converted to this cause, but this should not discourage us. The speaker had at first thought the question an unimportant one, but he had been converted when he read the second Psalm. The speaker closed with an eloquent appeal for the Amendment.

On motion of Rev. D. McAllister, Revs. Osmond, McFarland, Brown, and Hill were added to the Committee on Petitions, and Henry Martin, Esq., Daniel Wilson, Rev. C. D. Trumbull, Rev. John Edgar, and Rev. T. A. Sproul were appointed a Finance Committee. Rev. J. G. McAlyeal was next introduced, and spoke for some time, making no new points, but satisfying the audience of his heartiness in the work.

THE DECLARATION OF RIGHTS.

The Chairman of the Committee on Resolutions then reported first a Declaration of Rights as follows:—

The friends of National Reform, in general Convention assembled, do hereby make the following declaration of their position, principles, and objects, and cordially invite the cooperation of all who accept in whole or in part the views herein set forth:—

1. This country was settled and its institutions founded by those who believe in God, and accept His word as the law of their lives, and this, their religious faith, was not an external feature, engrafted on their political existence, but an original, fundamental, and essential element of it, manifesting itself in their criminal code, as well as their recognition of God's sovereignty and their subjection in the colonial charters, the Declaration of Independence, the early State Constitutions, and other official acts and documents. These Christian features of our American civilization and national life were indispensable forces for the restraint of vice, the development of virtue, and the edification of the people; and we desire to maintain and perpetuate the same, believing that every effort for their obliteration tends directly towards social disorganization.

2. Whether recognized or not, the eternal truth remains that Jesus Christ is the ruler of the nations of the earth, and will hold them as nations responsible for their doings; and in the future, as in the past, will overthrow those who are guilty of wickedness, and establish and prosper those that obey him; and in remembering how in various forms this reverence for God has marked the civil life of this nation, we most profoundly regret that the Constitution of the United States, which is our fundamental law, contains no explicit recognition of God's sovereignty, or of this law as the standard of morality; and we declare our purpose by every legitimate means to seek its amendment in this regard, and now inscribe on our banner, *God's law the nation's guide.*

3. Such an Amendment is of high importance in view of the overshadowing influence of a written Constitution in moulding the morals and laws of the people. All experience shows that the two cannot remain permanently separated. If we as a nation do not, therefore, bring up the Constitution in this respect to the level of the moral sentiment of the people, it will surely bring the people down to its condition of ignoring and disregarding God.

4. In seeking this Amendment we are laboring for these most practical results, namely: the perpetuation of the Sabbath; the proper regard for an oath; the integrity and purity of the marriage relation; the retention of the Bible in the schools; the suppression of intemperance; the enforcement of law, and the maintenance of all the other Christian features of our civilization, without the humanizing and enlightening influences of which men's progress must cease, and the continuance of free government become impossible.

5. The adoption of such an Amendment to the Constitution would bring no more union of Church and State in the future than there has been in the past; but, as by Amendment number one, we are effectually guarded from all danger of such a union, we seek by this to guard against the equal peril of the practical adoption by the State of Atheism as its national religion, by which virtue shall be fettered, and vice turned loose; and, further, we declare our readiness to accept, either a modification of the Preamble or an additional Amendment, in any form of words that shall secure effectually the end sought for; but rejoicing in the success of the past, and pressed by the demands of the present, in the spreading of political corruption, we hereby pledge ourselves to each other, to the nation, and to God, to look on with unflagging patience and determined perseverance until it is written in the fundamental law of this nation, that the Bible is its standard of morality and the Jehovah its God.

THE RESOLUTIONS THEN READ.

At the conclusion of the reading of the declaration of rights, which was received with much applause, the resolutions were presented and read. Their consideration was postponed until the afternoon session, when, as will be noted below, certain changes were made. The following are the resolutions as finally adopted:—

1. *Resolved*, That in the unexampled progress of the cause of the National Christian Association during the past year, in the gathering of this large and enthusiastic assembly from all parts of the country, and in the words of cheer received from influential friends, representing our educational institutions, the army of the United States, and the secular press, we have reason for profound gratitude to Almighty God, and encouragement to prosecute the aims of the Association with renewed vigor.

2. That our cause is vital not only to the religious, but also to the moral and intellectual interests of our country; and that not Christianity alone, but patriotism as well, prompt to energetic and persevering efforts to achieve its ultimate triumph.

3. That in the omission of an explicit recognition of Almighty God and the supremacy of his law for the Constitution of the United States we recognize one of the frightful sources of the wide-spread and now increasing demoralization of our national life as seen in frequent and flagrant instances of official corruption, in the declination of commercial honor and honesty, the relaxation of the social ties of family, in the prevalence of social vices, crimes of violence, and in the rising spirit of carelessness.

4. That while we would not underrate or despise the number and power of our enemies, we feel unfaltering confidence in the

final and complete triumph of our principles, believing them to be inseparably connected with the prosperity and perpetuity of the nation.

5. That we appeal with confidence to the friends who, by their prayers, labors and contributions, have sustained this movement in the past, to continue and increase their exertions in its behalf, assured that the reward of those exertions will be as great as the cause in which they are spent is glorious.

DISCUSSION OF THE DECLARATION.

The question of adopting the Declaration of Rights then came up, and several addresses were made upon its provisions, but it was finally unanimously adopted.

Additional vice-presidents were announced, after which the Executive Committee reported, an abstract of which will be found in the report of the afternoon session, when it came up for discussion.

THE AFTERNOON SESSION.

There was again a large attendance when the proceedings began at two o'clock. The President called the Convention to order, after which prayer was offered by the Rev. Dr. Hall, of Blairsville.

The following gentlemen were added to the Finance Committee: David Boyd, Esq., Rev. D. W. Collins, and J. McCracken.

The resolutions offered at the morning session were then again read, and the Convention proceeded to act upon them. On motion they were considered *seriatim*. The first two resolutions were promptly passed.

DISCUSSION ON THE RESOLUTIONS.

Mr. Glenn, of Illinois, thought the resolutions should be carefully considered before being adopted, as they would go out to the world and be carefully sifted. The third resolution says that nothing can save the country from the vortex of ruin but the name of God in the Constitution. He was not prepared to defend so wide an assertion; it implied that even God could not save the country. He was of the opinion that there might perhaps be several other things that might save the nation except this amendment.

Rev. Mr. Lytle, Chairman of the Committee, showed that the gentleman was mistaken in regard to the phraseology.

Rev. Mr. McAlyeal, of Iowa, said that it was the impression in his part of the country that all we want is simply to write the name of God in the Constitution. To meet this they take up Beecher's logic: "If you put the name of God in a cannon, will it shoot any straighter?" They do not understand or think of our national corruption and infidelity. If they understood that this infidelity was directly traceable to the omission of the name of God, the matter would be brought more directly to the human mind.

The third and fourth resolutions were then, on motion, referred back to the Committee for revision.

The fifth and sixth resolutions were passed after an humorous and rather brisk speech from President Hays.

REPORT OF THE EXECUTIVE COMMITTEE.

Pending the revision of the two resolutions, the Executive Committee reported that the work had been prosecuted with increasing encouragement. The General Secretary had devoted his entire time to the work, as shown by his report. Twenty-eight thousand copies of the *Christian Statesman*, containing the report of last year's Convention, had been distributed. The receipts during the year, including the balance on hand at the beginning was $5,655.56, and expenditures $5,681.27. Pursuant to resolution of the last Convention, petitions to Congress have been circulated, and the work will be continued during the year. The report recommended ratification meetings by the delegates on their return, and a general circulation of petitions on the same general plan as last year. The report was received.

THE REPORT OF THE SECRETARY.

The Secretary of the Association then read his Report substantially as follows:—

After showing the points toward which the efforts of the Association had been directed during the year, the report says:—

"The principal assaults within the year upon the Christian element of our political organization have been in the decision by the Supreme Court of Ohio, reversing the decision of the Supreme Court of Cincinnati, and sustaining the expulsion of the Bible from the schools; and the attempts to overthrow Sabbath law and order in New York, Chicago, St. Louis, and other smaller cities and towns. In all these assaults aid has been afforded, directly and indirectly, by the Association and its members. With the constantly renewed and organized efforts of the so-called 'Liberals,' this part of our work becomes every year more important."

The report then speaks of the movement to have petitions signed, and gives statistics relative to the distribution of papers and documents, and continues:—

"Of public meetings, so far as can be ascertained, some four hundred have been held. Many of them have been under the auspices of auxiliary societies, nearly one hundred of which are now organized, with a total membership of well up to ten thousand. This is but a small proportion of the friends of the movement, as the work of organization has not been pressed forward. It is proposed to publish at as early a day as possible a full list of auxiliary associations, with names of officers and the number of members.

"Many of the meetings and discussions since the last National Convention have been of rare interest and importance. It is fitting also to mention here the conspicuous place which the question of the relation of our Constitution and Government to Christianity, and the Religious Amendment, held in the general conference of the Evangelical Alliance. The influence of that discussion was even more widely and powerfully felt, perhaps, in favor of our cause, than one of our own National Conventions. The noble utterances of our President and Corresponding Secretary, when others were silent, on behalf of our Christian institutions, illustrates the significant fact that when the connection between our Government and Christianity is ignored or condemned, the justification and maintenance of that connection devolves mainly, if not entirely, upon the Religious Amendment Association."

The report concludes as follows:—

"The year has numbered a larger array of accessions to our ranks than any two or three, or perhaps five, preceding years. Not only have numerous influential men joined the gathering hosts, but many heretofore opposed have come over to our side. Language like that found in some of the letters read yesterday is becoming common: 'The only time I doubted the propriety of this movement was before I looked into it.' 'I confess I have cherished hostility or doubts, but now I give my voice and hand with yours.'

"In closing let me suggest to the members of the Convention the importance of reporting the proceedings in religious weeklies and local papers. No better service can be done for the cause. In every community a ratification meeting should be held, and the work of organizing auxiliary associations and securing signatures to petitions energetically promoted.

"Respectfully submitted, D. MCALLISTER."

THAT BLUSH OF SHAME.

After reading the report, Dr. McAllister took occasion, Dr. Keiffer being in the chair, to commend Mr. Brunot for his utterance in the Evangelical Alliance, at its late session in New York, that he blushed for his country. The remarks were received with much applause, which was renewed as Mr. Brunot appeared. The latter gentleman was obliged to speak, but said but a few words. Dr. McAllister then announced that a subscription would be taken up, and that $1,677.75 had already been sent in. While the Financiers were circulating about the hall, the Committee on Resolutions returned, reporting that they had agreed to strike out entirely the fourth resolution, and had considerably modified the third. Before action was taken the meeting was addressed by Rev. Mr. Core, and afterward by Rev. J. W. Sloane, who was called to make an explanation of some matters of which President Hays had spoken. His words were received with much laughter and applause, which compelled him to proceed with more general remarks, during which, in speaking of the pitiful corruption of the country, he made the statement that the Ohio Committee had examined into the matter, and that there was not a county officer in the State of Ohio who was not a defaulter. From the applause that followed it seemed to be a very satisfactory state of affairs to the audience, most of the delegates being very much tickled at the idea that their "infidel enemies" were in such a bad way.

FINAL PASSAGE OF THE RESOLUTIONS.

The resolutions as a whole were then passed.

The Committee on Petitions reported that so far as could be told, the names of 54,228 persons had been affixed to the documents, and recommended that the papers be put in the hands of the Executive Committee.

This brought out Dr. McAllister, who gave some idea of the plan which it had been determined upon to adopt to carry on the work. There would probably not be a Convention next year, but instead several local ones in different parts of the country; perhaps one in Boston, one in Baltimore, one in Chicago, one in St. Louis, one on the Pacific slope, and one in the Southeast, North or South Carolina. At these, the petitions will be collected in time for presentation in 1876. At that time the speaker hoped there would be about two million signatures, which would be a power to accomplish what was desired.

Rev. Mr. Williamson then read a statement, showing how 4,000 names had been obtained to the petition in this city. Afterward there was quite a number of announcements, when the meeting adjourned until half-past seven o'clock.

THE EVENING SESSION.

The evening session convened at half-past seven o'clock, Rev. S. J. Nelson offering up prayer. Rev. H. H. George, of Cincinnati, read the report of the Enrollment Committee, as follows: Delegates, 641; non-certified delegates, 422. Total, 1,063. States represented, 18.

Rev. A. A. Hodge was then introduced, and before speaking, offered a few words of explanation. He was present by constraint from without, not from within. Until last Thanksgiving day he was supposed to be on the other side, but he would say that he was now heart and soul in the matter. He hoped this was clear, although his speech might be dark. His address was very able, and met with attentive consideration. Upon retiring he was heartily applauded.

A CONSTITUTIONAL DEFENDER.

The next speaker was T. Baird Patterson, Esq., who spoke for about half an hour. His address was argumentative in character, and was listened to with attention.

The Finance Committee then reported as follows: Cash subscriptions, $492.40; time subscriptions, $1,587.50; previously reported, $1,677.75; making a total of $3,759.65.

A SOLID SERMON FROM MR. SCOVEL.

Rev. Mr. Scovel was then introduced and made a very interesting address on the subject of "Independent Morals." He said the text of his moral sermon would be found in the eighth chapter of the New Gospel of Liberalism. The text read, "We demand that all laws looking to the enforcement of moral laws shall be abrogated, and that all laws shall be made to conform to the natural morality and impartiality of liberality." The gentleman said he thought the impartial liberality was the blazing tail of the comet, too thin to hurt anybody. Continuing he showed that the Demands of Liberalism were in effect, that temples which had been built should be torn down, and instead of building upon a foundation of Christ, to take something that the liberals consider better—that is, natural morality. The speaker then examined into the comparison of the two laws, of Christ's teachings and the new-fledged liberal reformers. He defined natural morality to be that which man had produced, throwing aside revelation. In illustration of this he showed how, through the history of nations, where morality ruled, there was an outgrowth of usury, disregard of the Sabbath, revenge, and that its men are led to the justification of suicide because by it a man's life was for this world only. Idolatry was a natural result of natural morality. It taught adultery, infanticide, and other crimes, many of which were detailed.

It was under this law of morality that the strongest objectors of the Amendment took their stand. Would Christian people acknowledge this law?

THE INDIVIDUAL LIFE OF NATIONS.

The President next introduced President George P. Hays, saying the card which he held called him Hon. George P. Hays, D.D. He supposed it was all right. Mr. Hays on appearing spoke as follows:—

The speaker began by saying that in the effort to anchor the nation to fundamental truth on the subject of morality it is often asked would it not be better to address yourself to the people? The speaker thought the nation was no other than the people, and illustrated the point by reference to the plan of organizing a bank corporation. He said it was the experience of governments that it was of vital importance that corporations should be bound by stock negotiations. In the late Constitutional Convention there was no subject of greater difficulty than that of corporations, and every effort was made to control and restrain them by provisions so explicit that they could not be avoided. The very same Convention found a like difficulty in laying down regulations for the government of the State itself. The State is only a public corporation, as the bank is a private one, and the call for a Convention to amend the Constitution came from the people, not so much because they felt that the new regulations were needed for the private corporations, as that they felt that the old Constitution did not properly regulate the duties of the State itself. By explicit declaration, by oaths and penalties, that Convention sought to enforce it on the minds and bind it to the consciences of future officers that they were to do right. Would it have been out of place for them to have said, The Bible is for this State the standard of morality, and on all subjects concerning which the State takes action it is to be the guide?

What makes this subject of such deep personal importance to all of us, is the fact, that the State is what might be called a necessary corporation. By our birth we become part of it, under its protection, and subject to its punishments. We cannot get out of it. If we leave the United States, we go to some other country, and are part of society, and under law there; our only escape is to flee to some Robinson Crusoe island, and be sure that no man Friday ever comes on it with us, for if he does it is certain that either we will be his master, or he ours, and both master and slave accountable to God for our use of our power. If it is important that these optional corporations, like banks, and such like, should be under proper charter regulations, when men can leave them if they wish, how much more important is it that these necessary corporations, like the State and the family, should be held fast to the eternal morals of God. Over the private corporations there is the State, and over the State is the nation, to see that it does not transgress the proper boundaries of its duty. But who is over the nation but God?

The speaker then said the place to put such a clause anchoring the nation to the truth was in the Constitution. There were three parts to the Constitution, the salutary, the affirmatory, and the prohibitory. The principal argument was based upon the latter. As the Constitution prohibits established religion, all the hue and cry about Church and State is mere insulted truth. What was proposed was, that while existing sections guard from this perilous extreme, the new Amendment would equally guard from atheism, secularism, and the utter wreck of fundamental merits. It was said that to avoid extremes let the whole subject alone. The speaker thought neutrality would not avoid it, and proved his point by able illustrations of the tariff laws. Continuing, he said:—

"We are often asked, Why do you not go to the people? Can an amendment of the Constitution make the people moral? If I understand the matter, that is just what we have been doing—'going to the people.' This Convention was called as a step in getting at the people, and if my eyes do not deceive me, we have got at a multitude of people. Since this movement was first organized, at a little meeting of few people at Xenia, Ohio, in 1863, it has had marvellous success with the people. Politicians are very timid of us now. They will grow wise soon. Society in this country, politically considered, is very much like a pyramid, very broad at the base, and very small at the top. At the base, and for more than half its altitude, are the quiet, thoughtful people with no ambition for office, and contented no matter who is elected, so all goes on well. Above them is the drifting populations who are shaken with every wind, and quiver like a jelly-cone on a wedding-table, while above them on the apex ride the politicians. To ride there with safety is no small feat of dexterity, and, as a rule, it is most important to the rider to keep those shaky people who will scratch their ticket for a drink of whiskey, in as good a humor as possible. But where are they when the foundations move? Those foundation masses set themselves on the salary question, and reluctant obstinacy had to yield. It is to that class that this appeal is made, and by them it is best received; and when once they are moved, hundreds of politicians, who would not for the world commit themselves to it now, will brawl themselves hoarse in applause, and swear they knew it would be so, and were on that side from the beginning. Patience and perseverance, friends of our cause! These great Pharisaic masses that bear up this country are settling their repose on the Rock of Ages, and the generations of the nations of the future shall build after the same example."

THE OFFICERS FOR THE YEAR.

After Mr. Hays had concluded, the committee on officers for the coming year presented the following report:—

President—Felix R. Brunot.

Vice-Presidents—The Hon. James M. Harvey, United States Senate; His Excellency, Robert W. Furnas, Governor of Nebraska; the Hon. Lorenzo Sawyer, United States Circuit Court, San Francisco, Cal.; the Hon. G. S. Brooks, United States District Court, North Carolina; the Hon. Edgar W. Hillyer, United States District Court of Nevada; the Hon. B. F. Safford, Supreme Court of Alabama; the Hon. C. C. Cole, LL.D., Supreme Court of Iowa; the Hon. James Phelps, Supreme Court of Errors, of Connecticut; the Hon. M. B. Hagans, Supreme Court of Cincinnati; the Hon. J. Rockwell, Supreme Court of Massachusetts; the Hon. George W. French, Chief Justice, Supreme Court of Dakota; the Hon. David Neggles, Chief Justice, Supreme Court of Idaho; the Hon. Madison E. Hollister, Supreme Court of Idaho; the Hon. Roger S. Greene, Supreme Court of Washington Territory; the Hon. Hezekiah S. Johnson, Supreme Court of New Mexico; the Hon. J. W. Kingman, Supreme Court of Wyoming Territory; the Hon. J. C. M. Hawley, late Justice Supreme Court of Utah; the Hon. Samuel Fisher, Cincinnati, O.; the Hon. J. M. McClurg, ex-Governor of Missouri; the Hon. W. H. Cumback, Lieutenant-Governor of Indiana; Right Rev. Wm. Ingraham Kip, Bishop of Protestant Episcopal Church, California; President David H. Cochran, Ph.D., LL.D., Collegiate and Polytechnic Institute, Brooklyn, N. Y.; the Rev. Charles Elliott, D.D., Presbyterian Seminary of Northwest, Chicago, Ill.; Prof. E. Kirby Smith, University of Nashville, Tenn.; the Rev. George B. Cheever, D.D., Eaglewood, N. J.; Prof. W. Henry Green, D.D., LL.D., Princeton Theological Seminary, New Jersey; the Rev. William R. Nicholas, D.D., Newark, N. J.; and seventy-five others.

General Secretary—Rev. D. McAllister, 410 West Forty-third Street, New York.

Corresponding Secretary—Rev. T. P. Stevenson, 104 North Sixth Street, Philadelphia.

Recording Secretary—Rev. W. W. Barr, Philadelphia.

Treasurer—Samuel Agnew, Esq., 1126 Arch Street, Philadelphia.

Executive Committee—Secretaries and Treasurer of the Association, *ex-officio*: R. B. Sterling, Joshua Cowpland, James S. Martin, Rev. S. O. Wylie, D.D., Robert Taylor, Wm. McKnight, Thos. Walker, M. McConnell, Thos. Brown, John Alexander, Philadelphia, Pa.; Henry Harrison, Robert B. Maxwell, Wm. Neely, George Silver, James Spencer, Hugh Carlisle, David Houston, New York; Rev. Wm. Owens, Indiana, Pa.; D. Chesnut, Pittsburgh; Henry Martin, Cincinnati, O.

All of these were chosen, and after a few words from the President, thanking the Association for their choice of himself, the Convention adjourned *sine die*.—*Pittsburgh Dispatch, Feb.* 6.

THE TAXATION OF CHURCH PROPERTY.

The State Legislative Committee on Just and Equal Taxation had a hearing, Thursday, concerning the exemption of church property from taxation. This question has for some time past been attracting general attention, and the hearing may be said to have ushered it into the field of politics, where it is more than likely to make some stir. We observe that, the religious and secular press having pretty well aired the question, ministerial clubs are now taking it up. The opinions entertained on the subject by clergymen are by no means all on one side. We had been prepared for this by the generally liberal and unbiased tone in which the matter has been treated by the religious press. The more liberal-minded, both of the clergy and religious journals, seem quite disposed to agree with the general verdict of the secular press, that the exemption of church property from its share of the public burden of taxation is altogeth-

er without justification, and we are by no means sure that the clergy would be generally found in opposition to legislation for the correction of the evil.

The argument which the apologists of exemption most rely on is, that the usefulness of the churches as coadjutors of Government in promoting the good conduct of citizens, entitles them to this privilege. If this is going to be regarded as a valid argument, we propose putting in a plea for the exemption of newspaper property from taxation on the same ground. Certainly, in these latter days, the pulpit will scarcely claim precedence of the press as an educator and director of the public conscience, and a supplementary police force of society. Its Argus eye is in every place, beholding the evil and the good, proclaiming the deeds of men upon the housetops, punishing the evil with obloquy, and rewarding the good with fame, and withal throwing in for nothing an amount of miscellaneous exhortation and good advice on all conceivable subjects that would in a single year furnish the pulpits of the world with inexhaustible stores of ammunition for all time, and this, too, not for one day in the week, but for six and often seven. We would not be understood as disparaging the usefulness of the ministry. Comparisons are odious, but once for all, What tongue of living teacher can compete, in the work of multiplying precept on precept, with a Hoe press?

Well, then, we think we have made good the claim of newspaper property to be exempted from taxation, if church property is to enjoy that privilege. But for our part, we hold that no class of property should be thus exempted, but that all alike should contribute to the cost of that civil security which all alike enjoy. Discrimination in this respect is always indefensible in principle, and, when made in favor of such an immense fund as the church property of this country, most oppressive in practice. Are we not ready to move for a reform?—*Springfield, Mass., Union.*

The question of repealing the law exempting church property from taxation has been brought up in the recent meetings of the Baptist and Congregational clergy in this city, and the differing views entertained have been expressed with considerable freedom. There are many millions of dollars invested in churches and church property in the State, which should be made to bear its equitable share of the general burden of taxation. The hearing at the State House, before the Committee on Just and Equal Taxation, disclosed the substantial grounds on which the present movement for repeal is based. The growth of this class of property has been so rapid, and the methods of diverting accumulated funds have so multiplied in consequence of the easy combination of secular and religious purposes, that the general taxpayer looks upon the fact as it presents itself to him in figures with genuine amazement. People appear to be reminded for the first time of the civil responsibilities which they have been content to assume in addition to their rightful ones, simply in obedience to a custom into which they have never thought to examine. There is clearly but one way to establish a plan of taxation that shall operate with undoubted justice in the interests of all, and that is to tax all kinds and classes of property alike, and to exempt none. Any other method justly breeds discontent. There can be no injustice in making those who own churches pay the taxes on them, and so with the owners of all sorts of church property. No exemption—taxation according to an uniform rule—is the true method for a republican people.—*Boston Post, Feb.* 13.

CAPTAIN MAXSE'S ADDRESS

TO THE ELECTORS OF THE TOWER HAMLETS.

[The following telling address, for copies of which we return our acknowledgments to Captain Maxse, has been issued in the form of small hand-bills for public distribution among the electors in what corresponds to one of our "Congressional Districts." Captain Maxse is one of the rising reformers of England, and is rapidly acquiring the influence to which he is justly entitled. His *Causes of Social Revolt* is one of the most instructive papers we ever read on social reform; and he has our heartiest wishes for success in his parliamentary canvass.—ED.]

GENTLEMEN:—

I beg to offer myself as a candidate for the parliamentary representation of the Tower Hamlets.

I desire to call your attention to the following facts, which concern you as voters.

PAUPERISM.

In England and Wales during the course of a single year

Above 2,000,000 Persons receive Parochial Relief.

EDUCATION.

Out of 2,000,000 children on the School Register, less than 9000 pass the sixth standard, or, in other words, receive the rudiments of education, and only

150,000 leave School able to read and write decently.

THE LAND SYSTEM.

With food increasing in price, towns shamefully crowded, and an exodus of agricultural laborers in the course of arrangement, there are, at a moderate estimate, in the United Kingdom,

10,000,000 Acres of Waste Fertile Land,

and immense, almost uninhabited tracts lie in a state of semi-cultivation for want of capital and industry which our class-system of land-tenure effectually excludes. Under this system the industrious poor have been gradually superseded by the only class which can afford to waste good land, and now monopolizes it everywhere.

GOVERNMENT BY A MINORITY OF ELECTORS.

Under the present electoral system, 30,000 electors —in small boroughs—elect 44 members of Parliament; 546,000 electors—in large boroughs—elect 35 members of Parliament; therefore,

30,000 Electors govern 546,000 Electors.

Sixteen thousand electors in the Tower Hamlets return one member; sixteen thousand electors in various rural districts return thirty members. Such is the distribution of political power imposed upon the credulity of voters as the foundation of a National Assembly.

Furthermore, the cost of admission to Parliament ranges at from £1000 to £10,000; the system of registration seems expressly devised to disfranchise working men; and the lodger franchise is so complicated with forms and disqualifications that it is virtually inoperative.

All these humiliating facts are intimately connected. Pauperism, high rates, dear food, and huddled populations, are the result of bad education, bad land laws, and government by the minority. My politics are founded upon the conviction that it is within the province of Parliament to remedy the evils I have set forth. I shall, if returned as your member, advocate a truly national system of education; alteration of the land system, including the preservation and nationalization of the commons; and electoral reform, based upon equal representation, assimilated town and county franchise, preferential voting, and triennial Parliaments.

The present system of direct taxation presses unfairly upon precarious incomes, while the indirect taxation (by diminishing the value of wages) falls heavily upon the working classes. I am in favor of the readjustment of the former, so as to relieve small temporary incomes, and to permit the gradual abolition of taxes upon articles of consumption, commencing with the immediate repeal of the tea and sugar duties.

I do not come forward as a party candidate, except so far as party is founded upon principle. I am opposed to the Tories, because I perceive in them the active supporters of wrong and opposition, and it is their fixed policy to preserve the unjust principles which disturb society and alienate Ireland. I am with the Liberals so long as they promote a truly progressive policy; but when Liberalism degenerates, as official Liberalism has recently done, into Toryism, I claim the right to independent action.

FREDERICK A. MAXSE.

67 CROMWELL ROAD, S.W., Jan. 26, 1874.

{ CENTRAL COMMITTEE ROOMS, "YORK MINSTER,"
{ PHILPOT STREET, COMMERCIAL ROAD.

DISCUSSING the effects of the panic upon workingmen, the *Nation* remarks:—

"The deplorable feature in the system of paying labor by wages is, undoubtedly, that it makes large bodies of persons, of all ages and sexes, dependent on the providence, and sagacity, and honesty of one or half a dozen. If a great manager or manufacturer or financier makes a mistake, or commits malfeasance in office, a thousand, or it may be ten thousand, persons are thrown out of employment at a week's notice, they do not know why and cannot find out, and, what is worst, this fate is constantly impending over them. No outward signs of prosperity offer them the slightest guaranty against it. Indeed, nearly all the great failures and resultant panics occur when the industrial world seems to be sailing on a flood-tide of successful production. Now, there is no question that this blind and helpless dependence on the conduct of others, with whom one's relations are solely commercial, is one of the most weakening and corrupting agencies to which human character can be exposed. The more a man has his fate in his own hands, the more of a man he is, and the great end and aim of "labor reform," and indeed the only end and aim worth much talk, is the committal to the working-classes, as far as is possible, of the management of their own affairs. Indeed, we hardly hesitate to say that it is only through coöperation—that is, the participation of every worker in the business cares, or, at all events, in the knowledge of the business conditions and responsibilities which surround and uphold his peculiar industry, that any real and permanent improvement in his condition is to be looked for. Saving is very well, as it is well to be prepared for inundations and plagues; but it is better still to understand what brings inundations and plagues about, or to share fully and freely in the work of preventing them, instead of sitting with folded hands and praying lips waiting for them. Of course, it is easy to point out the difficulties in the way of coöperation. It is quite true that it is largely a question of character; that if we cannot have improvement of character without coöperation, it must also be said that we cannot have coöperation without improvement of character. But it must be borne in mind that the sole ground we have for believing that there is anything but ruin in store for the human race is the assumption that the character of the great mass of mankind can be bettered. If this be not true, science as well as literature and art, is an idle pursuit, and the future of our civilization not worth thinking about. We cannot turn the whole working-class into 'scholars and gentlemen,' but we certainly ought to be able to facilitate the creation of relations between capital and skill of the working-class such as will give them a saving sense of the modes in which capital is created and used or wasted."

Poetry.

[FOR THE INDEX.]

A QUESTION.

Whence cometh this restless yearning,
This fever of heart and brain,
This eager, unsatisfied longing,
That bringeth us only pain?

A memory of that country
Where our spirits had their birth?
Or is it a premonition
Of something better than earth?

And will our toilsome endeavor
And our weary craving cease,
When Death, o'er the tired sleeper,
Whispers the benison—"Peace"?

We close, with lingering kisses,
The eyelids cold of our dead;
But for weeping nor caressing
Have they any answer made.

Is Death, then, the only Healer
We mortals shall ever know?
If Life hath no other fulfilment,
How shall we have room to grow?

Nay, Heart, thy unquenchable longing
Itself a sweet answer gives,
That God, our Eternal Father,
In His boundless Universe *lives!*

We shall, in the coming future,
Hope's fullest fruition reach:
That blest, diviner perfection
We cannot put into speech.

A larger, completer being
Shall crown our wearisome quest:
But oh! for a word, through the silence,
Assuring our hearts of Rest!

GRACE MORVEN.

NEW SUBSCRIPTIONS TO INDEX STOCK.

Mrs. F. W. Christern,	New York City,	One share,	$100
Richard B. Westbrook,	Sonman, Pa.	" "	100
R. C. Spencer,	Milwaukee, Wis.	Two "	200
R. W. Howes,	Boston, Mass.	One "	100
Chas. W. Story,	Boston, Mass.	" "	100
E. W. Meddaugh,	Detroit, Mich.	Five "	500
Jacob Hoffner,	Cumminsville, O.	One "	100
John Weiss,	Boston, Mass.	" "	100
W. C. Russel,	Ithaca, N. Y.	" "	100
A. W. Leggett,	Detroit, Mich.	" "	100
B. F. Dyer,	Boston, Mass.	" "	100
James Purinton,	Lynn, Mass.	" "	100
F. A. Nichols,	Lowell, Mass.	" "	100
J. S. Palmer,	Portland, Me.	" "	100
Robt. Ormiston,	Brooklyn, N.Y.	" "	100
Mrs. A. L. Richmond,	Lowell, Mass.	" "	100
Mrs. Benj. Ireson,	Lynn, Mass.	" "	100
J. E. Oliver,	Ithaca, N.Y.	" "	100
E. H. Aldrich,	Providence, R.I.	" "	100
Geo. L. Clark,	Providence, R.I.	" "	100
Mrs. E. B. Chase,	Valley Falls, R.I.	" "	100
W. M. Jackson,	Providence, R.I.	Two "	200
L. F. Garvin,	Lonsdale, R.I.	One "	100

CASH RECEIPTS.

FOR THE WEEK ENDING FEBRUARY 21.

W. J. A. Fuller, $1.50; Mrs. Jno. Boalt, $1.50; Edw. R. Place, $1.50; John Curtis, $4.50; E. B. Welch, $3; Jno. N. Lyman, $1; Philip Klinger, 75 cents; Francis H. Lee, $3; Thos. Smith, 75 cents; N. P. Martin, $1.50; M. T. Farmer, $2; Zina Eager, $4; E. A. Berry, 75 cents; R. B. Miller, $3; Ernst Prussing, $1; Geo. Stearns, $1; C. W. Newton, $3; H. S. Thomas, 50 cents; J. E. Prentiss, $1; Sam'l Shepardson, $3; W. P. Bolles, $3; Neale Bucknam, $3; Warren Emerson, $1; Isaac Parnall, $1; Thos. A. Maskell, 75 cents; S. Cooper, $2; John Busin, 75 cents; J. C. Corselius, 75 cents; E. W. Seigman, $3; Edward Doyle, $3; Jno. C. Duncan, 75 cents; Sam'l Campbell, $3; Wm. H. Chamberlin, $2.50; O. Gerlaugh, $1.50; Wm. F. Perkins, $3.97; H. L. Millington, 75 cents; H. C. Neville, 75 cents; D. B. English, $3; G. E. Corbin, $1; W. L. Heberling, 75 cents; J. H. Logue, $3; Margaret French, $3; G. A. Lane, $3; J. A. Newbould, $3; A. G. Farwell, $3; Mary S. Osborn, $4; Chas. O. Robinson, 50 cents; W. Hanford, $3; T. H. Callahan, $1; W. F. Allen, $3; Geo. Johnson, $3; J. Dwight Maxfield, $3; Rev. E. Case, $1; Eliza W. Allen, $3; E. L. Saxon, $2; N. M. Mann, $3; H. Morgan, $1; G. A. Bacon, 50 cents; R. M. Watson, $3; I. P. Greenleaf, $3; C. Folsom, $5; A. H. Newton, $3; J. M. Comstock, $3; F. M. Sanford, $2; Wm. G. H. Smart, 75 cents; A. S. Hudson, $3; Robt. Clarke, $3; L. F. C. Garvin, $10; W. L. Taylor, $10; Oscar Roos, $20; Chas. W. Newton, $10; A. R. Cooper, 50 cents; P. D. Moore, $16.38; Chas. A. Gould, $1.50; J. T. Mueller, 15 cents; Geo. B. Thomson, 75 cents; Geo. H. Foster, $3.45; Chas. Kohlman, 40 cents; J. C. Rued, $1.50; Julius Kirschbaum, 75 cents; John Hiatt, 50 cents; H. J. Fosnot, 10 cents.

RECEIVED.

Books.

ESSAYS ON EDUCATIONAL REFORMERS. By Robert Herbert Quick, M.A. Trin. Coll., Cam., Late Second Master in the Surrey County School, and formerly Curate of St. Mark's Whitechapel. Cincinnati: Robert Clarke & Co. 1874. [Price $2.]

THE VICAR'S DAUGHTER. An Autobiographical Story. By George McDonald. Boston: Roberts Brothers. 1873.

Pamphlets and Periodicals.

SERMONS by the Rev. Charles Voysey, preached in St. George's Hall, London: Christianity *vs.* Universal Brotherhood; The Gospel of Hope, and what it Preaches; The Providence of God; Materialism.

A PLEA FOR AMUSEMENT. A Sermon by O. B. Frothingham, preached in Lyric Hall, Jan. 18, 1874. New York: D. G. Francis. 1874.

THE HIDDEN LIFE. A Sermon by O. B. Frothingham, preached in Lyric Hall, Jan. 25, 1874. New York: D. G. Francis. 1874.

NO TREASON. No. VI. The Constitution of No Authority. By Lysander Spooner. Boston: Published by the Author. 1870.

THE ATLANTIC MONTHLY. March, 1874. Boston: H. O. Houghton & Co.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. January, 1874. St. Louis: Gray, Baker & Co.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.
Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

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Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), Rev. Moncure D. Conway (England), *Editorial Contributors.*

BOSTON, FEBRUARY 26, 1874.

N.B.—Any person whose name is now on our mail-list will receive a second copy of The Index, *mailed to the same address*, for a year, on pre-payment of **One Dollar.** This offer is made to accommodate those of our subscribers who wish to increase our circulation by sending extra copies as samples to their friends.

GLIMPSES.

Canon Kingsley went off in Tremont Temple last week, with a loud report next day in the morning papers.

Total number of signatures thus far to the "Congressional Petition," 3,725; total number of signatures to the "Massachusetts Petition," 7,272.

Another Liberal League has been formed,—this time in Minneapolis, Minnesota. The officers are as follows: President, J. B. Bassett; Vice-President, John Van der Horck; Secretary, Anton Grethen; Treasurer, Thomas Buel.

Signatures to the "Congressional Petition" since last week have been received as follows: From Mrs. I. Babbitt, Boston, 38 names; from E. F. Harttmann, Boston, 18; from John Galvin, South Boston, 4; from N. B. Guernsey, Royalton, N. Y., 30; from Rev. W. A. Cram, Westford, Mass., 14; from W. W. Howe, Ware, Mass., 33; from William Chestnut, Ossawattomie, Kansas, 36; from Julius Joselyn, Hanson, Mass., 51. Total for the week—224 names.

Signatures to the "Massachusetts Petition" against non-taxation of church property have been received since last week as follows: From David B. Morey, Malden, Mass., 70 names; from Julius Joselyn, Hanson, 53; from G. A. Taylor, Boston, 40; from John Galvin, South Boston, 19; from Mrs. M. H. Plunkett, Amesbury, 12; from Philo Temple, Deerfield, 39; from John M. Kinney, Wareham, 39; from W. W. Howe, Ware, 33; from Edward Prescott, Westfield, 14. Total for the week—319 names.

The lecture of the Rev. Charles Kingsley on "Westminster Abbey," delivered in Boston on February 17, was full of eloquent passages; but it was greatly marred by his drawling and whining mannerism. We never knew a more disagreeable instance of the "holy tone" of the professional clergyman. It was painful, moreover, to remember the "lost leader;" and the reminiscence kept us impassive when we might otherwise have been thrilled by the noble sentiments expressed. How much more than any word is the man behind it!

Mrs. Zina Fay Pierce was hissed, not for the expression of her opinions on suffrage, but for the statement that women did not earn the money on which they were taxed; which her audience seemed to consider a gross misrepresentation. The leaders of the movement did not countenance this expression, but applauded the mild and dignified rebuke given to it by the chairman of the committee. Mrs. Pierce received the most courteous treatment from all the speakers who followed her, though they pretty thoroughly demolished her arguments. E. D. C.

It is a public humiliation that the old homestead of Stephen S. Foster and Abby Kelly Foster should be sold at public auction for the non-payment of taxes, when the sole cause of the sale is the conscientious refusal of the owners to pay any taxes until the right of suffrage is equally conceded to both of them. Taxation, it is true, rests on protection; but protection means the protection of personal as well as property rights, and therefore "taxation without representation is tyranny." There is something shamefully wrong when such life-long servants of humanity are treated by the State as if they were criminals. If one woman demands her fair share of political power, the whole community is bound to respect the claim. Give women the right to vote.

THE TWO PRINCIPLES.

The two principles which we advocated on February 12, at the public hearing granted by the Joint Special Committee of the Massachusetts Legislature to the petitioners for "Just and Equal Taxation," were these:—

"1. That all property, real and personal, not belonging to the State, but belonging to the inhabitants of the State, shall be assessed annually at a just and equal rate, and be subject to taxation from and after May 1, 1874.

"2. That, if the General Court shall in their wisdom deem it just and expedient to relieve any class of property or persons from the burden of taxation, such relief shall be accorded in the form of direct appropriation, on petition of the parties desiring relief, or their representatives, and on exhibition by them of good and sufficient reason why the State should grant it."

By the adoption and observance of these principles, we urged, all protected property would be equitably taxed for the protection it received; while all charitable or other objects which the people were willing to aid would receive such aid in the form least liable to abuse. The State Constitution distinctly recognizes the true ground on which rests the right to tax, when it says [Part I., Article X.]: "Each individual of the society has a right to be protected by it in the enjoyment of his life, liberty, and property, according to standing laws. He is obliged, consequently, to contribute his share to the expense of this protection." Protection, and protection alone, is what taxes are justly levied to secure; and all property which receives it is bound to contribute its fair proportion of its cost. It may reasonably be questioned whether the State has any moral right to make appropriations for any object not essential to efficient protection of the people and their property; and the habit of making State grants even for purely charitable objects is a practice dubious alike in point of justice and expediency. The defence of appropriating public funds for educational purposes must rest on the necessity of public intelligence to the very existence of public order and safety; and the most sagacious thinkers vindicate the public school system on no other ground. But if the whole people are willing to be taxed for purely benevolent objects, then the appropriations should be direct and of known amount. If any class of institutions is worthy to be supported in whole or in part by the State, a general law might be annually enacted appropriating directly to such institutions the full amount of the taxes assessed upon them; which would secure all the practical benefit of the present exemption system, while securing publicity for the exact amount of the appropriations, and thus avoiding the worst evils of the exemption policy. Some of these evils may be thus enumerated:—

1. The creation of a class of *privileged property* which is raised above all obligation of contributing to the public treasury, as if it owed nothing to the State which protects it. This instituted denial of a universal obligation tends to weaken in the people the perception and sentiment of justice, on which all rational respect for law must be based. The right of the State to tax should be distinctly recognized, even if it chooses to assume voluntarily the burden of donating the tax back again.

2. The danger of fostering an *overgrown ecclesiasticism*, especially in the case of the Roman Catholic Church, which is accumulating property to an extent that threatens the public safety in the not distant future. When tax-exemption ends in the erection of cathedrals which, like that in Boston, cost over $3,000,000, the practice is shown to be as injurious as it is unnecessary.

3. The excessive amount of exemptions, which is becoming a terrible public burden. In Massachusetts the sum total of exempted property is, at a moderate estimate, about $50,000,000. Constant applications are made to the legislature by new corporations for charters which shall permit them to hold large amounts of property exempt from taxation. The evil must at least be checked; it is better to abolish it, and make a clean sweep of all exemptions whatever. The inequality with which the burden of taxation is now distributed threatens to grow greater and more onerous every year; and the only thorough cure for such an evil is to adopt now a principle defensible in itself and impartial in its operation.

4. The gross abuses of exemption, by which property not intended to be exempted nevertheless escapes taxation. For instance, the Second Methodist Church, of Boston, is valued by the assessors at $137,000,—$25,000 on the building, and $112,000 on the land. The land is wholly exempted, as are also three fifths of the value of the building, which is taxed only for $10,000. Yet the two stores under the church pay a rent of $3,200, and therefore represent a *productive property* of $32,000 at least. Disregarding the value of the land altogether, we have here a building taxed for less than one third of its taxable value, in consequence of the exemption policy. The Wesleyan Association building, next adjoining, is taxed by itself alone on $200,000; but although it is devoted to business purposes, the land it is built on, valued at $130,910, is not taxed at all. So of numerous other cases. The policy of exemption fosters all manner of frauds and swindles by the secrecy it permits; nobody takes the trouble to hunt up the facts and figures, and there is no safeguard against false returns. Is it likely that such abuses would elude detection, if the only exemption were by way of direct appropriation? Corruption loves the dark. Let in the daylight; it has a wonderfully conserving influence on public morals.

5. The radical *injustice* of exemption, which is the root of all the other evils. Nothing is sound and healthy, either in private or public concerns, which is unjust; and the injustice of compelling only a part of the property protected by the State to pay the expenses of protecting the whole, is becoming daily more and more evident to the people. The exemption of a thirty-fifth part of the wealth of the community from its equitable share of the general protection is a serious matter, when the inequality thus established increases the taxes of all non-exempted property by nearly three fourths of a million of dollars. The injustice is aggravated by the fact that the chief benefit of it accrues to institutions which are the most wealthy, and therefore least need such aid. Direct appropriations would doubtless be so made as to succor most the feeblest and neediest institutions; while the impropriety of appropriating any portion of the public funds to churches, and thereby directly establishing a State religion, would be immediately evident.

On the other hand, the advantages of substituting direct appropriations for tax-exemption would be numerous and great:—

1. The people would be kept informed of the precise extent to which aid is accorded to worthy institutions; and any unreasonable donations would be consequently prevented.

2. Public economy would be greatly promoted by the discontinuance of the aid now rendered to that portion of exempted property which is not justly entitled to such favors.

3. The secrecy which attends aid rendered in the form of exemption, and which affords a fatal facility for all species of corruption, would be done away; and the advantage taken of the exemption laws, by which the State is robbed of taxes never intended to be remitted, would become impossible.

4. No aid would be granted by the State except in cases where strong and cogent reasons for it could be brought forward. There would be great gain in obliging all favored institutions to show annually that the assistance asked for had been fairly earned by benefits actually conferred upon the community. An institution like the McLean Insane Asylum, in Somerville, which is stated to be exempted from taxation on the score of being a charitable institution, and yet charges high prices to all its patients, would probably be obliged to extend its services gratuitously to the poor, or else be deprived of the *bonus* it now receives from the State.

5. Various other advantages might be enumerated, but chief of all is the rectification of a great injustice. The following statistics, chiefly based on the report of Hon. Oliver Warner, Secretary of the Commonwealth, for 1873, will be found instructive:—

Total number of polls in Massachusetts.....	408,131
Total valuation of property, real and personal,	$1,763,429,990
Total tax on above valuation.....	25,153,399
Total amount exempted property (about).....	50,000,000
Total tax remitted on same, at $14.49 per $1000,	724,500
Average increase of tax per poll on account of exemption	1.77

That is to say, every poll in Massachusetts pays, on the average, $1.77 this year to make good the amount lost to the State by non-taxation of exempted property. Of this tax, $1.05 goes to make good the amount lost to the State by the non-taxation of "Meeting-houses" alone, according to the ratio established by the report of Deputy Tax Commissioner Gleason for 1870. Now by what right does the State tax every poll more than One Dollar a year for the support of the Church? Is it not a well-recognized principle of American government that no man shall be compelled to contribute to the support of any form of worship against his will? Is it not an outrage for the Church to steal one dollar, or one cent, out of the pocket of those who would not voluntarily contribute anything to her support? By

the census of 1870, there were 1,764 church edifices in Massachusetts; and out of the $542,083 paid in that year by the community at large to make good the amount lost on exempted property, these 1,764 churches received over $322,000. Now, by the same census, the average value of each church edifice in Massachusetts in 1870 was only $9,115; and yet each levied that year a contribution from the whole community of $182, which is about two per cent. of its value. If the separation of Church and State is indeed a just and righteous principle, and if it is fundamental in the theory of our political institutions, then it is time that this practical establishment of the Church should cease, as a glaring violation of the religious rights of the people; and the abolition of church-exemption would be simply a due recognition of these rights.

Such are some of the evils of the exemption principle, and such are some of the advantages that would accrue from the principle of direct appropriation. It remains to touch briefly on the leading objections to the proposed general adoption of the latter principle.

1. "Religious and charitable institutions are unproductive property, yielding no pecuniary returns; therefore, they ought not to be taxed."

In the first place, this statement is not strictly true, since many of these institutions, as has been shown, are more or less productive, yet by an abuse of exemption are taxed far less than the degree of their productivity demands. But in the next place (and no further reply is needed), the State Constitution expressly recognizes, as already quoted, the principle that *property is not taxed because it is productive, but because it is protected.* If productivity is not the ground of taxation, then unproductivity is no ground for exemption.

2. "Churches should be exempted from taxation because they do so much good."

Waiving all inquiry into the amount of good they do, and conceding for argument's sake that they do good alone, it is nevertheless true that no amount of good done furnishes any just reason for exemption. If the principle is once accepted as valid that all property should be exempted which is used in doing good, what would be left to be taxed? All property does good which is used for good objects. Do not railroads do good? Do not newspapers do good? Does not every honest business do good? Take the case of Savings Banks,—an institution which may be justly compared with any other for the amount of good it does. The Massachusetts Commissioner of Savings Banks, Hon. F. M. Stone, shows in his report for 1872 that there were then in this State 172 Savings Banks, with an aggregate capital of $187,842,561, and 630,246 depositors. The average amount to the credit of each depositor was therefore $293. The increase in the number of depositors for the year was 69,045, and the average amount of savings by each was $82.-65. Now whoever appreciates this story of thrift and industry, of temptations to dissipation resisted, of frugality and all the domestic virtues fostered by it, will exclaim at once, "If churches are exempted from taxation for doing good, why not Savings Banks? Either exempt the banks or tax the churches!" Mr. Stone truly says that the Savings Banks "are of great public service in the aid furnished to all the industrial and social interests of the State." But they are taxed. Why, then, should the churches be exempt?

3. "But taxing the churches would be taxing benevolence. They are supported by donations given from philanthropic motives. It would be wrong to discourage such donations by taxing them."

Is it not clear enough that to extort a dollar a year out of every non-church-goer, in order to protect the churches from conflagrations, mobs, and so forth, is to throw the burden of protecting them chiefly on the numerous class who get none of their benefits? Those who make voluntary donations to the churches usually get their money's worth in the satisfaction of saving their own souls; but those whose dollar is annually extorted get no equivalent but the satisfaction of being made to pay for the preaching of doctrines they disbelieve in, contrary to every principle of our republican institutions. *Not* to tax the churches is to "tax benevolence;" for every dollar extorted from the unbeliever lessens his means for aiding such benevolent objects as he believes in. The *bonus* paid to the church-goer for exercising benevolence in one way is a disability imposed on the non-church-goer for exercising benevolence in another way. The question of benevolence, however, is wholly aside from the real issue involved. The cost of building, supporting, and protecting churches should be paid by those who get the direct benefit of them; the injustice of any other ground is self-evident to all who believe in the separation of Church and State.

And so on. No argument can be adduced in favor of tax-exemption which does not evade the merits of the case. The question is one of equity alone; and all the equitably disposed, whether in or out of the churches, recognize the fact.

GODLY AND UNGODLY.

At a late meeting of Baptist clergymen in Boston, "Rev. Mr. Tower of Allston said that churches are erected and sustained only by the godly portion of the community. This class of the community have no part in imposing upon the public the expenses and burdens arising from misdeeds, requiring for their suppression police courts, etc. The class who cause this burden are the ungodly portion of the community, and they pay nothing to churches. If church property, therefore, be taxed, the ungodly portion of the community will be relieved and the godly portion discriminated against, and heavier burdens imposed upon them. It would be discriminating against the class who add no burdens to the State, by loading them with additional burdens, and in favor of those who impose the burden, by lessening what burdens they already have to bear."

I think we must begin by denying outright the claim that the sin of the community is, in general, outside the churches. To begin with, by far the larger part of petty crimes are committed by the foreign population who are, as a rule, inside the Roman Catholic Church, and contribute more largely than any other class, in proportion to their means, for the erection of church buildings. Among the Protestant population, the larger part of the sins of sensuality and violence may originate among the unchurched; but the more dangerous crimes—such as vast frauds or great social scandals—are more apt, according to my observation, to originate inside the church. This is for the plain reason that church-membership is the easiest of all forms of hypocrisy; and the first thing done by a designing adventurer, in any New England or Western town, is to connect himself with the church, and perhaps, like Stephen Burroughs, to preach sermons from a haymow. He simply does, on a smaller scale, what the Drews and Kallochs do on a larger. Does the Rev. Mr. Tower really believe that Mr. Drew's theological seminary was "erected and sustained only by the godly portion of the community"? For one, the longer I live, the more I am impressed by the absence of any decided difference in moral standard between the inside of the churches and the outside. Even if we were to admit that the churches contain the greater part of the eminently good, it is also true that they contain the greater part of the most dangerous sinners. T. W. H.

MOHAMMED AND THE ISLAM:

BISHOP FERRETTE'S LECTURE.

[We regret that this letter from Mrs. Cheney could not be published last week; but, though a little late, it will be found just as interesting now.—ED.]

On Sunday, Feb. 22, Bishop Ferrette will repeat his lecture on Mohammed to the Twenty-Eighth Congregational Society at the Parker Memorial Hall.

It is an opportunity not lightly to be lost to hear this clear and fair exposition of a great subject from a man whose wide learning, as well as his residence among the followers of the prophet for many years, peculiarly fit for his task.

The question of the influence of Islam is becoming yearly of more and more practical importance to us, since through our closer relations with Asiatic countries we are brought into constant contact with the followers of this faith. A basis of mutual understanding and self-respect is a safer guarantee of peaceful and beneficial intercourse than any political or commercial treatise.

Mohammedanism, or Islam, offers a different problem from that of any other of the great religions of the world. Its beginning is not shrouded in fable and mystery; it lies all within an historic age, not very far from our own; and we have original sources of information about all its important points.

An anonymous author has well said of the doctrines, "They are grand, simple, and decisive." It is true of this, as of all religions, that numerous sects have arisen from it, which distort the text to justify their own views, and which hate each other more cordially than they do outsiders; and yet there is little doubt or dispute about the main points of the doctrine of Islam. A pure monotheism, a revelation from God through his prophets, and a future of rewards and punishments, are clearly and definitely stated.

Bitterly as the Moslem and the Christian have warred against each other in times past, there seems nothing antagonistic in the spiritual faith or moral tenets of the two religions, unless it be in the social institution of polygamy, which is generally condemned by all Christians but those of Utah, who profess to find warrant for it in the Bible.

Carlyle, in one of the grandest of his earlier books, pays magnificent tribute to Mohammed. He says:—

"The word this man spoke has been the life-guidance now of one hundred and eighty millions of men these twelve hundred years. These one hundred and eighty millions were made by God as well as we. A greater number of God's creatures believe in Mohammed's word at this hour than in any other word whatever. Are we to suppose that it was a miserable piece of legerdemain, this which so many creatures of the Almighty have lived by and died by?"

Again he says:—

"No Christians since the early ages, or only perhaps the English Puritans in modern times, have ever stood by their truth as the Moslems do by theirs, believing it wholly, fronting time with it and eternity with it. Zealous missionaries preach it abroad among Malays, black Papuans, brutal idolators, displacing what is worse, nothing that is better or good."

While Bishop Ferrette gives no new or peculiar view of Islam, he does set the facts of Mohammed's life, the composition and contents of the Koran, the doctrines of Islam, and their beneficent effect on the religion and social customs which they displaced, in a very clear light, which will afford new and important information to any one who has not already made a special study of the subject. E. D. C.

UNMEANING PHRASES.

"Strange Nemesis of outraged Nature men must worship. Perhaps as Mill would not or could not worship God, it may be matter of devout satisfaction that he made the idol of his soul no worse object than the graceful and gifted woman by whose side he sleeps in the little French cemetery. But that he failed to find in theory or in practice the ultimate and true laws of human life, it only needs the autobiography to place beyond a doubt. We need not wonder that Bentham's heir and James Mill's son, one of the profoundest thinkers, one of the most virtuous men, one of the most gifted philosophers of the present century, completely failed to find that perfect rest, that 'peace which passeth understanding.'"

The above passage is taken from an article, in the *British Quarterly Review* for January, on John Stuart Mill. The last clause in it contains the phrase that, especially in its connection, we call unmeaning. In a paper of the usual Evangelical tone, the closing words would excite no emotion and call for no comment; for they would be in full consonance with the charges, innuendoes, and slurs with which the *Review* would be crowded. But the article in the *Quarterly* is remarkably generous in conceding to Mr. Mill great sweetness of disposition, as well as great intellectual fidelity. The writer has no doubt that he was a man of tenderest and most exquisite sympathies; "that his marriage presented one of the most beautiful examples of perfect union which biography has ever related;" that he "possessed a mind of peculiar energy, thoroughly disciplined and richly stored;" that "his sensibilities were delicate and quick;" that "he was courageous in the highest degree;" that "his soul burned with indignation at wrong done to the slave, the poor, the helpless." Yet he had not the "peace that passeth understanding." Were we in jesting mood, we might say: It passeth understanding what such peace may be. That such a man was not happy is no strange thing. Men of delicate sensibilities and exquisite sympathies are seldom happy. The souls that burn with indignation at misery and wrong in a world full of both, are apt to be sad, whatever their religious opinions may be. But if we were asked to name a man, in our time or in any time, who attained to a condition of mind which unhappiness could not make wretched, which sadness could not make gloomy, which disappointment and effort could not render morose or moody, we should name John Stuart Mill. He lived superior to the disturbances of ordinary peace, in an intellectual atmosphere so serene that the disquietudes of memory and hope, the restlessness that is born, in untrained minds, of dogmatic uncertainties, the agonies and despairs of weak sectaries, caused no ruffle of perturbation on the surface of his spirit. The writer in question admits that one who knows the man only through the far-off distance of his works, feels the charm of his temper. Whose works are permeated with a deeper tone of calmness? So even and quiet is it, that his single passionate outburst in allusion to Mansel, which occurs in the *Examination of Sir William Hamilton's Philosophy*, excited general surprise, and was quoted

everywhere as proof that Mill could leave his serene world of ideas, for an instant.

The peace that passeth the understanding of all but rare minds, that decidedly passes the understanding of the religious people one is accustomed to meet, is the peace that Mill had; and he owed it, partly, no doubt, to a cool, passionless temperament, partly to a sweet, moonlit disposition, but in no small degree to the philosophical training which raised him above the crowds of disputants, and enabled him to look down on the plain of the world's credences, as the gazer from the Cattskill ledge looks down on the patchwork of separate farms that portion out the valley of the Hudson. Let those who possess perfect peace themselves challenge the genuineness of his. But until "Evangelical" Christians give evidence of a profounder spiritual calm than they show at present, we must conclude that their lamentations over Mill's want of repose betray their own ignorance of the true nature of repose. O. B. F.

THE PRACTICAL TEST.

It is sometimes objected that the Free Religious movement is not socially practical—that it is concerned too much with speculative problems, too little with questions that pertain to social evils and social regeneration. This criticism is made by some who are excellent members and friends of the Free Religious Association. It has been said that the point which Mr. Weiss made against the Evangelical Alliance,—that it only gave one session out of its ten days' meetings to the consideration of "Social Evils," spending all the rest of its numerous sessions on questions of theology and ecclesiasticism,—might be turned with equal force against the Free Religious Convention which Mr. Weiss was addressing.

Now if this criticism could be substantiated, it would doubtless be a very grave one. If it can be proved that Free Religion is simply interested in the subtilties of metaphysics, that it is wanting in humanity, and turns the cold shoulder to the ills that afflict human society, then it is proved to want the one thing that is absolutely essential to any faith that expects to move the world, or to make much headway in the world. That faith will win the victory which has in it the most real humanity. "By their fruits ye shall know them" is a good practical test of the worth of any doctrine. But is the criticism, either in its general or special statement, true?

From the outset, the Free Religious Association has aimed to show the intimate, vital connection there is between religion and social well-being. One of its strongest arguments against the dogmatism, sectarianism, and ecclesiasticism that prevail with such power in the churches has been that these objects now absorb a vast deal of mental and moral force, not to speak of financial means, which might be emancipated and put to service directly in the education and improvement of human society. While the Association is not, as Mr. Frothingham has pointed out, any special social reform society,—not a society organized for supplying free soup to the poor, nor for providing employment to the idle, nor for specially advocating this or that particular temperance measure, nor for giving special consideration to the problems of Labor Reform and the question of Woman Suffrage,—while it is not a society organized for any one of these specific objects, it is a society organized for the promotion of such freedom to the human faculties, and of such moral and spiritual culture, as will secure all the highest objects of philanthropy and social welfare; and hardly a convention of the Association has been held in which pains have not been taken to set forth this practical relation of religion to social reform. At different times, various phases of this subject have been presented on the Association's platform by Mr. F. B. Sanborn, Mr. Wendell Phillips, Mrs. E. D. Cheney, Mr. A. M. Powell, Mr. D. A. Wasson, Col. Higginson, and others. If there was any defect on this point at the New York Convention, it was not because the Committee overlooked the point, but because speakers and time failed. It was much desired that Mr. Weiss' paper should be followed by an address on the social ills and needs of such a city as New York; but the man could not be found to prepare it, and the more *extempore* speech that was to have taken its place on this topic was cut off for want of time. The essay of Mr. Weiss, however (not to speak of one or two other brief speeches on the topic), did indirectly touch the whole question of social evils, and at its close, though too briefly, he indicated the method by which, in his view, Free Religion would deal with it,—the method of substituting for mediatorial faith a practical knowledge and observance of natural laws: in other words, social science, in all its various departments and objects, is the natural ally of Free Religion.

In regard to this question whether the Free Religious movement is philosophical rather than practical, it should be considered, too, what those who are interested in it are doing as individuals. Are they speculating in metaphysics chiefly, or are they practical workers in society? As a matter of fact, they are almost without exception interested in some one or other or in all of the questions of social reform that are now agitating the community. They are in the Woman's Rights movement, or the Temperance movement, or the Social Science Association, or the Prison Reform agitation, or the Freedmen's Education Commissions. One difficulty that we have in finding the right speakers to present the social aspect of Free Religion at our meetings is that they are too busy doing the work to come and speak about it. When we fixed the day of the Annual Meeting in Boston in Anniversary Week, it was hard to select the day, because it was known that most of those who would want to come to the Free Religious Convention would want to attend also the Woman's Suffrage, or Temperance, or Labor Reform, or Freedmen's, or some other meetings the same week. And if we go back to the great anti-slavery struggle, we shall find that most of those who are now in the Free Religious movement were heart and soul in that great movement, or are the children of those who were.

The Free Religious men and women, it would seem, therefore, need not fear to meet the practical test that faith must show itself in works of humanity. Still, it will do no harm if friendly critics shall remind them that by that test their faith will be judged,—that philosophical speculation alone does not heal the diseases of society. On the other hand, it may be well to remind these friendly critics that *thought* is a very important agency in healing the evils of society, and lifting humanity upward. The greatest movements for the amelioration of mankind have begun in an idea, in thought, perhaps in a philosopher's brain. If the Protestant movement, or even Christianity, had been asked at the outset to show their fruit by some grand social amelioration, they might have been pronounced failures. What each did was to plant an *idea*, and to trust to the slow process of natural germination and growth for the better social condition to come from it. So the main work of the Free Religious Association is to sow ideas,—in the hope and belief that from the ideas will spring gradually all noble philanthropies and happier conditions of society. And the point of the criticism against the Evangelical Alliance was not that it spent so much time in the discussion of ideas, but that it spent so much time in finding supports for ideas that have had their day, and that the world is fast outgrowing.

W. J. P.

LONDON LETTER.

To the Editor of The Index:

Sir,—It has been well said that "a little help is worth a great deal of pity;" and I have been thinking how the question of opening museums and picture galleries, and so forth, on Sundays may be practically solved.

The chief objection generally urged against this innovation is that it presses hardly upon the officers and employés, in forcing them to follow their callings on the Sunday, and thereby preventing them from taking their own share of recreation, and from going to a place of worship.

Not merely on religious grounds, but on the broad grounds of humanity and justice, this objection has great weight with even the advocates of the opening of museums, &c.; and I fancy there is a very good way of meeting it, if men are so inclined.

Already a great number of excellent people find a sort of pleasure and recreation in works of mercy and charity on the Sunday; works involving sometimes great labor, but which are not injurious because they are totally different to the mental or physical fatigue of ordinary occupations.

Our Sunday-schools are often presided over by laymen, and entirely taught by kind ladies and gentlemen who work hard enough all the week in their several spheres, and yet find refreshment in the toil of the school.

Others visit the hospitals, or pay ministering visits to sick friends, it may be, at long distances from their homes, and therefore having to take a journey more or less tiring.

Now why should not a number of ladies and gentlemen, of unquestioned position and trustworthiness, band together to form a volunteer corps for the relief of officers and servants employed in our museums and galleries?

In ninety-nine cases out of a hundred, the work is so simple as to require no elaborate education for its proper performance; and in the hundredth case a little extra exertion spent on qualifying oneself for the part would surely be willingly undertaken.

One staff of fifty or one hundred persons might undertake the duties of some particular institution, and keep to it on the Sunday as they now keep to their particular, or parish, Sunday-school.

They might be drilled and organized as completely for such work as they are now drilled for military service; and, over and above the mere satisfaction of bearing their brothers' burdens, such help would form a new and indissoluble tie between the classes which at present are not on the best of terms with each other. Such a voluntary undertaking of work now performed by the less cultured classes would give a tone of dignity to the work itself, and make those who earn their bread by it look upon it with more pride, and come to do it better in consequence.

Besides this, gentlemen and even ladies might add immensely to the pleasure and benefit of a visit to a museum or gallery by imparting what higher knowledge they possessed, and drawing the attention of the uninitiated to objects or features which they otherwise might have missed.

If I were a lounger at the clubs, and had to yawn away my Sunday afternoons in the dullest of all dull cities (which ours most certainly is on the "Lord's Day"), "I would rather be a doorkeeper" in one of those "houses of God" which are yet superstitiously closed; and I should consider myself honored in being allowed to minister in the smallest degree to the comfort, well-being, and instruction of the uneducated portion of our great population. Were I a lady, I would gladly take a broom and sweep up the dust made by the holy tramp of those who had come in search of more truth and light. Certainly, on the score of toil, no work could be a greater drudgery than that of the Sunday-school—the very name is suggestive of most dreary melancholy.

And so I would fain hope that, as large armies of noble-hearted men and women have taxed all their Sabbaths to teach poor children Bibles and catechisms, so there will be no lack of volunteers for the more wholesome exertion of helping directly or indirectly to expand the minds and please the tastes of those childrens' parents.

In America you have your volunteer fire-brigades. You know, then, how to organize such labor as I describe, and which in no case can involve a tithe of the preparation and training needful for firemen.

We cannot shut our eyes to the fact that, as things stand, the artisan class is practically shut out from all but a rare attendance at our museums and galleries of art. We keep these luxuries for the well-to-do and the comparatively idle; and this is a sore point in the body politic. Such a scandal ought to be promptly removed, and the causes of such discontent abolished without delay.

Moreover, were the plan to be tried on the Sunday, and proved to work well, volunteers would then be so numerous that the division of labor among them would make it a mere trifle for each one. By-and-by, similar organizations would be formed to help people *at times of pressure* in business, when help promptly and efficiently given would save an overworked brain from utter prostration, as well as rescue a business from the perils of failure.

A brigade of helpers would indeed not only be a blessing to all who needed help, but a credit, an honor, and a glory to the country which first presented such a spectacle to the world.

I don't think the most bigoted person would ever dare ask such men, "What church or sect do you belong to?" or, "What is your creed?"

I am, sir, very truly yours,

Charles Voysey.

Camden House, Dulwich, Jan. 31, 1874.

Bishop Ellicott is delivering a series of charges in his diocese. In the first of these, speaking of free thought and ritualism, he said that there were two influences constantly working against the Church; the one was free thought or infidelity, the other enslaved thought or superstition. Nine years ago he had declared his conviction that all things were gradually preparing the way for that last and worst form of unbelief—the denial of the personality of the God and Father of all. But he could not have imagined the development would come so quickly; and as doubt and suspended belief had extended, ritualism and ceremonialism, he feared he might even say superstition, had advanced in exactly the opposite direction. —*London Graphic.*

Communications.

THE LATE JUDGE CONKLING.

UTICA, N. Y., Feb. 8, 1874.

TO THE EDITOR OF THE INDEX:—

Scientific philosophy is entitled to the legacy inherited from the rich intellect of Alfred Conkling; and I deem it due to his memory to prevent any misapprehension upon this question, by sending you the enclosed letter. A copy of the *Memorial* to which it alludes was sent to THE INDEX in 1870, and was addressed to the regents of the University of New York, requesting a renovation of our public instruction adapted to modern times. Judge Conkling signed the *Memorial*, and Judge Johnson, of the Court of Appeals, then a regent, presented it. It was referred to a committee which has never been heard from to my knowledge. Respectfully,

RUTGER B. MILLER.

GENESEO, N. Y., Jan. 18, 1870.

MY DEAR SIR:—

Your favor, accompanied by the *Memorial*, came in due course of mail; and I have the pleasure to receive yours of day before yesterday.

The disposition of the *Memorial* is gratifying,—though I share your apprehensions that the intelligence and independence of a majority of those to whom it is addressed may prove inadequate to the *immediate* effective recognition of its importance and of the high duties it imposes. But it will not die. There are thousands who will gladly adopt it as their banner, and unite in inscribing on its ample folds, as their motto, *Nulla vestigia retrorsum*. I concur with you most cordially in the gratification you feel at Judge Johnson's connection with it. I think I see clearly how he may not only render invaluable service to humanity, but also by means of it secure to himself an enviable and enduring fame. He has but to devote to the subject of it unsparingly the superior intellectual endowments for which I long ago learned to give him credit, and fearlessly send forth the fruits of his labors in an elaborate report.

What you say of the vacancy in the Board of regents reminds me of an observation in your former letter expressive of the pleasure it afforded you to see how insignificant our casual political antagonisms had proved as an impediment to our coöperations in this far-reaching effort to elevate our race. The same thing had occurred to me.

You know how sadly forgetful I have become, especially of names. It may well be that I have known something of Mr. Fiske; but I am obliged to acknowledge that I cannot recall him. I have read a lecture (in the New York *Tribune* of Dec. 18) before the American Institute, on "The Battlefields of Science," which pleased me much, by Mr. White, President of Cornell University.

With great regard, cordially yours,

ALFRED CONKLING.

THE HONORABLE RUTGER B. MILLER.

WHO SHALL DECIDE?

FRIEND ABBOT:—

"If a man die shall he live again?" has been a question of deep moment to millions of minds. I regret THE INDEX considers it of so little importance that it treats with indifference,—to say the least,—the *only* evidence in proof of the affirmative of this question; namely, Spiritualism and Spiritual Manifestations.

It is inconceivable to me how any intelligent, inquiring mind can rest satisfied with this question *unanswered*, when the means of answering it are within reach. Interesting as are the discussions as to the origin of man, how vastly more so is the question of his Immortal Destiny!

But, friend Abbot, you think that science and scientists ignore the manifestations, and deem it not worth their while to look at the subject. Is he a disciple of truth, or a student of Nature, who will not push his investigations in search of every fact or phenomenon which promises light upon any subject which it is his business to explore? If psychology, or the science of man, does not come within the province of the scientist, then he is excusable. But what would be thought of a man who assumed to know all about chemistry, for instance, who had never given any attention to it? Of what value, therefore, is the opinion of Prof. Huxley, or any other man, upon any subject he has not examined?

Not one scientific and candid mind can be found who has pushed his investigations and inquiries into this subject, giving it that patient attention he would give to acquire a knowledge of chemistry,—not *one* has done this who has not been fully convinced of the interposition of spiritual beings, in the production of those innumerable manifestations which go to establish the fact, beyond all peradventure, of an open communication between this world of effects, which we see around us, and the world of causes, lying back of us as "*the power behind the throne*."

One more question, and I am done. Assuming that nobody has common sense and discrimination enough to decide upon this question but professors of colleges and scientists, are not those scientific minds who *have* investigated and become Spiritualists *equally as capable* of coming to correct conclusions, as those who ignore and spit upon the whole thing? "Let truth and falsehood grapple."

Yours faithfully,

MILO A. TOWNSEND.

[We have never spoken or written a disrespectful word, so far as we remember, concerning the belief in immortality; and we are entirely unconscious of having treated Spiritualists superciliously, contemptuously, or unkindly, in THE INDEX or out of it. If we had not tried repeatedly, and as often failed, to find the evidences of direct spirit-communication which have been so profusely promised, we might be justly charged with treating them "with indifference." But is it our fault that the promised evidences have proved unsatisfactory? Let those who are satisfied remain so; we have no wish to disturb any faith which respects the faith of others, and are glad to bear testimony to the general liberality of the Spiritualists. But we must confess it seems to us unreasonable to require any man to give his time to any subject which does not, in his opinion (however erroneous it may be), seem to promise results that shall be a fair equivalent for the time consumed. We congratulate any one who has demonstrated spirit-intercourse to his own satisfaction; but we must be content with cherishing the hope of immortality, while we give our chief attention to the great, immediate duties of the hour. Let everybody use his opportunities and capacities in the way he judges most beneficial to himself and to his race; and then there will be no cause to complain of anybody.—ED.]

THE DEMANDS OF LIBERALISM.

"We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation"—is no longer the cry of Liberals alone; it is fast becoming the universal demand of *the people*, from one end of the land to the other. "We, the property-holders, demand that our property shall no longer be assessed at double its value, to cover the deficiency made by the non-taxation of the vast extents of real estate held in the name of the churches." "We, the tax-payers, protest, in the name of common justice, against contributing more than our equitable proportion of the Governmental expense of protecting our property, while millions upon millions of other property, receiving the same protection in every respect, contribute not one dime." These are the cries that are going up from an oppressed people.

California, Alabama, Missouri, Mississippi, have taken a bold stand in opposition to the unjust exemption of church property; and even down-trodden Louisiana is awakening, at last, to a sense of the real cause of much of her misfortune,—excessive taxation. Especially is this the case in the city of New Orleans, where every dollar of private property is taxed nominally five and a half per cent., but really, by over-assessment, from ten to twelve per cent.; but where $20,000,000 of church property (one-seventh of the whole amount of taxable property) enjoys absolute immunity. Every year it is assessed (assessors receiving five per cent. of all values assessed); but it is as regularly exempted, being "privileged property." But why *privileged?* It shares all the benefits; why not share the burdens?

One of our city dailies contained a well-considered editorial upon the subject yesterday, from which I quote: "That property of this kind, situated in New Orleans, amounts to $20,000,000 is probably a fair estimate. In the present unfortunate condition of our finances, does it not seem unjust that so large an amount of property should contribute no revenue to the State? . . . . The State protects it, is responsible if its citizens destroy it, and receives no return. It will be said that many churches are unable to pay,—that the levying of a tax would close them up. A natural question arises: Who would be hurt? Very few of the many churches of the city have full congregations on Sunday. If the theatres did not gather a larger number of *paying* patrons each night, they would close very soon. There are too many churches for the number of church-goers. . . . As stated by an able writer, churches are continually adding to their property, and growing out of all proportion, by the aid of their right of exemption. . . . By accumulating and holding property, which thus no longer returns a revenue, it becomes a burden instead of a help. . . . It is not sounding a false alarm to express the fear that some time the amount of property producing no revenue will be in excess of that which supports the State. There is but one remedy for this, and that is to cast aside the unreasonable scruples against taxation, and force the church property to an equality with all other. . . . Let the wealthy church that rears its proud edifice on the most valuable land, that receives the voluntary contribution from rich and poor alike, that pays its thousands for the music that draws the crowds who neglect others which offer only words of piety,—let that church bear its just share of the public burdens of the impoverished State that protects it from fire, from the thief, and from the mob."

This is sound doctrine, and it is a notable "sign of the times," when the daily papers contain such editorials as that.

An article from the *Watchman and Reflector* was recently copied into the *Christian Union*, calling attention to the rapid spread of Catholicism, and the vast amounts of property held by papists. But a short time ago they were the poorest denomination; but they have rapidly become the wealthiest in church property, and are steadily marching on in the same direction, with omnivorous greed. I quote from the last mentioned paper: "We believe it is a mistake to exempt church property in any form from taxation. It is not enough to say that the Church is a blessing to the State. So is every good man; many of our towns and villages have nothing more valuable in them than some of their refined families of broad culture and high-toned morals. It would be bad policy, however, to exempt all such from local taxation. The State has no more right to tax an unbeliever for the support of the Gospel than England now has to tax dissenters for the support of the Established Church. Further, the whole thing works badly, as every wrong principle always does." After pointing out the results of this system in England before the Reformation, in Mexico, in France, in Italy, the editor concludes: "We say, let us have the law which exempts church property repealed. Every consideration urges it."

The *National Baptist*, of Philadelphia, goes further than this even, and says: "We regard all exemption of ministers from taxation, from military service, and from jury duty, as coming under the same head [union of Church and State]. The law does not know any man as religious or irreligious, as minister or layman."

Thus the ball that Francis E. Abbot first set in motion rolls grandly on. Like the snowball, rolling down the mountain-side, ever increasing in weight and strength, it shall finally become a mighty avalanche, crushing down all opposition, overwhelming the forests of bigotry and superstition, uprooting mighty trees of error. Dissolving, finally, in the glorious sunshine of success, it shall flow through the fertile plains of freedom in a thousand streams, all flowing into the great ocean of truth.

MRS. J. R. WALKER.

NEW ORLEANS, Jan., 1874.

A PEEP AT GEORGIA.

MADISON, Ga., Jan. 19, 1874.

MESSRS. EDITORS:—

Enclosed find post-office order for $18.00, which you will credit to the following names, for one year's subscription to THE INDEX: Hon. J. Hill, $5.00; Hon. T. P. Safford, $8.00; Dr. A. A. Bell, $5.00.

It affords me pleasure to say THE INDEX is read, admired, and appreciated by some of the best minds in our small town. It is hailed as a messenger of free and independent thought, containing propositions that set the mind to thinking. In the eddy-pools of the old Orthodox theology, free thought is discouraged, and every inquiry is settled by a blind appeal to a supposed "revelation," however absurd the conclusion. But the free inquiry unwittingly set afloat by the admission of Protestants is fast leading to another reformation—a reformation from supernaturalism to naturalism. The minds of men are becoming free, and it is no longer deemed a virtue to believe and teach what nature contradicts. Blind faith is losing its empire in the domain of thought; and that which is *above* and *against* reason has no longer the power to hold the manly understanding in thraldom as formerly.

Our churches here represent old-fashioned Orthodoxy—the same old song—"Believe in Christ and be saved from hell; disbelieve and be damned." If now and then we have a minister that rises a little above the common level, he stultifies himself, by declaring "unbelief" to be a "mania of the heart," as Dr. Wills asserted in the pulpit in this place.

On the other hand, such a mind as Buckle regarded doubt, scepticism, as the beginning of wisdom. But the secret is, free inquiry and hacking into the root of things, is death to old Orthodoxy. Its great strong-hold is "faith;" without that it would have no vitality. It has nothing to offer to satisfy the rational mind. Where THE INDEX is read, the mind soon becomes awakened out of its Orthodox lethargy; so much so that those who acquire a new way of thinking are sometimes called crazy. Why, I was taught, when I was a boy, that it was a sin to cross my legs on Sunday. I have heard the clergy tell of persons being struck dead because they danced on the Sabbath day.

Now, as little as you may think of it, the greatest hindrances to free inquiry and free thought are the women of the land. They do not trouble themselves to hunt up new ideas, and to investigate in new fields. Why this is so I cannot tell, satisfactorily to myself, unless it is their proverbial credulity. After all, the domestic field is a beautiful place for woman.

> "I love to see her gentle form
> Dispose with modest grace
> The household things about her home,
> And keep each thing in place."

Still, I do not like to see her discourage the manly free thoughts of her husband. I have had them say to me: "I have been told you don't believe in a devil." "A regular Orthodox devil?" "Yes." "Well, then, you have been correctly informed." "And you don't?" "No." "Oh, you perfectly *horrify me!*" responds the gentle woman, whose mind I had thought above such a superstitious idea. But why should I be surprised when our pulpits and Bible teach the existence of the devil as a personal entity as much as they teach the existence of a God?

Whenever the women of the land shall take up the subject of looking into things for themselves, behind the glass as well as in it, a new era will have dawned upon the world; and whatever right she is entitled to will have been won. Respectfully,

A. A. B.

A PICTURE.—If Nast should make a picture of a man with a meeting-house on his back, carrying it wearily on the journey of life, with these words coming out of his mouth: "This is a grievous burden, but I must carry it to keep my soul out of hell in the next life;" and just behind him his wife, with a fat, well-dressed clergyman on her back, with these words coming out of her mouth: "Our dear, good minister! We must take care of him, for the laborer is worthy of his hire;" and following a little in the rear, a large family of barefooted, ragged, uneducated, hungry children, would the artist come very far short of expressing what can be seen almost everywhere in actual life?—*Earlville Transcript.*

THE IRISHMAN had a correct appreciation of the business who, being asked by the judge, when he applied for a license to sell whiskey, if he was of a good moral character, replied, "Faith, yer honor, I don't see the necessity of a good moral character to sell whiskey."

THERE IS A MAN who wants the rich people to summer in New York State, and not go over to Jersey. He says: "It is said that the New Jersey watering-places are rapidly filling up with mosquitoes, and never before were they so thoroughly organized and confident of success."

AT A RECENT examination of one of the schools in Washington, the question was put to a class of small boys: "Why is the Connecticut River so called?" when a bright little fellow held up his hand. "Do you know, James?" "Yes, ma'am; because it connects Vermont and New Hampshire, and cuts through Massachusetts!" was the triumphant reply.

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PUBLISHED BY THE

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AT

No. 1 Tremont Place, Boston.

EDITOR:

FRANCIS ELLINGWOOD ABBOT.

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ABRAM WALTER STEVENS.

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We would say, also, that we feel deeply the need of

Other Organizations

in this State, to coöperate with us in securing equality and justice, by pressing the "Demands of Liberalism." If, in any locality, there are those who are inclined to

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VOLUME 5. BOSTON, MASS., THURSDAY, MARCH 5, 1874. WHOLE NO. 219.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor*.

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

NOTES AND COMMENTS.

BY A. W. S.

IT IS ASSERTED that there will be eighty-three supporters of the Irish "Home Rule" movement in the new Parliament of England.

THE SUPREME COURT of Massachusetts believes that women have a right to be elected to School Committees. Very good for the Supreme Court.

A CORRESPONDENT to the New York *Tribune*, who has seen and conversed with Castelar, says that the great Spaniard is "very fond of Emerson."

WE ARE TOLD that Cardinal Bonaparte procured five hundred Masses to be said for the repose of the soul of Napoleon III. We are astonished that so small a number was thought sufficient!

ONE OF THE INDEX subscribers, in discontinuing his subscription, says: "I go but very little on anything that is called *religious*. I am a-reading the Boston *Investigator*, and the *Truth Seeker*."

THE FRIENDS of Mr. Bradlaugh, in his absence, put him in nomination for Parliament from Northampton, and appear to have made a spirited canvass for him; but it seems that they were not successful.

BY THE knowledge and practice of eternal principles, not of human laws, are men made better, and society improved. Statute laws are more often the expression of human will and human passion, than of human wisdom and human love.

MR. BRADLAUGH is quite enthusiastic over Mr. Emerson, whom he met once or twice in this country. He speaks of the "sage of Concord" as "a kind, truthful-looking man, reminding me somewhat, in his countenance, of the late Robert Owen."

WHEN BUDDHISM first entered Japan—in the sixth century—it was violently persecuted; but at present it is the popular religion in that country. In 1869, it had one hundred and sixty-eight thousand priests, and over four hundred and sixty thousand temples.

WE REJOICE to learn that Roberts Brothers are about to publish a new edition of the works of Margaret Fuller, which have long been out of print. We advise all radicals, and, indeed, all thoughtful, earnest persons, to buy these books. No American's library is complete without them.

THE "GREAT PYRAMID," says Prof. Darwin G. Eaton, is the largest building ever erected by man. It is built of stone, 762 feet long and wide, being perfectly square, and 480 feet high, and covers thirteen acres of ground. Prof. Smythe, Royal Astronomer at Edinburgh, puts the date of its erection 2,180 years B.C.

JOHN RUSKIN, in the *Pall Mall Gazette*, says: "There are numbers of the people I should like to murder." We submit to Mr. Ruskin that *the people* are not so bad as the false *ideas* which possess them. Murder the ideas, Mr. Ruskin, or supplant them with better ones, and then "the people" will do well enough!

LUCY STONE has a stirring and ringing article in the *Woman's Journal*, of Feb. 28, on the sale of Abby Kelley Foster's homestead, in Worcester, for taxes. This late manifestation of the tyranny of the law is a new and moving argument for woman's rights. We blush for the honor of Massachusetts until this wrong is corrected.

TWO HUNDRED and eighty thousand persons are distressed from want of food in some districts in India. We respectfully suggest that Christian Missionary Societies direct their money to the relief of these starving heathen, instead of attempting the "saving of their souls." This would be "pure and undefiled religion," as St. James puts it.

THAT VETERAN old reformer, Josiah Warren, remarks: "While I honor the generous sympathies that inspire the wide-spread and earnest protests against the enslavement of women, men, and children, under the prevailing aggressive institutions, I take no very active part in demolition; as that work is already being done faster than remedies follow."

CHARLES BRADLAUGH, having heard Mrs. Julia Ward Howe speak on one occasion, says: "Mrs. Howe strongly recalled to me the cold, intellectual face of Archbishop Manning; but she manifested feeling as well as intellect in her brief address." He speaks of Kate Stanton as "an abler speaker than any of the American women I have yet listened to;" and thinks she is "a woman of great promise on the platform."

THE CHINESE annals say: "Music hath the power of making heaven descend upon earth; it inspireth men with the love of virtue and the fulfilment of duty. Wouldst thou know whether a kingdom is well governed, whether its morals are good or bad?—see what kind of music is customary there." All very true; but, mercy on us! we hope the Chinese are themselves an exception to this rule, for we should be very sorry to think that their morals are as bad as their music.

MR. DAWES, in his late speech in Congress on the finances, says the *Nation*, "told a little story" of a certain Republican who was appointed to an appraisership at a salary of $3,000 a year; but, finding that the office was a sinecure, he honestly wrote to his senators telling them so, and suggesting its abolition. Far from abolishing the office, however, the Great Party promptly removed the discontented office-holder, without assigning any reason; but, he presumed, "on the ground of insanity."

A LITTLE GIRL writes to Mr. Beecher, in the *Christian Union*, and tells him that in her Sunday-school lessons she finds "Son of Man" and "Son of God" spoken of; and she says, "Will you please explain how they can both be the same?" Mr. Beecher "explains" by saying that Christ is the "Son of God as partaker of the Divine nature," and "Son of man because, when he came to earth, he was born, as to his bodily nature, of man." We hope the little girl will follow up the subject, and ask Mr. Beecher to explain his explanation.

"IN THE holy word *Freedom*," observes Josiah Warren, "we encounter the anxious world's greatest problem; one which waits for solution in a definition acceptable to all: but the defects of abstract language have baffled all attempts to furnish one. Almost with fear and trembling, I ventured, years ago, to offer one; on the condition, however, that I should preserve my freedom to change it whenever increasing knowledge should show its defects. And I gave—*the sovereignty of every individual over his or her own person, time, property, and responsibilities*."

THE NEW JERSEY LEGISLATURE is considering an amendment to the Constitution of that State, which forbids interference by the Legislature in the local government of towns and cities. The Senate has already passed the amendment, and the House probably will. This is a step in the right direction. Since the war, our American people have been possessed with the idea of centralization—a strong national government, and comparatively weak local dependencies. But the good old democratic doctrine of local self-government is the right doctrine. The farther from *home* we put our government, the worse it is likely to be. The whole nation is constantly nervous, lest the government at Washington will do some foolish or some wicked thing. When Congress adjourns, and Gen. Grant is left to his horses and dogs, we shall all breathe easier.

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
BOSTON, MASS.—J. S. Rogers, President; J. P. Titcomb, G. A. Bacon, Secretaries.
JEFFERSON, OHIO.—W. H. Crowell, President; A. Giddings, Secretary.
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The Unknown not the Unknowable.

BY A. W. STEVENS.

For there is nothing hid, which shall not be manifest; neither was anything kept secret, but that it should come abroad.—[Gospel according to Mark, iv., 22.]

As a lover of knowledge and a seeker after truth, I rejoice in this affirmation. It fills me with adoring gratitude and divine ecstasy to believe that the infinite treasures of knowledge are not jealously hoarded and hidden, but are only held in reserve to be imparted to us as fast and fully as we can apprehend and receive them. With this conviction there comes a new sense of our immortality. Our life is touched with a grand significance, as we catch a view of the magnificent intellectual and spiritual prospect that opens before us. Now, we feel, we live to some purpose, and the future of our career is golden with promise. The universe invites us to the banquet of intelligence! The miserable crumbs of the feast will not be thrown to us, nor shall we be kept as beggars at the gate; but the door is flung wide open, and we are bidden to come freely in, and to be welcome to all there is! We are encouraged to desire and expect the *best* there is, and are told that the entrance to knowledge shall never be shut to us; but that while we have eyes which long to see, and ears which long to hear, both vision and audience shall be granted to us, and the glories of the universe unrevealed shall evermore continue to be revealed. Nothing is hid which was not meant to be made manifest; nothing is kept secret which was not intended should in due time come abroad!

In the light of this conviction, how puerile seems to us the old fable—still, however, believed by many as Bible truth—that our first parents were terribly punished for exercising an inquiring spirit, for seeking to press into those realms of knowledge which all untrodden lay before them! That mythological invention would make it appear that there were some things which the Creator had hidden that he did not mean even his most intelligent creatures should discover, and that he had some secrets which he intended ever jealously to guard against their curiosity. It represents that the inquiring spirit which our first parents showed was regarded in the sight of Heaven as sinful, and that God was really afraid that these inquisitive people would become as knowing as himself, and force themselves into partnership with him in all his wisdom. It solemnly depicts his rage on finding out what a pair of irrepressible Yankees he had made, and proceeds to unfold the penalty of their iniquitous curiosity—a penalty no less than a fearful curse upon them, and upon all their inquisitive posterity, forever.

A condemnation of the spirit of inquiry—this is the lesson of the old Bible story of Adam and Eve! And it is a lesson which the Church in all ages has endeavored to enforce. In imitation of the injunction of the Bible-God to his first pair of children, the Church has ever said to all its followers: "It is good for you to know only what I choose to tell you; your knowledge must be limited by my measure, and your inquiring spirit must be restricted within my compass." But what reasonable being who reads the old fable is not glad that Adam and Eve persisted in gratifying their love of knowledge; that they rebelled against the limits assigned to them, and pushed their inquiries over the bounds of the known into the inexhaustible regions of the unknown? And who that has inherited from the foundation and stock of our human race the inquiring spirit, does not rejoice to-day that the past has never been barren of dauntless souls who have broken through the barriers which the Church has assigned, demanding that no door should be closed to free inquiry, insisting upon the right of unlimited investigation, and of carrying the torch of reason into every quarter where the least ray of light may fall upon the darkness of the unknown? The lesson of the old fable the free spirit in man refuses to learn. Though it has been prescribed again and again by those who have assumed the duty to keep watch and guard over the secrets of Heaven, yet again and again has freedom-loving man put the prescription away from him, and resolutely gone forward in the quest of knowledge. Even penalties and pains have not prevented him. Has knowledge its dangers? Yes, indeed; but they are not so great as those of ignorance. Death, surely, does not come by knowledge—*life*, rather. The old fable taught better than it knew. Before Adam and Eve ate the forbidden fruit they had no offspring; after that they were fruitful of children. Sheer ignorance must needs be childless; it knows not how even to reproduce itself, but dies of unvirile and unambitious sloth. On the contrary, knowledge is virile to the last degree: it is robust with ambitious passion, and burns to multiply itself over and over again. Its progeny is legion, and fill the whole earth. Death is the still-born issue of ignorance, but lusty LIFE springs from the loins of knowledge.

If we mistake not, the inquiring spirit of man, which has led him to transcend the limits assigned by the Church, will also cause him to protest against those which a certain school of philosophy, and certain men of science, say do necessarily and absolutely obstruct his pursuit of knowledge. We can only know phenomena, it is said. Of first causes, or of a first cause, we can know nothing. The outcome of all knowledge, we are told, is the stern and stubborn fact "that the power which the universe manifests to us is utterly inscrutable." Thus, in our search after the infinite, we are called to halt at the threshold of the finite; in our endeavor to inquire into the essence and soul of things, we are bidden to take our seat in despair on *things* themselves, and are told that their spiritual significance is a mystery which we neither have nor can have any key to unlock. Matter exists, and force acts in matter—this, we are informed, is the sum of all possible human knowledge. That man is immortal, or that God is the love and wisdom, as well as the power of the universe, we are warned we can never know. "The unknown is the unknowable" is the ominous sentence that falls upon our ear, and which is intended to rebuke our fond and foolish enthusiasm for inquiring into mysteries which are declared to be "utterly inscrutable."

Now to all this the aspiring heart and ambitious mind of man are moved to reply: "We hope for and we expect better things. That our present knowledge is very limited we confess; that, as yet, we have no demonstration of spiritual realities we allow. But, on the other hand, we also perceive and insist that there is no absolute proof against these realities—no absolute proof that God is not, that the soul is not—no absolute proof that the mysteries of the infinite are utterly inscrutable to the finite. We believe that the truth exists to be known, and we have great faith in our capacity to know it. We esteem it dogmatism to say that the unknown is the unknowable, for it is a fact that the unknown is giving way every day to knowledge. We likewise esteem it dogmatism to say that only phenomena can be known; for phenomena are manifestations, not of themselves, but of that something behind them which is the cause of them. We cannot, therefore, know phenomena without also knowing, to some extent, the power which produces them; so far forth as that power is manifested in these phenomena, it becomes knowable by us, and cannot, therefore, be said to be utterly inscrutable. Neither do we believe that it is safe to say just where the limit is to this knowledge which we have of the Power that manifests itself in the universe. We believe that we have an equal right to call it *God*, as certain men of science to call it *force;* and somehow we have great confidence that it is not mere Power, but likewise Love and Wisdom. Not only does the vast universe seem to us to shine with the ill-concealed light of a spiritual meaning, but our own bodies also dilate with a half-consciousness of a soul within them, to which we think we owe our lofty attitude of hope and expectation. That attitude we propose to keep, and shall allow no dogmas of science or philosophy to frighten us away from it."

Man, then, is not ashamed of this intellectual and spiritual curiosity which is a part of his nature, and which ever keeps him the tireless, insatiable inquirer after truth, the seeker after knowledge, the investigator into the hidden things, and the secret soul of things, in the universe. Naked of demonstration though he be, and all unclothed of absolute proofs of that which he seeks to know, he is more innocent in the knowledge of his ignorance than he was in the unconscious ignorance itself. He faces the traditional God without shame, the Church without shame, the dogmatism of science without shame; and he will fly to cover with fear of none of them. He patches up no fig-leaved excuses for his present lack of knowledge, but boldly says: "Though I am poor, I expect to become rich; though I am naked, I expect to become clothed. I rebel against all arbitrary limits. I demand the freedom which is my right. I demand to know all, and I will be patient but persistent in my search!"

This curiosity which aspires to find out God is certainly a worthy and sublime one, and constantly vindicates itself. It is the irrepressible demand of our intellectual and moral nature. We cannot come to anchor in this universe without Him; we drift on the tide of our restless yearnings and painful experiences until we make fast to the conviction that physical law is spiritual also, and that universal force is instinct with universal love and wisdom. We are worshipful and aspiring by nature; we want, therefore, to know God, in order that we may intelligently adore Him and make Him the perfect ideal towards which our actual may evermore strive. We need Him, moreover, as the missing link in that chain which shall bind all finite minds together as the offspring of one Infinite Mind. The fact of a common origin proves the truth of a common stock and a common destiny. We are sympathetic by nature. The aspiration which kindles in us is strengthened by the assurance that a like aspiration glows in the breast of another. A natural inquiry, and one that is also irrepressible, rises in us: "Is this inspiration in me and my brother deathless, or is it a spark which burns awhile and then dies?" Infinite in our origin, are we infinite in our destiny? This is a question which puts us on a new search, and gives a new edge to our curiosity. If the universe has a soul, has man also a soul, and are these two souls kindred? This impels us to study the nature of man in all its various manifestations, in all ages and countries; to inquire what he has thought and said and done; what have been his politics, his religion, his social laws and customs, from the beginning and under all circumstances. Our interest in the question about God does not, then, lessen or weaken, but rather stimulates and strengthens, our interest in the whole question about man. The spiritual significance of the material universe gleams back upon us, and we burn to respond with an intelligent and appreciative answer. One thrill runs round the whole circle; every soul feels it: it begins and ends in the central Soul of the universe.

We will be curious, then, about these sublime secrets. All that is concealed we long to know; all that is hidden we long to discover. We cannot allow the Bible, the Church, or men of science to seal up the book of revelation to us. Let the show proceed! Who knows what we shall see yet? Perhaps something better than any of us have expected. Shall we now have a scientific creed, just when we have resolved to repudiate the theological one? Shall we say to the Churchmen, "Your pope is dead!"—and to the men of science, "Long live your pope!" thus turning from one fetich to bow down to another? We believe in science, but not in that which is one-eyed; which has intellectual but no moral or spiritual perception. It takes two eyes, wide open, to sweep the whole field of earth and heaven, and gather in all the facts from all quarters. Have you not been able yet, my scientific friend, to put your finger on God, or the human soul? Then no more have you so far been able to put your *foot* on them! The most that you can now say is that you have not found them; but be careful that you do not say that they never *can* be found. The human mind and the human heart are both out a-hunting; they are not accoutred with superstition or mere childish faith, either: would it not be as well to wait and see what they bring back? Do you say that there is no *need* of God, and that everything is explained without him? Nay, then; but we say that there is *all* need of God, and that *nothing* is explained without Him! There is no "fact" which you can discover but hints at a greater one yet remaining for you. And what are all your mere "facts," standing by themselves and shorn of their subtile and deep significance? Dead, dry, and uninteresting are they; mere rubbish, not fit for storage. But string them now on a thread of meaning, one end of which is in your finite comprehension, and the other running off into the infinite; call that thread *law* if you will, but without failing to observe that it is full of suggestions of intelligence,—and then your "facts" immediately grapple the observer's attention with irresistible interest, because they become in his eyes the luminous hieroglyphics of one continuously-unfolding infinite thought and purpose. You do not surely say that you have no *desire* to be immortal? But has that desire itself no significance? Does it not contain so much as a hint of some possible realization? Well, then, we are not at liberty to despise even a hint of this sort; and no truly scientific man will despise it, for all such know full well the value of a hint received from Nature—how often it has led to grand and valuable discoveries. A hint is enough for the truth-loving mind; even by so dim a ray of light it is encouraged to begin its search; with a clew no greater than this it is emboldened to start out on the path of inquiry. It was only a hint falling from an apple tree that led Newton to discover the law of gravitation; only a hint floating in mid-ocean that stimulated Columbus to persevere in discovering this continent. Is not a hint from within as good as a hint from without? The law of love, that girdles the universe and matches the law of gravity, we will discover from a hint; the wonderful continent of the soul lying over against that of sense, fair with the flora of beautiful affections, and peopled with a noble race of aspirations,—this, too, we will discover from a hint. "Give me a great thought," said Herder, on his deathbed, "to refresh my spirit before I die." What thought so great or so refreshing as a thought of the infinite? It is one to the dimensions of which we may grow with our growth; its scope never narrows, but broadens and deepens as we proceed. The thought of immortality—how stimulating also is that! This low-roofed life where we sweat and toil and struggle, where we ache and weep and encounter disappointment, where our actual is dwarfed, our hope deferred, and our longing comes back to us unsatisfied,—the thought that this life is not all; that it is the beginning of a career which opens out into eternity, out into a broader, grander, fairer experience as we pursue it; that knowledge is cumulative for us without limits; that it is a prize waiting on the steps of our endless inquiry, the winning of which shall be our joy and our privilege forever; that the ideal is a star shining upon us from the infinite heavens, which we may not lose sight of when we stumble into the grave, but whose attraction is strong enough to draw us up out of the pit of death, and beckon us on into the far fields of the future,—is not this a thought so inspiring, that we shall hold on to it until we are compelled to part with it? If, in the last result, the *truth* requires us to dismiss these two great thoughts of God and immortality, then we will give them up—for the truth, whatever that may be, must contain for us the greatest comfort and the greatest inspiration.

But that time has not yet come. The last word on this subject still remains unspoken. We are passing through a period of criticism and negation now. We are stripping these thoughts of God and immortality of the husks which superstition had enveloped them in; we are tearing off the false masks in which the Bible and the Church have long presented them; we are denying the reality of the traditional God and the traditional heaven; we are striving to emphasize the

truth of the reign of law, and to do justice to this life, so long neglected and despised by theology. This is a needful and necessary work. But the time is coming, when in regard to these matters, we shall want to do something better. I am confident that, after we have got through with our present negations, we shall have some grand affirmations to make about the Soul of the universe and the soul of man. They will be cleaner, sweeter, nobler, vaster than the old affirmations. They will reconcile the final decisions of the intellect and the continuous demands of the heart.

And that these aspirations may have full scope to grow, and freedom to gain utterance, no halt of thought in these directions must be called, no sneer must be flung at faith, no shame must be put on hope. Let the philosophic doubters grow not self-complacent, nor the scientific deniers hasten to assume that the last word is spoken. Religion is not moribund, nor is faith entirely obsolete. Though the "altar stairs" on which we stand be shrouded yet in darkness, it may be that we shall yet find they "slope *through* darkness up to God." The sun of truth hangs only on the horizon now; the wide, long dome of the heavens it has still to climb. Let us wait in patience, and see it ascend! As it slowly mounts upward, many facts and groups of facts it will bring into light, which now lie in the shadow, and whole broad fields of thought it will illumine, which yet no mind has discovered. Welcome every fact, welcome every thought, welcome every discovery! But welcome, also, the wise interpreter, the tireless thinker, the dauntless discoverer! Welcome Man, whose aim is the truth, whose vocation is the endless pursuit of knowledge!

[For The Index.]

THE CHURCHMAN AND THE UNITARIAN:

A CONVERSATION.

BY W. A. L., OF BRISTOL, ENGLAND.

Churchman.—Ah! it is the coming out at which one hesitates. There are moments when reason and duty say, Go; but the thought of leaving old friends and breaking away from old associations is such a serious obstacle to the throwing in of my lot with those whose opinions approximate my own, that I do not think I can go out.

Unitarian.—That is one of the evils (if evil it be) of gradual change. It must now be three years ago since I induced you first to study both sides of the theological question. How exceedingly "orthodox" you then were I well remember,—and how you almost indignantly rejected my offer to lend you Theodore Parker's *Discourse on Religion*. But fortunately Channing was a name so well known in connection with philanthropic movements, and his veneration (you called it something more) for Jesus was so profound, that you consented to look into *his* writings in order to see the force of the arguments which such an enthusiastic admirer of the Second Person in *your* Godhead could adduce for not according deity to him.

Churchman.—Three years ago! is it possible? However, as you know, I could not rest satisfied with Channing's resting point. The criticising faculty once allowed play, it demanded *full* play, and sheer logic carried me to pure theism.

Unitarian.—Yes, but it was the work of years; first one doctrine and then another was abandoned. If errors in the genealogies were discovered, if discrepancies in the narratives of events were unexplainable, how was it any longer possible for you to accept the dogma of doctrinal inspiration, when in such apparently trifling matters *verbal* inspiration had not been vouchsafed? And so you were led on from one point to another, till now you have come to regard the Bible as any other book and the Jews as any other people,—so far, I mean, as criticism is concerned.

Churchman.—And only so far; no one can deny that to the Jews belonged preëminently the genius for religion, in the same way as to the Greeks belonged the genius for the conception of the beautiful, and to the Romans the genius of martial glory and legislative ability.

Unitarian.—Exactly; while it is impossible to doubt that other nations have had most enlightened teachers, and also most exalted notions of the Supreme Being, yet it may be questioned whether, *if regarded as a whole*, the Christian Scriptures have ever been equalled, much less surpassed, in the purity of their ideas concerning God. But to return to the point: I was remarking that your change of opinion had been so gradual that, as each new truth was gained, a fresh compromise was made with your surrounding circumstances; had the change been sudden, you would have found too many points of difference to be reconciled easily and speedily, and you would have been compelled to leave the church to which you are so much attached.

Churchman.—There is truth in what you say; at first, too, the change was small. When I no longer believed it possible that God could condemn any one to *eternal* torment, I still could not but think that some at least would never attain eternal happiness; and before I yielded my consent to the "universal" doctrine, I had to reconcile my position as a member of the Anglican Church with my then slight departure from her supposed dogma. This was an easy matter; a slight change in my opinion of doctrine required but a slight change in my opinion of discipline, and hence the transition from orthodoxy to heterodoxy has been made, and I am still a member of an orthodox church.

Unitarian.—This, no doubt, is to be deplored. The free churches are not so numerous that they can well dispense with the influence which the countenance of the thousands who occupy a precisely similar position as yourself would exert. And, after all, wherein would the outward change, corresponding to your inward change, affect you? You say it is hard to leave old friends and break off from old associations. I grant it is; but surely no friend, deserving of the name of friend, would desert you; and, as for old associations, you will find many a congregation in our body whose general form of service would keep *that* tie intact, while its language would be more in accordance with your secretly cherished beliefs.

Churchman.—I am not so sure about *real* friends not deserting me. Do you not know that the *odium theologicum* is one of the worst and cruellest of hatreds—ignoring even the ties of relationship and of blood? As to the other point, what you say has no interest for me. Indeed, it is one of the curious things I can *not* understand—a church professing to be free, admitting that Truth has not yet been absolutely attained, permitting to her members the greatest freedom in inquiry and criticism, and yet allowing herself to be hampered with a liturgy.

Unitarian.—And a very beautiful liturgy it is, too. I am surprised at your finding fault with a liturgy, after you had expressed your unwillingness to part from old associations,—your liturgy being itself one of them!

Churchman.—Gently! You forget that my liturgy has been my companion from youth up; *you* have only adopted yours of late years. You profess to have no binding creed, yet I will undertake to extract from your various liturgies such a creed as shall astonish you,—astonish you, because I know perfectly well that many of its articles would be such as you would repudiate with horror.

Unitarian.—But we must not be too critical in such matters; regard these liturgies as poetry; consider them as part of the lessons. No one supposes that the Scripture narratives are wholly believed because the minister reads them from the desk; and just so with the printed services.

Churchman.—There I differ from you entirely. Where I am, I rest content; those parts of the church service I do not agree with I simply leave alone, and such conduct in no wise detracts from my pure enjoyment, nor does it interrupt my devotions. But were I now to join another church, out of strong conviction that she would be more of a home for me than the one I should leave, I should necessarily expect to find a service in the *whole* of which I could participate, and which would not be provocative of criticism. In our Litany we call ourselves "miserable sinners," and the words do not draw off my attention from the prayer in which I am engaged, in order to think whether I can honestly say them—simply because of old associations. But I do not think it is a healthy sign, or a sign of piety at all, to call oneself a sinner in some services and not in others, just because it is so written. There is not a single one of your services with which I could not find fault—with many of them seriously. As for your plea of poetry, I cannot entertain it. The prayers are by no means on the same footing as the lessons, and for these latter even *I* think the choice is much too limited at present. Prayer is the soul's sincere desire, and is communion with the God of Truth; but it is difficult to get oneself into "sincereness" with printed forms read in a certain order at stated intervals. It is difficult so to do even when the strength of old associations is with one; how much more difficult without such!

Unitarian.—But would you have *extempore* prayers? The curriculum of a university course does *not* tend to develop a faculty for this, and congregations must suffer if their minister is not up to the praying mark.

Churchman.—But a minister is at liberty to say what he likes in the pulpit; surely if he does not offend good taste there, he will not be likely to do so at the desk!

Unitarian.—Possibly not, but it is not so much a matter of good taste as of "grace."

Churchman.—Now you use orthodox phraseology. I must maintain, however, that it *is* a question of good taste and not of "grace," presuming that by grace you mean some divinely bestowed talent. Every one can pray, and pray in reality, too, but it is few who can do so aloud in such a manner that those who listen to them shall join in the prayer forgetful of him who prays. It requires a great deal of good taste to know just what to say and how to say it.

Unitarian.—You defined grace just now; if you will let me define good taste as common sense, simplicity joined with devout earnestness, I will admit you are right. Nevertheless, you astonish me by saying there are few who can pray *extempore*, and yet lament the adoption of printed forms of prayer by the free churches.

Churchman.—You partly mistake me; I do deprecate the adoption of printed forms of service most strongly, for I do not think they *tend* to real devotion, and there is in their use the ever-present notion of a creed. But I do not object to the minister using, if he pleases, printed or manuscript prayers. Only, of course, he should in such cases be very careful to use them as not using them. That is, he should read the prayers as though he was uttering them, in order not to provoke the criticism which anything printed is sure to raise.

Unitarian.—I think such a plan would answer, though I must say I have never regarded the subject in this light before.

Churchman.—I am sure it would; depend upon it, your churches, in adopting liturgies, have made a great mistake, and it will be discovered some day—perhaps when too late to repair the mischief. One of your ministers, referring to this subject lately, and admitting his own dislike to the liturgies, said: "I am myself uniformly accustomed to *extempore* prayer; yet after long experience, while I do not feel the value of it less to *myself*, I doubt more and more whether it is best for one's congregation. And often I feel it would be an infinite *help* to follow the lead of some one else's thought." But if he felt the value of *extempore* prayer to *himself*, he may rely upon my experience as a layman that it is of value to the congregation as well. If *extempore* prayer be impossible, let a minister by all means follow some other lead and prepare his prayers beforehand, or let him confine himself, if necessary, to ready printed forms; but so long as the prayers shall be *extempore as far as the congregation is concerned*, my object is gained.

Unitarian.—I must say good-night; but I will think over what you have said.

MASSACHUSETTS LEGISLATIVE COMMITTEE ON EQUAL AND JUST TAXATION.

THIRD HEARING.

Mr. Richard Hallowell appeared before the committee with a written argument against church exemption, which he read. He claimed that churches had no more claim to immunity than the press or private educational institutions.

Mr. J. Thomas Stevenson appeared as a remonstrant against the petition, representing the Massachusetts General Hospital, which he claimed to be a strictly charitable corporation, from which members could receive no pecuniary benefit. He only objected to those clauses of the act particularly affecting the institution. The amount of property thus held in trust was $2,600,000—$1,950,000 in real estate and $650,000 in personal property—liable to an annual tax, should the repeal take place, of $38,000 for city purposes. This property was derived from subscriptions, donations, and legacies of benevolent individuals, varying in amount from twenty-five cents to $470,000—the latter a legacy of a Boston mechanic; $75,000 only being given by the State. This was held strictly in trust. But $916,000 of this property was income-producing to the amount of $61,600, $1600 of which had to be paid as annuities to relatives of donors. Should this property be taxed, but $22,000 would annually accrue for the benefit of the sick poor. The number of patients admitted and treated during the past twelve months was 15,217—505 of whom, only, were able to pay. The deficiencies were frequently large, this year $98,000, and had to be met by this income and voluntary contributions of individuals, no call ever being made upon the general public. He did not appear to prevent the taxation of a rich corporation, but to beg of the committee not to add to the burdens of an institution that had not now the means for doing what it was actually doing for the sick poor. He did not believe that the citizens of Boston in multitude assembled would approve of the repeal proposed, but they would respond with a unanimous "No!" that would shake, not only the dome of the State House, but the dome of the heavens. He closed with a fervent appeal for the continued exemption of the churches with their poor boxes, the hospitals with their sick beds, the homes for the aged, and the refuges for the penitent. Do not, he said, drive them back to their poverty-stricken homes for the mere purpose of slightly increasing the amount of taxable property.

Assistant Solicitor Stackpole then appeared on behalf of the city, and said that the city was greatly interested in the matter, as upon its settlement depended the prosperity of Boston. He then presented Mr. Hills, head Assessor of Boston, and before he gave way to Mr. Hills he desired to say that the City Hospital was a monument of the charity of the city as a corporate body. It had already cost $150,000, and $200,000 more would be expended. He thought sound judgment and not sympathy should decide the question. Taxation is inevitable, and the most just taxation is that which is the most equal. It is for the interest of the churches and charitable institutions that some modification of the present law should be made; for, if there is no change, the extreme to which the exemption will be carried will force a radical change which will be disastrous. Such was the lesson of the past, and the indications are that we are soon to see a repetition of that lesson. The laboring man will realize that the beautiful church built at almost unlimited expense comes indirectly from his earnings, and will sooner or later rebel against such a system. The barons of the olden time are reproduced in the barons of our railroads and stock exchanges, and both sought to erase their life's errors by leaving a proportion of their gains to charitable or religious institutions. The system of exempting church property originated when all churches were of simple construction, and of some equality in value. Should not, then, a limit be fixed at which exemption of such property should cease at present? And in relation to charities a similar limit should be fixed so that the proportionate value to the public should be a guide as to their exemption from taxation. Such limitation will prevent money from being foolishly spent and foolishly bequeathed.

Mr. Thomas Hills, chief Assessor of the City of Boston, then gave his views on the subject, saying that the real estate of Boston paid 65 per cent. of its taxes, and therefore the exemption of such property should be carefully considered. The exemption of the United States bonds had greatly added to the burdens on real estate, and the exemption of imported goods, while in the original packages, and in the hands of the original owners, takes $4,000,000 more of personal property from the taxation of the city. Should the present tendency of decisions by the courts be continued, the real estate of the city will be obliged to bear the entire burden of taxation. The exemption of Tremont Temple, Wesleyan Hall, and Congregational Building were instanced as the cause of $1,200,000 exempted property, and the Masonic

Building is now under consideration as a subject for exemption as a charitable institution.

The decisions of the Supreme Court allow almost an unlimited exemption, and in 1870 sixteen wards of Boston had $10,400,000 exempt property, now increased to between $14,000,000 and $15,000,000. The increase of the total live taxable property during that time has been about 35 per cent., while the increase in the exemption list has been 40 per cent. A section of Brighton was shown to show a marsh of 71 acres, recently acquired by Harvard University, which had been given to it for educational purposes, and is deemed to be exempt from taxation. The Supreme Court has recently given a decision in the case of the New England Hospital *vs.* the City, that a vacant lot to be used in the future should be exempted, and other decisions are evidences that the claim may be sustained—the Benjamin Bussey case in West Roxbury, in which between 300 and 400 acres of land were left to Harvard College, with a life interest to his relatives, and the amount of this interest has been taken as the taxable value of the property. Upon annexation occurring, and the former estimate of the value being refused by the assessors of Boston, the life interest was relinquished, and the estate passed to Harvard College, thus completing the entire exemption of the property from all taxation.

He then referred to the estates occupied by Little, Brown, & Co., and an estate held in Dorchester by Harvard College, as cases which could not be exempted. The Martin Luther Orphan Asylum now holds the old Brook farm, of 139 acres, and upon it are some 22 orphans, this fact exempting the entire property. Mr. Hills closed his remarks by urging upon the committee his views as to where taxation was most oppressive, and endeavored to show that as the scale of prosperity descends, the difficulty of paying taxes ascends. He did not deny the good work of charities, but some board should pass upon their merits for exemption, and the State Board is eminently adapted to this work. Some amount should also be fixed as an exemption for churches. In the matter of educational institutions, the Board of Education should decide upon their merits as subjects for exemption, even giving the board control over Harvard College itself. Many profitable private schools are now exempt, and all benevolent societies should go to the Board of State Charities, and scientific schools should go to the Educational Board for decisions as to their claims for exemption. The hearing was then adjourned one week.—*Boston Globe, February* 27.

THE HELPLESS CLASS.

BY NATHAN SHEPPARD.

An old man, "decrepit and ill-clad" (so runs the story of a reporter of a daily paper), begged food and shelter of a police officer on one of the recent extremely cold and blustering days. He was sent (1) to "the County Agent's office," where he was informed that "they had no authority" to relieve him. He would find what he needed at (2) "the Union Street Station," but he found instead that "only criminals" could be entertained there, and as he was unfortunately not able to prove himself one of that class, he was ordered to report at (3) "the Chicago Avenue Police Station," about a mile and a half away. He arrived there almost exhausted of his little stock of strength, to be told again that (4) "the Union Street Station" was the place for him, and there he reported a second time, to be turned away a second time. Where he went then the reporter "does not know." He does know, however, that "this is now an everyday occurrence." Which is the same as to say the failure of government is an every-day occurrence, because the helpless appeal to it every day (and night!) in vain. And this is "free government," "local government," "self-government," and the like; not despotic or monarchical government, and the like.

This aged pauper probably belonged to the class which are helpless from no crime, fault, or improvidence of their own, unless they can be charged with the improvidence of being born—the most improvident thing they ever did in their lives! Multitudes of them are children who have no more responsibility for what they are, and where they are, than the carriage-horses which they envy. Even those who brought them into this world are not responsible for them. The society which made their existence, and their helplessness, inevitable—it is responsible for them. Society? What do we mean by society? We mean the whole body of the successful, the affluent, the comfortable and contented. It is answerable for the whole body of the hopelessly unsuccessful, the hopelessly helpless.

Society here means government, self-government, and self-government means society; for if there ever was a spot where "the people," *alias* the whole body of the successful, had everything their own way as respects government, this is that spot.

Now what disposition does this form of government make of its helpless class? It makes thieves, invalids, imbeciles of them; everything but valuable, or even harmless, citizens of them. What the mother country has been doing for centuries, this country has begun to do, with every promise of an abundant harvest of dragons' teeth. Both of these two forms of "free government" make criminals of the helpless, and entrap the impoverished into vice. So long as the helpless human creature is not a convicted felon, or a branded member of the fraternity of habitual criminals, he is let alone—let alone and watched! There is nothing he can do but steal, and only on condition of his doing that can he have the succor and shelter that he needs. Or he is cast out, and trodden down under foot, by the unanimous consent of a free people who repudiate the "paternal" form of government that would look after him, and glory in the fraternal form of government which Cain exercised over his brother Abel. And when this helpless victim of "Liberty, Equality, and Fraternity" comes back, it is (as is often the case in London) not to ask employment, or even bread, but some punishment that will secure him both, or that will release him from the need of both. Everything is done to foster the chrysalis until it breaks its cocoon and spreads its wings—a moth to corrupt and destroy the very fabric of society.

The helpless class are better off in the United States than they are in the United Kingdom, because in the latter (for very obvious and natural reasons which it is unnecessary to recall here) they are incomparably more numerous and concentrated. They have not been able as yet to huddle themselves into such a mass of putrefaction, under the expanded wings of the eagle, as they have behind the uplifted legs of the lion and the unicorn.

But it is no more the deliberate design of the American republican, than it is of the English monarchical, form of government to help those who cannot help themselves. Neither of them care any more than the Priest or Levite did for those who are overcome of circumstances. Indeed, it is the boast of free government that it helps only those who can help themselves. It ostentatiously elbows aside the inefficient and incapable, and shouts on the efficient, the lucky, and the greedy. It makes two castes—the caste of the successful and the caste of the unsuccessful; and it makes the former as happy as the innocent, and the latter as miserable as the guilty. The gods of the heathen are idols; the idols of a democracy are self-made men.

An aristocratic form of society is only more rapid, it is not more certain, in the production of this result—the domination of the lucky over the unfortunate. England has three or four Lord Vanderbilts and Astors to our one, whether considered with reference to disproportionate wealth or inordinate influence; but with respect to grossly immoral ascendency, we have several hundreds if not thousands of Esquire Fisks, Goulds, and Tweeds, to England's one. Another difference suggests itself. The income of the marquis of Westminster (said to be a guinea a minute) was inherited; the income of these esquires of New York was accumulated by "self-made men." Such as these latter make themselves what they are; such as the former are made what they are by their ancestors. Both classes are indebted for their oligarchical preëminence to "free institutions."

Personal government is the only form of government that ever made any pretensions to helping those who cannot help themselves.

The despot acts from self-interest, of course. He fortifies his own palace by defending the peasant's hut. His system cannot survive "out-door" pauperism any more than out-door revolution. The beggar must be provided for, the idle catechised, the incapable compensated. In a word, there must be no helpless class to alarm society, lest they should imperil the throne.

Now, is it not as much to the interest of the republic, in the long run, as of the despotism, to prevent the formation and concentration of such a class? Is it not better for the republic, as well as for the despotism, to find a home for the homeless, and something to do for the unintentionally idle, than to wait until these develop into thieves, and maniacs, or murderers? Is not self-protection by means of prevention wiser than self-defence as cure, whatever may be the form of government? Naked children, starving old people, women exchanging virtue for bread, and so on, down, down the hideous list—these would be comparatively unknown if government were a help to the helpless as well as to the self-reliant.

As it is, philanthropy is doing spasmodically and clumsily what government should do constantly and systematically. The duty of the State is left to the charity of the impulsive. There is an occasional raid upon the emotions, an energetic boo-hooing and a vehement almsgiving. But as "nothing dries sooner than a tear," so nothing subsides sooner than an emotion. The wind dies away and the waters rest.

If we would only take warning from Great Britain! At the anniversary of the "Ragged School Union," you are informed amid vociferous applause that one in one thousand of the helpless little Arabs has been dug out of the mire, washed of its dirt, and taught the alphabet. Instead of the congratulations, and tea-drinking, and pathetic declamations, and vote of thanks to the chairman, over those that are rescued, there should be shame, shame, shame, nothing but shame, over the untouched masses of these children of the State. Instead of the driblets of "voluntary contributions" begged in sufficient amount to help the one in one thousand, there ought to be enough taxed out of (1) the excessively wealthy, and (2) the abundantly rich, to recover and educate the whole thousand. The pennies of inconstant pity are cast into the chasm which should be filled with the taxes of unemotional cupidity. How much of a tax on a hundred men from Vanderbilt down would be necessary to keep want and its attendant miseries and deviltries out of New York City?

But whence comes the right of government to lay such a tax? From the fact that these two excesses—excessive individual wealth and excessive individual poverty—are equally menacing to the stability of the State. Hence the right and the duty of the State to lay its restraining hand upon both—the right of self-defence. Instead of waiting for the mob to call on their (republican) lordships in the name of the Commune, we would spare their nerves, and their silver tea-sets, by sending the tax-gatherer in the name of a sagacious government; instead of the trembling hand of the obsequious missionary, the stern palm of inexorable authority.

What would be left for philanthropy, do you ask? Art, literature, morals, religion. More would be left for benevolence to do—far more than it would do.

Pauperism is a crime, but not a crime of the pauper. It is a crime of his governors—the whole body of the successful and contented. Ignorance is the blunder, not of its victims, who cannot help themselves, but of their rulers, who can help them if they will. It is in the power, and it is the province, of government, especially if it is municipal, to prevent both.

The paternal idea inheres in the very nature of government.—*Chicago Advance.*

BROTHERS' KEEPERS.

BY H. H.

Last June, the Massachusetts Legislature passed the following Act:—

"AN ACT for the better protection of neglected and destitute children.

"*Section* 1st.—The statutes relating to the appointment of guardians to minors are so amended as to authorize the appointment of a guardian who shall have the custody of any minor child, whose parents or surviving parent the Probate Court, upon a hearing, after such notice to the parents or surviving parent as the Court may direct, shall find to be unfit to have such custody.

"*Section* 2d.—This Act shall take effect on its passage.

"(*Approved June* 11*th*, 1873.)"

Such an Act as this should be on the statute book of every State, and humane people everywhere should make sure of its being no dead letter. It is high time that the barbarous tradition that a man may do as he likes with his own child be done away with. No crueller, falser doctrine ever gave shelter to tyrants. To form some idea of its effects, it is only necessary to read the newspapers of the day attentively. Hardly a day passes without the chronicling of some one act of cruelty on the part of a parent to a child; cruelty so excessive, so brutal, probably so fatal in its consequences, that it cannot be concealed from neighbors' observation, nor escape mention in the public journals. It is a startling statement to say that, to-day, children in America are killed by starvation, by poison, by burning upon hot stoves, by whipping, by exposure to cold—all at the hands of fathers or mothers. But this is true; and any one who will for one year carefully examine the newspaper records of this country, with this one point in mind, will be appalled at the statistics he will collect.

One day last winter, in a small New England city, a child died suddenly, and was as suddenly buried. It was the child of a mechanic, an industrious and hard-working man, of whom no positive ill was known, although he was not a man much in favor with his employers or neighbors. The family had moved into the place only a few years before.

Soon after the child's death rumors began to be circulated that he had died of starvation. A very little inquiry brought to surface a great amount of testimony as to the sufferings of this poor child and his two younger brothers. It was well nigh incredible that in any community such a state of things could have been allowed to go on, and no man, no woman, has been found to interfere to protect helpless children.

For months these little boys, aged about eleven, nine, and six, had been in the habit of eating greedily from the swill-pails in all the neighbors' yards. Kind-hearted people had called them into their houses and fed them. One grocery-man in the neighborhood had fed them regularly, and given them crackers to carry home. After a time the children were forbidden to go to that shop any longer. On being asked what had been done with the food given to them to carry home, they had said that their father had carried it away in his pail for dinner, and that the oldest boy had been severely whipped for asking for it.

The boy who died was a most unfortunate little creature, malformed in many ways, and an object of great aversion to the step-mother, who made a marked difference in her treatment of him and of the other two. Probably the child could not have lived many years under the most favorable circumstances, and no one could regard his death as anything but a blessing. Yet that he was killed by neglect, starvation, and exposure, was as certain as human testimony could make it.

His bed was one old comforter folded and laid upon the bare cords of a bedstead in the garret; the comforter reached so little way that his legs were on the cords. Another comforter was his only covering. Both were filthy beyond description. The other two children had a very good bed in the same garret.

All that was known of the little fellow's last night in this bed was his brother's story that in the night he asked them to go down stairs and bring him some water. They were afraid, and he said, "Never mind," he could "wait till morning." In the morning he did not answer when they spoke to him. When the step-mother reached the bed he was dying. Terror-stricken at last, she called for help to a woman who lodged on the floor below. The two women carried the dying child down stairs and laid him on his parents' bed.

Before a doctor could reach the house he was dead. The next day he was buried. All the testimony of the neighbors tended to show that the father was ignorant, or partially so, of the cruelty with which the child had been treated. For instance, the step-mother was evidently afraid that he would find out the truth as to the bed in which the poor little creature had been sleeping. She said to the woman who was helping her, "Pull down the comforter. Don't let his father see the cords."

This same woman had been in the habit of going familiarly into the rooms at all times, and it was from her that some of the most harrowing details were learned. Three or four days before the child's death

he was sent out one morning into the yard to chop wood. It was bitterly cold, and an icy sleet was falling. The child had a racking cough, and had hardly strength to lift the axe. The mother was baking, and, growing impatient for more wood, sent one of the younger boys out to hurry his brother. The child came back saying that Arthur was "sitting on a log in the wood-shed, and he guessed he was dead; his eyes were shut."

The woman ran out, picked him up, brought him in, and, half throwing him into a hard chair, remarked impatiently that he was only shamming. The child's head fell heavily to one side, and his eyes were set. He had fainted. When he roused a little he cried bitterly for food. The mother threw to him some cold buckwheat-cakes. He ate them ravenously—"swallowing them almost whole, as if he hadn't had anything to eat for a week." He ate seven, one after the other, and still cried for more, which the mother refused to give him. This was only one of the many heart-breaking incidents which were told by eye-witnesses. It seemed as if the step-mother's own guilty conscience goaded her at last to involuntary accusations against herself. She told one of the neighbors that Arthur must have had a presentiment that he was going to die, for a few days before he had said to her:—

"Mother, if I die will you wear any black for me?"

"No, indeed," she replied, "you are not worth it."

"Well, won't you carry me to ——, and bury me by the side of my own mother?"

"No, indeed," was the reply to this question also; "that would cost quite too much money."

And yet the father, under cross-examination about the affair, testified that this child was idiotic, and had an idiot's impulse to eat waste food wherever he found it, whether he were hungry or not.

Strange questions those for an idiot boy to ask!

At last public sentiment ran so high that the town authorities took some semi-official action in the matter; the child's body was exhumed, and delivered to two physicians for examination. Their report was assumed by the parents to be an entirely exonerating one, by the town authorities to be sufficiently so to make it unwise for them to bring any suit in the matter. There was not "absolute proof that the child had died of starvation."

The city solicitor was a kindly man. Tears filled his eyes when he spoke of the poor child's fate. But city solicitors are legally bound to protect cities' interests. It is a costly thing for a city to lose a suit which involves the gravest accusations against a citizen's character. Juries have an inexplicable antagonism against anything which looks like interfering with a man's right to the privacy of his own house, even if he avail himself of the shelter of that privacy to torture every living creature belonging to him. This very solicitor not long before had failed to secure the conviction of a man who had beaten a horse to death. The failure was from no lack of testimony. Nothing except having had the horse beaten to death in the very court-room could have been stronger. But the wily lawyer of the defence said: "A pretty pass we're coming to, if any sentimental, idle gentleman who chooses can stand on the street and tell us how we're to manage our balky horses." And the jury said, "Ay, ay; we'll teach them that a man's master of his own;" and the case was lost.

Probably it would have been the same in this instance; and the moral effect of an acquittal would have been so bad that the city solicitor was no doubt human as well as wise in refusing to advise a prosecution.

So poor little Arthur's skeleton was laid back in the grave, and the men and women who had worked in vain to bring his murderers to punishment tried to comfort their aching and indignant hearts by the thought of his blessed release.

I have told this story thus minutely because it is such a good illustration of the need in all communities of an Act like the one quoted in the opening of this article.

Let it be remembered that these incidents occurred not among the lowest poor, who may be supposed to be brutalized by suffering, and almost driven by need to starve their children, but in the family of a well-to-do workman, a man able to buy carpets for his floors, and luxuries of food for his table.

It cannot be doubted that similar tragedies are going on all about us, perhaps at our very doors.

Had the Massachusetts "Act for the better protection of neglected and destitute children" been in force in the State where these things happened, it would have been an easy and short process to remove the two surviving children from the care of that brutal woman. We are every day passing new acts and perfecting new machinery for the protection of dumb animals. Are not children of more value than many sparrows?

When our brothers' blood cries from the ground, will it avail us to say, "Are we their keepers?"—*Christian Union.*

THE HORRORS OF VIVISECTION.

How few facts of immediate considerable value to our race have of late years been extorted from the dreadful sufferings of dumb animals, the cold-blooded cruelties now more and more practised under the authority of Science!

The horrors of Vivisection have supplanted the solemnity, the thrilling fascination, of the old unetherized operation upon the human sufferer. Their recorded phenomena, stored away by the physiological inquisitor on dusty shelves, are mostly of as little present value to man as the knowledge of a new comet, or of a Tungstate of Zirconium; perhaps to be confuted the next year; perhaps to remain as fixed truth of immediate value,—contemptible, compared with the price paid for it in agony and torture.

For every inch cut by one of these experimenters in the quivering tissues of the helpless dog, or rabbit, or Guinea-pig, let him insert a lancet one-eighth of an inch into his own skin; and for every inch more he cuts let him advance the lancet another eighth of an inch; and whenever he seizes, with ragged forceps, a nerve or spinal marrow, the seat of all that is concentrated and exquisite in agony, or literally tears out nerves by their roots, let him cut only one-eighth of an inch further,—and he may have some faint suggestion of the atrocity he is perpetrating, when the Guinea-pig shrieks, the poor dog yells, the noble horse groans and strains—the heartless vivisector perhaps resenting the struggle which annoys him.

My heart sickens as I recall the spectacle at Alfort, in former times, of a wretched horse, one of many hundreds, broken with age and disease resulting from life-long and honest devotion to man's service, bound upon the floor, his skin scored with a knife like a gridiron, his eyes and ears cut out, his teeth pulled, his arteries laid bare, his nerves exposed and pinched and severed, his hoofs pared to the quick, and every conceivable and fiendish torture inflicted upon him, while he groaned and gasped, his life carefully preserved under this continued and hellish torment, from early morning until afternoon—for the purpose, as was avowed, of familiarizing the pupil with the motions of the animal. This was surgical vivisection on a little larger scale, and transcends but little the scenes in a physiological laboratory. I have heard it said that "somebody must do this." I say, it is needless. Nobody should do it. Watch the students at a vivisection. It is the blood and suffering, not the science, that rivets their breathless attention. If hospital service makes young students less tender of suffering, vivisection deadens their humanity, and begets indifference to it.

In experiments upon the nervous system of the living animal, whose sensibility must be kept alive, not benumbed by the blessed influence of anæsthesia, a prodigal waste of suffering results from the difficulty of assigning to each experiment its precise and proximate effect. The rumpled feathers of a pigeon deprived of his cerebellum may indicate not so much a specific action of the cerebellum on the skin, as the more probable fact that the poor bird feels sick. The rotatory phenomena, once considered so curious a result of the removal of a cerebral lobe, were afterwards suspected to proceed from the struggles of the victim with his remaining undamaged and unpalsied side. Who can say whether the Guinea-pig, the pinching of whose carefully sensitized neck throws him into convulsions, attains this blessed momentary respite of insensibility by an unexplained special machinery of the nervous currents, or a sensibility too exquisitely acute for animal endurance? Better that I or my friend should die, than protract existence through accumulated years of torture upon animals whose exquisite suffering we cannot fail to infer, even though they may have neither voice nor feature to express it.

If a skilfully constructed hypothesis could be elaborated up to the point of experimental test by the most accomplished and successful philosopher, and if then a single experiment, though cruel, would forever settle it, we might reluctantly admit that it was justified. But the instincts of our common humanity indignantly remonstrate against the testing of clumsy or unimportant hypotheses by prodigal experimentation, or making the torture of animals an exhibition to enlarge a medical school, or for the entertainment of students, not one in fifty of whom can turn it to any profitable account. The limit of such physiological experiment, in its utmost latitude, should be to establish truth in the hands of a skilful experimenter, with the greatest economy of suffering, and not to demonstrate it to ignorant classes and encourage them to repeat it.

The reaction which follows every excess will in time bear indignantly upon this. Until then, it is dreadful to think how many poor animals will be subjected to excruciating agony, as one medical college after another becomes penetrated with the idea that vivisection is a part of modern teaching; and that, to hold way with other institutions, they, too, must have their vivisector, their mutilated dogs, their Guinea-pigs, their rabbits, their chamber of torture and of horrors, to advertise as a laboratory.—*Prof. Henry J. Bigelow, M.D., in an Address before the Massachusetts Medical Society, June* 7, 1871.

[NOTE.—The *Catholic Review* gives us another phase of this interesting question. It says: "Mr. Bergh ought to go to Florence, Italy. There has been a trial on hand in that city against a certain Von Schiff, Professor of Natural Physiology at the Royal Institute. It would appear that persons living in the vicinity of that establishment have been of late terribly disturbed by the horrible cries of dogs tortured by the professor in the most cruel manner, to satisfy his scientific curiosity by experiments in vivisection. In less than six months this monster had killed, inch by inch, no less than seven hundred of these unfortunate animals, given over to him by the Florentine municipality, which issued instructions to the public to send to the professor all vagrant dogs found wandering in the streets. Schiff was, of course, acquitted; for he was not even brought up on a charge of cruelty, but only as causing a nuisance. Vivisection was most positively forbidden by the Pope in all the anatomical schools of his dominions, but in regenerated Italy it is considered quite the thing. Conduct like Schiff's ought to turn him out of any institute, but the Florentine Government actually sends him his victims."]

THE INDEX has been greatly improved since its removal to Boston. It is more brilliant, more versatile, more popular. We need not say that its hostility to the Religious Amendment and the Christian religion is as uncompromising and consistent as ever.—*Christian Statesman.*

Poetry.

[For THE INDEX.]

THE TRUE GOD.

Night overshadowed Abraham
Upon the Eastern plain,
And in the sky one pale, white star
Shed its soft, silver rain;
But unto Abraham it seemed
A kind and watchful eye,
Looking upon his loneliness
In pity from on high.

Kindled with wonder and with love,
He viewed the star o'er-head;
And from a pleased and grateful heart
"Thou art my God!" he said;
Slowly the star sank out of sight,
And Abraham was dismayed—
When, lo! within the steadfast heavens,
The moon her shield displayed.

Over the dark and lonely plain
Her radiance gently fell,
And Abraham's sorrowing, weary heart
Confessed her peaceful spell.
"*Thou* art my God!" in joy he cried—
"Thy light my spirit fills;"
But, as he spoke, the sinking moon
Set o'er the distant hills.

Then Abraham in sorrow said,—
"*My* God could not forget;
But Thou hast left me in the dark;
I like not those who set."
At last the dark hours passed away,
The sun unclouded shone,
Resplendent as a risen soul
In glory all its own.

The splendor dazzled Abraham's eyes,
And, prostrate in the dust,
"*Thou* art my God!" aloud he cried,—
"All-powerful, radiant, just."
He worshipped it throughout the day,
Till, in a flood of light,
Beyond the far horizon's rim,
It disappeared from sight.

Then Abraham, pondering in the dark,
Questioned his longing soul,
Till into his benighted mind
A ray of reason stole.
"Farewell, ye orbs of light," he said,—
"Ye'r but of mortal birth;
I'll turn my face to Him who made
The heavens and the earth."

JENNIE PERRINE.

CASH RECEIPTS.

FOR THE WEEK ENDING FEBRUARY 28.

G. C. Francis, $3; Orrey A. Taft, $2; A. F. Barton, $3; A. H. Nichols, $3; Geo. Kispert, $1.50; H. B. Clark, $33; Sam'l Keese, $1; F. A. Kinney, $3; D. M. Martin, $3; Howard Okil, $3; H. A. Mill, $1; G. M. Carr, $3; Wm. H. Dwight, 75 cents; L. F. Gardner, $1; P. Wood, 30 cents; A. Y. Hagan, $1.50; M. R. Robinson, 50 cents; Thos. Hughes, $1; Jas. L. Hogeboom, $3; L. M. Haines, $3; E. T. Williams, $3; E. G. Burnett, $6.40; E. S. Dunham, $3; Jas. S. Cheves, $1.50; D. F. Henderson, 75 cents; M. M. Lord, $3; J. L. Pratt, 50 cents; H. N. Winslow, $1; Geo. Thorne, $3; Oliver A. Bailey, 75 cents; O. H. P. Kinney, $1.50; Arnold Tanzer, $13; Geo. W. Jones, $3.20; Joseph Markley, $1; A. Reymond, $1.25; B. Harmon, 50 cents; W. Campbell, $7; Joshua Ordway, $2; W. F. Jamieson, $3; John Hubbard, $3; A. P. Ware, $3; A. Farnsworth, $4; Edw. A. Loomis, 50 cents; Wm. Hillis, $2.50; Enos Hillis, $2.50; Milan Bentley, $3.50; Frances Wasson, $3; Geo. Dimmock, $1; T. W. Collins, 75 cents; Robt. E. Peterson, $3; J. S. Ketcham, $3; Thos. Marshall, $3; G. P. Delaplaine, $1; R. Hassall, $3; Jonathan Faust, $1.50; J. Burnham, $4.55; C. W. Newton, $6.60; Werner Boecklin, $3; Harry Hoover, $4; John C. Depter, $3; Chester A. Greenleaf, $10; Robt. Moore, $10; F. A. Greene, $10; J. D. Frost, $10; R. H. Ranney, $3; Wm. C. Moore, $3.25; G. L. Henderson, $45.50; H. M. Hastings, $1.50; Seavey, Foster, & Bowman, $33.75; M. Samfield, $1.50; A. D. Newcomb, $1.50; G. H. Foster, $2.84; J. P. Quincy, $1.50; C. H. Horsch, 80 cents; A. A. Bell, $1; Josiah Wilson, 75 cents; Julius Kirschbaum, 60 cents; A. Yandle, $1.10.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

N. B.—When writing about a former remittance, always give the date of such remittance as exactly as possible.

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N. B.—Orders for Tracts or single numbers of THE INDEX which are *not on hand* will, if of small amount, be otherwise filled to the same amount without further notice.

N. B.—Please remit by post-office money-order, by registered letter, or by draft on Boston or New York. Checks on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

RECEIVED.

Books.

RECORD OF MR. ALCOTT'S SCHOOL. Exemplifying the Principles and Methods of Moral Culture. Third Edition, revised. Boston: Roberts Brothers. 1874. [Price, $2.00.]

THORPE REGIS. A Novel. By the Author of "The Rose-Garden," and "Unawares." Boston: Roberts Brothers. 1874. [Price, $2.00.]

New Music.

NEW SHEET MUSIC published by Oliver Ditson & Co., 277 Washington Street, Boston.—Le Zéphyr, by J. W. Harmston—Les Clochettes, by Durand de Grau—Spring, Gentle Spring, by A. E. Warren—The Shepherd Boy, by G. B. Wilson—In Shadow-Land, by Ciro Pinsuti—Market Day, by Vivien—The Night has a Thousand Eyes, by F. Boott—The Angel at the Window, by Berthold Tours—The Child's Vision, by James L. Molloy—Thou Gav'st me a Flower, by Ciro Pinsuti.

The Index.

PUBLISHED EVERY THURSDAY

BY

THE INDEX ASSOCIATION,

AT

NO. 1 TREMONT PLACE, BOSTON.

Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

Francis Ellingwood Abbot, ... *Editor.*
Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), Rev. Moncure D. Conway (England), *Editorial Contributors.*

BOSTON, MARCH 5, 1874.

SUNDAY LECTURES.—The Editors of The Index will lecture occasionally on Sundays, if desired, within a convenient distance of Boston.

N.B.—Any person whose name is now on our mail-list will receive a second copy of The Index, *mailed to the same address*, for a year, on pre-payment of **One Dollar.** This offer is made to accommodate those of our subscribers who wish to increase our circulation by sending extra copies as samples to their friends.

GLIMPSES.

The "Congressional Petition" foots up in all 3,952 names; the "Massachusetts Petition," 7,779.

A well-known sage of New England is reported to have once defined Life as "the concentration of the identities and the dispersion of the individualities." There's a nut for you to crack!

The last words of Mohammed, according to Bishop Ferrette (a very radical preacher with a very conservative title), were—"Yes, the blessed companionship on high!" A noble dream, if it means the perpetuation of a blessed companionship begun here and now.

Signatures to the "Congressional Petition" for taxation of church property have been received since last week as follows: From the *Banner of Light*, Boston, Mass, 207 names; Hiram Phillips, Mansfield, Mass., 19; John Cosgrove, Soldiers' Home, Washington, D. C., 1. Total for the week—227 names.

Signatures to the "Massachusetts Petition" since last week have been received as follows: From the *Banner of Light*, 205 names; from R. H. Ranney, Boston, 90; from Edward W. Blake, East Cambridge, 84; from D. M. White, Taunton, 40; from F. M. Vaughan, Middleboro, 88. Total for the week—507 names.

"Selfish and contentious people," says Mr. Darwin [*Descent of Man*, vol. II., p. 156], "will not cohere, and without coherence nothing can be effected." There is no greater need to-day to the cause of true radicalism than *coherence*, or organization for carrying out radical principles to their consummation in a higher social state.

Rev. Dr. Miner, pastor of the Second Universalist Society in this city, at the close of a sermon in defence of the exemption of churches from taxation, declared that the whole question was one of "God in the Constitution." We agree with him. No one who favors church-exemption can logically refuse to favor the principles of the Christian Amendment party.

Quoting Bismarck's dictum that the Catholic Church is "a body within the State seeking to overthrow the State," Prof. Gould (Baptist) recently remarked that to restrain the Catholic Church was "not persecution, but political safety." Let the remark be remembered when the Evangelical Protestant Church needs to be restrained. "*Nomine mutato, de te fabula narratur.*"

Rev. Dr. Peabody, preacher to Harvard University, recently delivered a discourse the object of which was to prove that Christianity and science rest on evidence of the same nature, and must stand or fall together. Such attempts are incidental to the progress of the age. But it takes a marvellous capacity for the obliteration of distinctions to maintain ground so paradoxical.

Speaking of Mohammedanism in Africa, the Baptist *Watchman and Reflector* says: "Two things are certain, namely, if Christianity is to subdue Africa to itself, it has got to do it against a mighty and enterprising rival, which has already an immense advantage, and means to use it, and that it cannot do this by the efforts now being put forth." Little by little the Christian Church is coming to perceive the utter inability of its missionary system to compass "the conversion of the whole world to Christ."

This is the way in which Judge Spofford, of Hillsborough, Ohio, granted an injunction against the "praying bands" on the application of a saloon-keeper: "When such worship is made a pretext of breaking up a man's lawful trade; of interfering with the quiet and peaceable enjoyment of his own property; of bringing him into public ridicule and disgrace; of defaming his calling and character, and this without intermission for six consecutive weeks in the storms and colds of winter, creating heart-burnings among neighbors, defamation of private character, and an unsettled state of society—that, sir, is a nuisance."

Here is a bit of wisdom, hidden in an anecdote which Mr. R. Wilkin, of Cadiz, Ohio, contributes to The Index: "My seven-year-old nephew, being instructed by his mother not to be so petulant and boisterous when he could not have things his own way, but to be calm and ask God to help him, was soon after outrageously provoked at a swelled door that would not open by his utmost efforts. He bethought himself to try his mother's plan and ejaculated, 'God, I wish you would open this door for me!' Then, giving the door another desperate pull, it flew open; whereupon he hastily exclaimed, 'O, you need not mind it; I can do it myself.' "

"The Mohammedan population in India numbers at least thirty millions. It is estimated that one-third of the population of Bengal (sixty-six millions) is Mohammedan. There is, therefore, a larger field of labor among the followers of the false prophet in India than in the Turkish Empire itself, where the Mohammedans number only about sixteen or seventeen millions. In India Mohammedanism is full of life, and has recently passed through what may be called a revival, whereby the number of the followers of Islam have been greatly increased, and their adherence to Mohammedan practice has become more rigid. As an instance of their devotion to their faith, it is mentioned that an eloquent Moulvi (doctor of divinity), who had come from Mecca, raised within a few weeks $50,000 for the erection of a grand mosque in Serampore; and that this was the fifth grand mosque, besides a score of smaller ones, he had caused to be erected since his return from Mecca, five years before."—*Independent.*

Yet Rev. Dr. Clarke, in his *Ten Great Religions*, makes absolutely no allusion to the immense contemporary activity of Mohammedan conversion in Asia and Africa, speaks of this religion as "arrested,"—"its time is almost passed"—"it has everywhere made subjects, not converts." Why not look facts in the face?

T. W. H.

The New York *Tribune* of February 25 had the following notice of the action of Congress with reference to the petition in behalf of the Christian Amendment: "The House Committee on the Judiciary, to whom was referred the petition of E. G. Goulet and others, asking Congress for 'an acknowledgment of Almighty God and the Christian religion' in the Constitution of the United States, having considered the matter referred to them, have reported: That upon examination even of the meagre debates by the fathers of the Republic in the Convention which framed the Constitution, they find that the subject of this memorial was most fully and carefully considered, and then in that Convention decided, after grave deliberation, to which the subject was entitled, that, as this country, the foundation of whose government they were then laying, was to be the home of the oppressed of all nations of the earth, whether Christian or Pagan, and in full realization of the dangers which the union between Church and State had imposed upon so many nations of the Old World, with great unanimity that it was inexpedient to put anything into the Constitution or form of government which might be construed to be a reference to any religious creed or doctrine; and they further find that this decision was accepted by our Christian fathers with such great unanimity that in the amendments which were afterward proposed, in order to make the Constitution more acceptable to the nation, none has ever been proposed to the States by which this wise determination of the fathers has been attempted to be changed. Wherefore your Committee report that it is inexpedient to legislate upon the subject of the above memorial, and ask that they be discharged from the further consideration thereof, and that this report, together with the petition, be laid upon the table."

POOR NELLIE!

A few weeks ago Nellie Weeman, a sewing and nurse girl in the family of Judge Smith, of Springfield, Mass., committed suicide by taking chloroform. The poor girl seems to have had an excellent character, and to have been driven to the desperate deed by persistent unkindness in her own home, to escape which she had sought service abroad. She had joined the Baptist Church, and tried with poor success to get comfort and strength out of her religion. Some letters which we copy below from a Springfield paper without correcting their little errors, lest we spoil their pathos, would touch the hardest heart with tender commiseration. It is necessary to state that the Mr. Cass referred to is the Baptist pastor, and Mr. Phelps is a Sunday-school teacher at the Central Methodist Church. The last thought of the poor girl was for "dear little Bessie," the child of her employers that was entrusted to her care. Here are the letters:—

December 9, 1873.

Mrs. Smith,—I have got tired of life. I do not care to live in this world any longer. If this catches your eyes, forgive me. I came home from Sabbath school, this afternoon, entirely depressed in spirit; everything seemed to go wrong; they all seemed to shun me. Then I formed a purpose in my mind, that, if I could not be taken out of the world any other way, that I would take myself out. I know it is an awful thing. My life has been one continual warfare with myself and the world; that, I tell you, over and over again: and the only thing that troubles me now—*will God forgive me? Oh, Mrs. Smith, pray for my soul!* Dear, darling little Bessie. Oh, how much I love her. Can you blame me when you think how much I have been through,—17 years nothing but strife and troubles to look back upon. Oh, how many times I have felt the want of a true Christian *mother;* one that I could tell every thought and feeling without restraint, and, even though thousands of miles apart, still I would have consolation of knowing I had mother love and feel for me. Oh, why did God give me a fate like this. I know I have not made the world better for being in it; and, when I see the suffering all around me, and still I am spared, and wonder why he does not take me—when those that are loved with all that human hearts can give them, and they are taken and I am left, when gladly I would take their places. Just a week ago, to-day, I stood up before the world and promised to love and serve him the rest of my days. What will the world think I meant, just what I said. *I meant to keep my promise*, and I declare to you, *to-night, as God hears me, that I love him to-night, and I hope to see him.* I know this is a very pleasant world to most of them, yet it never has been to me. You have been a very kind friend to me ever since I have been under your care; yet, still, I could not feel towards you as I could to an own mother, if I had been blessed with one. You were far above me in social life; and, what was I? nothing but a poor sewing girl.

February 3, 74.

Mrs. Smith,—Will you please send my things Home, all that I have and all that has been given to me, and will you please give that disciphyline, you know that book that Mr. Cass got for me, as all of my folks are baptists, and it would not do them any good, and He can give it to some one else, if you please return it to him. Father's address is Joseph Weeman, 87 Broad st Lynn, Mass., send for him and he will do all. I am so tired, so weary of this life. I have done everything to get sick but I cant, so I am going to try another way. I believe the Devil himself has got hold of me lately, even Jesus has left. Oh I had such peace when I first Joined the church, but it has all left me and it will not come back. Oh I have tried so hard to be a good girl and try to live a christian life but it has been impossible. I could not do it and had to give it up. Oh, I hope that no one may feel as have theese last 2 weeks. I have gone to church night after night, hoping to get benefitted. Mr. Phelps, as I told you, talked with me last night, and tried to have me give myself to Jesus again, and said he would pray for me. *God Bless Him*, but I could not, there was a something that prevented. I do not know what it was, but I could not help it. Will you forgive me in the step I am about to take, let me have the forgiveness of one person on this earth. I felt Sunday all that I said to you about the church and other matters. Pray for me. *I love dear little Bessie.*

Nellie Weeman.

Now for the saddest part of this sad story. A correspondent in Springfield, who enclosed to us a newspaper slip containing the above letters, adds: "When a poor, unfortunate girl, driven from her home amongst strangers, and feeling as if she had no one to care for her or love her, told the Judge in whose family she worked that she had a terrible load upon her, this same Judge related the fact at an evening prayer-meeting, telling the audience how troubled one in his family was, and saying that God had probably placed this load upon her to try her. 'At this one of the good brothers cried out, 'Bless God for the load!'—and *hoped they would all pray to have the load put upon her heavier.* That same night the poor girl made away with herself, all for the want of kindness and a little human-nature."

While the Church prays that the load may be put heavier on suffering souls, in the vain delusion that

God wills pain to man for his own glory, let all who breathe the spirit of a better religion join hands to lift it off,—join hearts to save each other from such piteous despair,—join heads to bring to all mankind the light of emancipating truth, which alone can show the uselessness and the cruelty of such horrible superstition.

GENERAL BENEFITS NO GROUND FOR EXEMPTION.

Mr. Abbot having already defined the principles that underlie the demand for "Just and Equal Taxation," it remained for others to deal with special claims for exemption made by various institutions. Accordingly on February 25, at a public hearing granted by the Joint Special Committee of the Massachusetts Legislature, before whom Mr. Abbot and others had appeared, I submitted the following remarks, limiting myself to a demand for church taxation, and more particularly to a consideration of the popular theory upon which the Church now enjoys exemption. R. P. H.

The most plausible argument in favor of church exemption from taxation, the argument upon which its advocates rely, is to be found in the supposed character, the aims and objects, of church organizations. The theory of general taxation, the principle upon which all property is taxed, is freely admitted on both sides; but it is urged that the Church must be excepted from the application of this theory, because it is the guardian of the morals of the State, an educational institution; it acts, it is said, as a moral police, more efficient than any physical force we can bring to bear against vice and crime.

Now, granting all this to be substantially true, church-exemptionists have yet to prove their case. Is the Church the only institution of society that has protected and developed social welfare? If it is, I am willing to admit that its special claims are entitled to very serious consideration, if not to actual approval; but if it is not, the State can only listen to such claims in order to reject them, and if, by previous legislation, they have been recognized, reform must speedily be made. If, on the other hand, you admit the argument to be sufficient, it follows inevitably that other institutions must also be exempt, provided they can show an equal power, or a power approximating to that of the Church, in accomplishing the same end.

For example, not a few people, and especially proprietors and editors of newspapers, will confidently claim that the press is quite as potent in its influence upon the community as the Church can possibly be. A demand for exemption coming from the religious press must appeal with irresistible directness to every one who advocates church exemption upon the grounds I am considering.

But there is another institution that is even more powerful than the press,—an institution which many, even church devotees, will probably concede exerts an equal influence with the Church in laying the foundations of good government and in guaranteeing the best interests of society, the best social development. I refer now to the institution of private schools. In the report of the State Board of Education for 1873, the number of unincorporated academies and private schools in the State, reported by school committees of various cities and towns, is 463; and the annual cost thereof is $423,186.50. As some of the towns fail to make any report upon the subject, it is safe to say that the actual number of such schools largely exceeds the number given. The same report estimates the number of these schools in the city of Boston at 97, maintained at a cost of $238,631.00. This estimate is also probably below the true one.

Now these schools undoubtedly differ from the schools of the Church, from the Sunday-schools, in their mode of teaching; but no one will be reckless enough to deny their immense influence for good upon the community at large, in other words upon the State, that levies a tax upon them, upon their property used for educational purposes, as rigorously as it does upon the lowest grog-shop or the most luxurious saloon. Education at these schools may be called secular; but with the study of the sciences, of history and literature, every one of them professes to unite the moral code. By example and by precept the teachers aim to inculcate good morals, to institute good manners, to teach the golden rule of religion, to prepare the students in every way to become valuable members of society and good citizens of the Commonwealth.

Shall these schools, after maintaining themselves without aid from the State, be compelled to pay a tax in support, not of public schools, but of the schools of sectarian churches?

That is the question for you to consider. If we compare the two, it is by no means sure that the private school will not be found to be more efficient for the purposes of the State than the sectarian Sunday-school. It is true, a larger number of children frequent the Sunday-schools; but it must not be forgotten that, while these are in session two, or at the most three, hours of the week, their rivals in our comparison devote at least thirty hours of the week to the cause of education.

Again: as a general rule, our private schools exclude theology from their curriculum, while, as an invariable rule, the Sunday-schools teach theology. I stated to your committee at a previous hearing, and I repeat it now, that the law we seek to repeal invests every exempted church with full authority to devote every dollar thus contributed to it by the State to the exclusive propagation of theological dogmas and sectarian tenets, and therefore in its spirit, indeed in its effect, it violates the organic law of the Commonwealth, by which Church and State are to be kept, not only separate, but forever independent.

To what extent this money is thus appropriated no one can know; but that a large part of it is thus expended, everybody knows. The Roman Catholic Church, so far from being an educational institution in any broad sense, subordinates every branch of study to the enforcement of its own dogmas. The editor of the New York *Nation* asserts that this Church "does not encourage the study of natural science anywhere. Mathematics and astronomy she looks on with some favor, though we do not know how the spectroscope may have affected her towards the latter. There are no pious Catholic scientific men of any note, and never will be, if the Catholic clergy can help it." The same authority says that "Cardinal Cullen has maintained, in a paper edited by him in Rome, that the earth stands still." The Pope's Bull of Oct. 12, 1870, consigns to everlasting damnation all persons who possess or read any of the following books: Bacon's *De Augmentis*, Gibbon's *Rome*, Combe's *Phrenology*, Robertson's *Charles V.*, Montaigne's *Essays*, Raspail's *Chimie Organique*, Montesquien's *Esprit Des Lois*, and Botta's *History of Italy*. Other masterpieces of modern literature, historical and scientific, are condemned; but these cited by the *Nation* suffice to confirm my statement, that the Roman Catholic Church is not in any degree catholic in its educational methods; it sacrifices all of history, all of literature, all of science, that conflicts with the theory of its own infallibility. The attitude of this Church toward popular education is at once dogmatic and hostile. In 1864, the Pope anathematized and condemned every one who maintains that "the best theory of civil society requires that popular schools open to the children of all classes, and generally all public institutes intended for instruction in letters and philosophy, and for conducting the education of the young, should be freed from all ecclesiastical authority, government, and interference, and should be fully subjected to the civil and political power, in conformity with the will of rulers and the prevalent opinions of the age." The avowed object of this Church, you will observe, is to bring all education into conformity with its own theories; beyond this, it is an enemy to education; and yet, by the operation of the law we are here to discuss, it receives material and important pecuniary aid from the State, *double and perhaps quadruple the aid contributed to any other religious sect.* In its Sunday-schools, teaching is limited mainly to prayers to the Virgin Mary and other saints, and instruction in the Catechism.

In other sectarian organizations, we find that, in what I may call the heterodox Sunday-schools, such as Unitarians and Universalists, secular education is combined in a very limited degree with moral or religious and theological instruction. Theology is more or less prominent in all of them.

Attached to the Protestant Evangelical sects, it is estimated that there are about 1300 Sunday-schools in the State, of which 115 are located in Boston. Instruction in these schools is in part moral or religious, but is in great excess purely theological and doctrinal. In all of them the Bible is the only text-book. Each sect teaches its own peculiar tenets, while all of them condemn heterodoxy as something to be avoided and shunned. I do not propose to enter into any discussion of the various doctrines insisted upon by one sect of the Christian Church only to be denounced by another sect. Such discussion would be out of place here. The question is not, "What theology is taught?" but, "Is it right for the State to contribute toward the propagation of any especial doctrine?" If institutions are to be relieved from taxation upon the plea that they conserve the morals and increase the intelligence of the community, which are the better entitled to relief?—those that promote these ends solely, such as private schools, or those whose principal object is to secure the perpetuation of certain religious creeds? The present management of our public schools, by which, though the Bible is read, no doctrinal instruction is permitted, indicates very clearly the popular estimate of the importance of withdrawing the support of the State from all sectarianism. The Church cannot be allowed to engraft itself upon the State. It has perfect right to claim protection, but not endorsement, not pecuniary support.

I have instituted a comparison between private schools and Sunday-schools, and I might, perhaps, with equal force, show that the lyceum rivals, if it does not excel, the pulpit in its influence upon morals and social progress, and that therefore it has an equal title to exemption. No one will dispute that the lyceum reaches a much larger number of the people. Our churches are in session once or twice in the week, while the lyceum is in almost constant session. Our church-pews are comparatively deserted, while our lecture-rooms overflow with auditors. Without, however, touching further upon this suggestion, I commend it to your careful consideration.

I have attempted to show you, Mr. Chairman and Gentlemen of the Committee, that the argument relied upon by church-exemptionists is insufficient, for the reason that, so far from being exceptional in its moral influence, the Church has several competitors for distinction in that direction,

I have shown you that, just where it begins to be exceptional, just there it cannot stand the comparison made between it and other institutions. As compared with the press, with the lyceum, and especially with the private school, when it asks that the public shall be taxed for its support, its claims are exceptionally weak; for these institutions are largely free from the objection the tax-payer will necessarily raise, that is, theological instruction; while the Church, or at least the sect, can only live by giving such instruction.

I have said, Mr. Chairman, that a discussion of religious doctrines would be out of place here. You would very properly rule me out of order, were I to enter upon such a discussion. You do not demand of me whether I am a Roman Catholic, an Evangelical Protestant, a Unitarian, or a Universalist. I may be Christian or Jew, Mohammedan or Buddhist. You do not know, you do not care. As either one or the other, I have no claim upon you, no right to be heard; but as a citizen of the Commonwealth, I have a right, and exercise my right, to speak. Now it seems to me that, as I should be out of order in coming here the advocate of a special form of religion, for the same reason special religious institutions, all religious institutions, are out of order, when they go to the State and demand support,—the rich organization with a property worth $500,000 demanding $6000 or $8000; and the poor organization with a $5000 property getting only $600 or $700. As between the sects, there is little justice in such an arrangement; and as between the Church and the Commonwealth, there is no justice at all—I ask, therefore, that Church property be compelled to pay its quota to the State, and that the law that not only violates the rights of the sects as between each other, not only violates the rights of every member of the community, but violates also the organic law of the Commonwealth,—I ask that such a law may no longer mar the statute book.

PHILOSOPHY IN THE WEST.

We have received a very full report in the St. Louis *Democrat* of Mr. William T. Harris' lecture on "The Relation of Religion, Art, and Philosophy," delivered before the University Club of St. Louis.

This lecture is marked by the same high ideal perception, broad generalization, and calm, dispassionate judgment of other systems of thought and faith, which always characterize Mr. Harris' writings; but it seems more comprehensive in its grasp of thought, more clear in its style, and nearer to the daily consciousness of human nature, than usual. It gives much food for meditation on all the intellectual problems of the age, and shows the commanding thoughts which unite differing and seemingly opposite tendencies.

We shall not attempt to give a condensed sketch of an essay already so condensed in thought and expression that every sentence might be expanded into

pages, but will rather give one or two brief extracts of the more practical applications which may interest our readers to try for themselves the path which he points out, as leading to deeper insight into the problems of life, and a possible reconciliation of its seeming contradictions.

Of course, our brief extracts will not do justice to the whole scheme of the lecture, but they may attract attention to it, as showing how the most abstract mental philosophy is brought to bear upon the questions that agitate society:—

"In this law of recognition, wherein the truly positive results of the world are achieved, we have the key to the principle of combination and the solution of spiritual might in the universe. Combination is the great principle of spirit, and its forms are numerous in the practical world, and in the theoretical world as well. By combination into society man is enabled to conquer Nature. The aggregate of individuals can achieve a victory where a multitude of single attacks have failed. The institution of civil society is the first form of the living miracle of combination. . . . By division of labor, each individual is set to work, not directly for his own gratification, but directly for society. What the laborer produces must go to the market, and be sold to others. What the laborer needs himself must be obtained in the market from others. Thus each individual is engaged in serving others. . . . In civil society each man toils for his fellow-men, and receives his recognition therefore in the symbol of social obligation, which is *money*. Money is universal solvent of property, and with it the laborer makes his demand upon the fund of labor collected by society, and receives the satisfaction desired."

All that he says of the relation of science and religion is of profound interest, but it is too long to extract,—and we shall close with a word of advice which he gives to readers:—

"Let no one think to get what is called insight, in one week's reading of a profound thinker. If one reads once *per* week some profound writer, spending his hour or two over a single page, and then lays by his book to take it up again a week later, and to turn again and again to the same book, he will find after a year that he begins to see the difference between the daylight of insight which illumines all things, and the smoky torchlight of the understanding which throws an uncertain glare over things lying near it, and obscures more remote things by its smoke." E. D. C.

EDITORIAL MARAUDING.

Mr. Frothingham called attention, in THE INDEX of January 22, to the "base editorial ethics, bad enough in the secular press, but far worse in the 'religious,'" which usually govern editors in the matter of acknowledging mistakes they may have made. We are sorry to see a new illustration of the truth of his strictures in a quarter whence we had hoped better things. Our readers will remember that, in THE INDEX of February 5, certain pretentious claims put forth by *Old and New* were noticed as follows:—

"In *Old and New* for February, 1874, we find the following astounding assertions: 'Mr. Josiah P. Quincy's papers in *Old and New*, on the Present System of Exempting Public Institutions from Taxation, have led public opinion on the subject, and have directly or indirectly aroused a considerable movement both for and against such exemption, including such phenomena as the recent discussion of the Free Religionists, so-called, the elaborate declaration and call of the Baptist clergymen of New Jersey, the petitions to the Massachusetts Legislature for discontinuing such exemption,' etc. This ridiculous attempt to gobble up the glory (such as it is!) of the present wide-spread agitation of the church-taxation question is simply absurd. The real cause of this agitation is to be found in the American principle of the separation of Church and State, the irresistible logic of free institutions, the growing influence upon the public mind of a National Constitution which declares that Congress shall 'make no law respecting an establishment of religion;' and this cause has operated on the public mind in many quarters, independently of any publication, to call forth a determined protest against a system of church-exemption which is practically a system of church-establishment. So far as THE INDEX is concerned, its protest against this system dates from the beginning of its career, and has no more to do with *Old and New* than it has with the Ashantee war. We never knew that a single word had ever been uttered in *Old and New* against church-exemption until its editor informed us of the fact a few weeks ago in a horse car; while the 'Demands of Liberalism' were first published in THE INDEX for April 6, 1872. The discussion on this subject at the Convention of the Free Religious Association last October, in New York city, was not in the least degree due to *Old and New*; and the petitions now circulating in the same general movement have not the remotest connection with it. If the editor of that periodical has the regard for truth which is attributed to him, he will at once correct the totally erroneous assertions above quoted."

Perceiving it to be quite inexpedient for its own reputation to take no notice of a criticism like the foregoing, which it knew would meet the eyes of many of its own readers, *Old and New* for March makes the following desperate attempt to get out of its awkward situation without withdrawing its unveracious claims:—

"We have been called to account for over-stating the influence of Mr. Quincy's widely-quoted papers in directing attention to abuses consequent upon exempting from taxation property controlled by irresponsible corporations. We make amends by bearing witness to the early and hearty support accorded to this movement by the *Independent*, the Baptist *Christian Era*, the *National Baptist*, the *Evangelist*, and other religious journals. And Mr. Quincy hastens to assure us that one of the best papers on this subject was written as long ago as 1827, by Benjamin Hazard of Rhode Island."

It is clear that Mr. Quincy is too high-minded, too much of a gentleman, to be pleased with bustling pretensions which would compromise him very unpleasantly in the eyes of the well-informed; and so he "hastens" to mention an earlier writer who had rendered valuable service to the cause of equal taxation. We have no wish whatever to dispossess Mr. Quincy of the laurels he has so justly earned by his able papers against tax-exemption, to one of which we had already appreciatingly alluded, with proper credit, in THE INDEX for January 22. We have no wish whatever to treat with disrespect the feather which *Old and New* sticks in its hat on Mr. Quincy's account. Still less have we any disposition to institute counter-claims on the part of this journal; we leave the small business of claim-making to those who have a taste for it. But the interests of honest and high-toned journalism require exposure of the uncandid shuffling now practised by a magazine which aspires to hold a high moral position with the American public at large. The arts of vulgar and unscrupulous competition, by which it becomes a common trick of the trade for weekly or daily newspapers to steal from each other, by neglecting to give due credit or by unblushingly filching for themselves the *éclat* of what they have not done, should not be allowed thus to creep up into our periodical literature without a temperate but severe rebuke from those who have the cause of a noble public morality at heart. Now for the facts.

The original statement of *Old and New* was that it had "led public opinion on the subject" of church-exemption, and had "directly or indirectly aroused a considerable movement both for and against such exemption;" and, quite in the spirit of the New York *Herald*, it proceeded to instance certain parts of this movement as illustrations of its own immense influence. These were the discussion of the church-taxation question by the Free Religious Association in New York last October (including Mr. Parton's very able and influential paper, published at the time in the New York *Tribune*, and since published as a tract which has been widely distributed by the Association, as well as copied extensively all over the country by the press); the action of the Baptist clergymen of New Jersey, which was opposed, however, by a considerable portion of their own number in that State as well as in this; and, lastly, the petitions recently collected and presented to the Massachusetts House of Representatives, by which, thanks to the Hon. Moses Kimball, the subject was brought up for the first time in practical business shape. The claim to have caused these movements was specific, not general; and it was this specific claim that we denied and called upon *Old and New* to correct. How has it responded?

It professes to "make amends" for its "over-statement," by acknowledging the "early and hearty *support* accorded" by several journals to "this movement," which it still leaves its readers to infer was originated by itself; while its mention of Mr. Hazard's paper does not even suggest that he had anything to do with "this movement,"—that is, with *Old and New's* own activity in agitating for reform. Whether the various journals thus adroitly marshalled by *Old and New*, as "high privates" in its own regiment, will gracefully accept its leadership, we do not know; probably the paragraph in question will never come under the notice of many of them, as probably also the original articles never did. But the point is this: *Old and New* claimed to have caused the New York discussion held by the Free Religious Association, and the circulation of the petitions issued by the Boston Liberal League; we denied this claim, and suggested that truth required its withdrawal; whereupon *Old and New*, instead of withdrawing it, pretends to "make amends" for a mere "over-statement" by alleging that various journals had rendered "early and hearty support" to its own "movement"!!! It is a disgrace to American journalism that such a spirit, unscrupulous, uncandid, and unjust, should be manifested by a magazine which is supposed to represent the best culture of Liberal Christianity,—all the more so that it lurks concealed under a seemingly off-hand style, is little likely to be detected by the casual reader, and will all the easier on this account accomplish its object. The Free Religious Association and the Boston Liberal League owe nothing to *Old and New;* and when the latter steps in to claim the credit of their labors, the claim is simple marauding. Probably they care very little whether the actual amount of this credit be great or small; but truth is truth, and what is of sufficient value to try to steal may be of sufficient value to keep. At any rate, there are people who would rather lose ten dollars than be robbed of one cent; and the trick of throwing the stolen goods over a fence, when chased by the police, ought not to save the marauder from the punishment of his offence.

Literary Notices.

THE DEICIDES. Analysis of the Life of Jesus, and of the Several Phases of the Christian Church in their Relation to Judaism. By J. Cohen. Translated from the French by Anna Maria Goldsmid. Baltimore: Deutsch & Co. 1873.

The aim of this work is announced to be, not to convince Christians of their error, but to free the Jews of the time of Jesus from the alleged crime of Deicide; and also to show that the charge brought against their descendants, that their dispersion, wanderings, and sufferings have been a judgment upon them for this crime of their fathers is totally unfounded. In pursuing this purpose, the author takes the Gospels as authoritative history, because out of them Christians make their charge. The question he seeks to answer is this: Is it proved from the Gospels that the Jews were guilty of Deicide? Believing, as they did, in the absolute unity and invisibility of Jehovah, it was contrary to all their most sacred ideas that He could appear in human form; and, when Jesus asserted his power to forgive sins, which they considered to belong to God only, and in other ways intimated his equality and oneness with God, they, believing him to be simply man, since he gave to them no proofs of divinity, naturally thought him guilty of blasphemy, and, by their law, worthy of death.

Then, as to the claims of Jesus to the Messiahship, the author shows that, hoping for, and expecting, the coming of a Messiah, the Jews were in readiness to accept any one who gave evidence of his commission to be such; and that at first they were disposed to listen to the teachings of Jesus, and to welcome his advent, as illustrated by his triumphant entry into Jerusalem. But *proofs* that he was indeed the long-looked-for Savior were wanting; and, to their reiterated demands for these, he refused to reply, or gave them only evasive answers. Besides, he did not fulfil their expectations of a coming Messiah, whose predicted reign was symbolized by the lamb's lying down with the lion, when there should be universal peace, harmony, and love. He charged secrecy upon his disciples in regard to many things that might have been regarded as evidence. In the troubled condition in which the Jews were at that time, they would have hailed with delight one who had shown himself to them as a real Deliverer.

As to the moral teachings of Jesus, the author asserts that there is not a precept, thought, or maxim of Jesus that is not to be found in the Hebrew writings, and the parallel which he draws in support of this is very striking, and may not be a little surprising to those accustomed to believe that all the morality of the Gospels originated with Jesus. As only one example, take the Golden Rule, which has been claimed as an original enunciation of Jesus, and compare it with the Mosaic law, "Thou shalt love thy neighbor as thyself," and the precept of Hillel, a doctor of the Temple, "Do not unto others that which thou wouldst not that they should do unto thee." And it should be observed that Jesus himself adds, after giving the Rule, as also in other similar instances, "for this is the law and the prophets." The analogy shown between the teachings of the Sermon on the Mount and those found here and there in the Hebrew Scriptures is well worth considering. The comparison between the morality of the Gospel and that found in the Old Testament, contained in Books Tenth and Eleventh, is commended to the attention of those who would do justice equally to the teachings of the Jewish writers and to the claims of originality in the teachings of Jesus. If it is said that these moral teachings of the Old Testament are offset by others of a contrary order, the same may be affirmed, in a degree, of those of the New. The author claims that the history of Christianity since the time of Jesus has failed to prove to the Jews his right to the title of Messiah. The doings of the apostles after the death of Jesus, their divisions among themselves, Paul's deviations from Judaism, and the corruptions of Christianity by Paganism,—all tend to sustain them in the conviction that their rejection of Jesus as the Christ was just.

The Deicides, as a whole, is commended to the attention of those who would form an unprejudiced and a just estimate of that much-wronged and persecuted race which has been accused of this crime. The work is highly interesting as coming from a Jewish point of view, and, in the main, it is characterized by great

candor and fairness. The author, while asserting what he considers the truths of Judaism, treats Christianity with respect. At the same time, the conceit that the Jews are God's "chosen people," and that all nations will at length be converted to their faith, cannot fail to be noticed. And it is to be regretted that with so many noble ideas as are expressed, the writer, in common with his people, cannot rise to the conception of a Universal Religion, limited to no one existing form, but embracing, in its wide extent, the true and good of each, and based upon the radical elements of human relations to the Perfect—the Divine. A. H.

Communications.

IRREDEEMABLE BALLOTS.

Feb. 9, 1874.

MR. ABBOT:

Dear Sir,—In one of your "Glimpses" recently, you make the inquiry, "Why should not women have the right to vote when they are required to pay taxes?" The proper way for Radicals to discuss any subject is to go to the beginning of it; and I should like to ask, first, What is government? and what is the ballot? Is not government *organized force?* and is not the ballot the representation of that force?

Women are not taxed; it is property that is taxed, without regard to ownership or representation, excepting of course church property.

Taxation does not give or imply representation in any case. Property is taxed without being represented. We tax foreigners for many millions without giving them a vote; and a man may be taxed for property in a dozen different towns and not be represented in one of them. Taxes and suffrage have nothing at all to do with each other. The man who never was taxed for five dollars has as large a vote as the man who is taxed yearly for millions.

But taxation and protection do go together. We tax what we protect, and we are bound to protect all that we tax. If it vexes Miss Abby Smith that Patrick should vote away her property in town meeting, let her remember that she is never called on to protect that property; while in case of need Patrick is bound, and may be called on, even at the risk or sacrifice of his own life, to defend the property in which he has no personal interest.

Women cannot vote effectively for the same reason that we cannot pay our National debt in green-backs; because there is no intrinsic value in a piece of paper. The green-back is of value, only so far as it represents and is redeemable in gold. The ballot is effective only as it represents and is redeemable, if necessary, in force.

There must be gold at the botton of the currency; there must be force at the basis of government. The male vote represents all the force there is in the State; and on the quantity, quality, and organization of that force depends the strength, the freedom, and the very existence of the State and all that we call government, law and order, protection and justice. The whole vote of the women would add nothing to that force, and for State purposes would be utterly worthless.

Woman may be a ruler, and a good one; a general, but not the army; an officer, perhaps, but not a soldier. She may be elected and hold office, but the election lies with the men. A green-back is receivable for everything but "duties on imports and interest on the public debt." So a woman's ballot may be made good for town meetings, or for any local occasion where she has the power of the State to back her; but "man constitutes the State."

An irredeemable currency and an irredeemable ballot argue themselves out to the same conclusion.

P.

—

[1. If government is not *organized justice and reason* as well as *organized force*, it is nothing but tyranny. "Organized force" is the description of a military despotism; but not of a free republic. The State has no right to exist at all, if its roots are not found in the moral and intellectual nature of man, rather than in his fists. The ballot represents this moral and intellectual nature, or else feeble-bodied and invalid men should be disfranchised as universally as women. Some of the best voters we know could scarcely hold a musket.

2. It is true that taxation is based on protection, not on representation. But protection of what? Of property alone? "Of life, liberty, and property," says our State Constitution. Very good: property may be protected to some extent by fists, but neither life, liberty, nor property can be fully protected without brains and hearts. Taxation does imply Protection; but Protection implies Representation. No man's liberty is safe whom the State counts as a political cipher; neither is any woman's. Unrepresented, any class of the people are slaves of a will they cannot oppose; and the liberty of the African was found to involve his suffrage. So will it be with woman.

3. It is also true that the irredeemable ballot is worthless. But the gold that must redeem it is the gold of *ideas*, not of muscles. Education alone can make ballots of any worth; and the necessity of making them redeemable in ideas is the overwhelming argument for universal education. With this argument sex has nothing to do. The ballot that is redeemable only in fists is redeemable in copper, not in gold. —ED.]

THE TRUE TITLE TO PROPERTY.

EDITOR INDEX:—

Your reply to Mr. Heberling in a late INDEX seems to me to contain a trifling fallacy, which I have the presumption to attempt to expose.

1. I never heard that "cost, the limit of price," was in any sense a definition of property, or that any one ever thought it might be.

The title of this thrifty husbandman, John Smith, to the possession of the whole one hundred bushels which his field has produced is in nowise affected, either way, by the "cost principle;" inasmuch as that principle is only applicable to the exchange of commodities.

Suppose that John, instead of planting corn, had been on the sea-shore, and, having an eye for the beautiful, had stooped to pick up a shell which caught his fancy; I suppose that, without doing violence to the "cost principle," one may affirm that the shell then belonged to him, not to all mankind, and that not all mankind would have the shadow of a right to attempt to dispossess him of it. The "cost principle" does not debar him from holding as his own what never cost the individual one particle of labor.

But if John should attempt to sell or barter the shell,—being thoroughly imbued with the "cost principle,"—he would charge only for his labor in stooping for it, or in preserving it afterward. There is confessedly no exchange of commodities with Nature, and the "cost principle" cannot be made a test of what we are entitled to receive from her hand. Any argument, therefore, "*reductio ad absurdum*," based upon a contrary supposition, is quite thrown away.

2. Perhaps something might be said, also, by way of reply to the other point, that "the only way to vindicate his right to the whole crop is to *concede the rightfulness of taking interest on capital invested.*" I quote further: "A quantity of corn equal to what he planted, plus a quantity of corn exactly equal to the value of his time and labor, is all that the 'cost principle' will allow to be justly his; and the rest is the common wealth of mankind, free to all." Would it be impertinent to ask you to go a step beyond this, and say what quantity of corn *will* balance his time and labor,—and about what residue would be left over to mankind?

3. You call the ninety-five bushels "monstrous wages." Why so? Their value to their possessor is simply their purchasing power; and if they are used to purchase from others only the product of an amount of labor equal to that expended in their production, is John at all overpaid? What other test have we for deciding what he may claim from Nature, as a fair remuneration, save that supplied by the market value of the thing claimed?

If five bushels, out of the ninety-five, will command in the market an equivalent for the amount of labor expended in producing the whole (as it might on any other than the "cost principle"), then the remainder should belong to all mankind. But on the "cost principle" the whole production stands for John's wages, "exactly equal to the value of his time and labor," and empowered to purchase just so much of the time and labor of others. I see nothing remaining to be accounted for as "interest on capital invested,"—nor do I think Mr. Heberling need flinch, so far, from the logical consequences of his principle.

What more need be said in support of a farmer's right to his whole crop, as against the rest of his fellows, than that it is the fruit of his labor rather than theirs? Yours, A QUESTIONER.

—

[1. The "cost principle" maintains that a man should exchange only equivalents for equivalents; and that he may justly charge for the products of his labor such a price only as is the exact equivalent of his labor. That is, the labor-cost is justly the price-limit in exchange.

Now this principle rests on another principle back of itself, which it logically implies and assumes: namely, that a man has a valid property-right to the products of his own labor, and *has no property-right to anything else.* For instance, A picks up a diamond; B picks up a brickbat. The labor-cost being the same, A should exchange his diamond for B's brickbat on equal terms; he has no property-right to any value which the diamond may have over and above the cost of picking it up. If he had any property-right to the intrinsic value of the diamond, he could justly exchange the diamond for a higher price than its labor-cost; which would be to surrender the "cost principle."

Hence it is very clear that the "cost principle" rests on a particular theory of the true title to property, and cannot stop short with the mere "exchange of commodities." It reduces all property-rights to the *right of labor to its own products.* John's shell, in the illustration offered by "Questioner," is not his except to the extent of the labor involved in picking it up; he has confessedly no right to charge more for it than an exact equivalent of this labor. The "cost principle," therefore, affirms one species of property-right, and denies all others. "Questioner" must question a little more profoundly. Mr. Heberling did suppose "an exchange of commodities with Nature," by calling the harvest the "wages" paid by her in return for the direction of her energies by the husbandman; and therefore the application of the "cost principle" to the exchange was quite in order.

2. We cannot undertake to furnish the "cost principle" with what it utterly lacks, so far as we have heard it expounded by its advocates; namely, a criterion of the real cost of labor. They allow every one to fix this cost as he thinks best; and we have tried in vain to get some explicit statement of a principle to be applied universally in fixing it.

3. The "market value" of anything is the price determined by the law of supply and demand. It is confessedly impossible to vindicate the husbandman's right to his whole crop on the "cost principle," if this price is allowed. But it is equally impossible, if the right of labor to its own products is the only valid property-right; for the crop is the joint product of the laborer's energy, and Nature's, too. What *she* is entitled to as her share is not the laborer's,—at least on the "cost principle." To vindicate his right to the entire crop, the "cost principle" has to be abandoned; which was the point of our former notes.—ED.]

PREAMBLE AND CONSTITUTION OF THE FREE RELIGIOUS SOCIETY OF PROVIDENCE, R.I.

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ARTICLE I. *Name.*—This society shall be called the Free Religious Society of Providence.

ART. II. *Object.*—Its object is to promote the practice of virtue, the study of truth, and the fraternity of man.

ART. III. *Membership.*—Applications for membership shall be reported to the society by the Executive Committee, and may be acted upon at any regularly appointed meeting.

ART. IV. *Opinions.*—Membership in this society shall leave each individual responsible for his opinions to himself alone, and affect in no respect his relations to other societies; and nothing in the name or Constitution of the society shall ever be construed as limiting membership by any test of speculative opinion or belief, or as defining the position of the society, collectively considered, with reference to any such opinion or belief, or as interfering in any other way with that absolute freedom of thought and expression which is the natural right of every rational being.

ART. V. *Officers.*—The officers of this society shall be a President, one or more Vice-Presidents, a Treasurer, a Secretary, and an Executive Committee.

ART. VI. *Meetings.*—There shall be an annual meeting of the society for the election of officers, on the first Tuesday evening in October, and quarterly meetings shall be held for the transaction of general business.

ART. VII. *Amendments.*—Amendments to the Constitution shall not be made except at an annual or quarterly meeting.

A PARABLE OF JUSTICE.

Already doth the Spirit of Justice sit upon the throne of her glory; and before her pass all nations. And she separateth them one from another, as a shepherd divideth his sheep from the goats. She setteth the sheep on her right hand, but the goats on the left.

Then she saith to those on her right hand: "Rejoice, ye blessed of my Father, in the happiness which belongs to you. For I was hungry, and ye gave me food. I was thirsty, and ye gave me drink. I was a stranger, and ye took me in. I was sick, and ye visited me; in prison, and ye came unto me."

But the righteous answer her: "Mighty Spirit, when saw we thee hungry and thirsty, and gave thee food or drink? when saw we thee a stranger and sheltered thee? or when saw we thee sick or in prison, and came unto thee?"

Then doth Justice say unto them: "In buying and selling honestly ye have given me food and drink. Your fidelity to your promises has been my shelter, and your respect for your neighbors' reputation healed me of all sickness. Your payment of outlawed debts, and of taxes on all your possessions, has set me free from prison, and clothed me in royal robes. Thus ye have done unto me, and I render unto you likewise."

Then doth she say also to those on the left hand: "Ye must depart hence from before my face, and shame and sorrow go with you. For I was hungry, and ye gave me no food; thirsty, and ye gave me no drink; a stranger, and ye took me not in; sick and in prison, and ye did not visit me."

And they also answer: "Mighty Spirit, when saw we thee hungry, or thirsty, or shelterless, or sick, or in prison, and did not minister unto thee?"

And she answers them, saying: "Your sharp bargains would have famished me, and your broken promises made me shelterless. Your slanders have been to me as a disease, and your repudiated debts and evaded taxes a prison. Behold, I render unto you as ye have done to me."

These go their ways, bearing with them their enduring punishment. But the righteous rejoice already in life eternal. F. M. H.

MAMMA: "Well, Johnny, I shall forgive you this time, and it's very pretty of you to write a letter to say you're sorry." Johnny: "Yes, ma; don't tear it up, please." Mamma: "Why Johnny?" Johnny: "Because it will do for next time."—*Judy.*

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PUBLISHED BY THE

INDEX ASSOCIATION,

AT

No. 1 Tremont Place, Boston.

EDITOR:

FRANCIS ELLINGWOOD ABBOT.

ASSOCIATE EDITOR:

ABRAM WALTER STEVENS.

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The edition was made as large as our funds would allow; but, so great has been the demand, it is already nearly exhausted.

Our next edition ought to be large enough to place a copy in the hands of

EVERY VOTER IN THE STATE,

and generously to supply the calls for them in other States.

To do this, we need funds; for, although we have made arrangements for printing the Tract at very low cost, it is impossible for the Boston League, with its various other expenses, to bear the entire expense alone.

Will not, then,

All Friends of the Movement

come forward and help us with liberal donations?

We frequently receive communications from parties wishing tracts to distribute, asking how much they shall pay. To such we reply that the cost to us is about $2.50 per thousand, and we shall be pleased to furnish them at this price per thousand, or 30 cents per hundred, to all who will circulate them. But all additional donations will be gratefully received for the purpose of circulating them gratuitously throughout the country.

To many of the subscribers of THE INDEX and others whose names have been furnished us as probable friends of the movement, copies of the Tract, together with Petitions asking the repeal of the Exemption Laws, have been sent,

With the Hope

that such friends will try to secure as many signatures to the petition as possible in their locality

We respectfully ask those who are unable to attend to the matter themselves to place the petitions in the hands of those who will.

Let us

ROLL UP THE LIST!

Let our united voices be heard! And let it be done NOW!

We would say, also that we feel deeply the need of

Other Organizations

in this State, to coöperate with us in securing equality and justice, by pressing the "Demands of Liberalism." If, in any locality, there are those who are inclined to

Form a Liberal League,

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VOLUME 5. BOSTON, MASS., THURSDAY, MARCH 12, 1874. WHOLE NO. 220.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——;

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor.*

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

NOTES AND COMMENTS.

BY A. W. S.

THE NEW English Parliament will have two genuine working-men in it—Mr. Burt from Morpeth, and Mr. Macdonald from Stafford.

THE AUTHOR OF *Ginx's Baby*, Mr. Edward Jenkins (lately in this country), has been elected to Parliament as a liberal member from Dundee.

WHERE should the seat of government be?—at Washington, or Boston, or some other external locality; or in the private breast of each individual?

THE CHINESE are said to have an Encyclopædia which consists of one hundred and sixty thousand volumes. The Appletons' Annual Encyclopædia promises to overtake it in due time.

A CORRESPONDENT to *The Nation* speaks of Wendell Phillips as "faltering in his years, and paltering with his principles." It naturally may be that Mr. Phillips is "faltering in his years," and it would be gracious not to twit him with it; but that it is true that he is "paltering with his principles," we can only say that we hope not, and we think not.

THE *Woman's Journal* says: "No matter how faithful to God, no woman is the equal of her brother among the Musselmans. This is the essential superiority of Christianity—that it teaches the equality of men and women before God." Perhaps the writer of the foregoing never has read the Epistles of Paul, who was a man of some note among the founders of Christianity.

MR. GLADSTONE came into power in 1868. He will now, says the *Examiner*, "cross over to the opposition bench with the reflection—let us hope the humiliating reflection—that he has smashed the Liberal party." The *Examiner* thinks that Mr. Gladstone's disasters "began with the commencement of his compromises, and have set in steadily from the time of his suicidal weakness in the matter of the Educational Act."

MR. BRADLAUGH arrived in London Sunday morning, Feb. 8, too late to take any personal part in the Parliamentary canvass. But, on Tuesday, he went to Northampton, where he received a perfect ovation from his friends, to whom he made two stirring speeches. He promised to renew the campaign for Parliament on the first opportunity, and, if he lives, he will probably yet sit as a member in the House of Commons.

REV. MR. MURRAY, of the Park Street Church in this city, told his congregation last Sunday morning that he needs a long vacation, and that he proposes to take one,—from April 1 to October 1. He also asked for a colleague. If Mr. Murray is sick, we are sorry; and we hope he may soon get well. And, as his health improves, we hope his theology will make equal progress towards logical soundness; for, although he is now quite liberal in some respects, his liberalism is of that inconsistent sort which is hard to fix or describe.

REV. DR. BARTOL has just completed his thirty-seventh year of service as pastor of the West Church in this city. We are glad to say that Dr. Bartol is still hale and hearty, though what is called old age is creeping over him. Yet in old age he is youthful, because his spirit is fresh and his mind progressive. Unlike many old men, he has not stood still or gone backward in his thought, but has kept pace with the onward march of ideas. Long may he live to be both by his word and his life an inspiration and blessing to many!

WE ARE GLAD that the women of Massachusetts do not propose, in their movement in behalf of temperance, to follow the sensational tactics of the Dio Lewis campaign in Ohio. We believe that women can do a great work for any cause in which they may enlist, and especially so, if they adhere to those methods in the use of which they particularly excel; namely, the persuasive. If any distinctive movement by women, in the direction of temperance reform, is to be made in Massachusetts, we trust it will be of a deep, quiet, sensible, and intelligent nature.

THE *National Reformer* (Charles Bradlaugh's organ), of Feb. 15, contains a card from Mr. Bradlaugh on resuming his editorial functions on that paper. In the course of his brief "Personal," he says: "My next duty is to record my most sincere acknowledgments to the great bulk of the American press, and my hearty gratitude to the American people, for the generous and hospitable treatment I have received during my stay in the United States." We believe that the amicable feeling expressed by Mr. Bradlaugh towards his American friends is most cordially reciprocated by them; and we heartily congratulate him on the high reputation which he has achieved in this country, and his safe return to England.

DOES THE *Golden Age* know of any paper published in London called *The Index?* We suppose so, from the fact that it quotes from what it is pleased to designate "an article from the London *Index*, written by the eminent English clergyman, the Rev. Charles Voysey, [which] favors the burning of the body, and makes suggestions for the deposit of the ashes in appropriate urns." But it happens that this same "article" was written for THE INDEX, by Mr. Voysey himself, and was published in THE INDEX of April 12, 1873, as our regular "London Letter" from Mr. Voysey. We presume that the *Golden Age* desires to be accurate in its quotations, and to give credit where credit is due. We would respectfully suggest, therefore, that it "overhaul its log-book" to find its error in this matter, and, "when found," that it "make a note on't."

WE HAVE a chaplain in the United States Senate, who uses very pointed language in prayer. He is too polite, however, to be personal in his remarks. This is the way he "spoke about it" one day last week. His "topic" was lying and slander. He deplored "the spirit of lying which is abroad," and "the giant demon of slander that stalks forth, casting upon all the earth a fearful shadow." He besought God to "paralyze the hand that writes the wilful detraction," and to "palsy the tongue that utters wanton calumny." Very vigorous, Mr. Chaplain; but why didn't you name your men? It isn't safe to have divine judgments flung around loose among folks, lest the innocent should get more hits than the guilty. Hand in your specifications, reverend sir, before you ask the Deity to let fly his thunderbolts of wrath even in so promiscuously wicked a place as Washington!

IN A LETTER from Boston to the New York *Evening Post*, Rev. Dr. Samuel Osgood says:—

"Mr. Emerson spoke at the meeting of the Overseers of Harvard University, upon the compulsory attendance of the students at the chapel prayers, and he surprised his hearers by his defence of the usage, and upon grounds quite consistent with his philosophy. He said that prayer is the highest act of the human mind, and he did not think it right to take away from young men the benefit of that act."

Mr. Emerson has always been averse to speaking in the presence of a reporter, because, he says, no reporter ever reports him correctly. We cannot but think that, in the instance to which Dr. Osgood alludes, he was both misunderstood and misreported. If Ralph Waldo Emerson approves of the practice of *compelling* college students to attend college prayers, we confess that *we* have misunderstood him.

LIST OF LIBERAL LEAGUES.

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[For THE INDEX.]

Darwin's Theory of Conscience:

ITS RELATION TO

SCIENTIFIC ETHICS.

EIGHTH LECTURE IN THE COURSE OF SUNDAY AFTERNOON LECTURES, DELIVERED UNDER THE AUSPICES OF THE FREE RELIGIOUS ASSOCIATION IN HORTICULTURAL HALL, BOSTON, FEB. 22, 1874.

BY FRANCIS E. ABBOT.

It is the object of this lecture to state the leading features of Mr. Darwin's theory of conscience, as contained in the second volume of his *Descent of Man;* then to sketch in outline the fundamental principles of Ethics, regarded as a Natural Science independent of all supernatural revelation, whether real or supposed; and finally to show the relation which the great doctrine of Evolution, and more particularly Mr. Darwin's application of it, bears to Ethics so considered and treated. In carrying out this purpose, I must at the outset beg your indulgence, if the nature of our subject obliges us to travel through unbeaten paths, and to encounter the rocks and thickets which such paths will naturally oppose to our progress. I trust that your patience and good-nature will not be exhausted, although we shall find ourselves involved in discussions of an abstract and possibly arid character, from which the necessity of brevity will exclude the frequent illustrations and digressions so agreeable to the tired mind in the arduous pursuit of truth. If I have erred in regarding the audience of this "Course of Sunday Afternoon Lectures" as the most intellectual one which it has ever been my privilege to address, you will pardon me for bringing before you a paper which perhaps ought to be read rather than listened to; for the mistake will have been due to the high conception I entertain of your requirements, and to my conviction that this Course is sustained and attended for the sole purpose of affording an opportunity to your lecturers of communicating the results of researches which concern the profoundest subjects of human thought, and which find elsewhere no fitting place of announcement. I will make no apology, therefore, for omitting everything of a merely popular character from this lecture, and for treating its subject in the most clear, condensed, and consecutive manner which my necessarily hurried preparations have permitted.

Sir William Hamilton quotes from Immanuel Kant, as the best example he can find of the sublime, in all three of its highest forms, the well-known passage commencing with the following words: "Two things there are which, the oftener and the more steadfastly we consider, fill the mind with an ever new, an ever rising admiration and reverence; *the* STARRY HEAVENS *above, the* MORAL LAW *within.*" Mr. Darwin quotes from the same great thinker another passage which is certainly no less exalted: "Duty! Wondrous thought, that workest neither by fond insinuation, flattery, nor by any thre t, but merely by holding up thy naked law in the soul, and so extorting for thyself always reverence, if not always obedience; before whom all appetites are dumb, however secretly they rebel; whence thy original?"

This great question—"What is the origin of the moral sense of man?"—is the question propounded by Mr. Darwin; and after saying that it "has been discussed by many writers of consummate ability," he adds, with a modesty which wins from all his candid readers an admiration ready to melt into a warmer sentiment still: "My sole excuse for touching on it is the impossibility of here passing it over, and because, so far as I know, no one has approached it exclusively from the side of natural history." [*Descent of Man*, II., 68.] In this unpretending manner Mr. Darwin introduces an examination of the origin of the moral sense in man which, simply because it is the first attempt to approach the problem purely from the side of natural history or science, I must rank among the most profoundly important contributions ever made to what has been hitherto vainly styled the "Science of Ethics." Incomplete as I think it is, it nevertheless marks the era when first the scientific method extended its domain so far as to include the realm of morals within its lawful jurisdiction. In this lies the greatest and the permanent significance of Mr. Darwin's theory of conscience. I cannot say that I view his theory as coëxtensive with the facts; I must admit that he passes by some facts which "natural history," indeed, is not called upon to consider, yet which science in a larger sense will find essential to a complete theory of morals. But what he states affirmatively is true, in the main, and of the highest value; it will hereafter never be omitted in any philosophy of human nature which aspires to treat its subject in a comprehensive and scientific manner; and it gives suggestion and specific direction to a host of inquiries and investigations which his general theory alone was sure sooner or later to elicit. When the twentieth century comes to count over the jewels bequeathed to it by its predecessor, the great impulse given to thought by the patience, knowledge, and genius of Charles Darwin will be among the brightest and most glorious; while the magnificent magnanimity with which he has always gone out of his way to acknowledge any small indebtedness to others, and to praise even his open antagonists for whatever truth they may have brought to light, has made it henceforth impossible for scientific controversy to decline again to the miserable jealousies of the past, without incurring the swift and indignant rebuke of a world which has now seen what nobility and dignity can be imparted to the warfare of ideas by the self-forgetting love of truth.

DARWIN'S STATEMENT OF THE THEORY.

To proceed to the immediate task in hand, permit me now to summarize the theory of conscience which Mr. Darwin has advanced. It will be best to do this in his own words:—

"The following proposition seems to me in a high degree probable—namely, that any animal whatever, endowed with well-marked social instincts, would inevitably acquire a moral sense or conscience, as soon as its intellectual powers had become as well developed, or nearly as well developed, as in man. For, *firstly*, the social instincts lead an animal to take pleasure in the society of its fellows, to feel a certain amount of sympathy with them, and to perform various services for them. The services may be of a definite and evidently instinctive nature; or there may be only a wish and readiness, as with most of the higher social animals, to aid their fellows in certain general ways. But these feelings and services are by no means extended to all the individuals of the same species,—only to those of the same association. *Secondly*, as soon as the mental faculties had become highly developed, images of all past actions and motives would be incessantly passing through the brain of each individual; and that feeling of dissatisfaction which invariably results, as we shall hereafter see, from any unsatisfied instinct, would arise, as often as it was perceived that the enduring and always present social instinct had yielded to some other instinct, at the time stronger, but neither enduring in its nature nor leaving behind it a very vivid impression. It is clear that many instinctive desires, such as that of hunger, are in their nature of short duration; and, after being satisfied, are not readily or vividly recalled. *Thirdly*, after the power of language had been acquired and the wishes of the members of the same community could be distinctly expressed, the common opinion how each member ought to act for the public good would naturally become to a large extent the guide to action. But the social instincts would still give the impulse to act for the good of the community, this impulse being strengthened, directed, and sometimes even deflected, by public opinion, the power of which rests, as we shall presently see, on instinctive sympathy. *Lastly*, habit in the individual would ultimately play a very important part in guiding the conduct of each member; for the social instincts and impulses, like all other instincts, would be greatly strengthened by habit, as would obedience to the wishes and judgment of the community." [pp. 68–70.]

ANOTHER STATEMENT.

From the above and succeeding statements of Mr. Darwin, I gather the following as a digest of the leading principles of the theory under consideration:—

1. "A moral being," he says by way of definition, "is one who is capable of comparing his past and future actions or motives, and of approving or disapproving of them. We have no reason to suppose that any of the lower animals have this capacity; therefore when a monkey faces danger to rescue its comrade, or takes charge of an orphan-monkey, we do not call his conduct moral. But in the case of man, who alone can with certainty be ranked as a moral being, actions of a certain class are called moral, whether performed deliberately after a struggle with opposing motives, or from the effects of slowly gained habit, or impulsively through instinct." [p. 85.]

2. Any animal becomes moral as soon as it acquires sufficient mental power to *compare* its various motives and actions in the past, the present, and the future, so as to pronounce some of them right and others wrong. The acquisition of a moral sense, therefore, depends on the prior acquisition of a certain degree of intellectual power; this Mr. Darwin, as above quoted, explicitly states. [p. 69.]

3. The difference between man and the higher animals is one of degree rather than of kind; but in a broad way man is now to be classed as moral, while they are non-moral. [pp. 67, 85, 101.]

4. "The moral sense is fundamentally identical with the social instincts." [pp. 93, 94.] In them is its origin; and its later development is only their higher manifestation, as modified and directed by increased mental power. Man's moral sense results from his nature and experience as a social being.

5. The social instincts were in the first instance called into existence through the law of Natural Selection: "Such social qualities [as sympathy, fidelity, and courage], the paramount importance of which is disputed by no one, were no doubt acquired by the progenitors of man in a similar manner, namely, through natural selection, aided by inherited habit." [p. 156.] "This instinct [of sympathy] no doubt was originally acquired, like all the other social instincts, through natural selection." [p. 158.]

6. The social instincts are "innate in the lower animals;" and there is no reason to suppose that the case is otherwise with man. It is unlikely that the moral sense is acquired freshly and independently of ancestral inheritance by each individual. [p. 68, note.]

7. The social instincts are permanent and ever-present, but not so powerful as the transient impulses of hunger, thirst, self-preservation, lust, vengeance, and so forth. If the power of reflecting upon past actions, and of comparing their motives with present motives, is not yet developed, no moral consciousness can appear; but where this power is developed, the sacrifice of the enduring instincts to the transient ones becomes, when the vivid impression of the latter has faded away, the cause of regret and remorse. The moral sense is thus reduced to a conflict of instincts, the victory of the strong transient instincts over the feebler permanent instincts, and the dissatisfaction that ensues when in recollection the victorious transient instincts, now dormant, seem to have been feebler than the conquered social instincts which are still active in the mind. This remembered dissatisfaction enters into the next conflict, however, as a new motive reinforcing the feeble social instincts; and if the two combined vanquish the urgent transient impulses, then a high degree of satisfaction ensues on afterwards recalling the struggle in memory. This is moral self-approval.

8. After repeated conflicts of this sort, the force of habit comes in to augment the ease with which the victorious instincts, whether the permanent or the transient ones, overcome their antagonists. If the victory is repeatedly won by either class of instincts, the force of habit increases its strength in every succeeding conflict; and thus the moral sense, that is, the tendency of the social to conquer the anti-social instincts, acquires by degrees an increased or diminished power.

9. When habit has thus strengthened the moral sense in any individual until the victory of the moral sense becomes almost certain, the tendency thus acquired becomes transmissible to offspring, reappearing in them as a stronger natural moral endowment, or innate tendency to virtue. In this manner inherited virtues or inherited vices become comprehensible.

10. The fact of language, bringing to bear upon each individual the new motives of hoped-for praise or dreaded blame,—that is, of public opinion,—also exercises a powerful influence in developing further the moral sense which has had its origin in the social instincts of the individual.

11. The moral sense thus developed out of the social instincts will vary according to the social requirements of different animals, or different communities of the same animal. The social instincts will simply prompt to such actions as are for the good of the community concerned. Different social circumstances, requiring different lives of action, will thus tend to evolve different types of conscience; and actions which are social or good in one community will be anti-social or bad in another. Mr. Darwin puts the extreme case of supposing men reared precisely under the same condition as bees; in which case the unmarried female would, like the worker-bees, kill their brothers, and mothers would strive to kill their fertile daughters. Whatever, in short, should promote the good of the community would be right; and whatever should have a contrary effect would be wrong. [p. 70.] Mr. Darwin, therefore, takes, "as the test of morality, the general good or welfare of the community." [p. 94.] In the case of the bees, this would require the murder of drones by the workers, and of young queen-bees by their mothers; and this, Mr. Darwin thinks, would be approved by the moral sense of the bee-community, if they came to have any.

12. Lastly, we arrive at the following statements as the nearest approach made by Mr. Darwin to a precise definition of "conscience": "At the moment of action, man will no doubt be apt to follow the stronger impulse; and, though this may occasionally prompt him to the noblest deeds, it will far more commonly lead him to gratify his own desires at the expense of other men. But, after their gratification, when past and weaker impressions are contrasted with the ever-enduring social instincts, retribution will surely come. Man will then feel dissatisfied with himself, and will resolve, with more or less force, to act differently for the future. This is conscience; for conscience looks backward and judges past actions, inducing that kind of dissatisfaction which, if weak, we call regret, and, if severe, remorse." [p. 87.] "Thus at last man comes to feel, through acquired and perhaps inherited habit, that it is best for him to obey his more persistent instincts. The imperious word *ought* seems merely to imply the consciousness of the existence of a persistent instinct, either innate or partly acquired, serving him as a guide, though liable to be disobeyed. We hardly use the word *ought* in a metaphorical sense when we say hounds ought to hunt, pointers to point, and retrievers to retrieve their game. If they fail thus to act, they fail in their duty and act wrongly." [p. 88.] But this seems to be the clearest and compactest definition given by Mr. Darwin: "Ultimately, a highly complex sentiment having its first origin in the social instincts, largely guided by the approbation of our fellow-men, ruled by reason, self-interest, and in later times by deep

religious feelings, confirmed by instruction and habit, all combined, constitute our moral sense or conscience." [p. 159.]

TWO LEADING CRITICISMS.

Now do we not all perceive and feel that there is a vast amount of truth in this ethical theory of England's greatest living thinker? Yet do we not also all perceive and feel that it fails to gather up and unite *all* the truths that belong to his subject? Two thoughts may have forced themselves upon your minds, as they have upon mine:—

First, that this theory, reducing the moral sense in the last analysis to an individual's instinct,—and placing the supreme test of morality in the welfare of a community, although it is conceded that the welfare of different communities may require in a given case diametrically opposite courses of conduct.—fails to furnish any ideas or principles of right which are universal and absolute in their application, equally valid for all times and climes; and,

Secondly, that this exclusively subjective validity of the moral sense, and the total absence of universal principles or ideas of right, disqualify the theory for serving as the sufficient ground of a natural science of morals, which, like all other sciences, must be both objective and universal.

Various other criticisms or interrogations naturally occur at different points of the theory; yet to my mind they are subordinate to the two I have mentioned. Important, however, as they are, they are consistent with a full recognition of the substantial truth of the theory, so far as it goes; and it would be approximately correct to say that it is true in what it affirms, and false only in what it omits to affirm. To be sure, the omitted truths would require modification in some of its positions; but the theory of Mr. Darwin (who has by no means made it his object to set forth a complete science of morals, but only to trace the development of the moral sense) has nevertheless its true place as part of such a science. The work he has done is invaluable, and could certainly have been done by no hand less masterly than his; and the two criticisms I have made do not in the least degree detract from its value, but simply point out the absolute necessity of doing other work also, before it will be otherwise than an abuse of words to speak of a "science of morals." There is a superabundance of ethical systems in the world; but, so far as I know, no attempt has yet been made to study and group ethical facts by the same scientific method which obtains with reference to all sciences not "falsely so called." President Porter, of Yale College, has just reviewed a new treatise in two volumes, by H. J. A. Körner, entitled *Natur-Ethik*, which may possibly be an attempt in this direction; but I cannot speak from knowledge of it. So long as there is only here and there a solitary thinker who does not deride the idea of applying the strictly scientific method to morals, religion, and philosophy, it would be irrational to expect attempts of this nature. But for now many years I have ceased to expect light from any other quarter; and I must ask pardon for the presumption of now trying to sketch in outline, under three chief divisions, what I have ventured to call—

SCIENTIFIC ETHICS.

I. MORAL OBLIGATION AN OBJECTIVE REALITY; SCIENTIFIC ETHICS AS GROUNDED ON THE NATURE OF THINGS.

1. *Science Concerned with the Objective and Universal.*

All science must rest on that which is objective and universal. There is no possibility of resting it on that which is subjective: for science deals primarily with general relations, which can be expressed in general terms. The word *species* denotes simply a relation of resemblance among many individual objects; the word *genus* denotes simply a relation of resemblance among many species. Classification and generalization belong to the very essence of science; and they conduct immediately beyond the region of subjectivity, which is peculiar to the individual. The subjective is individual; the objective is universal. Science, therefore, is concerned only with the objective and the universal.

2. *Ethics the Science of Socio-Moral Relations.*

Ethics is concerned only with the various relations subsisting among moral beings, as such. It deals with the facts of conscience,—that is, *con-science*, or what all moral beings know, or should know, regarding their mutual relations; and therefore it might be properly defined as "The Science of Rights and Duties among All Moral Beings, considered as Members of a Universal Society." Rights and duties signify the same essential fact, viewed differently: a common right is a duty which all individuals owe to each other; a common duty is a right which all individuals may claim from each other. For instance, the enjoyment of freedom is a right of the individual as *against* all other individuals, while it is a duty of all individuals as *towards* each other; in other words, the enjoyment of freedom is a *right* which belongs to every individual, and it is a *duty* incumbent on all other individuals to respect it. All right and all duties,—all the facts of conscience with which Ethics deal,—are social in their nature; they imply society,—they depend on society,—they would vanish without society. If society could be abolished,—if the moral nature which directly or indirectly has grown out of man's social relations could be expunged from his constitution,—all his rights and duties would be abolished also, and morality would vanish from his character. It may be difficult to believe this; yet analysis will show it to be true. "Benevolence, justice, truthfulness, purity, order," to which Archbishop Whately reduces all other virtues, are strictly social in their nature; they concern others as well as ourselves. Suppose (or try to suppose) an absolutely isolated and unrelated moral being, alone in the universe, devoid of all that grows directly or indirectly out of social relations, education, and conditions. He could not be truthful or untruthful, kind or unkind, just or unjust, chaste or unchaste, orderly or disorderly; for all morality implies *moral actions*, and there would be no possibility of exercising either the virtues or the vices. We cannot, it is true, conceive such a being; we cannot divest him of the attributes which result from social conditions; we cannot imagine what could remain to him after all social relations and their subtile influences had been absolutely cancelled. Even the so-called "self-regarding virtues" could not belong to him. An absolutely unrelated being would be *sexless*, sex implying a relation of duality; chastity, therefore, could not exist. Temperance would be no virtue; for intemperance is a vice because of the evils it inflicts on others, the social degradation it causes to oneself, the incapacity for social duties it entails, and the intrinsic loss of self-respect which ensues on unfitting oneself for these innumerable duties. Even self-respect means respect for self as faithful to all rights and duties as a member of society; if it is supposed to mean the relation one bears to himself, this very supposition is to create an *artificial social relation* with himself; and when all social rights and duties vanished, there would be nothing left for self-respect to rest on. Lastly, no duties to God can be conceived to remain; for duties to God imply a social relation between him and us, since he, as a moral being, is a member of the great society of all moral beings, and all social relations by the supposition are imagined to be abolished. Besides, we owe no duties to God which are independent of our duties to each other; love, reverence, gratitude, and so forth, are improperly considered duties. Thus it appears that so-called duties to self and to God are ultimately reducible to social duties; that Ethics deal with social rights and duties alone; and that, social rights and duties being objective and universal relations among all moral beings, Ethics deal with the objective and universal, which is the subject-matter of all science. It follows that Ethics are one of the sciences, as truly as astronomy or geology.

3. *Moral Obligation an Objective and Universal Fact.*

I have shown that Ethics treat of rights and duties among all moral beings, as objective and universal facts. This is only to state in other words that Moral Obligation is itself an objective and universal fact; for rights and duties are merely moral obligations resulting from the coëxistence of moral beings in social relations. These obligations are not accidental or fortuitous; they are not one thing here and another thing there; they exist all the same, whether understood or misunderstood; they are not the result of any artificial compact, and can neither be created nor destroyed by any artificial means. For instance, the moral obligation of all men to be just to each other does not in any degree depend on any individual or collective action they may take; their laws do not create justice, or the obligation to be just, but, on the contrary, are based on this well-recognized obligation, which they at least pretend to embody and execute. In other words, Moral Obligation is not only an objective and universal fact, but it is also a necessary fact.

4. *Moral Obligation a Part of the Nature of Things.*

If Moral Obligation is not only objective and universal, but also necessary, then its true grounds must be sought far deeper than in any voluntary or artificial arrangements among men. All such arrangements presuppose it, but cannot originate it. Moral Obligation, therefore, is not a result of society, but lies deep down in the very conditions which make society possible,—conditions which may or may not be understood, but which, in proportion as they are understood and complied with, render society what it ought to be. The perception by men of what Moral Obligation is and demands, as the necessary condition of all society that is rightly constituted, may be clear or obscure, obeyed or disobeyed; but Moral Obligation exists none the less from the very moment when two moral beings enter into social relationship, that is, from the very moment when society begins, even in its lowest and crudest forms. Back of all association lie the conditions which determine it; social union does but create relations in actuality which in potentiality existed *ab æterno*. In other words, the Moral Obligation which constitutes the groundwork of all society, that is, the coëxistence of moral beings in social relations, and which is the subject-matter of Ethics as one of the natural sciences, is simply a part of the ultimate Nature of Things. Deeper than that no plummet can sink.

5. *The Nature of Things.*

The Nature of Things, on which I have shown that Scientific Ethics are ultimately grounded, is the totality of the necessary and absolute conditions without which nothing could exist. Moral Obligation is a part of it, but by no means the whole of it. The real character of Scientific Ethics, and the profound import of the principle that Scientific Ethics are grounded ultimately on the Nature of Things, will be best brought out, if I refer to some of the different classes of ultimate facts covered by the phrase.

A. *Necessary and Contingent Relations.*

There are two classes of relations, equally objective but not equally universal. A necessary relation is one which could not be supposed to be otherwise without involving utter absurdity; that is, without violating the fundamental laws of thought. A contingent relation is one which could be supposed to be otherwise without any absurdity. For example: every pebble, whether large or small, has an outside and an inside. It cannot without contradiction be supposed to have only one of the two; Omnipotence itself cannot be supposed to be able to create a pebble which had an outside, but no inside; the word itself implies the corresponding word. So also there could not be a father without the present or past existence of a child; if the child did not exist or had not existed, the man could not be a father. These cases illustrate what is meant by a necessary relation; that is, one which could not possibly be other than it is. On the other hand, a pebble might be either on or under a particular plank; there would be no absurdity in supposing either case. The pebble *must* have an outside and an inside; but *might* be either on or under the plank. The relation, then, between the outside and the inside of the pebble is a necessary or irreversible one; while the relation between the pebble and the plank is a contingent or reversible one. The distinction turns on the ultimate laws of thought, which are irreversible, and which do but express the necessity of things; that is, if science is possible at all. Whatever contradicts these ultimate laws is impossible; whatever they absolutely demand is necessary. No science can exist at all, if these principles are false; but all would then be illusion and deceit. This alternative I do not consider; for I claim for Ethics no more than the other sciences claim for themselves.

B. *Various Classes of Necessary Relations.*

There are various classes of necessary relations, of which I will give a few examples, in order to explain what I mean by the Nature of Things:—

Metaphysical: All events occur in space and time. Sometimes people who would pass for philosophers talk of existing hereafter outside of space and time; but they use words absolutely without meaning.

Physical: A moving body passing in a straight line from one point to another must pass through all the intervening points. To suppose the contrary would be absurd; and what is absurd cannot be true in fact. Else science is impossible.

Mathematical: Every square can be divided by a diagonal into two equal triangles. If anybody doubts it, he can try the experiment.

Moral: Justice is a virtue; every just deed deserves the approbation of all moral beings. These propositions are exactly as necessary, objective, and universal, as any of the foregoing; they are, therefore, exactly as much the subject-matter of science.

C. *Necessary Relations Conditions of Existence.*

Now the totality of all these and other necessary relations is the Nature of Things; which sums up all the ultimate conditions of all real existence. Whatever exists at all must exist in compliance with these conditions; to suppose the contrary is to be irrational, that is, unscientific. For example, we may suppose a time before which no square had ever been described as an actual mathematical figure; and then the relation of equality between the two triangles made by its diagonal could not be said to exist, except as the *blank condition* which would determine the properties of every square that should ever be called into existence. The relation itself had as yet no actual existence; it only existed potentially, as the law by which the properties of every possible square were determined beforehand. The moment the first square was drawn, the relation referred to was exemplified, and the blank condition turned into an actual mathematical truth. That is, this necessary relation was one of the absolute conditions without complying with which no square could ever be made; all squares that ever shall be made hereafter must comply with it; there is no possibility of the contrary. It therefore constitutes part of the ultimate Nature of Things, independent of all will, uncreated, eternal, necessary, absolute. To suppose the contrary is to commit suicide as an intelligent being, and to pronounce all the science of the world a dream of delirious imagination.

D. *Moral Obligation One of these Conditions.*

If this is true of the relation between the two triangles made by the diagonal of the square, it is every whit as true of the relation between the first pair of moral beings that ever came into existence,—every whit as true of all the other moral beings that have hitherto, or may hereafter, come into existence. The relation of mutual Moral Obligation among all moral beings is just as objective, just as universal, just as necessary, as the relation between the double triangles of the square. The square might not have existed; the moral beings might not have existed; that is, it would not be absurd to suppose that. But it would be absurd to suppose a square whose two triangles should not be equal; and it would be just as absurd to suppose two moral beings in social relations without being under mutual moral obligation. There is, therefore, no rational escape from the conclusion that "Moral Obligation is an Objective Reality, and Scientific Ethics are Grounded on the Nature of Things."

II. MORAL INTUITION A SUBJECTIVE REALITY: SCIENTIFIC ETHICS AS GROUNDED ON HUMAN NATURE.

1. *Analysis of the Moral Nature.*

"Conscience" is a complex faculty, and needs to be carefully analyzed for the purposes of exact thought. It includes three chief elements, Moral Intuition, Moral Sentiment, and Moral Power.

A. *Moral Intuition.*

The word intuition is one of the best-abused words in the English language. Used to denote a supposed special faculty for authenticating the existence of God and the immortality of the soul, intuition is arrayed against science, and shows itself to be indeed thoroughly unscientific, being made to serve as a sort of shelter or break-water against the approach of investigation, and thus occupying in some forms of

Theism the position held in Christianity by the principle of unreasoning authority. But while intuition so considered is a hindrance to knowledge, and a broken reed to lean on, there is a kind of intuition which is indispensable to science itself, constituting as it does the substance of every cognitive act. Although I have been especially careful to specify exactly in what sense I repudiate intuition, I have been widely misunderstood to repudiate it altogether; and it is probably true that the sense in which I accept it will not at all answer the demands of those who are anxious to vindicate intuition as a possible substitute for exact knowledge. Not to enter now into any general discussion of this subject, it will be sufficient for my purpose to define moral intuition, as the words are used in Scientific Ethics, as follows: *Moral Intuition is the immediate perception of a definite, objective, and necessary Moral Obligation, as a Social Relation between Moral Beings.* In other words still, it is the immediate recognition of a particular moral obligation, imposed upon moral beings by the Nature of Things just as soon as they enter into social relations. Moral Obligation is an objective fact necessarily involved in the fact of society among moral beings; and Moral Intuition is the immediate perception of this objective fact. Without the objective Moral Obligation, the subjective Moral Intuition could not possibly exist; for the Intuition is simply the reflection of the Obligation in consciousness. On the other hand, without the subjective Moral Intuition, the objective Moral Obligation could not possibly be known; for the knowledge of every objective fact implies necessarily the existence of an appropriate faculty for knowing it.

It is plain, therefore, that, since all moral relations are social relations of a special kind among moral beings, Scientific Ethics recognizes morality as inseparable from the fact of society, objective and necessary by the very Nature of Things; and unless at least two moral beings coëxisted under mutual relations, morality would be impossible. It is equally plain that Moral Obligation is also the necessary condition under which all moral beings enter into mutual relations; that there is nothing contingent about it; and that it could not be known, were there not a subjective faculty of Moral Intuition corresponding to the objective fact of Moral Obligation. To express it differently, Moral Obligation is the absolute condition of all society among moral beings; and Moral Intuition is the absolute condition of all knowledge of Moral Obligation.

At the same time, Moral Obligation does not depend for its objective existence on Moral Intuition. It exists objectively, whether known or not, provided that moral beings exist. The moral intuitions are of all degrees of clearness and strength, like the mathematical intuitions. This fact explains the varying moral judgments of different ages, climes, and conditions of men. Although no moral intuition can be prior, in point of time, to actually existing moral relations, and although every moral relation, so far as discerned at all, is discerned in the very first instance to be objective and necessary, it very frequently happens that moral relations are imperfectly known. In this as in other things,—for instance, in mathematics,—the knowledge of actual relations grows from less to more; but the increasing knowledge is simply the discovery of objective facts previously unperceived. Whoever reflects upon this subject long enough will see in this a complete explanation of the moral development of man. But he will also see in it the reason why the moral judgments of mankind become more and more alike in proportion as they become civilized.

B. *Moral Sentiment.*

Moral Sentiment depends for its development upon the development of Moral Intuition. It is a result rather than a cause of it, in accordance with the general law that, however disguised in their connection, the feelings adapt themselves to the perceptions in the long run, though feelings already developed usually advance or retard for a while the further development of the perceptions. There could be no consciousness or feeling of Moral Obligation, unless Moral Intuition had first taken cognizance of it. Moral relations may exist without being perceived; yet, when perceived, they awaken moral emotions. There is no nobler sentiment, and in all fine natures no stronger sentiment, than the sentiment of Duty,—the sublime consciousness of the Ought. The words Duty and Debt are etymologically the same, both being derived from the Latin *debeo*, "I owe;" *debeo* is *de-habeo*, "I have from" another, and therefore "I owe back" to him. Both Duty and Debt, therefore, express a social relation,—a relation of mutual moral obligation; for my debt to another is the duty I owe him, and my duty is the debt which he may justly claim from me as his right. So also the word Ought is the preterite tense of the verb *owe;* "I ought" was originally "I owed," as in the old version of the gospel by Tyndale—"There was a certain lender which *ought* him five hundred pence," that is, *owed* him. These facts show that the consciousness of Duty, of Debt, of the Ought, is fundamentally one and the same, as the feeling or sentiment which supervenes upon the recognition of the social, *i. e.* moral, relation one holds to another moral being. It is not enough, with Mr. Darwin, to rank the sentiment of the Ought as "merely a persistent instinct" [p. 88]; this instinct must be explained, and it can find no adequate explanation except in the facts that an objective moral obligation is perceived by a subjective moral intuition, and that this perception acts upon the emotional nature to call forth the feeling of an existing obligation. No one can feel an obligation before he sees it; but he may see it without feeling it very strongly, as is too often the case.

Connected with this primary sentiment of the Ought, this simple feeling of obligation as an actual duty or debt to others, are many allied sentiments which I cannot now stop to consider, yet which are of the greatest consequence, theoretically as well as practically. Such are the sentiments of approval or disapproval, which attach themselves to certain acts quite irrespective of the actor; the sentiments of self-respect and of remorse, which concern ourselves as actors; of admiration and indignation, which concern others as actors; and so forth. I can only call attention to the fact that all these various sentiments come into play as a result of Moral Intuition, whether it is clear or obscure, enlightened or mistaken; and that it is impossible, consequently, to build up any true science of morals on the merely derivative fact of feeling.

C. *Moral Power.*

Moral Power depends for its development upon the antecedent development both of Moral Intuition and Moral Sentiment. The objective moral or social relations must first be perceived and felt, before the duties and rights mutually existing among moral beings can be consummated in moral action. The true connection of Moral Power with Moral Intuition and Sentiment cannot be discussed without going into the interminable controversy touching freedom and fate; but I will spare you as well as myself from such an infliction, and pass on,—simply stating that the three elements into which conscience has been analyzed,—Intuition, Sentiment, Power,—exist in varying proportions in different individuals, and consequently give rise to all the boundless diversity of moral character which surrounds us.

2. *Primary Laws of Scientific Ethics.*

Scientific Ethics has thus been shown to be grounded on the universal Nature of Things, so far as objective Moral Obligation is concerned; and on the Nature of Man, so far as subjective Moral Intuition is concerned. It treats of the moral relations existing among moral beings, which are all, in the last analysis, of a social character; and its practical task, therefore, is the *Determination of Rights and Duties in a State of Society among Moral Beings.* All rights may be considered also as duties, and all duties also as rights; but the distinction between them is necessary, on account of the fact that each individual stands in definite relations to all other individuals, singly and collectively. All primary rights are individual, as *against* other individuals; all primary duties are social, as *towards* other individuals.

A. *Primary Rights.*

The primary rights of the individual are three: the right to Existence, under the necessary conditions of society; the right to Freedom, or to be uninterfered with, except so far as the necessary conditions of society require interference; and the right to Development, or to have whatever is essential to the completion of individuality, under the same conditions.

B. *Primary Duties.*

The primary duties are also three, being merely the primary rights of the individual differently viewed: the duty of respecting the lives of all other individuals, the duty of protecting the freedom of all other individuals, and the duty of promoting the development of all other individuals.

When Jesus laid down the Golden Rule as—"Do unto others as ye would that others should do unto you," he stated substantially the above doctrine of rights and duties, as laid down by Scientific Ethics. But he referred the determination of rights and duties to the mere wish, or preference, or liking, of the individual, which is a very uncertain criterion: "Do unto others as ye *would* [that is, as ye would *like*] that others should do unto you." The scientific translation of the Golden Rule into the doctrine of Primary Rights and Duties supplies the lack of a *definite objective principle, or idea;* which is an important ethical advance.

The limitations of rights and the modifications of duties, consequent upon the various complications of social relationships, cannot here be dwelt upon, but would form a very important portion of a fuller treatment of the subject.

3. *Ultimate Objects of Scientific Ethics.*

The ultimate objects or ideal aims proposed by Scientific Ethics are, first, the moral perfection of the individual by the highest possible culture of his moral nature, and, secondly, the moral perfection of society by the completest possible fulfilment of all rights and duties in an actual social state.

4. *Fundamental Motives of Scientific Ethics.*

The fundamental motives appealed to and fostered by Scientific Ethics are: first, reverence for the universal Nature of Things, as the ultimate ground of all moral obligation; secondly, reverence for Human Nature, as the subjective reflection of the Nature of Things; and, thirdly, reverence for the Social Humanity which ought to be the objective reflection of it. To phrase it a little differently, the supreme motives of Scientific Ethics are the Love of Truth, the Love of Virtue, the Love of Man.

III. MORAL OBLIGATION AND MORAL INTUITION: SCIENTIFIC ETHICS AS GROUNDED ON THEIR SYNTHESIS IN THE MORAL HISTORY OF MANKIND.

1. *Moral Obligation a Part of the Environment.*

Moral Obligation is, as I have tried to show, the supreme fact in the Nature of Things; that is, the potential moral relations which necessarily come into actual existence, whenever moral beings are brought into a state of society, constitute the highest order of relationships known to us. Being objective and universal, they form a part, and in a high sense the most important part, of that universal ENVIRONMENT which pours its constant, all-surrounding, and all-permeating influences upon slowly developing man. It is impossible to explain the fact that man has at last become a moral being, though evidently having had his origin in lower races devoid of all recognizable moral characteristics, without perceiving that, all things considered together, the action of the environment on him has been, on the whole, a *moral* one. This fact that the total influence of the universe on man has been to render him a moral being is of itself a sufficient proof that Moral Obligation is an objective fact of the Nature of Things, and has therefore impressed itself on man as a fact of his subjectivity. The whole tendency of modern science is to explain the facts of human development and experience by the iterated and reiterated impressions made on his plastic organization by the never-ceasing action of the environment; and I do but faithfully carry out the same line of thought by referring his moral development to the same cause. Unless Moral Obligation were part and parcel of the Nature of Things which has from his very origin been constantly impressing itself upon him, the fact that he is to-day a moral being, with moral obligations resulting necessarily from his social relations, would be an absolutely hopeless anomaly.

2. *Moral Intuition the Reaction of Man to the Action of the Moral Environment.*

Moral Intuition is, as I have also tried to show, the supreme fact of man's subjectivity. It must be regarded as a faculty developed in him by the constant action of the Moral Environment, that is, the sum-total of all the moral relations involved by the aboriginal necessity of things in the gradual evolution of human society. Although it seems impossible to account for the slow concentration or focalization of moral intelligence in man on any other hypothesis than that of a circumambient infinity of moral intelligence identical with the universal Energy whence his whole being is ultimately derived, it is nevertheless true that the process of evolution by which this concentration is effected must be a constant action and reaction between the Environment and the Organism. When the influence of necessary Moral Obligation, as an objective and universal reality acting incessantly on man's cognitive capacity, is taken into thoughtful consideration, it appears almost impossible to resist the conclusion that a faculty of Moral Intuition must be developed in him at last, in the same manner as the faculty of Mathematical Intuition has been developed. Each new perception of a moral relation adds to his stock of moral knowledge, and at the same time strengthens by exercise the perceptive faculty by which it has been acquired; the discovery of other moral relations previously unsuspected will follow as a natural consequence of this increase of perceptive or intuitive power. In this way it may be seen how the faculty of Moral Intuition itself is the result of the perpetual action on Man of his Moral Environment and his reaction to it.

3. *The Natural History of Conscience.*

By this unending action and reaction between man and his environment, the moral evolution of mankind can alone be explained. It supplies the data for the Natural History of Conscience, regarded as a thoroughly scientific tracing of the various steps by which the race has ascended from bestiality to a true humanity. Subsidiary to the evolution of Moral Intuition, yet accelerating it in various ways, the evolution of Moral Sentiment and Moral Power will be simultaneously explained. The consolidation of these elements into habit, the conversion of habit into what might be termed reflex moral action, and the transmission of reflex moral action as hereditary moral instinct, together with such moral phenomena as may properly be classed with the general facts covered by the laws of variation and natural selection, all showing how man has slowly risen to a larger moral life, will go to make up a Natural History of Conscience, which must indubitably constitute an essential part of Scientific Ethics. Little by little has moral knowledge been acquired, mixed as it still is with ignorance, errors, and blunders of all kinds; little by little has this knowledge developed moral sentiment and moral power, and become incorporated into human character, life, and society. But nevertheless evolution is a fact, and still continues; and it will soon be recognized, independently of all supposed supernaturalism, as the true explanation of the moral experience of mankind.

SUMMARY.

I have now sketched in the most condensed manner, almost with the baldness and dryness of a mere "Table of Contents," an outline of Scientific Ethics, under three general divisions. The first division shows that Moral Obligation is an objective reality, as part of the eternal and immutable Nature of Things on which Scientific Ethics are grounded; that all science is concerned with the objective and universal alone, and that Ethics, as the science of socio-moral relations, meet this requisition; and it also shows what the Nature of Things is. The second division shows that Moral Intuition is a subjective reality, corresponding to Moral Obligation as its necessary subjective correlate; that conscience is a complex faculty, consisting of the triple elements of intuition, sentiment, and power; that all rights are duties, and all duties rights; that the three primary rights of man are life, liberty, and development, and that his three primary duties correspond; that the ultimate objects of Scientific Ethics are the moral perfection of the individual and of society; and that its fundamental motives are love of truth, love of virtue, and love of man. The third division shows that Moral Obligation and Moral Intuition, combined as endless action and reaction between the mind and the Nature of Things, give the clew to the Moral History of Man, which is explained only by the law of evolution; that his moral sense is not a phenomenon of purely subjective origin, but has been developed out of the dim perceptions of pre-human races by a slow

process of experience, consisting in the first place of impressions made upon the blank capacity of intuition by objective moral relations, and in the second place of vital reactions by which these impressions appeared in consciousness as actual intuitions,—precisely as impressions made on the senses appear in consciousness as sensations.

It must be added, however, that, while the mind originates no intuition except as it is directly affected by the truth of things, which is independent of it, yet the mere presence of the truth of things could no more create the capacity of intuition than the capacity of intuition could create the truth of things,—that it takes the correlation and constant interaction of the two, accepted as given facts, to explain moral phenomena. To go behind these facts, as such, Scientific Ethics must become Scientific Philosophy.

RELATION OF DARWIN'S THEORY TO SCIENTIFIC ETHICS.

Mr. Darwin's theory of conscience as a highly complex faculty developed out of the social instincts, and manifesting itself increasingly in proportion to the social advancement of the race, will be seen at once to belong as an essential part, with some modifications, to Scientific Ethics. It finds morals substantially in social relations alone; it acknowledges the necessity of the development of the "intellectual powers" before conscience can be developed out of the social instincts, and thereby (though unconsciously) prepares the way for admitting that the intellectual perception of social relations—that is, moral intuition—must be developed, before the social instincts can give rise to the moral sense; and by placing the "test of morality" in the "general good of the community," it begins to transfer the basis of Ethics from the subjective to the objective, though this transference is not complete till the Nature of Things is recognized as the ultimate basis. But the most striking merit of Mr. Darwin's theory appears in the fact that it is the first truly scientific attempt to explain conscience "from the side of natural history;" and this fact will make the entire third division of Scientific Ethics merely an expansion of his theory, with a few necessary modifications. The exceeding ingenuity of his treatment of the subject, and the great insight he displays into the evolution of what I have called Moral Sentiment as distinguished from Moral Intuition, will render the required modifications rather an addition than a correction to his theory. For instance, his illustration of the bees throws great light on such a case as that of the ancient Spartans, who are said to have come to regard theft as a virtue in consequence of their peculiar social necessities; while it will be necessary to concede the objective immorality of the conception. The order of exposition in any science being the reverse of that of its development, Mr. Darwin has naturally begun with the third rather than with the first division of Scientific Ethics; but the great excellence of his work will be fully appreciated only by one who takes in the science of morals as a whole. Henceforth it will be impossible to teach Ethics in any scientific way without due acknowledgment of his genius; and one must smile when Miss Cobbe, in her beautiful essay on "Darwinism in Morals," is led to exclaim: "Let me say it at once. These doctrines appear to me simply the most dangerous which have ever been set forth since the days of Mandeville." Her fears are groundless; Truth is ever the dearest friend of Virtue.

THE TWO GREAT SCHOOLS OF MORALS.

Under various names, there have been two great schools of moral philosophy ever since the beginning of human thought. The one, called in most recent phraseology the experiential, utilitarian, or derivative school, refers all moral judgments to experiences of utility, regards them as all generalized from observations of the different effects of different actions upon human happiness, and reduces moral obligation in the last analysis to the purely subjective principle of the "inseparable association" of ideas which have been acquired or inherited. The other, called usually the intuitional or sentimental school, refers all moral judgments to *à priori* principles of intelligence, independent of all experience of objective realities, and thus reduces all moral obligation in the last analysis to the purely subjective principle of an inexplicable "constitution of the human mind." To the former school belongs John Stuart Mill; and Herbert Spencer gives in his adhesion to it in the following words: "I believe that the experiences of utility, organized and consolidated through all past generations of the human race, have been producing corresponding modifications, which, by continued transmission and accumulation, have become in us certain faculties of moral intuition—certain emotions responding to right and wrong conduct, which have an apparent basis in the individual experiences of utility." [Quoted by Mr. Darwin and Miss Cobbe.] Spencer here seemingly recognizes moral intuitions, yet reduces them to mere *emotions*, which are subjective affections and not objective perceptions. To the other or intuitional school belong Miss Cobbe and Mr. Lecky: the former maintaining that moral intuitions are "ultimate data of our mental constitution, ideas obtained by the *à priori* action of the normally developed mind" [*Darwinism in Morals, and Other Essays*, p. 16]; and the latter maintaining that "by the constitution of our nature the notion of right carries with it a feeling of obligation . . . . that we derive the first principles of our duties from intuition." [*History of European Morals*, vol. 1, p. 3.]

SCIENTIFIC ETHICS INCLUDE BOTH SCHOOLS.

The bane of both these schools is their excessive subjectivity, which renders them equally unscientific. Science deals with the objective and universal alone: and neither the principle of the association of ideas nor that of *à priori* intuition can attain it. The question recurs: what *causes* the "inseparable association" of certain ideas, and not of others—what *accounts* for the necessary character of any intuition whatever? The only possible answer is: *the action of the environment, reflecting its necessary relations in human intelligence.* Scientific Ethics abut on the necessity of things, whence *result* the necessities of thought,—conceding to the experiential school that all knowledge comes by experience, and to the intuitional school that moral intuition is a fact. But Scientific Ethics show on the one hand that experience covers all human contact with the objective, and therefore includes moral intuition as well as physical sensation; and show on the other hand that moral intuition is not an *à priori* principle, but an objective perception. Experientialism can render no reason why any one *ought* to aim at his own happiness, or the "greatest happiness of the greatest number;" intuitionalism can render no reason why a merely subjective principle should possess any objective or universal validity. At this decisive point Scientific Ethics step in to disclose the objective character of Moral Obligation as a part of the Nature of Things, and the immediate contact of the mind with Moral Relations by means of Moral Intuitions as a part of human experience. While both of the recognized schools rest moral obligation on a ruinous subjectivity, Scientific Ethics rest it on a real and absolute objectivity, and thus secures the universality without which science can find no foundation anywhere. In Scientific Ethics, therefore, uniting objective Moral Obligation with subjective Moral Intuition in the Moral History of Man, which it explains by the law of evolution through the constant action and reaction of the environment and the human mind, Morality for the first time takes its proper place among the natural sciences.

THE FUTURE OF SCIENTIFIC ETHICS.

Unheralded, unsuspected, this sublimest of all sciences has become the ideal foundation of a mighty nation. When the Declaration of Independence laid the corner-stone of this great republic in "certain inalienable rights, among which are life, liberty, and the pursuit of happiness," what was it but the dedication of a continent to the Primary Rights of Man, in all their objective reality and boundless universality? Yet that grand dedication involved the whole of Scientific Ethics. Here in this Western world a vast society has been erected on the basis of ideas deep as the foundations of the universe, secular and yet sacred, certain to become the indestructible groundwork of the dawning religion of the world. Imperfect as this society still is, it is destined to become the living illustration to all mankind that the hope of all hearts is no idle dream, but the beginning of a visible heaven; and that the magnificent SCIENCE OF ETHICS is yet to give birth to the still more magnificent ART by which the name Humanity shall be made the synonyme of Truth, Virtue, and Love.

THE DISCUSSION OF "DARWINISM" by the Philosophical Section of the Evangelical Alliance, if not brilliant, is in some respects satisfactory. It shows that the divines are beginning to perceive what they ought to decry, and what not. When President McCosh declares "it is useless [he might have said foolish] to tell the younger naturalists that there is no truth in the doctrine of development, for they know that there is truth, which is not to be set aside by denunciation;" when he intimates that religion may have neither title nor interest to insist that species have not developed from other species, in an advance from age to age, from lower to higher forms—and by his silence leads us to infer the same of science; and when again such a champion of Orthodoxy as Dr. Hodge, of Princeton, pertinently affirms that "the great question which divides theists from atheists, Christians from unbelievers, is this: Is development an intellectual process guided by God, or is it a blind process of unintelligible, unconscious force, which knows no end and adopts no means?" we may safely conclude that the time draws nigh when scientific hypotheses of the origin of species will be left to stand or fall upon their own merits, or at least be denounced with discrimination and some regard for the consequences. Dr. Hodge got his answer from a divine of his own denomination, who is also a botanist, a Rev. Dr. Brown, grandson of the doughty John Brown of Haddington—whose praise is in all the Calvinistic churches. He informed the audience that he unhesitatingly accepted the theory of development as a working hypothesis, and succinctly gave the reasons for doing so; and that he none the less held "the views advanced in the Shorter Catechism issued by the Westminster Assembly of Divines," enumerating the thirteen principal points in succession, adding that, while he did not hold "that God created all things out of nothing in the space of six days," the development doctrine was not responsible for the abandonment of that dogma. Finally, he ventured to anticipate "that the confirmation or general adoption of the hypothesis of development will ultimately exercise a beneficial influence on religion." The only note of a contrary tenor, so far as the daily report shows, was from Dr. Dawson, who appears still to hold that the Darwinian theory logically leads to atheism; that, "as regards varieties, Darwin is well enough; but, as regards species, I don't believe in it, because it comes in contact with the Bible." He has to draw the line somewhere, so he draws it at species. As to natural selection, "it is not science at all—only a bad philosophy." This is said of what an older naturalist (as quoted in another article, in which we have already referred to Dr. Dawson's view) declares to be neither a theory nor an hypothesis, but the expression of a necessary fact.—*Nation.*

Poetry.

MAKE THE BEST OF LIFE.

What's the use of always fretting
Over ills that can't be cured?
What's the use of finding fault with
What we know must be endured?

Does it make life's burdens lighter
If we grumble 'neath their load?
Does it make life's pathway smoother
If we fret about the road?

Better *use* our time than fill it
Full of sighs and vain regrets
Over some imagined blunder,
As does he who always frets.

Storms will follow every sunshine,
Grief be mixed with every joy;
And 'tis best that it should be so;
Gold's too soft without alloy.

"Half our trouble's our invention,"
We're to blame for half our strife;
Then if life is what we make it,
Why not make the best of life?

—*The British Workman.*

NEW SUBSCRIPTIONS TO INDEX STOCK.

Mrs. F. W. Christern,	New York City,	One	share,	$100
Richard B. Westbrook,	Sonman, Pa.	"	"	100
R. C. Spencer,	Milwaukee, Wis.	Two	"	200
R. W. Howes,	Boston, Mass.	One	"	100
Chas. W. Story,	Boston, Mass.	"	"	100
E. W. Meddaugh,	Detroit, Mich.	Five	"	500
Jacob Hoffner,	Cumminsville, O.	One	"	100
John Weiss,	Boston, Mass.	"	"	100
W. C. Russel,	Ithaca, N. Y.	"	"	100
A. W. Leggett,	Detroit, Mich.	"	"	100
B. F. Dyer,	Boston, Mass.	"	"	100
James Purinton,	Lynn, Mass.	"	"	100
F. A. Nichols,	Lowell, Mass.	"	"	100
J. S. Palmer,	Portland, Me.	"	"	100
Robt. Ormiston,	Brooklyn, N.Y.	"	"	100
Mrs. A. L. Richmond,	Lowell, Mass.	"	"	100
Mrs. Benj. Ireson,	Lynn, Mass.	"	"	100
J. E. Oliver,	Ithaca, N.Y.	"	"	100
E. H. Aldrich,	Providence, R.I.	"	"	100
Geo. L. Clark,	Providence, R.I.	"	"	100
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Mrs. E. B. Chase,	Valley Falls, R.I.	"	"	100
L. F. Garvin,	Lonsdale, R.I.	One	"	100
James Damon,	Ipswich, Mass.	"	"	100
Joseph A. Barker,	Providence, R.I.	"	"	100

CASH RECEIPTS.

FOR THE WEEK ENDING MARCH 7.

E. Dunham, $1; C. A. Gurley, $1; Jno. Alexander, $1; Franklin King, $2; Henry Powers, $1 50; John M. Ramsey, $3; Thos. M. Day, $3; Mrs. Isaac Green, $3; Fred J. Davis, $2; K. L. Green, $3; Lizzie R. Brown, $3; S. W. Rathbone, $3; Joseph Dow, $3; Moses Milkman, $3; Jas. E. Luther, $3; A. B. Chace, $13; Peter H. Clark, $3; Reuben Frisbie, $4; Jacob Taber, $3; W. A. Clark, $3; J. H. Foster, $1; Matthew Anderson, $3; Mrs. Alfred Rice, $2; E. Dillon, $11.25; Jos. A. Stevens, $2; H. L. Hollaway, $3; J. T. Thornton, $5; S. M. Clute, $1; W. T. Newton, $3; J. G. Paint, $3; Marion Kent, $3; J. R. Burt, $3; A. M. Knapp, $3; John Branham, $1; White & Bauer, $1; L. J. Doyle, $3; Thos. Pierce, $3; Wm. F. Channing, $3; Alex. Grant, $3; J. A. Barker, $1; Wm. A. Abbot, $3; C. H. Brown, $3; J. W. Scott, $1.50; Jerome Bass, $1; F. Hinckley, $4.20; Louis Knorr, $4; B. B. Griswold, $3; Warren Griswold, $1; Levi Kelley, $1; R. G. Fell, $1; G. H. Foster, $2.40; F. Constantine, 20 cents; Wm. Berriam, 10 cents; Henry Lantz, 10 cents; Horace Bowditch, $1; A. Miller, 75 cents; S. M. Whistler, 75 cents; S. Southworth, 25 cents; J. D. Zimmerman, $2; Edwin Dews, 15 cents; W. L. McKinney, 25 cents; W. T. Harris, 10 cents; Mary W. Wellman, 10 cents; R. Wilkin, $1; Morris Altman, 50 cents; C. D. B. Mills, $10; Jacob Sprinkle, $10; E. B. Wolcott, $10; W. N. Clark, $10; J. G. Richardson, $10; D. O. Hancock, $1.50; Geo. B. Berry, $1.-50; James Damon, $10; E. W. Meddaugh, $100; Alex. Cochran, 30 cents.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

N. B.—When writing about a former remittance, always give the date of such remittance as exactly as possible.

RECEIVED.

Books.

NEW RESEARCHES ON ANCIENT HISTORY: Embracing an Examination of the History of the Jews until the Captivity of Babylon; and Showing the Origin of the Mosaic Legends concerning the Creation, the Fall of Man, the Flood, and the Confusion of Languages. By C. F. Volney, Count and Peer of France, Author of "The Ruins or Meditations on the Revolutions of Empires," etc. Boston: Published by J. P. Mendum, at the office of the Boston *Investigator*. 1874.

Pamphlets and Periodicals.

A LANCASHIRE RECTOR ON CHURCH CURSING AND DISESTABLISHMENT. A Speech by the Rev. T. P. Kirkman [London.]

CRUELTY AND CHRISTIANITY. A Lecture by Allen D. Graham, Esq., at Freemason's Hall, London, Nov. 9, 1873 London: Thomas Scott. 1874.

THE IMPOSSIBILITY OF KNOWING WHAT IS CHRISTIANITY By the Rev. Peter Dean. Loudon: Thomas Scott. 1874.

PLEAS FOR FREE INQUIRY. Part III. A Few Words on "Inspiration." By M. A. London: Thomas Scott. 1874

LETTER AND AUTHENTIC DOCUMENTARY EVIDENCE in relation to the Trinity Church Property, in the City of New York, submitted to the Commissioners of the Land Office by Rutger B. Miller, June 21, 1855. Albany: 1855.

THIRTY-SEVENTH ANNUAL MEETING of the Corporation of the Warren Street Chapel. Proceedings and Report. Boston: A. Mudge & Son. 1874.

ON CHARITY, as a Scientific Principle in Political Economy. A Lecture delivered before the Academy of Sciences, New Orleans. By Hon. T. Wharton Collens.

THE UNITARIAN REVIEW AND RELIGIOUS MAGAZINE. March, 1874. Boston: L. C. Bowles.

THE PENN MONTHLY. March, 1874. Philadelphia: 506 Walnut Street.

THE SANITARIAN. March, 1874. New York: A. S. Barnes & Co.

THE HERALD OF HEALTH. March, 1874. New York: Wood & Holbrook.

The Index.

PUBLISHED EVERY THURSDAY

BY

THE INDEX ASSOCIATION,

AT

NO. 1 TREMONT PLACE, BOSTON.

Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

Francis Ellingwood Abbot, ... *Editor.*
Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), Rev. Moncure D. Conway (England), *Editorial Contributors.*

BOSTON, MARCH 12, 1874.

SUNDAY LECTURES.—The Editors of The Index will ecture occasionally on Sundays, if desired, within a convenient distance of Boston.

N.B.—Any person whose name is now on our mail-list will receive a second copy of The Index, *mailed to the same address*, for a year, on pre-payment of **One Dollar.** This offer is made to accommodate those of our subscribers who wish to increase our circulation by sending extra copies as samples to their friends.

GLIMPSES.

The "Congressional Petition" foots up in all 4,095 names; the "Massachusetts Petition," 8,173.

Two new Liberal Leagues are reported this week: one in New York City, and the other in St. Joseph, Missouri. Further particulars will be found among the "Communications."

Rev. Dr. Curry, editor of the New York *Christian Advocate*, is hauled over the coals for heresy by the *Northwestern Christian Advocate*, for doubting the resurrection of the body. When the "advocates" of Christianity fall out, what is to become of the advocated?

Signatures to the "Massachusetts Petition" have been received since last week as follows: From some town not designated, a list of 287 names, headed by A. R. Hardy; from Geo. H. Foster, Boston, 55; from John C. Waters, Millbury, 52. Total for the week—394.

A Boston paper states that, at a recent meeting of Catholic clergymen (in some place not named), "$70,000 were pledged for a new bishop's residence." It is one of the prospective beauties of church-exemption from taxation that every bishop shall have his episcopal palace.

Signatures to the "Congressional Petition" since last week have been received as follows: From Marc Thrane, Kenosha, Wis., 63; from John H. Ricker, Okaman, Minn., 50; from Z. B. Martin, East Foxboro, Mass., 17; from Dr. J. H. York, Dover, N. H., 13. Total for the week—143.

The clause providing for the future taxation of exempted property, inserted by the Constitutional Commission of New Jersey in the proposed new Constitution of that State, was stricken out in the Senate, only one vote being cast in favor of its retention. Is any further proof desired that the organization of Liberal Leagues is greatly needed?

"The chief causes of the low morality of savages, as judged by our standards," says Mr. Darwin, in the *Descent of Man* [vol. 2, p. 93], "are, firstly, the confinement of sympathy to the same tribe," etc. This is also the great evil of sectarianism, which, by limiting fellowship on account of differences of creed, checks sympathy, and thereby fosters a thousand immoralities.

One of the most active and efficient liberal organizations of the country is the Radical Club of Philadelphia. Its president is Mr. Edward M. Davis, who is also president of the Citizen's Suffrage Association. At its meeting of February 25, Mrs. Stanton read a paper on what she termed the "Woman's Whiskey War," criticising the prayer-crusade in a very original manner, and using these excellent words among others: "There is a better way to a higher civilization than this, and that is to organize the faith, enthusiasm, spirituality, and moral power of woman, and, in combination with the best qualities of manhood, incorporate it with the laws and constitutions of this republic."

The opening lecture of this issue of The Index is certainly a long one, and there will be no offence taken if the majority of our readers pass it over as even more dry than long. Nevertheless we cherish the hope that a few of them may be sufficiently interested in the constructive side of free religion to read carefully what is believed to be a thoroughly constructive paper, and one that illustrates the kind and method of construction favored by science. We suppose the cry of "Destructive! Destructive!" will still resound with unabated vigor. But we are grateful to the discerning few who recognize the constructive tendencies of The Index in all its work, however iconoclastic it may appear to the superficially-minded. Their appreciative sympathy comes sometimes in forms so modest as even to conceal the writers' names; but even thus it gives new strength to jaded energies, and stimulates to further effort.

In the London *National Reformer* of February 15, we find the following announcement of a course of lectures by Charles Bradlaugh, who, as our readers are aware, returned suddenly to England on the dissolution of Parliament:—

SPECIAL NOTICE.

MR. BRADLAUGH WILL LECTURE

On Tuesday, February 17th, at 8 P. M., at the New Hall of Science, London, for the Secular Benevolent Fund; subject, My American Journey.

Every Sunday morning and evening during March, at the New Hall of Science, 142, Old Street, London.

Mornings, at 11 o'clock precisely:—

March 1st, The New Parliament.
March 8th, Joseph Arch, the Agricultural Laborer, and Emigration; with Views as to the Advisability of Emigrating to the United States.
March 15th, The Labor Question in America: East, West, and South. Something about the Grangers and Trades' Unions.
March 22nd, The American Anti-Slavery Struggle; with Sketches of Wendell Phillips, William Lloyd Garrison, and Theodore Parker.
March 29th, Benjamin Disraeli.

Evenings, at 7 o'clock precisely:—

March 1st, John Stuart Mill.
March 8th, Heinrich Heine.
March 15th, The Free Religious Movement in America, and O. B. Frothingham.
March 22nd, The Existence of God. A Reply to Francis E. Abbot, of The Index.
March 29th, Theory of Volition.

The old *Monthly Religious Magazine* comes out this month with a new name as the *Unitarian Review and Religious Magazine*, under the management of a new editor, Rev. Charles Lowe. It is intended to make this periodical fill the place left vacant by the demise of the *Christian Examiner* a few years ago, and to furnish a worthy medium for the publication of articles embodying the best thought and highest scholarship of the Unitarian denomination. We desire to offer our heartiest and most cordial welcome to the new *Review*. The first number gives promise of real and high excellence in the carrying out of its adopted plan. In his catholic and sincere Prospectus, the editor states the principles that are to govern his course with the most commendable frankness; and while these principles are not broad enough to satisfy fully the friends of free religion, they are sufficiently broad to command from them a great deal of honest sympathy. Mr. Lowe says that, "within the limits of Christian belief, we shall encourage honest inquiry and the honest expression of any *matured* conviction." There are many excellent minds that ask no more liberty than this; and they are to be congratulated on now possessing an organ for the publication of their best productions. The limits being honestly and openly admitted, no one has any right to complain; whoever wants more liberty will of course go elsewhere. But meanwhile we expect a great deal of admirable work from those who will write for the *Unitarian Review*; and Professor Everett's able paper on "Mysticism" we welcome as probably the precursor of many others of equal beauty and thoughtfulness. The review of recent theological publications is very interesting; and the number is readable throughout. It is a great gain all around when ambiguity of position is abandoned for a definite and comprehensible standpoint; and we hope the new *Review* will gradually lead the Unitarian denomination to recognize and avow the fact that their liberty is necessarily within Christian limits. Between Christianity and unlimited freedom of thought one must choose; and sooner or later this necessity will be universally perceived. For further particulars of the new *Review*, address Leonard C. Bowles, 36 Bromfield Street, Boston.

WHY SHOULD WOMEN VOTE?

A very vigorous assault on the theory that women are justly entitled to the suffrage is made in another column of this issue of The Index by "C. P." We confess no little admiration of the intellectual force, the manly directness, and the bold tone of his article; and we freely admit the propriety of his demand that we render solid "radical reasons" for saying that women have a right to the ballot. Our advocacy of this right rests on nothing but reasons; and these we are perfectly willing to give.

"C. P." sums up his own arguments as follows:—

"1. That government is based upon force, and nothing else.

"2. That taxation is based on protection, not on representation.

"3. That suffrage is based on personal liability to the State, not on taxation."

Our answers to these arguments may be put thus:—

1. If government has no basis but force, it has no business to exist, and the first of all reforms will be to abolish it. It is a very unscientific political philosophy which can find no better justification for government than this. We should give a very different account of the matter, in this way. By virtue of a nature which he did not make and can never unmake, man is a social being; that is, society is his natural state. What is society? An aggregation of individuals, each with the natural right to life, liberty, and the means of development. The only limitation of these rights of the individual is that which grows out of the equal rights of all other individuals. Hence arises the State; that is, the political organization of society for the purpose of protecting the enjoyment of these rights by all individuals, within the limitations they mutually impose. The State is thus founded on the social nature of man as an intellectual and moral being with rights and duties, who must exist in a state of constant association with his fellows. If all individuals knew and respected the exact point where their own rights cease and those of others begin,—or if the public opinion of the majority had already become a restraining influence potent enough to prevent all violations of others' rights by those who were not self-restrained,—then we should have the great social organism called the State existing with its executive arm in abeyance; that is, *with no actual government by force.* It thus appears that society, or the State, results necessarily from the social relations called rights and duties, which necessarily exist wherever moral beings exist; that "government" is merely the executive arm of the State, enforcing respect for common rights, whenever lawless individuals would trample on them; and that the basis of government is the State, which is itself based on the socio-moral nature of man, and of which government is merely the executive arm. Instead, therefore, of government being "based on force, and nothing else," and therefore independent of all moral considerations, it is simply the collective force of society directed to the protection of all individual rights, and consequently the visible practical expression of its moral convictions.

2. It is of course to be admitted that taxation is based on protection. Taxation is simply the cost of protection; and the right to tax, on the part of the State, involves its duty to protect. If it protects impartially the rights of all individuals, it has the right to tax all individuals; if it fails to protect them to any extent, it forfeits the right to tax them to the same extent. But protection means the protection of "life, liberty, and property;" and unless all three are protected with equal fidelity, the right of the State to tax is impaired proportionally. Now it is the result of the world's experience hitherto that any unrepresented class fails to secure the full protection it is entitled to receive in return for the taxes it pays. Class legislation is always defective in the protection it affords; and this holds true of male legislation with reference to women,—for proofs of which statement we refer to the multiplying protests of women themselves, in this country as well as abroad. It follows clearly enough that, when the State taxes the property of women at the same rate that it taxes that of men, it charges for more than it has a right to charge; and its bill may justly be disputed and protested against. How far this protest may wisely be carried, we do not profess to decide; the aggrieved parties must settle that question for themselves. But that Mr. and Mrs. Foster had a right to protest against the taxation at full rates of their jointly owned homestead, we consider self-evident; and that the State was guilty of a gross outrage in collecting its taxes by a forced sale, when the amount of taxes demanded was in excess of the amount of protection afforded, is

equally self-evident. Since when has it been thought that the State, because it is strong, has a right to collect unjust taxes by selling the homesteads of those who are weak? The State has no right to tax where it does not protect; it does not protect fully the liberties of any citizen to whom it refuses suffrage, and therefore representation; and the Fosters had a just cause for protest, when they were taxed for more protection than they received. It is true that they were justly holden for part of these taxes, corresponding to the amount of protection they had received in fact; though it might be hard to determine the exact sum due. But the withholding of the ballot from Mrs. Foster was the withholding of a portion of the protection for which she was taxed in full; and the State was guilty of oppression, when it sold her home because she refused to pay the gross amount of the taxes until they had been fully earned by the State.

3. Suffrage is not directly based on taxation, it is true; but neither is it based on "personal liability to the State." When "C. P." argues that a "man has a personal right to vote as an equivalent to his personal liability to the State," he throws overboard the fundamental principle of republicanism, that "all governments derive their just powers from the consent of the governed." This "consent of the governed" is *suffrage;* and the right of suffrage cannot be derived from what it has itself created. "C. P." would derive "man's personal right to vote" from the government; whereas the government was founded simply to protect this and other personal rights, *which were pre-existent.* Furthermore, his statement that "the protection that property receives is an equivalent for taxation" is not only incorrect, but unconstitutional; for the Constitution of Massachusetts, as quoted in THE INDEX for February 26, expressly specifies protection of "life, liberty, and property" as its equivalent. As to personal liability to the State, no citizen is held for service he cannot render, but only for such as he can render. A man is not disfranchised because he is physically unfit for military service; why should a woman be? It is not a question of liability or of service; it is a question of personal or natural rights. Society consists of women as well as men; their lives, their liberties, their properties, are just as sacred as those of men; they have precisely the same right to vote that men have, as the only means of providing against unjust class legislation; they are subject to full taxation, and are entitled to full protection, which includes full recognition as members, equal with men, of the State. These are the reasons why women should vote.

THE CHRISTIAN NAME.

The following appears in the *Christian Register* of February 14. I quote it, not because it is of much importance to anybody but myself what I think or do not think, but because the point at issue is quite important:—

"Col. Higginson seems to think that Humanitarians have no right to call themselves Christians, and intimates that he felt bound to give up the Christian name because he 'held Jesus Christ to be a man.' But Samuel J. May claimed that Humanitarianism is the truest Christianity, and he was just as 'honest' and fearless as Col. Higginson himself. We cannot imagine anything more absurd than a denial that Dr. Furness is a Christian. In nearly nineteen hundred years Jesus has had no truer follower or more devoted disciple. For half a century, with rare concentration, and increasing satisfaction and delight, he has preached 'as the truth is in Jesus.'"

Now I have never undertaken to decide, nor have I ever hinted, what name Dr. Furness or Rev. S. J. May should bear; for I do not profess to know their opinions. I do profess to know my own, and I know that it would not be quite honest in me to call myself a Christian, although it might save some trouble and some loss of popularity or profit. But mark how singular the reversal of the position assigned to radicals! Formerly we were denounced and satirized if we claimed the Christian name,—as if it were so much stolen goods. Now, if we say, "Certainly; the goods are not mine; I do not claim them," the same persons turn upon us, and complain that we do injustice to other honest men who do claim them. Very well; let each man claim what is his own; but do not reproach him for taking it if he takes it, and for leaving it if he leaves it.

The whole tradition of the Christian Church, even down to this modern sect of Unitarianism, justifies those among us who prefer not to claim the Christian name. Referring, for instance, to a sermon by Rev. Dr. Lothrop, October 30, 1842, and quite famous in its day, on "The Christian Name and the Christian Character," I find the subject very fully discussed. It was preached in answer to a letter requesting Dr. Lothrop to discuss these two points, the controversy with Theodore Parker being then at its height. The sermon states the first point as follows: "The question is, What measure of faith gives a right or a claim to be ranked among Christian believers, to be classed under the general name of Christian?" The preacher sums up the answer as follows:—

"This leads us back to the definition I have already given, that Christianity is a religion of facts, a positive and authoritative revelation, resting upon incontrovertible facts. If this be the great comprehensive definition of Christianity, the answer to the question proposed is easy and direct. Whoever assents to this proposition, and receives the Gospel as historically true; whoever, with the Apostle in the text, acknowledges Jesus to be 'the Christ,' an authoritative 'teacher come from God,' his master in religious truth and moral duty, in the deep things of the spirit and in the conduct of every day, and goes with reverence to the record of his life and teachings, as to the fountain that can alone supply the spiritual wants of the soul,—whoever does this has a right to the Christian name, a claim to have that name conceded to him by others, though his creed, his interpretation of these records, and the doctrines he deduces from them differ widely from theirs. This I conceive to be the broad and distinctive foundation of Christian faith. All who stand upon this foundation I am ready to acknowledge as Christians. Let their creed be what it may, if they go to the teachings of Christ, to the New Testament as a record of facts, for authority and proof to establish and sustain that creed, I call them Christians, embraced among the disciples of Christ. More than this I am not disposed to demand; less than this I dare not concede as sufficient. If a man merely bow to Christ as an extraordinary religious genius, whose character, though distinguished for its moral elevation and purity, was yet marked, he thinks, by some inconsistencies and imperfections, which, however, he is willing to overlook as, 'considering the youth of the man, very venial errors;' if he does not regard him as invested with any direct divine authority, as no more inspired than we all may be, 'if we will pay the price;' if he place Jesus Christ and the Scriptures upon the same platform with Plato and Socrates and their writings, and receives and approves his instruction simply because he thinks them pure and good, the best he finds,—if this is the extent of his faith and acknowledgments, I am not prepared to give such latitude to the appellation of Christian, so to destroy all meaning and force in it, as to apply it to him. Christianity is either a direct divine revelation, or it is not. It is historically true, or historically false. If it be a divine revelation, historically true, it must be admitted to demand a more respectful acknowledgment than simply that its system of ethics is pure and its author an extraordinary religious genius; and if a man deem it historically false, and no more directly a revelation than the teachings of all eminently gifted minds are a revelation, there seems to me neither reason nor propriety in his claiming to be, or wishing to be called, a Christian believer."

This seems to me to be very sensible doctrine; and I, for one, have for many years endeavored to act upon it, and not to claim any name that did not justly belong to me. Theodore Parker thought differently, and preferred to retain the name Christian,—which I thought a pity. But it seems also a pity that the sects which once held Dr. Lothrop's view should now object to it when radicals act upon it, thus leaving both parties in the position of those Roman Catholic and Protestant lovers who mutually converted each other, and found themselves still hopelessly separated.

T. W. H.

LONDON LETTER.

TO THE EDITOR OF THE INDEX:

Sir,—We are just passing through two phases of excitement — one political, the other religious. I should like to say a few words on each of these matters, because they are interesting to us on both sides of the Atlantic.

You will have heard all about the ejection of the Liberals and the return of the Conservatives to power. By many persons this is deemed to be little less than a disgraceful retrogression on the part of Great Britain. But this is not the opinion of some of the most stanch Liberals, who are not in the least dismayed by their temporary and apparent defeat. The truth is that the names Liberal and Conservative no longer stand for exactly the same opinions as those which they at first represented.

A very large proportion of those called Conservatives and Liberals are no longer opposed to each other, but are nearly identical in views and aims.

If only the measures brought forward are not made "party questions," we shall see Liberals and Conservatives voting on the same side, provided they are manifestly for the public good. Such a change will at first hamper a cabinet composed of men brought up under the old school of parliamentary procedure, and must undermine the power of those who are unable to adapt themselves to the new order of things. But if there be a decent amount of wisdom and discernment in our new ministers, they will have the golden opportunity to introduce and to carry such reforms as the best men on both sides alike desire.

The question of Mr. Gladstone's defeat must be kept separate from that of the Liberal party. The country had got pretty tired of him, and disliked his besetting sin of flirting with the leaders of extreme opinion on all sides, and then of leaving them in the lurch.

The triumph of the Conservatives is traceable mainly to the disintegration of the Liberals themselves, who present every shade of opinion, down to what Englishmen at heart abhor—Radicalism and Democracy. Hence the party, as a party, did not know its own mind, and a period of obscuration and retirement became necessary.

On one point, especially, the Liberals were fatally divided: namely, on the question of Religious Education,—some going all lengths short of giving up the Bible, and others clamoring that the Bible too should be excluded from the national schools. This is quite enough to account for the result of the late elections; and, if I mistake not, the agitation will continue to harass our political leaders for some time to come. The end—whenever it may be—must be the triumph of that principle which is now planted deep in the hearts of so many just men—that it is iniquitous to lend the sanction of State authority, or to give the support of State funds, to any particular set of religious opinions. That is one lesson learned, and it cannot be unlearned; time must bring its triumph.

This is the first General Election since the introduction of the ballot, and I cannot describe the feelings of shame and humiliation with which—for the first time in my life—I voted like a coward, and was forbidden to divulge the names of the men for whom I voted.

Bribery is a stigma which will take generations to wipe out from our English honor. The ballot is our confession that we are a set of knaves and cowards; that we would sell our country for gold; that we dare not speak our honest minds!

It may be necessary—no doubt it was necessary; but all the more to our national disgrace. I am told that it is almost futile in stopping bribery; and that hundreds of so-called "agents" received a guinea a day for—doing nothing!

Well, we have sins to repent of indeed; and the Church "Mission" which was held in London this week might have been worthily employed in dealing with so patent a vice as the bribery going on under our very eyes. Not so, however, think the ministers of religion. They don't care how people live in the week day as long as they come to church on the Sunday. It matters not what corruption is eating out the core of the people's honesty, purity, and truthfulness, so long as they come to the Sacrament, and obey the "spiritual" injunctions of their priest.

This is unhappily no new thing in England or in America; but it is a new thing—to be hailed with exceeding thankfulness — that this gigantic shame should be openly assailed by some important clergymen, and through the columns of the *Times*. To us, who have so long labored, as it were, against the stream, it is indeed refreshing to see men's eyes opening to the religious frauds which have been practised; and their lips denouncing, as a mockery of true religion, that which hierarchs and priests have recommended.

I know how you feel upon all such matters, and I am sure it would please you to know of any indication, however small in itself, if it be only clear, that the tide is turning.

Just as the Liberals in politics wisely accept as a beneficial change the accession of Conservatives to temporary power; so do the Liberals in theology welcome even the ginger-bread displays of church-missions and the parade of sacerdotal sensationalism, as means whereby the eyes of the people will be opened and their apathy will be shaken off. "Give them plenty of rope," etc.; if hanging be not the fatal issue to their increased liberty for antics, it will be because they will have put off the follies of children and put on the sobriety and earnestness of *men.*

Certain it is that the Conservatives who go in for Church and State are the deadly foes of the pernicious nonsense of sacerdotalism, and it may yet be reserved for the party of retrogression to accomplish one of the greatest works of progress: namely, the Second Reformation of the Church of England.

This, by the way, reminds me of another "sign of the times." The *Quarterly Review*—of all English reviews!—has an article on sacerdotalism which would have done honor to the *Westminster Review.* Higher praise I could not invent.

I am, sir, very truly yours,

CHARLES VOYSEY.

CAMDEN HOUSE, Dulwich, S. E., Feb. 14, 1874.

Literary Notices.

NATURE'S LAWS IN HUMAN LIFE: an Exposition of Spiritualism; embracing the Various Opinions of Extremists, *pro* and *con*; together with the Author's Experience. By the author of *Vital Magnetic Cure*. Boston: William White & Co. 1873.

It is not easy to perceive the claim of this work to the title, *Nature's Laws in Human Life*. There is nothing of scientific analysis of the laws of Nature, or of their application to human life. As an exposition of Spiritualism, it has nothing new. The author gives his own experience at length; but (supposing it to be more convincing than that of Spiritualists generally, which it is not) it brings with it little weight, since he presents himself to the reader entirely incognito, and what there is in his character behind this veil, that might induce credence or its opposite, is entirely unknown. That there is something remarkable underlying the phenomena of what is called Spiritualism is true; but that these phenomena are attributable to the action of disembodied human beings remains yet to be proved to the mass of ingenuous and scientific minds; and this volume contains no fresh evidences of the justice of such a claim. Granting Spiritualism to be true, it is a most uncertain guide, according to the acknowledgments of its own advocates. This author allows that there is a strong tendency to credulity among its adherents; that the utterances of spirits cannot be accepted as authority; and that there are many impostors in the list of those who set themselves up as mediums of communication between the seen and the unseen. Yet he refers to Mr. J. V. Mansfield as a writing medium, widely known, who "was compelled by the higher powers to adopt the practice of answering sealed letters as a regular business," and who, "in obedience to the impulse given him, has been engaged for a period of fifteen years, with the most successful and satisfactory results."

Now according to the following statement, which is testimony at first-hand, it would appear that he might have included this man in his class of impostors, and that the recognition of him as trustworthy is only another illustration of human credulity.

About a dozen years since, a lady who was anxious to get evidence of spirit-communication was recommended by a distinguished Spiritualist to apply to Mr. Mansfield, as one through whom she could undoubtedly obtain convincing proof of its truth. She accordingly enclosed to him a *sealed letter*, addressed to a deceased friend. In due time, she received from him an answer, purporting to come from the spirit of this friend. But not a trace of his individuality was to be found in the epistle. He had been distinguished for his genius, and for great freshness and originality of expression. This professed communication consisted of the most insipid platitudes. So far as any facts were concerned which could not be made out of hints in the letter sent, all reference to them, even in *minute* points, was traceable, with exact correspondence, to what had appeared in print. Mr. Mansfield, finding that the lady had received no satisfaction, requested her to try again. She did so, addressing this time one of whom it was known the professed medium could have no knowledge, but referring slightly to two or three points which would serve as tests of identity. In reply came an answer from Mr. Mansfield, in his own person, saying that the spirit addressed had appeared, and that there was something in her appearance suggestive of *this* and *that*,—the identical things referred to in the letter; but she could not control the medium so as to communicate anything. These failures, it is well known, can be explained away by the usual spiritualistic philosophy. But the *sequel* in connection with these results is that to which attention is chiefly invited.

These "*unsealed letters*," upon which reiterated emphasis had been placed, were faithfully returned "intact" to the writer. Before throwing them aside, she thought she would open them. On seeking to draw the folded sheet from its envelope, she found it was *held in*, although it had ample room, and was not at all cramped. Surprised, but determined not to be baffled, she redoubled her effort, and at length something suddenly gave way, and the sheet came out smoothly. She then discovered upon one side of it a little mass which seemed to be the hardened result of some adhesive fluid. On laying open the envelope, there was found, at a point exactly corresponding to the mark on the sheet, a spot of the same appearance, from which it appeared the other had been broken. On a close inspection of the same end of the envelope there was found a slight difference in color between its sealing matter and that of the other end. All this was true, in a general way, in regard to both letters. The conviction was irresistible that the letters had been opened, by skilfull unsealing one end of the envelope, and that in resealing a little excess of fluid had been used, which, on pressing the two surfaces, had been exuded upon the sheet within. The inference was that, if there was imposture in one case, there might be in all, the sleight-of-hand acquired being adequate to any emergency.

Mr. Mansfield had requested the lady to give him her impressions as to the result of the experiment. She thereupon wrote to him that, in the letters returned, she had found evidence, to her mind as conclusive as that on which persons had been convicted of capital crimes, that the letters had been opened; and that she could put no other construction upon his transactions than that he was getting money on false pretences. Although he had expressed a very kindly interest in convincing her of the truths of Spiritualism, to this he made no reply. A few weeks afterwards, she heard that he had suddenly disappeared from Boston, and had taken up his residence the whole width of the continent therefrom! A. H.

Communications.

NEW YORK LIBERAL LEAGUE.

NEW YORK, March 6, 1874.

EDITOR OF THE INDEX:—

I am requested by its officers to notify you of the formation of a Liberal League of New York City, of which Mr. James B. Brown, President of the New York Plough Company, has been unanimously elected President, and Mr. D. M. Bennett, editor of *Truth Seeker*, Secretary; and that the first regular meeting will be held at the private parlors, No. 207 East Forty-fifth Street, on Friday evening, March 20, at half-past seven, P.M. All interested are especially invited to be present. New members are solicited.

M. ALTMAN.

ST. JOSEPH LIBERAL LEAGUE.

ST. JOSEPH, BUCHANAN CO., MO., Mar. 3, 1874.

FRANCIS E. ABBOT:

Dear Sir,—The following resolution was adopted on Sunday last by the Liberal League of this place:—

"*Resolved*, That this League enter into correspondence with other liberal organizations throughout the country, for the purpose of coöperation, and the eliciting of such information concerning our mutual purposes as may prove mutually beneficial to us."

My object in writing to you, Mr. Abbot, is, first, that you may know we have an organization known as the St. Joseph Liberal League; secondly, that we have adopted your "Demands of Liberalism," "Form of Local Organization," and "Articles of Agreement;" also an excellent code of By-Laws and Rules of Order. The first meeting was called for February 10, at which ten persons only attended. We have now ninety-one (91) members, a permanent organization, and an increasing interest—as our friends at the other end of the line have it—in its behalf. We propose to institute a Liberal library and a Liberal Sunday-school. We desire any information in regard to other organizations of this character—how long they have been in operation, and what are their results so far.

With respect, very truly yours,

T. H. KENNEDY, *Secretary*.

P. S.—If you call the attention of other organizations, through THE INDEX, to the above, you will oblige by requesting them to communicate with us direct. T. H. K.

[The best way to call attention to the wishes of the St. Joseph League seems to be to publish Mr. Kennedy's letter. We trust the new Leagues now rapidly starting up will all look upon *work* rather than *talk* as their "being's end and aim;" in which case they will be astonished to find how much can be achieved by a few determined spirits in the enlargement of religious freedom.—ED.]

ARGUMENTS AGAINST WOMAN SUFFRAGE.

Feb. 28, 1874.

MR. F. E. ABBOT:

Dear Sir,—I regret to say that I take exception to every line of your paragraph on the Foster sale, in the last INDEX.

It is no humiliation for the State to collect an unpaid tax, but simply justice to other tax-payers. The sole cause of the sale was the non-payment of the tax, without reference to the reason. Although the Fosters had deliberately placed themselves in this position, they were no more harshly dealt with than others who are unable from poverty to pay their tax. They have the privilege of redeeming within two years, upon payment of interest and expenses, without any penalty for their rebellion. The State has *not* treated them as "criminals," and you have no warrant or excuse for such an assertion. Every individual in the State has quite as good reason for refusing to pay a tax,—you and I because churches are exempted, Catholics because the money goes to support public schools, and so on. We all have the "sacred right of revolution," but at our own risk; for the State has the equally sacred duty of enforcing its authority.

Taxation and representation have no more necessary connection with each other than morality and Christianity. Taxation without representation is *not* tyranny; you demolish that argument yourself, on this same page of THE INDEX.

If simply owning property and being taxed does not give a vote to a man, why should it to a woman? What personal right has woman to suffrage? Man has a personal right to vote as an equivalent to his personal liability to the State. It is not many years since every man in this country understood perfectly well what this liability meant: that he did not have the rights of citizenship for nothing, but that the State had a personal claim on him which it meant to enforce.

"If one woman demands her fair share of political power, the community is bound to respect the claim." Agreed. All should have a fair share, whether demanded or not. But though all this sounds so well, it means absolutely nothing, for the practical question to be decided is not whether we shall do right or wrong, but, "What is the right thing to do?" What *is* woman's fair share? Surely not a man's share, for she cannot do a man's part. The protection that property receives is an equivalent for taxation, and the personal protection that woman receives from the State, with her exemption from personal liability, is sufficient equivalent for the service she can give the State. It is a favorite argument with woman-suffragists, that an ignorant woman has as much right to vote as an ignorant man; but the difference is very great. The ignorant man is a power in the State; no government in the world can overlook him; he must either have a voice in the State, or he must be kept out by force. One ignorant man must be hired, armed, and drilled to keep down another. In this country, it is both justice and policy to give him a vote, for the State claims personal service from him, and it is far safer to give him an interest in the State than to have him unrepresented, disaffected, and therefore dangerous. But there is no reason either in justice or policy for giving the ignorant woman a right to vote. She can do no good with it; she can do no harm without it. She can make no return to the State for the ballot, if it is given her, and she cannot be dangerous to the State if it is withheld. She does not enter into political consideration at all, and there is no reason why she should.

"Give women the right to vote." A simple and persistent appeal is woman's strongest argument always; but it is not nearly so convincing from a man. Since you have made a public demand for the suffrage, it is only fair that you should give your reasons; not mere "glittering generalities," or appeals to abstract right and justice, but radical reasons, practically applied, so as to show *what* is right and *why* it is right. My arguments are:—

1. That government is based upon force, and nothing else.

2. That taxation is based on protection, not on representation.

3. That suffrage is based on personal liability to the State, not on taxation.

Yours truly, C. P.

P. S.—One more word. Supposing churches are taxed, and some churches should from purely conscientious motives refuse to pay the tax, would not the State be justified in collecting even by the sale of the altar itself? C. P.

PROFESSOR NEWMAN'S STRICTURES.

TO THE EDITOR OF THE INDEX:—

Allow me to say that I feel truly aggrieved by the charge made in the late essay of Prof. Newman of "the endless scoffs of THE INDEX against Christians." I have been a faithful reader of THE INDEX from the first, and it seems to me there has never appeared upon its pages anything which can justify such a sweeping and serious accusation. In taking a stand "squarely outside of Christianity," great plainness of speech has of course been required to explain the reasons of that position; and Christianity has, perhaps, been treated with no more and no less reverence than any other form of religion. It may be conceded, also, that there has occasionally been a little more of the element of sarcasm than is agreeable to persons of some temperaments. But all this is a very different thing from *scoffs*; and it seems a sad misunderstanding of the whole tone of the paper, and a great injustice, to apply such an opprobrious term to any of its utterances.

A charge made against THE INDEX from some other quarters is that it is wanting in charity and sympathy. I must say that it has never presented itself thus to me, and that I am very much puzzled to find on what ground such an impression rests. It is true, always, that in attacking any error or wrong, the subject at hand necessarily engrosses the chief attention, and one cannot stop at every period to present all the palliating considerations, and all the sympathy that may be felt for those who see their most cherished ideas set aside. But one who has been a close observer of the entire spirit of the paper cannot fail to have perceived the undercurrent of kindly, generous, and courteous feeling, which would do full justice to the right of freedom of opinion, and treat with respect and deference the honest convictions of all. So, as to the complaint that it is iconoclastic, and that it presents nothing constructive to rest upon, it would be well that all impressed with such an idea should revert to its numerous statements in the past, particularly to the thoughts condensed in the "Fifty Affirmations" and "Modern Principles."

The truth is, there pervades THE INDEX a more penetrating and a deeper philosophical insight into the radical elements of things than is often found; consequently, it is impelled to attack errors at their *roots*. In this respect, being far in advance of the times, it fails to get a full understanding and a just sympathy, even from those who, in many particulars, are in accord with its principles. T.

THE LAW OF SELF-PERFECTION.

Mr. O. B. Frothingham, in his excellent sermon on "Religion and *a* Religion," says: "Mr. Abbot's conception of religion may be severely philosophical, but it strikes the ordinary mind as bleak and desolating."

Can the "ordinary mind," or man, escape the law which impels him "to perfect himself"? Or will he or she?

Do not all the various believers described by Mr. Frothingham make that effort, according to their various ideals of perfection?

The ordinary mind may not be able to comprehend the definition of Mr. Samuel Johnson—"The natural attraction of mind as finite to mind as infinite;" or Mr. Frothingham's "third description of religion"—"Religion is the close relation of the separate part to its whole." But if any one thinks the definition of Mr. Abbot ever so "bleak and desolating," the humblest individual can not help acting in accordance with that logical conception, any more than any one of us can help revolving with mother earth around the sun.

Mr. Johnson's definition leaves the atheist and materialist out in the cold; how can they acknowl

edge an attraction to the infinite mind? Yet are they void of all religion? Have they, too, no warm faith and hope? Do they not make the "effort to perfect themselves"? They obey the same laws which the theist obeys; and will they refuse to accept the existence after death when they come to it?

Many of our religious teachers seem to have the idea that the common people need a sentimental definition of their inherent attribute.

Religion requires action rather than words and sentimentalities; and are we able to act without an effort?

Free Religion seems to me the effort, or, if that is too "bleak and desolating," the desire, of honest reasoning men and women to free religion from the corruptions and pollutions which the speculators and usurers of historical religion have brought upon it. If that purification is accomplished, men will be indeed "listening to the still, sad music of humanity," and will make the effort to produce more cheerfulness and harmony. CARL H. HORSCH.

DOVER, N. H., February 22, 1874.

"THE GALLEY SLAVE."

HYDE PARK, Mass., March 3, 1874.

MY DEAR MR. ABBOT:—

I have just finished one of the most beautiful of stories, *The Galley Slave*, by Zschokke. I was so fortunate as to get it from the Boston Public Library last week; and I have received from it so much benefit and delight that I wish, through THE INDEX, to make it known to those of your readers who have not already read it.

I have believed for many years that the book most needed by me comes to me at the right time; and, at the risk of being thought rather sentimental, I must say that I feel as though an angel from a world where the needs of the soul are better known than in this had reached down and placed this delightful book in my hands. I can only hope that, if there are others under as dark a cloud as I have been, *The Galley Slave* may lift them, as it has me, from darkness into the light of God and Immortality.

Truly yours, L. L. G.

THE ST. LOUIS REVIVAL.

ST. LOUIS, MO., Feb. 27, 1874.

TO THE EDITOR OF THE INDEX:

Dear Sir,—For the past seven weeks there has been a revival going on here under the leadership of a man called Hammond. They have, among other things, been having out-door meetings, and assistance has been given by all the different denominations except the Catholic, Episcopal, and Unitarians. Among the most prominent acolytes of this Hammond is a man named Burlingame, parson of a Baptist church on Sixth and Locust Streets. On Sunday last they had a praying, singing, and exhorting meeting on Green Street,—the abode of the rowdies and prostitutes, on which occasion they were invited to drink, and jeered at. In fact the behavior of the people there was any thing but reputable. A milkman drove up during the meeting, and commenced ringing his bell in order to summon his customers, when Burlingame, in a stentorian voice, ordered him to stop, and remarked with intense vulgarity: "That man has more water than milk in his pails; I would advise no one to buy any from him." Comment is unnecessary, except to remark that the vulgar rowdy and the vulgar parson are "*Arcades ambo*," and both have given a patent instance of blackguardism.

Yours truly, FREE-THINKER.

THE FREED-PEOPLE IN VIRGINIA.

LOTTSBURGH, Va., Feb. 22, 1874.

REV. P. FISK:

Dear Sir,—We are much gratified to receive your kind letter of the 14th, and will be happy to read THE INDEX you so generously donate us. It has not yet arrived, but we hope for the pleasure to receive it next mail. You have our very best thanks. It is delightful to have you so greatly interested in our work among these poor colored people. Yesterday, in our schoolhouse, we celebrated the birthday of Washington. The day was fine, thermometer at seventy-two degrees.

Our beautiful stars and stripes floated in the breeze over the schoolhouse, and eighty dark scholars, little and big, sung patriotic songs, and recited poems, and speeches, inside, all in nice, clean, holiday dress, that friends at the North have sent down to me. They were an interesting sight, and we could not but see that our human garden begins to show *culture!*

I wish you could hear a class of six recite "The Pied Piper." They did admirably.

Ida Lawson repeated the Fifteenth Psalm very handsomely. She is a little girl of ten. Harriet Porter gave the Thirty-fifth, in memory of its being read on the 4th of July, 1776, in Independence Hall, Philadelphia.

Henry Washington and Jimmie Blackwell had a dialogue about "The Wonderful Machine" (meaning the *human hand*), and Charlotte Washington with Mary Ann Johnson recited a dialogue showing the value of *pure air*. We endeavor, in all ways, to infuse solid, practical, useful knowledge in the minds of all our people, parents and children. Our scholars have studied physiology enough now to enjoy open doors and windows to let in pure, fresh air.

They belong to a very warmth-loving race. We have distributed sacks and wraps enough, so with these ideas of pure, good air, they are intelligently ready to welcome the best air we can command.

It tests the scale of their progress. They used to shrug their shoulders wofully, and shrink in dismay, at the bare thought of cold air admitted in the schoolhouse.

Charles Wood came from ten miles "below" with six little people of his family. He said as soon as they got in sight of the flag, as they came over the hill, he "felt paid already for coming." "It did him so much good to see it." I don't suppose that in all Westmoreland County (Washington's birthplace), which joins us, a solitary flag waved yesterday. But we like to teach our children about him.

Again thanking you, I am respectfully yours,

S. HOLLEY.

A TRIAL FOR BLASPHEMY.

EDITOR OF THE INDEX:

Dear Sir,—In the sixth volume of the *Athenæum*, published in 1820, I find an article on the result of the trial of Richard Carlile for publishing the works of Thomas Paine and Elihu Palmer. The article is taken from the *New Monthly Magazine*. I do not think that the piece can be surpassed as a specimen of religious bigotry and fanaticism. A few extracts from this article, which so fairly illustrates the spirit of Christian charity, will doubtless be acceptable to the readers of THE INDEX:—

"We can only advert very briefly to an event which occurred during the present month, and which excited no inconsiderable share of public interest and curiosity. We allude to the trials of Carlile, the wretched vender of blasphemy. After a most patient and humane inquiry into the nature of his offence, and after he had been allowed, perhaps too freely, to reiterate his crime by the very nature of his defence, two successive juries found him guilty, for having published Paine's *Age of Reason* and Palmer's *Principles of Nature*. It is lamentable to think that he publicly boasted, during his trial, of having sold, since last January, about three thousand copies of the first most famous work."

"In our last digest we had to mention the trials of Carlile for blasphemy, and his conviction. We have now the pleasure of recording his punishment; namely, for publishing the *Age of Reason, an imprisonment of two years in Dorchester jail, and a fine of one thousand pounds; for publishing Palmer's Principles of Nature, a further imprisonment of one year in the same jail, and a fine of five hundred pounds. At the expiration of his imprisonment, to enter into recognizances for his good behavior for life, himself in one thousand pounds, and two sureties in one hundred pounds each.* Immediately after this sentence, a writ of *levari facias* was issued, under which all his property was seized, and his shop closed."

"With respect to the sentence pronounced upon this wretched man, we believe a culprit has never fallen under the penalties of the law from whose fate all sympathy is so utterly repelled. He has proved himself not only a daring, but an incorrigible, offender. He has betrayed no touch of shame or remorse during the whole of his profligate career. He took up blasphemy as a trade, and pursued the sordid traffic with a ravening appetite for gain which brands an odious quality of guilt upon his conduct. He glutted that appetite to the last moment, and even while he stood on Tuesday before the tribunals of his country, the very crime for which he was about to receive their indignant sentence was being perpetrated in his pestiferous den of sedition and impiety."

I forbear making any more extracts. Sufficient has been quoted to show the spirit which animated the writer. Remember, Liberals of America, that the trial of Richard Carlile took place in the year A.D. 1819. What is to prevent a similar trial from taking place in the year 1874? Remember that the spirit of bigotry is not dead, but only slumbers; and that it will awaken, endowed with additional vigor, when a fitting opportunity arrives. Yours truly,

THOMAS M. JOHNSON.

MASSACHUSETTS LEGISLATIVE COMMITTEE ON JUST AND EQUAL TAXATION.

FOURTH HEARING.

The remonstrants against any change in the present law, as regards the exemption of the property held by and for religious societies, appeared before the Committee on Just and Equal Taxation, and were heard at considerable length.

The Rev. Mr. Foote, of King's Chapel, appeared in behalf of the Benevolent Fraternity of Churches, which, he said, is one of the oldest charitable institutions in this city, and one which has perhaps done as much as any in this city to give it wide fame abroad for a wise, generous, philanthropic spirit. The Benevolent Fraternity of Churches has been in existence about forty years in Boston, and by legislative charter since 1829. It was founded by the Rev. Dr. Tuckerman. It began in a little ten-foot house toward the North End, and has expanded with the growth of the city, until now it holds four chapels and employs six male and female missionaries. It is the first institution of its kind in the world. The chapels are worth $150,000. By the act of Legislature, the Benevolent Fraternity of Churches was authorized to hold property amounting to an income of $7000, free from taxation, for charitable and religious purposes, beside the chapels. It holds, to-day, property amounting to $2000 annually. It costs to maintain the work of the Fraternity $15,000 a year. Several thousand dollars more are needed. The sum of $13,000 is raised by contribution from nine Unitarian churches, contributed for no selfish purpose of their own, but purely for charitable purposes. Four churches bear the heaviest burden of this contribution. The chapels are small, useful, and convenient, and are intended to maintain a free ministry to the poor of Boston. If they were taxed, the tax would be $1920. About the whole of the income of the vested property would be absorbed in paying the tax. Unless the resources were increased, taxation means cutting off the best missionary, as $1920 is about the sum paid him, or else a chapel would have to be sold in order to reduce the taxable property of the association. It cuts at both ends. It taxes the association, and imposes a tax on the churches which contribute to the Fraternity, and the very same people will have to pay other taxes for their churches at home. Boston could better afford to pay a subsidy to these chapels, on the ground that they are a direct economy to the city. They reduce its expenses. They educate hundreds of people out of intemperance, poverty, to self-respecting, law-abiding, tax-paying citizens.

The Hon. F. B. Crowninshield replied to the arguments of the City relating to the large amounts of property exempted under the present law. As nearly three-fourths of the real estate of the city was mortgaged, the city received double taxes upon that proportion of its real estate. In regard to the taxation of charitable institutions he did not wish to say anything. In regard to educational institutions he realized that the subject of education was dearest to the hearts of the people, and that Harvard College was almost the child of the Commonwealth. The charter of 1650 especially stipulated that its property shall not be taxed, and moreover exempted from certain civil obligations its officers and their servants. He greatly doubted if the City Solicitor fairly represented the sentiment of the citizens of Boston. He also denied that the property of Harvard College was all exempted from taxation, as when its buildings are all completed, now in process of erection, it will pay taxes on $1,200,000 of property. In regard to a piece of property in the Dorchester district, he explained that, although it was of value, and increasing in value, the college did not come into possession for nearly twenty years. In speaking of the land on Charles River, he denied that it was acquired with a view to speculation as a piece of building property. It was thought possible that in the future a public park would be formed from this property, and facilities for the boating interests of the college furnished. The Bussey Institution was then referred to. It had been improved so finely by the recent owner that the city of Roxbury passed a vote of thanks to him. In leaving this property to the college, Mr. Bussey desired to establish an agricultural department for the college. He fully appreciated the feeling of the tax assessor at not being able to get his hands on to this fine estate, but he thought in this case there was good reason for restraining this inclination. An abstract of the Bussey Bulletin was then read by the speaker to explain the practical working of the institution. As there is no possible income from this farm he could see no reason for taxing it. Annual expenditures will be made upon it of from $7000 to $9000 a year, for the purpose of making a beautiful park which the public will be allowed to enjoy. It would be equally just for the State to tax Boston Common. Every foot of land within miles of the Bussey estate will be increased in value by the proposed improvement in the estate. The city would gladly pay $1,000,000 for the estate to be used as a public park, but they are to have it merely for the taxes upon it.

Does the City Assessor want to tax Bunker Hill and Memorial Hall, at Cambridge, when it shall swallow that city? Shame upon it, said the speaker. Is there a man who desires to tax cemeteries? and yet why give them up to a parcel of dry bones? He preferred to have the Catholic churches built, even though he was a Protestant; they must have education, and must have such as they will receive. If the Chinese would come here and build a pagoda, he would vote to exempt it. Objects of beauty in architecture or statuary should be encouraged, and yet the City Assessor would probably feel happier if he could collect a tax on the beautiful equestrian statue of Washington. The whole gain to the city would be nothing by the proposed change; it would diminish the rate but not the taxes. The rate is now kept down and the valuation marked up, on the same principle that Johnny Laprive made $1000 before breakfast by marking his goods up. If the principle of repealing the present law is right, why not tax the streets, the gravestones in Granary Burying Ground, the statues, the harbor, and everything. Faneuil Hall and the portraits would bring in a little something, and the gravestones in the burying grounds would make good flaggings. He denied that Harvard College was exclusively for the rich, as no poor boy ever went there who did not get helped through somehow. Any man, black or white, who shows himself worthy is welcomed to the college. He estimated that the taxes on the property of the college would be about $48,000, and this amount could not be paid without taking it from the public in some way, either by restricting its working or by compelling its friends to make it up. The speaker closed with an earnest appeal for the continuance of the present law.

Mr. Thomas Lamb then testified against the policy of taxing charitable institutions. As the property of these institutions is invested in securities paying small returns, the rates of taxation would take from their income a very considerable proportion of their receipts. He could not believe that the change was seriously considered at the present time.

The Rev. Heman Lincoln testified as to his ideas of the true principles of taxation, claiming that revenue was the proper subject of taxation, and as churches and charitable institutions do not yield revenue they should be exempt. He replied to the argument that churches should pay for the protection afforded them by the State. Do they not make such return by the elevation of morals and checking of vice which they accomplish? Abolish all these, and would not the rate of taxation be materially increased in ten years? The hearing was then adjourned one week.—*Globe, of March 6.*

AN INTELLIGENT graduate of a Massachusetts school told the examiner that "Æsop was the author of Latin fables covered with hair, and sold his birthright for a mess of potash."

THE ONLY LAW by which women and men can be truly governed is the liberty of perfect development. You cannot know the sphere of any being until he has the liberty of choosing a sphere.—*George William Curtis.*

PRACTICE DOES not always make perfect. Curran, when told by his physician that he seemed to cough with more difficulty, replied: "That is odd enough, for I have been practising all night."

A LETTER was received not long ago, at Portsmouth, N. H., directed as follows: "Patrick Flynn, works in the mill of the same name of the steamer that sunk the Alabama—I forgot the name—United States of America." It reached the right man.

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PUBLISHED BY THE

INDEX ASSOCIATION,

AT

No. 1 Tremont Place, Boston.

EDITOR:

FRANCIS ELLINGWOOD ABBOT.

ASSOCIATE EDITOR:

ABRAM WALTER STEVENS.

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BUST OF
THEODORE PARKER,
BY
SIDNEY H. MORSE.

Dignity, reverence, sweetness, vigor, equipoise, breathe through the clay; the artist has so filled his own heart with appreciation of that noble life that he has been able cunningly to mould it into those delicate lines which the character had wrought on the living fibre. We are tempted to exclaim, as we stand beside it, as the old artist did to his perfected work, "Speak then!"—*Hannah E. Stevenson.*

All the characteristics of my husband are in the bust,—his greatness, his goodness, his tenderness, his love. You cannot give life to clay or marble; but you can represent it, and this Mr. Morse has done.—*Lydia D. Parker to Hannah E. Stevenson.*

The eyes, though but of clay, are gleaming with possible indignation, with possible tears; the lips are set firm with the resolution of him who, like Paul, could "fight a good fight" as well as "give a reason."—*Samuel Longfellow.*

The first time I have seen Theodore Parker since he died.—*Wm. Sparrell.*

The best representation of Mr. Parker ever executed in clay.—*Boston Daily Globe.*

The face is strong and noble as it should be. The likeness is good.—*Boston Daily Advertiser.*

Nothing appears for beauty alone, or finish, or to show the vanity of the artist. All is forgotten in the man—the true, real, Yankee man, Theodore Parker.—*L. S. H. in the Golden Age.*

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BOSTON LIBERAL LEAGUE.

Our organization some time since decided to direct its efforts for the present towards securing the

Repeal of the Laws

whereby church and other corporate property is unjustly exempted from its share of the burden of taxation.

As a means to this end, we have published for general circulation several thousand copies of a

TRACT

on Church Exemption, being the article by Mr. Abbot which appeared in THE INDEX of Nov. 27.

The edition was made as large as our funds would allow; but, so great has been the demand, it is already nearly exhausted.

Our next edition ought to be large enough to place a copy in the hands of

EVERY VOTER IN THE STATE,

and generously to supply the calls for them in other States.

To do this, we need funds; for, although we have made arrangements for printing the Tract at very low cost, it is impossible for the Boston League, with its various other expenses, to bear the entire expense alone.

Will not, then,

All Friends of the Movement

come forward and help us with liberal donations?

We frequently receive communications from parties wishing tracts to distribute, asking how much they shall pay. To such we reply that the cost to us is about $2.50 per thousand, and we shall be pleased to furnish them at this price per thousand, or 30 cents per hundred, to all who will circulate them. But all additional donations will be gratefully received for the purpose of circulating them gratuitously throughout the country.

To many of the subscribers of THE INDEX and others whose names have been furnished us as probable friends of the movement, copies of the Tract, together with Petitions asking the repeal of the Exemption Laws, have been sent,

With the Hope

that such friends will try to secure as many signatures to the petition as possible in their locality

We respectfully ask those who are unable to attend to the matter themselves to place the petitions in the hands of those who will.

Let us

ROLL UP THE LIST!

Let our united voices be heard! And let it be done NOW!

We would say, also that we feel deeply the need of

Other Organizations

in this State, to coöperate with us in securing equality and justice, by pressing the "Demands of Liberalism." If, in any locality, there are those who are inclined to

Form a Liberal League,

we are ready to render such assistance as lies in our power.

LIBERALS!

If all will unite and work, the results sought can be accomplished

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The Index.

Three Dollars a Year. LIBERTY AND LIGHT. Single Copies Seven Cents.

VOLUME 5. BOSTON, MASS., THURSDAY, MARCH 19, 1874. WHOLE NO. 221.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor*.

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

NOTES AND COMMENTS.

BY A. W. S.

FANEUIL HALL, the "cradle of liberty," was tremulous with eloquent sorrow, last Saturday, for the loss of one of liberty's noblest advocates.

THE CATHOLIC papers say that "the holy Father is remarkably well." The Pope and the King never die—until the people get tired of them.

WHO SHALL succeed Mr. Sumner in the Senate? No man can *fill* his place; but may one take it who is as far above political contamination as he was!

THE STATE HOUSE, all the beautiful day last Sunday, stood in mute mourning for the death of the spotless statesman whose body lay in grand repose beneath its roof.

THE SUM OF ninety thousand dollars was appropriated by Boston, last year, to her Public Library. This year, it is proposed to add more than forty thousand dollars to that sum.

THE REPORT of the Massachusetts Bureau of Labor shows that, out of the 282,485 children in this State between five and twelve years of age, at least 25,000 do not receive the slightest education either in public or private schools!

MANY AND FITTING have been the words spoken by the orators of this State for Mr. Sumner. But the truest words of appreciation and honor which Massachusetts has for her great Senator cannot be spoken. They are so deep as to be voiceless.

THE SPEECH which J. B. Smith, the colored member of the House from Boston, tried to make but could not for the tears that choked his utterance, was the most eloquent of all those uttered in the Legislature on the life, character, and death of Charles Sumner.

WHAT A RARE opportunity Gen. Grant had to show his magnanimity and his wisdom, in nominating Charles Sumner to the vacant Chief Justiceship! Mr. Sumner very likely might not have accepted the position, but all the world knows how adequately he could have filled it.

THERE IS a movement towards liberty in the close-communion Baptist Church. A "Liberal Baptist Union" has been formed, which advocates open communion. It seems a trifling matter to be liberal about; but, then, we must remember that any movement in the right direction may have a small beginning.

ONE OF THE chaplains to Queen Victoria—Dr. Caird—was recently charged with "heresy" by the Glasgow Established Presbytery. Dr. Caird's "heresy" consisted in saying that "man was not responsible for his religious belief." The charge was not sustained in the Presbytery, but an appeal was taken to the Synod.

THE *Catholic Review* calls upon "all Catholics to pray to St. Joseph," during the month of March (which somehow or other seems to be this saint's month), "for the deliverance of Pius IX, and the triumph of the Church." If it is in the power of St. Joseph to do any favor to that respectable old gentleman who lives in the Vatican, we sincerely hope he will.

THE *National Republican* of Washington, D. C., had the following notice in its issue of March 9:—

"Canon Kingsley, of the Church of England, author of *Alton Locke* and *Hypatia*, will perform the services of Chaplain to the House of Representatives, at 12 o'clock, to-day."

Mr. Kingsley "performed" with the Lord's Prayer, and his "performance" seems to have given great satisfaction to every one.

AMONG MR. SUMNER'S last few words he said: "Tell Emerson I love and revere him." And Judge Hoar, who held the Senator's hand, and to whom the words were addressed, replied: "I will. And I have heard him say that you had the whitest soul he ever knew." The great Senator's soul was, indeed, white and pure, and might well be in loving sympathy with the pure, white soul of Mr. Emerson.

THE TRIBUTES which the poor and private have paid to Mr. Sumner's memory are among the most touching incidents of his death. The colored people have shed genuine tears of affectionate sorrow for his loss. The poor old woman who sells fans at the Capitol in Washington mourned for him, and the negro girls of the city took leaves and blossoms from the floral mementoes on his coffin, to preserve as souvenirs of the noble champion of their race.

THE NEW YORK *Tribune* fears that "pretty soon all the antiquities of Boston will be in Drake's History." We fear so, too, if the ruthless logic of business continues to despise the sentiment of reverence that would preserve the few vestiges of historic interest which we have remaining. Sentiment is an old-fashioned thing, to be sure; but it has some precious contents—such as love, and hope, and veneration—and the feet of advancing civilization ought to step carefully among these things.

A CORRESPONDENT writes: "In noticing the action and indifference of a large class of mankind to anything like improvement or elevation, I have wondered whether it was not better for such to have the old Orthodox belief in future rewards and punishments." But they *do* have it! "A large class of mankind" still cling to *all* the old Orthodox beliefs; and yet they are, as our correspondent says, "indifferent to anything like improvement and elevation." It is a mistake to suppose that liberal or radical views would make them more indifferent; on the contrary, those who take these views deep into their minds and hearts become filled with a fine *moral enthusiasm* of which the old Orthodoxy knows nothing!

THE SADDEST sort of atheism is expressed in the following lines, from *The Independent*:—

I am naught but the guest of an hour,
I am naught but a wayfaring man,
Hurried on by a pitiless power,
Sowing here, reaping there, as I can.
I have looked, and no hues iridescent
Gleam glad from the Future's dim gates;
Is there more for man, then, than the present—
Is there love with the Fates?

"Hurried on by a pitiless power,"—is that really our condition in this life? Who will believe it, until he is obliged to? Certainly, the *best* we can conceive is more likely to be true than the *worst!* Who is ashamed at least to *hope* that there "is more for man than the present," and that there "is love with the Fates"? Besides, let those *believe*, who can.

BISHOP CUMMINS and his fellow dissenters from the Episcopal Church held a meeting recently in New York, and adopted a name for their own new church. The bishop wished it to be called "The Church of the Savior." Another man suggested "Christ's Reformed Episcopal Church of New York,"—a name which, to repeat often, would consume too much valuable time. But, strange to relate, the majority showed themselves strikingly sensible by disfavoring, as the report says, "any selection which might lead to naming churches of the new sect after saints." So "Christ" was voted down, and "The First Reformed Episcopal Church of New York" was the name unanimously decided upon,—a name too long, but one unobjectionable on the score of a recognition of the leadership of any saint. We can scarcely believe that this action was taken with a full realization, on the part of these Episcopal dissenters, of all that it signifies; but it certainly suggests that their minds are working in a very broad direction.

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
BOSTON, MASS.—J. S. Rogers, President; J. P. Titcomb, G. A. Bacon, Secretaries.
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NEW YORK, N.Y.—J. B. Brown, President; D. M. Bennett, Secretary.
ST. JOSEPH, MO.—P. V. Wise, President; T. H. Kennedy, Secretary.

[For THE INDEX.]

Primary Steps in Self-Government.

AN ESSAY READ TO THE SECOND RADICAL CLUB, BOSTON, FEBRUARY 23.

BY LOUISE S. HOTCHKISS.

To know what to govern in one's nature is the first requisite to self-government. Given certain temperature and soil, certain amount of light and space, and we feel confident a tree will attain a stature of six feet, eight, or ten, as the case may be. Feed a horse amply upon oats and hay, blanket him well at night, exercise him moderately, treat him kindly, and we believe all the laws of the animal's body have been obeyed—that if he is unhappy in his mind, or dies young, he is to blame; not we. Everything exterior to man seems to exist in shape possible for analyzing, systematizing, and putting into harmony with natural law. But man himself does not fall into line of comprehension and order so easily. Science has studied the material man diligently and laboriously since his creation. Science studies the material horse a quarter of a year, and gains knowledge sufficient to control all diseases of this quadruped for half a century. Granted that man has a soul and the horse has not, does the action of thought, the sentiment of affection, the attributes of taste, hope, and ambition, so affect the nerves, membrane, and blood of the body that it must needs be subject every year to a new form of disease so complicated that medical skill is baffled, and at its wits' ends to know how to cope with this newly developed monster?

The horse eats three kinds of food, and is never sick. Man partakes of nearly everything that grows out of the ground, lives on the earth, flies in the air, or swims in the sea. Enter any of our large hotels, and, looking over the bill of fare, we find there advertised some unknown animal, or some known animal with an unknown name, that has left its own happy home in the brook or mud-puddle and come hither; or some botanical plant that has ceased to beautify the face of the earth, and is now to stuff the greedy stomach. Behold, some ingenious Yankee has risked his life in the experiment, eaten of the article and lived; got out a patent for it, sold it to the hotel keepers, pocketed twenty thousand dollars, and here we have it,—*pâte de* lily, frog, or snake. At the progress we are making in the art of eating, it cannot be long before every plant and animal will have its day in the stew-pan; and man himself may be happy if he escapes this gormandizing period. I do not wish to credit the horse with more strength of character than he is worthy of; undoubtedly if he had a tongue he would not be content with his limited bill of fare, but would ask for beefsteak, roast beef, and mutton-chop, with a little wine to savor his cup of cold water. This speechless organ is doubtless his physical salvation. One can speculate that this is the missing link that separates the animal creation from the human—the tongue to speak, the food to eat, and thus onward in the scale of civilization. Men act as though this were their creed: that to become highly human they must eat everything, and eat continually; that Mother Eve's way to get knowledge was to eat for it; that she was in the right, after all, and her example they were bound to follow. When dyspepsia becomes too conspicuous, in sallow faces, sunken eyes, and drooping spirits, there bursts forth an army of dietetic reformers in great gusto; but none of these agree in their *modus operandi*. Meat is too animal, says one; vegetable diet is too feeble, says another; wine is too stimulating, says a third; wine in moderate quantity is invigorating, says a fourth. So the poor, distracted dyspeptic runs from one prescribed dish to another, groaning louder and longer over every theory he follows, and ends in condemnation of water cures and health journals as severe as ever were lashed upon quack pill boxes and patent medicines. Meantime we keep eating, and experimenting in new dishes, and wishing we enjoyed better health.

I am acquainted with a woman who has thoroughly fitted herself for medical practice—who has been abroad and spent large sums of money to obtain a professional education. She returned and began her work. In less than a year she shut up her office, and threw away her medicines, as she said, totally disgusted with the business of patching up health laws that people were constantly breaking by over-eating and ignorant living. If all the doctors would make such a noble sacrifice of themselves, is it not likely this sick world would soon be well? for who would be so foolish as to run the risk of breaking laws, when there was no one to mend them? Is it not probable there would be as many broken necks as there are now broken arms and legs, were there as sure a method of repairs for the former as the latter?

If not all the sin and crime in the world arises from unlawful eating and drinking, yet so large is the proportion that the remaining causes would be exceedingly few in number. The blood that is fed from unhealthy meat, strong drink, scrofulous pork, half-cooked dough and vegetables, from stomachs overloaded with food, indigestible because of quantity, frequency of eating, and improper hours, goes coursing through the veins, carrying its black and poisonous matter to the brain. Here the vile stimulant is lodged, and sets up its frightful images of murder, theft, and licentiousness. Often result these terrible crimes; quite frequently cross words, the sudden blow, the abuse of all the passions, the blasted home. All the governing faculties are enfeebled; the hand is weak, the will paralyzed, or crazed; the independent man is lost in the sickly material that encompasses him, and he is obliged to depend upon exterior force to control his actions. Bad blood delights most in bad deeds, is the universal law. But what a multitude of words are wasted in moral exhortations, because of the absolute ignorance of this primary principle of well-being.

"Be pure in heart, and love the Lord," entreats the minister from his desk on a beautiful Sunday morning—his audience stupid and half asleep under the influence of baked beans, that have wallowed for twenty-four hours in pots of greasy pork fat. "Live a pure life," says the mother to her son, as she bids him good-by on his way to yonder college, the blood of his system stimulated with richly seasoned meats, highly spiced cake, and strong coffee—food that has been his constant diet from his childhood, prepared by her hand. "Be modest and lady-like,' the same mother says to her young daughter (blood in the same condition), as she goes down town to her private school, there to flirt with the young men across the way, and spend half her time, and all her thoughts, in writing love-notes of questionable contents.

I believe that Nature has spread her table for man with a great abundance and vast variety of food; that the wholesome meats, rich fruits, and even pure wines, are all for him to enjoy, and by which he may be benefitted; and that he has the inalienable right to choose of which he will partake, provided he acquaints himself *first* with the law that the blood of the body must be pure and healthy; that it must flow in regular currents through the system, that the nerves may be in normal action, and the brain, which is under control of the blood, capable of governing the appetites of the man. Not all the seducing viands of the earth would tempt a man to rub poison into the pores of his hands, even though the process were as agreeable as the tasting of these viands would be to the palate. The effect of the poisonous matter upon the exterior surface would be at once apparent, and the process visible to the naked eye. Let the vast network of interior physical laws and their relation to intellectual and spiritual life be as well understood, and though the land overflow with milk and honey—or rum, gin, and brandy—man will take care that this house he lives in is not poisoned or injured by any of these. Temperance societies and liquor saloons alike will both quickly disappear, for there will be no business for either.

With the greatest respect for the emotional nature of my sisters, I cannot prevent a feeling of deep pity at the tremendous waste of reason they are now making in their attempt to pray intemperance out of existence. Whilst I would pass by their bended forms with the least possible noise, not to interfere with their weak but honest conviction of duty, and perfect right to their method of expressing it, yet I could not refrain from strong regret that they have been so idle and unwilling to learn God's laws of physical living, which study would require some effort of their mental powers; because many of them have been so ignorant in their homes, neglecting to provide suitable food for their husbands and sons, and *never* learning and discoursing with them upon the true scientific principles of all physical and spiritual progress; because they are so slow with every intellectual effort that strikes at the root of evils, but so ready to do the easier but short-lived thing of screaming and crying as a remedy for all the ills of life.

There can be little hope that the man will become a wise follower of these laws consistent with Nature, unless we can start the little child a self-governing child. If a boy cannot stand erect in a boy-like attitude, he will never stand when a man in a man-like attitude. If he is weak and dependent at one end of the race, he will be pretty sure to be at the other. If the innumerable products of the earth are for man to eat, then the same dishes are before the child for him to grow into eating, as the muscles of the body and strength of the stomach will permit. The child does not begin to be a free agent, of course, till he takes on some degree of mental and physical activity. He is not independent so long as he is entirely dependent. In its utterly helpless state the child has no mental conception of liberty or self-government. Its mother is its life, as much now as before its birth. She feeds it, if a sensible mother, with the thought of giving it a pure, healthy body, that is soon to begin to master itself. She does not trouble herself at this stage so much about the future morals of the child as its material blood. The same when it begins by signs and words to ask for the food it sees prepared for others—when the senses of taste and smell are awakening; she is then mindful of the pure blood to flow through the veins, the basis of truth, honesty, and self-government. The child should come by gradual steps to the table of its parents—its education in eating being graded, as is its intellectual growth. No one would think of dazzling the eyes of a four-year-old boy with all the apparatus of a high-school laboratory, but rather let him alone with his Kindergarten playthings till he is ready for promotion. The nursery table should be a long time spread—spread as artistically as the child's tastes will admit. Around this child-table begin simple lessons in hygiene and physiology, as soon as the perception and reason can see and digest their meaning. Accompanying these lessons should be granted the largest liberty the child is capable of grasping without any permanent injury. I do not think a parent wise in running any extreme risk for the sake of a child's gaining experience.

There is more folly taught than wisdom in all violent lessons with children. There would be no serious risk, however, in allowing Mary two plates of strawberries if she is very urgent in her demands, whilst there would be fine opportunity to reveal to her understanding the logical relation of cause and effect, in case the fruit renders her slightly uncomfortable. I frequently hear parents tell their children it is not right to eat this or that, or it is wrong to eat so much. It seems a pity to slay these words at the outset, by rendering them so utterly meaningless to the child, when they might be of so much service, later, in guiding his moral nature.

Rather than such waste of ethics, produce the real organs of digestion, if such can be obtained, or the best plates, and explain the process as it is carried on. The child would quickly see it is not wrong for a brook to run up hill—but it can't, so it won't. He will as plainly perceive that the organs cannot digest improper food, for it is not the law. At the age of eight or ten, he might be admitted to the older table of his parents, and allowed much wider freedom than he has had before. More advanced lessons in the study of physical laws can now be taken up. The food the older ones eat can be analyzed before the child's eyes, and he encouraged to take part in the search for the elements it contains, and decide which will make good blood and which bad.

This material education should not be limited to the home, but carried to the schoolroom, for here it is that good blood is often turned into bad, by the foul air that is generated among crowds of children. I can assert from experience that quite young children can be trusted with nearly the whole management of schoolroom ventilation; that they will open and close ventilators, avoid draughts of air, and judge of the state of the atmosphere in the room, with remarkable fineness of perception and accuracy. Preparatory lessons in physiology, experimenting among different currents of air, pure and impure, studying causes and effects, must of course precede.

In connection with instruction in eating and breathing comes that of bathing, as equally valuable to keep pure the blood. There are no lessons so intensely interesting to children as those that teach the parts, structure, and uses of their own bodies. I shall never forget the looks of wonder and amazement that covered one schoolroom of faces, as I unfolded the fact that the pores of the body breathe. Up went sleeves, and out came handkerchiefs, to rub clean a spot, to catch sight of these before unheard-of orifices. Whilst the iron was hot I did not fail to press home the importance of cleanliness in promoting circulation of blood and vitality through the system. If the subject was never presented again, I felt sure the seed sown would not all fall by the wayside.

After the child has some control of his appetite, values his body sufficiently to guard it from harm, keep it clean, give it fresh air to breathe, light and sunshine—after he understands how exterior agents may injure, break, or disarrange the members or organs of the body, and the pain or loss of life resulting therefrom,—then is the period in his mental growth when he can be taught intelligently and with sympathy to treat kindly dumb animals and the bodies of his human companions around him; and this step onward will be as natural as putting one foot above the other in going up stairs.

The little girl that stood by the window, and, placing one chubby finger on the fly, said, "Ittle fy, ittle fy, want to do and see your Dod? do, then"—had no conception there was any pain connected with the transit of the fly. There are boys who torment cats as innocently as they fly their kites; and men who whip their horses quite as ignorantly. The cats are only playthings for the boys—the horses machines for the men. They have never heard the animals say, "Don't whip me, don't pelt me with stones;" and how do they know it hurts? how do they know that flesh in cat and horse suffers just the same as flesh in boy and man? "They have been told," you will say; yes, but never *taught*.

Telling generally no more than hits the surface, while teaching, if it be of the right sort, works from the centre through the entire being. I have seen as rough a class of fifty-six boys as can be produced in this city—boys accustomed to practise every sort of cruelty upon animals dumb and human, such as stringing flies on pins, stoning cats and dogs, pounding a lame old horse out of sight, travelling an entire afternoon to rob one bird's nest, whilst fighting each other was a most delightful pastime—become kind to animals, even quite sensitive concerning their rights. They carried their sympathy so far that they complained to the city agents of cruelty they saw practised, and went about in groups informing older individuals how their horses should be fed and driven; at the same time fighting among themselves, except in great rage, entirely ceased. The teacher could not control this passion wholly, because of the primary

steps in their own physical education that had been neglected.

The first lesson imparted to this class in this department of self-government did not consist in telling the boys it was wicked to torture flies and torment cats. In fact, nothing was said about the right or wrong of the matter. They were simply asked to pull off their own fingers and string them on pins. Nearly all tried; a few seemed afraid and did not attempt it. When asked why they stopped, they said, "It hurts." Undoubtedly they had been told many times in their lives it hurt flies to pull off their legs, but the questioning eyes and silent faces assured the teacher it was the first time they ever felt it. In the same class, a boy was injured one day by an intentional blow from one of his classmates. Bleeding and groaning he was brought in before the school. The teacher asked the offender to aid her as she bathed the wounded face and bound it up. Meantime, she explained to the culprit and as many of the class as gathered around to witness the operation how the skin was broken, the flesh bruised, the delicate nerves crushed—the cause of the pain the boy was suffering. Then she asked different boys to describe the distress, as they recalled experience of this sort which some of them had passed through on previous occasions. As my mind reverts now to the scene, it was quite solemn and impressive. I think there was greater respect for flesh and bones in that class ever afterwards. I think such methods of instruction continued in life would render it a less trifling thing for men to shatter the limbs and bodies of their fellows in battles.

When the child has added to the care he has for his own body the same intelligent respect and feeling for all other living bodies around him, he is capable of advancing in the study of his intellectual and spiritual nature, or those higher qualities which go to make up the joy and beauty of human life. His cheek is rosy, his eye bright and clear, his body is purity and truth. Every pulsation vibrates with the will of his Creator.

It is natural and comparatively easy now to assimilate the soul faculties to the same grand order. The hand that would not hurt the dumb animal, through fear of causing it pain, or abuse its own body, will be mindful of the higher law of sentiment and feeling.

Respect for all the rights of humanity will be generated through this material education. The affections will unfold spontaneously, and the expression of the affections will be easy and full, if the naturalness of the child be not interfered with by false teaching. I have been pleading that the child may have an individual self-governing body. I now plead for its accompaniment—an individual character; believing the free development of individuality, as one of the leading essentials of well-being, is the only true method by which man may possess the elements of self-government.

The first principle of all true education is to unfold the character from within—not patch over the outside, or stuff the inside with our own ideas. Let all the impulses with which the nature is charged find expression; most if not all of them can be turned to some account. A very few may have to be rooted out; if so, then all the more necessary that they come to the surface. Almost the first indication of individuality the child shows is *will*. A little soft bundle in its mother's lap, it grows red in the face, kicks and beats the air with its tiny fists; and we say, "It has a bit of the old Adam in it."

This self-will is generally considered by friends as a very great offence—something that must be killed at once—that all the good of which humanity is capable is comprised in obedience. A fatal mistake is made at the outset in not comprehending this element of individuality. A grand war begins—the parents' will *anti* the child's will. The boy has a perfect right to his will, and he knows it. He comes as honestly by it as he does by the hair on the top of his head. He feels it, and likes to exercise his little will as well as his papa does his bigger will. The parent says "no" to society many times when society would like him to say "yes"—but no moral obligation is involved. So he says "no," simply because he wills it. Society does not thrash him into yielding. The parent is not as consistent with the child. The latter gets a whipping if it refuses to bring the book or pick up the scissors, though it sees no moral obligation involved; is only exercising its will as innocently as it would exercise any other faculty. The parent glories when the victory is gained; so much will is crushed. Yes, oh parent! and so much individuality is crushed. Ten or fifteen years of such pressure, and the lad goes out into the world to fall a victim to the first bad will it meets that is stronger than its own enfeebled one. Or a worse consequence is a passive and hypocritical obedience so long as the threatened authority is in power, but out of its reach a lawless abuse of this will, regardless of the suffering it may inflict on others, or shame it may bring upon itself.

To train this faculty and develop it for a noble service by allowing it to live and grow seems a very laborious task—almost an impossible end to reach. The teacher will tell you that half the children in school would stay away, if they were allowed their own will, and the mother will confirm the teacher's statement, and add that her own children would not see the schoolroom one day in seven.

Although our schools are such crowded places, although they cramp and fetter the child's liberty so terribly—the little feet being forbidden to move when they throb and ache for a kick,—still I do not think a child well trained in physical obedience, sympathetic towards his companions, would often forsake his school, though he never heard the words, "You must go," or saw threats of authority. A few offences might happen; but abundant time and patience on the part of his parents and teachers, with reasonable confidence in human nature, and the offender could be shown the laws he had violated in his intellectual growth, and the break in the school work and injustice to others that had been caused by his absence.

I have known boys entirely cured of truancy by taking no notice of their absence for several days. One boy ran away to sea and staid three years, then returned of his own pleasure, and pleaded to be taken into school again. He applied himself laboriously to his books, and learned more in one year than he would in all the three had he been forced to stay against his will. Children like occasionally to run out alone, with their great teacher, Nature. I think they should be trusted. Half the individuality in children is suppressed by false notions about noise and order. I don't know but there are too many children in the world for the grown-up people to endure—too many pairs of little feet for the nerves of older folks. If this be true, the children are not responsible, and must not yield their freedom on that account. The nerves must learn some way to endure the racket. Undoubtedly it would be more agreeable to a mother to have her parlor still when she is conversing with callers—to have her six noisy boys sit down in a row, heads erect, feet crossed on the carpet, and hands folded in their laps. But natural, developing boys will not be able long to be so accommodating. Love for their mother and conformity to certain rules of society she has taught them will restrain them somewhat; but vigorous blood and individuality will assert their right to move and speak, and the order and quiet will be interfered with.

There is too much repression in schoolrooms—not too much natural order, but too much enforced stillness. Many educators gauge the merits of a pedagogue by the stillness of his room—consider it a great virtue if the clock can be heard to tick, though the little ones hold their breaths to secure this silence. These motionless rooms must of necessity be run in a very mechanical manner, and individuality would have a poor chance.

Indeed, it would be impossible in a room of fifty-six scholars to pay much respect to personality, however highly the teacher might prize it. The confusion would be unbearable, whilst the peculiarities of character represented in such a mass could receive little or no attention to aid in their culture. When the world has faith in the star that points to a future generation of self-governing men and women, it will see the economy of using money to help the child up into the man that can take care of himself, rather than spend ten times as much in support of policemen, jails, and lock-ups to take this care when the ignorant mind has made its way into a grown-up body.

Children should be encouraged to give their opinions on all subjects which naturally come within range of their perception and comprehension. It leads the mind to the discovery of new truths, and exposes the evils of life in their most glaring light. If the child has done wrong by violating some law, do not accuse him of his error till the subject has been discussed and his opinion been gained. If he does not see the fault, he should not be told it is a fault. Leave it till another opportunity when more evidence can be brought to light. Meaningless words always dull the conscience.

It requires steady, strong nerves, a large amount of brains, and a heart of unbounded sympathy, to hear and answer all the debates these youthful subjects have to hold; but is it not worth all the trouble it costs in the enlightened conscience that is awakened which never will slumber again—which will appear in manhood to reflect upon the great questions of life—which will be ready to search for the way to truth and right—which will grant others their rights and opinions, and will encourage the continual reaching after new ideas and progress?

To what a millennium day such growth would lead us, what sweet harmony among the social spheres, when all men's opinions of whatever shade shall be keyed to accord; when the base, the alto, and soprano shall each repeat its own part and in turn be respected by all listeners,—when it shall cause a man more sincere delight to hear expressed the honest conviction of his friend, however much unlike his own, than the best imitation he could possibly present!

I believe God's ear has been listening patiently these ages for all the individual ideas of men and women to find a key-board on which they shall blend as perfectly as the finest strains of music. In seeking to cultivate the tastes of the young, it is a mistake to set up patterns for them to follow. The mother that says to her little daughter, "Why don't you try to behave like little Lucy Jones?"—walk like her, bow like her, or speak like her—steals away her daughter's individuality and helps her into some mould not her own.

There is a way to emulate well-doing by pointing out the degree of excellence another has reached in his house; but never encourage a child to build like it, in shape, size, or color. Sabbath-school books have done not a small share of the mischief of making copyists by parading their "good children that die young" before the tender and imaginative mind. But we can be thankful such children have nearly all disappeared from the face of the earth, and real ones are filling up their places.

The individuality of the young should be allowed entire freedom to express itself in choice of games, and plays, and all sports, as far as it does not infringe upon the rights of others. I believe two-thirds of all the immorality between the sexes in the grown-up world can be charged directly upon parents and friends, who introduce into their children's plays the heathenish practice of sensual kissing, combined with the low sentiments they hold concerning the relations of the sexes. I do not mean to condemn the sweet, pure kiss of friendship and true affection, which naturally expresses the spiritual love that brothers and sisters and near friends have for each other. But witness the kissing games that baby boys and girls engage in at their infant parties—the older ones looking on, conducting the exercise with eager, lustful eyes, speaking as plainly as words can utter, that the show is purely of their invention, and carried on to give expression to their own vile and ignorant habits; then the talk that follows, bantering the boys and girls about their preferences, is equally unnatural and demoralizing.

No company of real children ever selected such base sentiment as this, in which to give vent to their youthful love of fun and frolic. Instead, they will try their strength in sliding down hill, gymnastic exercises, jumping rope, and playing games of all sorts, for trial of skill, rivalry, and invention; interpolated here and there with a brisk dispute of opinions. This natural course of their own leads them to an acquaintance that unfolds the character of each, step by step, to true and high relations.

The child's intellect has been advancing every hour from the first moment he learned he had a mouth, and how to feed it. The true system of education will go on unfolding all the germs within, feeding all the eager faculties by bringing knowledge within their reach, and training them to serve the highest ideal of life.

In the two great departments of well-being we have been considering—physical health and individuality—the masculine portion of humanity has had a more perfect training thus far than has fallen to the lot of woman. Though the food has been much the same for both, man has gained vigor and health by exercise and freedom of clothing, of which blessings woman has been deprived; whilst individuality in the education of woman has always been looked upon as a disgrace for her to possess. The neglect of these two branches, so indispensable to self-government, has resulted in making dwarfs of half the human family, with little more conception of self-keeping than half-grown children.

Womanhood is generally considered a very simple quantity, composed of one function—motherhood,—and a species of piety that has employed itself in praying that the men might become a little more angelic in their behavior, and the children enter heaven; all to be accomplished by some miraculous intervention of Providence, independent of any intelligent exertion on their part. The pale, Madonna-like face of woman, her frequent prayers and tears, have also conceded to her the balance of virtue. Nothing further would probably ever have been known concerning woman's faculties, had not a few women by chance come nearer to Nature in their development, and standing on tip-toe peeped over the wall ignorance had built around the truth. These monstrosities, as they have been called, but to whom we will apply the rightful term real women, were amazed at the slave-like attitude of their sisters, when the truth burst upon their vision. The chains were monstrous—they ground their hard links into their flesh, even to the very heart-strings. The only thought was of breaking them, and the ballot-box was seized as the mightiest sledge-hammer with which to smash them asunder. It was believed this would floor the mighty tyrant, whoever he might be, and all women would spring to their feet. But suffrage-reformers can answer from experience how slow woman has been to accept the terms. She was not able to walk, and man told her she was not made to walk. She did not wish to go, and he did not wish to have her. It was six of one and half a dozen of the other. The tyrant was discovered to be ignorance no more of the masculine gender than the feminine.

So the trumpet call of suffrage sounded its alarm through the land, and was of *untold value*, but chiefly as a school-bell rings to summon the children to their a b c's. A good deal of experimenting was, however, indulged in, before it became evident that woman's emancipation could only be secured through her physical perfection, and the slow evolution of her individuality. In working out a programme of study it is not at all surprising that the curriculum presented at first should have been much like that man has always followed. For though man's sphere was not very enticing, it was better than woman's slavish, cramped condition—there was room to breathe in it, at least. So the first effort was to see how man's school of life would answer for woman to grow in. It would be a mighty work, indeed, for one generation of people to cipher out this problem; to follow through the mysterious structure of such an unknown element as woman, and lay a plan that would be harmonious with the laws of her being. No difficult sum in mathematics is ever completed without numerous mistakes being made, numbers erased, and their places supplied with others. There has been a good deal of rubbing out and substituting in this woman problem, and there will probably be much more; but every stroke brings us nearer and nearer its solution.

To be consistent with this plan of evolution for the self-government and well-being of the soul and physical natures of humanity, I do not see how it is possible to treat the two unlike natures of the sexes the same in the entire course of their education. Evolution, as we know, is the process of unrolling the bud, or unfolding the germ—whether it be of the will, or heart, or sex. Culture goes on to perfect it. There would be no logic in neglecting one germ more than another; there could be no harmony in the sum total of a nature if any of the germs were contemned.

I have endeavored to show that no system of education is perfect that does not appeal to the child's reason to aid in the work as soon as that faculty is capable of exercise. Food is analyzed to learn its elements, whether they will make good blood or bad; bathing, air, and sunshine are enjoyed to secure the health of the body and happiness of the heart. The little will is improved, that it may make a self-restraining will when it is grown up; the opinions are

allowed expression, that they may always be searching after the treasures of truth. The child is led so slowly and carefully along, he sees clearly the chain of law his being is grasping. To continue this line of law, the girl's physical instruction must consider *sex* in its methods. Neither are her mother and teachers to stand outside and order her to various exercises their wisdom approves, but she is to be the party most interested, and conscious of her physical development. Then it follows that the girl with physical structure differing from that of boys, but which is to receive full attention, the methods of education will necessarily diverge, whether they be carried on in separate buildings or under the same roof. I should say under the same roof, by all means, if a new track can be laid through our boys' schools and colleges; one track leading to manhood, the other to womanhood.

But farther than the physical perfection of the girl arising from this entire education is the corresponding soul sympathy which will be awakened, and which I claim is the basis of her individuality—the inspiration of her moral and intellectual nature. The education of the will, the opinions and tastes of the boy and girl should be similar, till this epoch of conscious womanhood is reached. After that every impulse of her soul is feminine; every element of her intellect is feminine; every stroke of her handiwork is feminine. The only helping hand that can now serve her is the one that leads her intellect, her heart, and her sex to the best gifts the earth affords for the ripening of these faculties. If she is so fortunate as to enter this true way, her entire existence will be under law, and she evolving from her nature her own individuality—"a true woman."

This true woman will not be the slave of man, but his peer. A self-governing womanhood will command respect and love; and more than this, will hold control over the actions of man always equal to that which a self-governing manhood extends over woman. If a woman can only master herself by developing her own soul and physical individuality, though she becomes a thousand times more perfect willow, and not one iota like the oak that grows by her side, she will always enjoy a range of freedom as broad as his, and influence equal to his; for where the true man is found, there must be found the true woman also.

Dr. Clarke's book, *Sex in Education*, I can but think a scientific work of untold aid to this cause; coming at a most opportune moment, to second dress reformers and all others wisely engaged in woman's physical education. Perhaps it has staggered a few, who thought the perfect woman was going to resemble in some sort of way the perfect man, and a few more who longed so sincerely to rescue woman instantly from her ignorance and servitude. These last will wait impatiently for this slow process of revolution. I recollect hearing a woman of much culture say, just after she left the Woman's Congress in New York: "I never was proud in my life before that I was a woman—man has been my ideal. I am perfectly content now to wait and let her become the best thing she can be."

The more we see to admire in the female structure of mind and body—the power and beauty of which is rapidly appearing as the marble is chiselled—the more anxious we are that the result shall be a new creation, an individual quite unlike man,—something as great and grand in her womanly way as he is in his manliness.

We hear a great deal of scolding from both male and female reformers because women do not accomplish better work. Some of this criticism is undoubtedly deserved, for there are slack women as there are slack men. But there is danger of woman's individuality being ignored by this excessive remonstrance. To fulfil the personality of sex, and at the same time perfect herself, man-like, in all the head-craft and hand-craft of the world, requires woman to be a two-fold being. To neglect the individuality of sex, and give all the being to compete in accuracy with the best work man's undivided attention may accomplish, would result in finely-equipped masculine intellects *minus* the real woman. There are hundreds of women in possession of such property which they have acquired by copying man's methods, rather than striving to develop the germs of their own being. But such women are not self-governed—they are the most impatient, demanding, one-sided, selfish women society has to deal with. Another class of women are committing slow but certain suicide, in striving to reach their high ideal of the true woman, and at the same time equal or excel the efforts of man. They are told, and they believe, that to emerge from their state of ignorant helplessness they must go to college and take a diploma of first degree—not an imperfect lesson, not a day's absence from school; that if they go into business they must stand on their feet as men (*don't*), twelve hours a day for three hundred and sixty-five days in the year; that if they serve on juries they must forsake their children and not sleep a wink for several months, till the case is decided; that if they serve on school committees they must stay till midnight, and then go home alone, as the men do; that if they vote, they must stand up in horse-cars; that if they teach school, and ask for equal salaries with men, they must never get married, but always teach; and if they can't do all this, they may sit and eat of the crumbs that fall from their masters' tables, and say no more about their rights.

The women that believe this nonsense, and are seeking to prove to the world that they are of the same mental and muscular fibre as men, or that one woman is equal to a woman *plus* a man, will have all their pains for no other returns than a broken-down constitution, and the encouraging words at last: "Women can't do anything, after all." Nothing is more illogical, contrary to nature, sense, or reason, than any argument for or against woman's capacity or sphere that is based upon any comparison of the brains or muscles of the two sexes, or the likeness or unlikeness of work. Womanhood is a good thing, and a necessary thing to have *everywhere*. In its ignorance it has blessed the world, and in its future intelligence it will bless it more fully. It is a good thing, whether it can stand as long as a man can, or is obliged to sit down part of the time; whether it stays on the juries all night, or only till ten o'clock, and then goes home to its babies; whether it goes to college and gets diploma number one or number fifty; whether it teaches twenty-five years or only five, and then gets married; whether it votes standing or sitting; whether it goes to school committee meetings and stays till one o'clock at night, or goes home at nine.

Woman's work is of great value, whether it is done as well as man's, or not half as well as his. It is inspiration to his slower and perhaps more persistent chiselling. Who shall say that inspiration is not worth as many dollars as the mechanical blows of the pickaxe? It is of great value in the store, in the office, in all the professions, whether it spells all its words correctly, or misses a few; whether it writes all its sentences in a logical fashion, or half of them in an illogical fashion. John Stuart Mill's wife could not probably read a word of Greek at three years of age, or at five, or twenty-five—perhaps never in all her life. It is not likely her mind ever toiled one-hundredth part as much over books as did her husband. Yet, according to his own statement, her intellect was worth as much as his in all the literary work they ever accomplished. And we know his great brain would have been a poorly-balanced thing, had it not been for the large soul-brained woman that came to give it shape.

Let woman be brave and persistent in the evolution of her own individuality, be it body, sex, soul, or intellect, and she will become a self-governing agent. Man will yield her place wherever her nature commands her to go; and no one will say intelligent womanhood is a cheap and inferior commodity, though it be the most unlike manhood of anything that has ever made its appearance on the face of the earth.

The more an individual, be it man or woman, comes to respect and obey Nature's laws, the less regard he will have for external force. When he has learned to know the voice of the great teacher, he will not willingly sit at the feet of corrupt politicians and wicked law-givers. When he has learned from God's handwriting what is good for him to do, and what is not, he will receive very impatiently the ignorant orderings of statute books concerning his well-doing.

When he has learned to respect all the rights of humanity through first learning to respect his own, he will not reverence any method that society can invent which interferes with his own method of serving his neighbor. Finally, he will be burdened beyond endurance with any network of red tape which man shall seek to throw over or around him.

The agitation for religious liberty that is pressing its way through the land, the emancipation of woman which is becoming the great thought of the age, and, more than all, the effort that is being made to secure a system of education which shall aim at physical culture and the evolution of individuality for the child, are surely the torches yet to light a ponderous pile of State houses, jails, police courts, vast national law-capitols, and law and statute books. The welfare of thousands of children will not wait and cater to a supreme court, pleading that three good and wise women may serve them on a school board. The Supreme Court will be burned up in the general conflagration, and a supreme humanity will serve in its stead.

Temperance laws will not trouble hotel-keepers or craze the women; for no man who has learned the law of eating and drinking will abuse the wine that is pressed from the grape, though the article flow as freely as water through our streets. The marriage institution will not be forging iron bands to fasten man and woman together, when the perfected individuality of one sex seeks to complete itself in the perfected individuality of the other. Freedom and liberty are words we have heard from our childhood—they have made sweet phrases in which to sing and pray; they are to have a deeper meaning—the self-government of humanity.

A NICE DISTINCTION.—When Thurlow was chancellor, it happened that a benefice fell vacant which the Archbishop of Canterbury claimed that he had a right to fill, while others claimed that it belonged to the keeper of the great seal for the time-being; and the archbishop was simple enough to send a gentleman to Lord Thurlow to propose that he, the prelate, should present a candidate for the existing vacancy, and the chancellor should do the like for the next vacancy that should occur in the place. Thurlow heard the proposal with undisguised astonishment, and shouted, "Tell the archbishop I'll see him d——d first." "Is that exactly the message," said the gentleman, "that you wish me to take from the Lord Chancellor of England to the Primate of the Church?" "No," said Thurlow, "certainly not; I am very much obliged to you. Tell the archbishop *I* will be d——d first."

COMING ACROSS the Atlantic lately, an English clergyman of the Established Church found it agreeable to himself to thorn a patriotic Yankee sitting at the steamer's dinner table with some remarks upon the late Fisk, Jr., as a specimen product of our institutions. At last he said: "Why, was he not a distinguished person in your society, and did he not hold an important office under your Government?" "Oh, no," said the American, "*he was an Episcopal minister.*"

"CONSTITUTIONAL AMENDMENT."

TO THE EDITOR OF THE PITTSBURGH COMMERCIAL:

We propose to notice, as succinctly as possible, the character of the movement whose object is indicated by the caption of this article. The seventh annual address of the associated wisdom of this movement has been made to a gainsaying world. This address, once on its mission, whatever it may accomplish or fail to accomplish, it will not lack the distinctiveness of a forensic, whose most sapient inspiration was the circumstance of a great occasion. More than 1,000 delegates—to be exact, 1,037—met in Library Hall to air a neophyte as yet quite novel to the American mind. These delegates represented eighteen States of our unholy Union. Yet, indicative of their economy and sound financial policy, in these godless times of expensive modes of transit, nine-tenths of the delegates were our neighbors and neighbors' children. True at once to their policy and object, the contiguous auxiliary societies delegated as a general thing their masculine forces, to swell the occasion and give the power of figures to their report.

To some of the delegates, at least, the convention was the event of their lives. Never did the voice of wisdom ring clearer in eloquent discussions of law. Never did scientific representations of government come so near human comprehension. Never, in sage's vision or poet's dream, did the final glory of life's trust and work seem so near as in the unctuous prophecies of the hour. Every speech, theory, and promise was gulped with the greed and confidence of unfledged birdlings. No one stopped to consider the ingredients of the hash. Predetermined to relish it, of course they did, and with many demonstrations of joy, notwithstanding it savored of

> "Eye of newt, and toe of frog,
> Wool of bat, and tongue of dog"—
> Purp of black, and purp of tan,
> Will of God, and way of man.

Theories as thin as the milk of a stingy cow, and logic as bewildering as the prophecies of Daniel, so impressed the convention with the idea of its ethereal gravity and celestial mission as to suggest the necessity of an improved patent of "Darius Green's flying machine." Perched upon a crazy conceit, the only conscious need was wings. If the prayer of the Goddess of Liberty had been answered, they would have had them, and flown on a returnless voyage to the roost of ages.

But as the event of this meeting passes into history, we feel a humane relief. Library Hall is no longer choked with that prodigious name, "The Religious National Constitution Amendment Association." Thomas Nast has made it laugh off the spasm, in its irreligious glee over subjects of his caricature, that need religious amendment far more than the Constitution of our government. The numerous delegates have gone out on the street cars and accommodation trains, pledged to zeal, as by the old Zythian Covenant, to wander in by, if not forbidden, paths, and be forgotten while they brew the buncombe for another annual blunderbuss.

All that is now sought is to improve the occasion. The fluctuations of feeling that measure the public interest indicate the possibility of some attention. Of this we are happy to avail ourselves, in order to pay our respects to this movement by a consideration of its pretensions.

We express what we believe will be the ultimate judgment of the people concerning this movement, when we charge that it is a play of political thimble-riggers disguised in the garb of religious cant. Like orator Puff, it has two voices—one a voice for high debate, and one a whisper for secret conclave. The first is heard in the speeches of the Pittsburgh convention, and the other in the caucuses of a religious society, savoring of signs, passwords, grips, and signals. The ostensible object of the movement is set forth in the speeches of the convention; but the real object, for prudential reasons unstated, is clearly traced in the testimony of a peculiar class of religionists, whose presence here is the result of defeat abroad. It is strictly the movement of mendicant Orthodoxy, with a complement of property-men, scene-shifters, and so forth, and "whosoever is deceived thereby." Ostensibly, the movement proposes such a change in the fundamental law of the land as will supply a recognition of God's sovereign authority, of Christ as the Ruler of nations, and of the Bible as the source of all law.

This is all that is asked or prayed for. The reasons publicly urged in support of this proposed change are: That the Dutch, Irish, Chinese, and so forth, in coming to this country, may have proper religious sensations and emotions, by reference to the conspicuous constitutional tag that shall index our Christian proclivities. And again, that certain other characters, who ought to go back on frogs dietetically, if they have any reverence for their hypothecated ancestors, may be awed into a recognition of "Him in whom we live and move and have our being," or despair of the pelf of the pettiest civil office. Furthermore, it is urged as a consideration of great importance, that a nation may be born in a day. Now, what all this means is not clear. But if the last named event, in the implied sense of this movement, were to take place to-day, with a thousand grog-shops in the city of Pittsburgh all sanctioned by law, to sensible people it would appear much like a national miscarriage, in the hands of these hasty doctors, a nameless abortion procured by priestcraft.

But whatever may be the specious logic of this movement, and whatever its influence with the people, its true character and object can only be known by reference to the history and political dogmas of a people who are "bone of my bone and flesh of my flesh," among themselves. Their history is simply an exposition of their political doctrine, and the record of varied and fruitless attempts to vindicate its truth, and carry its measures in the State. The authorized and

sanctioned history of this movement may be purchased at the bookstores in Pittsburgh. The doctrine, as contained in this book, may be stated as follows:—

1. No man has a right to worship God according to the dictates of conscience.

2. No body of men should recognize or confer this right.

3. The Church—the peculiar kingdom of the Divine Redeemer—is distinct from civil government, above and independent of the civil magistrates.

4. The unalterable form of church government is ——.

5. Civil government, although distinct from the Church, is lawfully required by the Church to tolerate its ecclesiastical organization, and *support* it in the enjoyment of its established rights.

6. Magistrates are lawfully required by the Church to bow at the feet of the Divine Redeemer and nurse the Church.

This doctrine, born of religious intolerance and bigotry, and in this country breathing rank political heresy and treason against our government, is the logic of the movement of these tinkers of constitutional theology. As early as 1640 this doctrine agitated the States of Europe. It was dominant in years of ceaseless strife among the Papists, Prelates, and Presbyters of Briton. From 1640 to 1688, the question among these lords over God's heritage was—Who shall own the king and run the State? The answer to this question in the "Revolution settlement" is stained with the blood of many who were ever learning, and never able to come to the truth. These pious politicians, disowning the settlement of 1688, were effectually excluded from the councils of the State.

Thus being deprived of the alimentary sustenance of State pap, and without the fabled fortune of Romulus and Remus, they fed on meats offered to idols, and managed to keep themselves alive. Cherishing Quixotic dreams of royalty, they left the scenes of their defeat among the hills of Scotland, to go in and out and find pasture in this land of freedom. Not satisfied with the precious boon of liberty guaranteed to them in this country, they erected their judicature in 1744 for the purpose, they tell us, of carrying out, in this nation, the principles of the reformation policy. Reasserting their political doctrine and faith, they joined themselves anew in a most solemn league and covenant, for the overthrow of our system of government, and the erection of a religious oligarch. And this is what constitutional amendment means.

For an hundred years this movement has charged that we are a Godless and Christless nation; that we are not ordained of God, but of the devil; that because the Church, unheeded by the State, is allowed to rise or fall by its own exertions, the State is obnoxious to God, and will be destroyed; and that to compass their ends, or our ruin, they have solemnly pledged their lives, their fortunes, and their sacred honor. Thus, long have they shadowed us at every step of our progress, only waiting for a chance to shoot the American Eagle, and gag the Goddess of Liberty. Thus, long, with insane theories of government, and avowed principles of exclusiveness, have they been trying to muster a power sufficient to change our beautiful civil structure, monumental of the deed of our fathers, and cemented with the blood of our brothers, into a kind of religious smut machine, to be run by the Christian Church of this country, with a convenient automatic attachment for psalm-singing in the halls of our national Congress. Some have been influenced to join this movement, and others have been impressed to serve it. A convention of one thousand men supplies inspiration for the announcement that the movement is on the eve of success, and to-morrow, when the petitions shall have been baled and carted to the Capitol of the nation, the national Congress, with the discretion of Davy Crockett's coon, will come down, and, the work done, the year of jubilee will begin.

But not yet. The masses of the American people are not to be gulled, simply because some among them are born to that end. Let it be known that the measure of the demand is the doctrine on which it is based, and the people will have done with it. Say that this contemplated step is gained; then appropriate legislation must necessarily follow, defining and enforcing the doctrine of the Church in this country: when the fate of the movement is sealed. Let it be known to the people that this movement proposes the erection of an aristocracy of Christian believers, to be supported in their unavoidable intolerance by the State, and unto this end it means ceaseless sectarian strife—in a word, that everything embraced in the doctrine is implied in the present demand,—and it will go without ceremony into *limbus fatuorum;* the receptacle of all vanity and nonsense. For, somehow, the people of this nation believe that the inborn bent and mind of this Government, its *genus loci*, is Christian. The history that reveals its origin, rise, and progress, reckons in it a providence that makes it an ordinance of heaven, if any nation ever was. Founded on principles of virtue, contemplating the general weal, seeking impartial justice, securing equal rights to all men, it stands a monument of the unselfish devotion of its founders to humanity. On the world side, what is Christianity but unselfish devotion to humanity? Never was Christianity truer to itself or its mission than when, in the erection of this Government, it mantled it with the glory of its own divine philanthropy, and invited the oppressed of all lands to its sheltering arms. Illustrative of grand faith in the prowess of Christianity was that declaration of man's right to worship God according to the dictates of conscience. It made this to be the one fair war-field of the world's contending religions, where Christianity, seeking no advantage it did not accord to others, entered to vindicate its power and achieve its triumphs.

And well has it wrought in the largeness of its faith. Our nation, ordained of God amid the thunder and tumult of revolution, bearing the impress of his spirit in the principles of its peculiar institutions, and representing, as far as States can, the true idea of Christianity, is to-day the hope of many nations, and the land of promise to many weary with the oppression of years. To keep it so we are warned by the speaking blood of our martial dead.

Then, if the Government does not need this proposed change to save it from ungodliness, much less does the Church need it to accomplish its mission. If it cannot succeed without the support of the Government, it certainly cannot with it, and ought not to. Make civil power necessary to the success of the Church in controlling the consciences of men, and your logic proves that Christianity and our boasted American freedom are incompatible. If this movement is right, then our patriotic and Christian sentiments are at war. Then the country or the Church must go down the cliff. But we fear not. Preserving civil liberty and minding our religious business, large success is in the near future. Should the demand of this movement ever become a moral necessity, one of two things will be true: either that Christianity is not what we believe it to be, and incompatible with religious liberty, or that the Christian Church will be filled with faithless cowards who are represented in the movement that now seeks to organize a civil and military crusade against infidelity and Catholicism, and to bring "whosoever loveth and maketh a lie" to judgment, under the *habeas corpus* of the Church.

But we do not mean to be deceived. Christianity, the religion of a person, whose Author is worshipped, not "in this mountain, nor yet in Jerusalem," but in "spirit and in truth;" whose kingdom is not of this world, national; but of Christ, universal,—denies itself, and is shorn of its power, when it seeks to describe the methods of the Holy Ghost by parliamentary rules or usages. Furthermore, we dwell in peace. And with our American ideas of Church and State commending themselves to us in our unparalleled prosperity, we look into the future, and our faith fails not. Those of every class who object to these ideas can go, or stay together. Voluntary colonization on the part of those who make the motion to amend might be a happy expedient. We would favor it, but for one man who, aside from this movement, is a man after our own heart. In some fair island of the sea—say Ascension Island, for the sake of the name—if it is large enough, they might build their church, and make their civil institution to supply the place of a wet-nurse. To guard against the uncircumcised, and the unclean, and to insure their everlasting peace, they might announce that all infidels will be excluded, that Jews will be fed on ham-sandwiches, that the Dutch cannot be kept over Sunday, and that "no Irish need apply."

But whatever is for the best, while they stay here, this is for the best: Let them heed the sentiment of that grandest challenge ever made by infidelity to the Christian Church, and uttered by Mr. Abbot in the Cincinnati Convention two years ago, when he said: "Gentlemen, brothers: rise above the temptation to seek the triumph of your creed in political strife, and trust your cause, as I trust mine, to the power of truth over the human soul." A. H. Norcross.

Friday, June 8, 1821.—I found him at six o'clock in the evening all alone, and fell into a sharp and unpleasant controversy, which began from my reading aloud, and commending to his notice, some passages in Roth's sketch at Münich of the deceased Senator Merkel of Nürnberg. In mentioning Merkel's heterodox friend Cnopf, the author had brought revealed and natural religion into sharp opposition, which was extremely displeasing to Goethe. "Here one sees a rascal who does not honestly appear under the real color," exclaimed he; "these are the cursed rhetorical tricks which cloak everything over, and want to glide smoothly over everything without speaking out the right and the true. Why, what has made the Christian religion victorious over all others? By what means has it become, and become deservedly, the mistress of the world, except through taking up into itself the truths of natural religion? Where, then, is the opposition? The dividing lines are no longer discernible." Now he proceeded to analyze Roth's whole phraseology, severely reproving its insincerity and unfairness, so that I deeply repented having brought this passage to his notice. It was not my intention to do so; but I could not easily light upon anything more striking.—*The Radical for April*, 1871: *Goethe's correspondence with Chancellor von Müller.*

A Methodist conference was sitting in the neighborhood of New York. One of the members took occasion to denounce the growing custom of reading sermons. While other denominations were extemporizing, the Methodists seemed to be taking up the cast-off habit of reading. The answer was: "Before you censure young men, you had better call the doctors of divinity to account, who are reading every word of their sermons before the Conference." A voice cried out: "You had better censure those ministers who come before the Conference with other men's sermons!" "Name him! name him!" sounded through the house. "The sermon last night was McCheyne's." "That's so! That's so!" "I have the volume in my library." The accused arose and simply said: "It is a better sermon than I can write, and so I borrowed it." —*Examiner and Chronicle.*

"Just a Few Words about Adam."—This is the title of a half-essay, half-talk, by Gail Hamilton in the *Christian Union*. She does not like Adam, and we doubt not Adam would not have liked her. She says: "He had no temptation to speak of." We ourselves have always thought better of Adam than Gail does. He ate the apple because Eve was in for it any way, and he felt bound to see the old woman through.—*Brooklyn Argus.*

Poetry.

[For The Index.]

SUMNER AT THE STATE-HOUSE:

March 15, 1874.

Sunken in flowers, as on a meadow-bank,
Silent, unmoved, unheeding, sleeps the dead;
While, like a living river, rank on rank,
Pour the hushed people past his dreamless bed:
The proud and mighty State,
That in these halls so late
Undid the cruel wrong that she had done,
Sobbing, the wrong confessed,
Now folds him to her breast,—
Her great, pure, noble, glorious, godlike son!

And you, poor victims of a fate ill-starred,
Once Slaves, now Men! 'Tis well that ye are set
With reverent grief the precious dust to guard,
Though sheathed each sword and vain each bayonet.
Faithful was he, your friend—
Aye, to the bitter end!
Well are your dusky faces wet with tears;
His were your friends, your foes,
Your wrongs, your rights, your woes,
Your burdens and your bonds through weary years.

Alas, a nation weeps for thee to-day,
O thou who in thy post and harness died!
Reverenced in life, we reverence now thy clay,
With futile wreaths and garlands at thy side.
Young with eternal youth,
Strong with the strength of truth,
Shattering the waves to foamy fragments white,
Against Corruption's shock
Thou stood'st a granite rock,
O friend of Man, and hero of the Right!

Of all thy peers, thou didst not dread the sun;
While others cringed for place or stole for gain,
Thou wert the proud, the unsuspected one,
The "whitest soul" of all, without a stain.
Envy beset thy path,
And the envenomed wrath
Of Calumny was poured upon thy head;
But, heedless of applause,
Faithful to Freedom's cause,
Thou conquered'st at the last, by Justice led.

Farewell! Thy glorious monument is built,
Not in fair Auburn, but in myriad hearts;
Safe is the cause for which thy blood was spilt
From maddened violence and treacherous arts.
On other fields, unwon,
The battle must go on;
But o'er the smoke and turmoil of the war,
Above the angry scene,
In the blue depths serene,
Thy memory shall shine, a quenchless star!

Asterisk.

March 15.

NEW SUBSCRIPTIONS TO INDEX STOCK.

Mrs. F. W. Christern,	New York City,	One	share,	$100
Richard B. Westbrook,	Sonman, Pa.	"	"	100
R. C. Spencer,	Milwaukee, Wis.	Two	"	200
R. W. Howes,	Boston, Mass.	One	"	100
Chas. W. Story,	Boston, Mass.	"	"	100
E. W. Meddaugh,	Detroit, Mich.	Five	"	500
Jacob Hoffner,	Cumminsville, O.	One	"	100
John Weiss,	Boston, Mass.	"	"	100
W. C. Russel,	Ithaca, N. Y.	"	"	100
A. W. Leggett,	Detroit, Mich.	"	"	100
B. F. Dyer,	Boston, Mass.	"	"	100
James Purinton,	Lynn, Mass.	"	"	100
F. A. Nichols,	Lowell, Mass.	"	"	100
J. S. Palmer,	Portland, Me.	"	"	100
Robt. Ormiston,	Brooklyn, N.Y.	"	"	100
Mrs. A. L. Richmond,	Lowell, Mass.	"	"	100
Mrs. Benj. Ireson,	Lynn, Mass.	"	"	100
J. E. Oliver,	Ithaca, N.Y.	"	"	100
E. H. Aldrich,	Providence, R.I.	"	"	100
Geo. L. Clark,	Providence, R.I.	"	"	100
W. M. Jackson,	Providence, R.I.	Two	"	200
Mrs. E. B. Chase,	Valley Falls, R.I.	"	"	100
L. F. Garvin,	Lonsdale, R.I.	One	"	100
James Damon,	Ipswich, Mass.	"	"	100
Joseph A. Barker,	Providence, R.I.	"	"	100

CASH RECEIPTS.

FOR THE WEEK ENDING MARCH 14.

Chas. T. How, $33; J. T. Dickins, $1; Elizabeth Blackstock, $3; S. W. Hamilton, $1.50; J. C. Ochiltree, $1.50; W. P. Wesselhoeft, $3; Frank Cheney, $4; Wm. Inott, $3; Geo. H. Holtzman, $13; Geo. W. Tuttle, $1.50; Henry W. Wellington, $3; J. A. Creighton, $3; Wm. T. Menefee, $1; A. Hall, $3; Marshall Pierce, $1.50; Isaac Allen, $1; C. A. Stetson, $1; C. G. Clark, $4; E. B. McKenzie, 75 cents; E. P. Wright, $4; H. L. Melton, $4; John Lamden, 75 cents; Hiram Colt, $3; Benj. Cobb, Jr, $1; S. F. Clough, $1.50; D. E. Mayo, $3; T. Heywood, $1.75; L. S. Judd, $1; M. T. Perrine, $3; G. L. Watson, $5; Charles Wilkins, 60 cents; J. & F. Drake, $3; Joseph Patrick, $3; Peter G. Gregg, $3; R. W. Park, $1; E. Sawton, $1; Chas. Coventry, $3; J. M. Auberg, 25 cents; Geo. E. Lorenz, $3; F. A. Angell, $3; L. E. Patridge, 75 cents; Geo. B. Byers, $3.75; B. F. Horton, $3; H. G. Swanton, $3; Geo. Lewis, 30 cents; Seth Hutchings, 25 cents; J. F. Wilson, 30 cents; J. B. Austine, 25 cents; E. W. Seigman, $1.25.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Please examine the ADDRESS and DATE on your Index mail-tag, and report at once any error in either.

N. B.—When writing about a former remittance, always give the date of such remittance as exactly as possible.

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The Index.

PUBLISHED EVERY THURSDAY

BY

THE INDEX ASSOCIATION,

AT

NO. 1 TREMONT PLACE, BOSTON.

Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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BOSTON, MARCH 19, 1874.

N.B.—Any person whose name is now on our mail-list will receive a second copy of THE INDEX, *mailed to the same address*, for a year, on pre-payment of **One Dollar.** This offer is made to accommodate those of our subscribers who wish to increase our circulation by sending extra copies as samples to their friends.

GLIMPSES.

THE "CONGRESSIONAL PETITION" foots up 4,191 signatures; the "Massachusetts Petition" foots up 8,268.

ALL PERSONS circulating the petitions against church exemption from taxation will please send them in now as speedily as possible.

SIGNATURES TO THE "Massachusetts Petition" have been received as follows since last week: From Joseph Hoskins, Waltham, 77; from George L. Drew & Son, Cambridgeport, 18. Total for the week—95 names.

THE BOSTON LIBERAL LEAGUE has just printed several thousands more of the tract on "Equal Taxation and No Exemption." It will be as useful in other States as in Massachusetts; and Liberal Leagues, or other parties desiring to disseminate information on the subject, will be supplied at cost price, $2.50 a thousand, or thirty cents a hundred.

SIGNATURES TO THE "Congressional Petition" have been received as follows since last week: From Joseph Hoskins, Waltham, Mass., 38; from George L. Drew & Son, Cambridgeport, Mass., 18; from William Green, Santa Barbara, California, 9; from Lewis G. Janes, New York City, 19; from Benjamin Cobb, Jr., Dighton, Mass., 22. Total for the week—96 names.

THE LETTER OF Professor Newman, in another column, contains suggestions which we entirely approve. It is true, as he says, that the State ought not to accept the office of enforcing trust-deeds which require the perpetual teaching of any creed whatever; and it is equally true that the abolition of interest would not only be unjust, but would tend to promote extravagance and (in the long run) to make the poor still poorer.

ON A FIRE-BELL in Dorsetshire, England, is the following inscription, dated 1642:—

> "Lord, quench this furious flame!
> Arise, run, help, put out the same!"

This quaint distich ought to be quoted in connection with Cromwell's well-known—"Trust in the Lord, and keep your powder dry!" The writer's faith gave out at the end of the first line, and he had to fall back on fleshly means of extinguishing the conflagration.

THIS IS what the *Catholic Union* says on the school question: "The test of Catholicity in the United States to-day is the aid given to our bishops and priests to found Catholic schools for Catholic children. He who is indifferent to this matter, we care not what his pretensions may be, nor how sound may be the 'Catholic stock' whence he sprang, is virtually an enemy to the Church. The indices are everywhere around us that the sects have combined against us on this question. On the influences of the godless school-system antagonistic to Catholic faith depend their last hope."

THE DEATH of Charles Sumner is too full of meaning to be touched upon lightly or carelessly. Every one capable of appreciating the morally sublime must be profoundly affected by it. A sense of irremediable loss comes over us as we think of his vacant chair in the Senate; and the inestimable worth to our time of one who lived in public as in private by the light of great ideas becomes sadly apparent when we ask—"Who is to take his place?" A nobler lesson has never been taught by any public career; and it becomes a priceless heritage of instruction and inspiration to all that shall come after him. May the great light that still shines in the name he has left behind him illumine the whole future of America!

THE FOLLOWING amusing paragraph is taken from the Texas *Christian Advocate*, published in Galveston under date of Oct. 22, 1873. A copy of the paper was sent us at the time by one of our subscribers in that city, but got mislaid, and has only just turned up again. The editor is describing a "pulpit ear-trumpet." "We have three pulpits in Galveston arranged with fixtures to aid the deaf in hearing. Inside the pulpit is a large tin funnel with a wide open mouth, say twelve or eighteen inches across. This tapers down to the floor and continues in a tube, about an inch in diameter, under the floor of the church (to be out of the way) to the seat of the deaf person, where it comes up through the floor, and to it the tube of the ear-trumpet is attached, and the deaf person hears as through an ear-trumpet in ordinary conversation. There ought to be a space of three or four inches between the pulpit board and the top of the funnel; and it is best to cover the top of the funnel with wire, like a sifter, to keep out trash that might fill up the tube." We respectfully suggest that the "sifter" be fastened over the preacher's mouth, like a respirator. This arrangement will keep out the "trash" that might otherwise reach the ears of the hearing portion of his congregation, and thus protect all alike. We intend to apply for a patent on this improvement.

AT THE STATE HOUSE last Thursday, Mr. P. A. Collins, a Catholic lawyer, tried to scare the Committee on Just and Equal Taxation by saying that the movement to tax the churches "originated with the Index Association," whom he called "pretended reformers and philanthropists," and compared to the Communists. "The Communists," he said, "are the Index Association men of France and Italy. Equality is the dream of the socialist. This is a conflict between religion and irreligion," etc., etc. Father Healey, a well-known Catholic priest, referred to "the infidels" in a more guarded way, but in the same spirit. Rev. J. S. Dickerson (Baptist), of South Boston, had also his fling at "the infidels," and said that the petition against church-exemption had its origin either in "avarice" or in "mere, sheer, ribald, low-lived infidelity." All these gentlemen seemed to consider it righteous, just, and altogether lovely to make "the infidels" help pay the bills of the Church, by shifting on their shoulders the taxes for the protection it enjoys. Why not? What rights have "the infidels" that the Church is bound to respect? How dare these wicked people object to support a "dead-head church," as Mr. Parton stingingly styles it? We are sorry that this particular hearing of the Committee was not reported by the press; there was juiciness in it which would have been refreshing to our readers.

THE SPRINGFIELD (Massachusetts) *Republican* thus chronicles a pitiable illustration of the moral evils which spring out of sectarian rivalries: "A sad instance of denominational antagonism and depravity is furnished by a recent transaction in Charleston, S.C. The Baptists of the city, getting into financial straits, were sadly compelled to offer their church, worth $60,000, and one of the finest in the South, to their Methodist brethren, for $20,000. Before the Methodists accepted the bargain, however, the Baptists found other means of relieving their embarrassment, and earnestly begged that they might be allowed to withdraw their ruinous offer. But their pleading was in vain. Says Bishop Haven, in describing this little feat of catching the Baptists on the hip: 'Didn't the happy band shout for joy! They had prayed, and fasted, and wept; now they rejoiced, and feasted, and wept.' How very different the affair appears from a different stand-point may be inferred from the *Church Union*, which remarks 'that to purchase for $20,000 what was worth $60,000 was unfair, to force the bargain when the losers wished to recede was unkind, and to grab in this way from one denomination for another was unchristian.' Dr. Haven lauds the 'remarkable sagacity' of the reverend gentlemen through whom 'fasting' was thus changed to 'feasting.' We wonder how such things look from the stand-point of the 'great white throne.'"

"THE TWO THEISMS."

A paper by Professor Newman, in THE INDEX of February 26, with the above title, is so original and striking a contrast of two great types of theism, that it deserves a far more thorough consideration than we can give it in the limits of an editorial article. Yet we feel impelled not to leave unexpressed some reflections it awakened.

Under the names of "Greek" and "Hebrew" theism, Professor Newman delineates two forms of theism as if these were the only forms; whereas, as we hinted in a brief note at the time, there is a third form not identical with either of them, but rather embracing the truths of both in a higher synthesis. It may be best to restate some of the leading characteristics of these two forms in his own words, referring all who may be interested in the subject to the original article for fuller information.

1. Of "Greek theism" Professor Newman says: "The cardinal point of this is that it supposes God to have nothing, in him or of him, but general Law. He may be described as Force acting everywhere according to Law, under the guidance of Mind. He is supposed to be so absorbed in general action as to remain quite unobservant of the detailed results, or at least unconcerned about them. . . . He wishes the human race, as a whole, to attain its own perfection, but it is thought puerile to suppose him to attend to each individual; and, as favoritism would be a human weakness, he has no love and no care for any individual. Conversely, then, it would be gratuitous, unseemly, perhaps impossible for any of us to love him. . . . The prevalent tendency of Greek philosophy to that which Christians esteem to be pride and self-righteousness is perhaps to be ascribed to this cause. Man stood erect in the presence of man, with whom alone he recognized moral relations, and was not awed and abashed by contrasting his own moral imperfection with the essential holiness of God. Mr. F. E. Abbot probably extols this position of the Greek mind as *manliness;* for in his *Impeachment of Christianity*, he has attacked the modern religion vehemently on this ground. He says: 'It strikes a deadly blow at the dignity of human nature, and smites men with the leprosy of self-contempt.' But the phenomenon was older than Christianity."

We cannot forbear expressing surprise at such a misreading of our thought as these last words indicate, as if we considered it manliness to be unconscious of the contrast between human imperfection and the absolute purity of the Divine. The passage referred to, from which this singular misconception seems to have been derived, contains not the remotest allusion to the "Greek mind," or any ideas similar to those of the Greek mind, but simply points out the natural effect on human character of the Orthodox Christian doctrines of "total depravity" and "salvation by Christ alone;" it does not "attack the modern religion" (whatever Professor Newman may mean by that), but Christianity alone, of which it says: "It [Christianity] enjoins self-abhorrence as the first condition of the 'salvation' it offers—makes the denial of all 'worth or worthiness' in mankind the first step in the Christian life, and teaches that Christ will save those alone who have lost all faith in themselves and in their own power to escape the just wrath of God. It thus strikes a deadly blow at the dignity of human nature, extinguishes that noble sentiment of self-respect without which all high virtue is impossible, and smites men with the leprosy of self-contempt. It makes them crawl like reptiles before Christ—'their hands on their mouths, and their mouths in the dust.' It is the very abolition of true manliness among men." It is difficult to see how so just a man as Professor Newman could have applied this condemnation of certain Christian doctrines, which he rejects as unconditionally as we do, to any "position of the Greek mind" whatever, or any modern position at all resembling it. However innocently made, his misapplication of our words does us great wrong.

2. "I turn," says Professor Newman, "to Hebrew theism. It recognizes all in God which I have described as Greek theism, but adds something more, and that of prime importance. It does not suppose that he is absorbed, and as it were exhausted, in general action, but believes that he takes cognizance of individuals also. . . . The Hebrew theism maintains that the universal agency of the Divine Spirit is a FACT; and that the division of his innumerable acts into two classes, those which we can refer to a definable law and those in which no general law is discernible by us, is a division made to aid our finite minds. . . . To the Hebrew theist, God is emphatically 'a God who searches the heart.' He is regarded as

dwelling in its recesses, and having (what can only be called) a *joint-consciousness* with the individual man. The worship is prevalently internal and unspoken, however pleasant the sympathetic enthusiasm of common worship when hearts are in unison. In creatures so imperfect as we, and especially in the novitiate of heart-religion, no small part of secret prayer will be, either petition for more strength to fulfil duty, or expression of grief for failures. An axiom of the religion is that God *desires from us* inward and outward goodness, holiness, and righteousness; hence any wilful neglect, any choice of the baser part instead of the better, is accounted not merely to be unjust or vicious, but also to be *sin against God.*"

3. Without offering any criticisms whatever on these delineations of Greek and Hebrew theism, we would suggest that no form of modern theism can really reproduce either, so profoundly different is the whole atmosphere of modern society from that which the Greeks and Hebrews breathed. More especially, the form of theism which aims to be in perfect sympathy with the method, spirit, and results of science, and conceives itself to be only an anticipation of what will be ultimately recognized by all as the universal, positive teaching of science, will be found on examination to present features radically unlike those of either its Greek or its Hebrew prototypes. Some of these we will note here.

In the first place, both Greek and Hebrew theism rested on the assumption of supernatural revelation, while scientific theism affirms a naturalism which excludes all possibility of it. The Greeks and the Hebrews alike had their prophets, their inspired priests, their omens, signs, dreams, visions, prognostications of all sorts; while scientific theism relies exclusively on natural faculties common to all men. The whole basis is different, and so is the superstructure. To dwell on all that this implies is impossible, for a proper treatment of the subject would take volumes.

Scientific theism starts from the revelation of Nature. It studies the universe to learn, with deep reverence, what the universe has to say for itself. It does not accept the old scholastic distinction of *noumenon* and *phenomenon*, the former being unknowable and the latter only known; although this relic of an outgrown metaphysics is incorporated into the philosophy of John Stuart Mill and Herbert Spencer, it introduces a thoroughly unscientific element into their systems which science itself will at last cast out. Scientific theism holds that the ultimate Power whence all proceeds *manifests itself* in Nature, and is therefore not unknowable, though known only in part. The facts and laws of the universe, from the greatest to the least, *reveal* the infinite and omnipresent Energy of the All; the highest revelations of it are found in man, and the highest of all in the moral, intellectual, and affectional nature of man.

Scientific theism affirms the universal, not the merely general, action of this unitary Power, and finds it in particulars as well as in general laws. The evolution of the universe is a profound expression of its nature; and the orderly advance of all things towards perfected being becomes thus the supreme fact. Aspiration and effort after ideal perfection are the religion by which Nature herself lives; and human religion is but one phase of it. Throughout the whole of this process the ever-present and everywhere-present Power acts, in details no less than in general tendencies; and whatever characterizes this Power in the aggregate result equally characterizes it in each single step. But since there is no true creation except that of form, the progressive manifestations of Being indicate no increase or advance in Being itself, but merely in the mode of its activity. More cannot emerge at the end than was existent at the beginning; and the life of the universe is eternally complete.

In the idea of the Eternal Power whence all things proceed, therefore, scientific theism warns us not to take any human attributes, even the highest ones of wisdom, goodness, and love, as an adequate manifestation of it. These do indeed express its nature so far as it is manifested; but they are only hints of that which is as yet unmanifested. Not unknowable in itself (being known by itself), but as yet unknown by us, the great Power of All, as Spinoza well pointed out, must have infinite attributes unrevealed; and scientific theism is the last to forget the narrow attainments of human knowledge. But it rebukes the presumption of setting theoretical bounds to knowledge, and vindicates itself against the false humility which pretends to define its limits *à priori*. The idea of God it gives us is such as to call out our highest sentiments and hopes, to stimulate us to sincerer dealing with ourselves and nobler service of others, to foster the ideal life, to expand thought and affection alike to the utmost, and to exalt our entire being to the heights of calm repose. All the dignity and beauty of the older theisms abide still in the new; but the latter carries them up to the illumination of larger thought, and leads the truthful and brave mind onward towards a future of ever-nobler humanity.

CHRISTIANITY AND AMUSEMENTS.

A printed discourse on amusements brought a swift response from Philadelphia, in the form of a pamphlet on "The Incompatibility of Theatre-going and Dancing with Membership in the Christian Church," issued by the clergy of the Convocation of the Valley of Virginia to the people of their parishes, but put into wider circulation in answer to demands for it on the part of ministers and brethren of other denominations. The pages of the pamphlet were adorned with marginal notes calling the heretical reader's attention to the important paragraphs, and lines of special pith were vehemently underscored for his benefit. That the spirit of the pamphlet may be appreciated, a few of these are copied here. The opening sentence of the address, for such it is, tells the whole story. "We start with the proposition that the THEATRE *has been through its whole history*, and *is now, a school of vice.*" "Vice is whitewashed and virtually commended. The name of God is blasphemously used, and piety ridiculed." "The grossest indecencies are the ordinary exhibition of the stage—such as immodest dances, with exposure of the female person: so that the theatre is, as it always has been, the habitual resort of the irreligious and the immoral." "Those who have looked most into the literature and facts of play-acting, ancient and modern, tell us that the indecencies of the present would not have been tolerated in the corrupt age of Charles II., and that the immorality of the stage is more gross *now* than when Collier wrote its history." "No sooner is a theatre built than it is surrounded with drinking houses and brothels which mark it as the way to perdition. The profession of the stage is notoriously immoral. Actors and actresses who come before the public and receive their applause are living in daily defiance of the laws of decency and morality." "The vice of the opera may be more subtle and difficult of apprehension, but it is not the less destructive on that account."

Carried away by his faith in tradition, the writer claims weight for his testimony in proportion to its antiquity, not seeming to suspect that its value, like that of many things beside, diminishes with age. He cites Sir Walter Scott (reign of George III.) and the "infidel Rousseau" (age of Louis XV.), and even takes comfort in the witness of Plato, Tacitus, and Seneca! The pamphlet, which is short—only eleven pages are devoted to the theatre,—contains as much pure prejudice as evangelical partisanship can compress within narrow limits, and betrays at once the absence of mental and moral perspective in people of the orthodox Protestant class. It must be remembered that the address we have quoted from was prepared in Virginia, but in these matters New York does not show her superiority to her Southern sisters as conspicuously as she does in other particulars. The temper of orthodox Protestantism is pretty much the same everywhere. When it is mitigated, the mitigation is due to the less acrid elements of the churchly spirit.

A day or two since the Episcopal Church Conference discussed, in the Church of the Incarnation, New York, the "Position of the Church towards Popular Amusements." The tone of the deliberations, as reported in the *Times*, contrasted singularly with that of the Virginia pastors, in whom the evangelical mind prevailed. Dr. Cornwall opened the discussion by quoting Paul's condemnation of rioting and revelling, and St. Peter's denunciation of comic sports; said the word rendered "hypocrites" in Christ's vituperation of the Scribes and Pharisees meant literally "actors," and that the Master's condemnation of the pretended prayers uttered by these hypocrites or actors was a complete rebuke of the pretended prayers used in many operas and dramas. Dr. Cornwall's speech had the true pharisaic ring, but it failed to elicit congenial responses from other members of the Conference. Dr. Rylance did not see the point of comparison between the "hypocrites" of the gospel and the modern actors. Dr. Osgood was of opinion that the purpose to be arrived at was the recreation of the people without dissipation. Dr. Wilde regretted the tone of Dr. Cornwall's remarks, and deprecated the fastening of an injurious imputation on the members of the theatrical profession. He was of opinion that Christian men might safely be guided by their private consciences in regard to amusement. Dr. Meyer cited St. Paul against Dr. Cornwall, to the effect that as "one man is strong and eateth all things, and another who is weak eateth herbs," each man ought to be persuaded in his own mind. Dr. Cowley recommended that Christians who needed recreation should take it, according to the dictates of their consciences, at a good play. He had himself, last year, in London, greatly enjoyed the acting of Mr. Irving in the play of "Charles I.," and wished that all his brethren could have the same privilege. Dr. Washburne declared that the authority of the Church on the subject of amusements was hard to define, and counselled wise men to educate their consciences by the best wisdom of the best people. The sum of opinion was, on the whole, in favor of the legitimate drama as opposed to the unhealthy productions of the stage.

The gentlemen who engaged in this debate were good churchmen, devout believers in the gospel, humble servants of authority, pure and godly men; but they were cultivated and reasonable, as the best churchmen often are—the heated, angry, contentious spirit of dogmatism being subdued by their confidence in their institution. The Church is said to represent the cultivated worldliness of religion, the calm, mellow spirit of generous indifference. Perhaps it does; but it also represents mental balance, the thoughtfulness of the historical intellect, which views things *in* their relations, and understands the close connections between the successive states of progress. What Matthew Arnold calls "sweet reasonableness" characterizes the best examples of the Episcopal clergy, and in proportion as they recede from the low-church to the high-church position civilization has less to fear from them than from the "hot gospellers" of the sects. In fact civilization gains from them almost as much as it loses from the zealous *claquerors* of the "Drama of Redemption." O. B. F.

LETTER FROM PROFESSOR NEWMAN.

DEAR MR. EDITOR:—

I have watched with interest the controversy as conducted by you on two subjects: 1, on Church Establishments; 2, on Interest of Money. I have agreed with you, I believe, in all that you write; yet I have not thought that you went the whole length that you ought to go, and touched the heart of the questions. Because of my general agreement, I hope to be very concise in my remarks, trusting that sympathy will insure your understanding.

First, as regards establishment of a religion, I hold that, if the State undertake to enforce that money which I bequeath or give in trust shall be employed after my death for an indefinite time to teach my creed, the State thereby *establishes my creed.* Whence the money came, whether from my pocket or from the public treasury, is not the main question. The waste of the original money, if it was public, is a finite mischief; the mischief, if the creed be false, of the State enforcing that it shall be taught, is endless. Is the Indian government (whether in English or Indian hands) bound forever to support the enormities and absurdities of Brahminical religion, because some person bequeathed private money for the purpose? The idea is monstrous. In science it is not admitted for a moment. If I bestow funds to promote a science, I do not dictate the doctrine and creed of the science. I leave the teachers free; and the State, in the interest of truth and of the nation, may insist that the money shall be so appropriated. But when opposite creeds are endowed by individuals, to enforce the teaching of both is a sin against truth, and a national mischief. The only solution is that the State should decline all enforcement of creeds. If I put my money into the hands of trustees of my own choice, I shall probably secure that for some moderate time it shall not only promote the study, but even the doctrines, which I approve; and this is all that I can expect. Your Protestant sects must sacrifice enforcement of creeds by trust deeds, and thereby they will hinder the curse of an established Romanism now threatening you. I hold the same doctrine concerning Great Britain and Ireland, of course.

Next, concerning the interest of money. To deny its rightfulness is, you justly say, virtually to deny strict ownership. The error is the most noxious of all that float about in men's speculations, and may involve the most frightful results, if not exploded. But more needs to be said than I have read from you. Our economist, Nassau Senior, first assigned the moral reason why interest is due on money lent: namely, *Interest is the reward of abstinence.* Let me expand this. If I have the equivalent of ten thousand pounds, —it matters not in what form, whether ingots of gold, or bales of cloth, or masses of iron, or manufactured

hardware, or shares in a railroad—it will enable me to *gratify myself* in many ways according to my taste. I may spend it in personal indulgence, as in house, equipages, gardens, foreign travel; or in earning popularity by liberality to the public; or again, I may use it in generous gifts to distant kinsfolk, who expected nothing from me; or in philanthropic schemes; or in an expensive promotion of science. To delay using it is to risk the total loss of it by my death. If laborers come to me, begging that I will *not* enjoy it according to my own taste, but will employ it in maintaining them, and I yield to their prayer, will they at the year's end claim that I shall only regain my ten thousand pounds without increase? If that be justice, then my money may be taken from me next year and the year after, for *their* convenience, and with the loss of my own enjoyment. How then am I the better for being the nominal owner? If the process be continued till my death, *I have been totally deprived of it.* To say nothing of the *risk* of not recovering at the year's end (which ought to make interest higher), for the bare fact of *delaying enjoyment* I ought to be recompensed. If interest were not allowed, then to employ laborers would be no transaction of the market, but a mere philanthropic action; and since not all are philanthropists, the result would be to promote rapid and all but universal spending, except where property could be hoarded. The whole nation would be impoverished, and the poorest would suffer most. FRANCIS W. NEWMAN.

WESTON SUPER MARE, Feb. 27, 1874.

THE HAMPTON INSTITUTE.

We have received a Catalogue of the Hampton Normal and Agricultural Institute, Virginia.

This institution appears from the report to be doing a large and good work in the South. It is grappling with the great problem of industrial education, under circumstances which at first sight might seem especially discouraging, and at the same time is doing a great deal toward supplying the great need of the South for public school teachers.

We have always regretted that this work should be encumbered by any sectarian associations, and are glad to learn that it now stands quite independent of the American Missionary Association, with which it was at first connected.

The American Missionary Association has done a great deal of good in establishing schools at the South; but in one view it has undone to a great extent with one hand what it did with the other, in ministering to the religious excitability of these people, and in fostering their prejudices against a broad, secular public school system.

So we regret to see in General Armstrong's report that, after claiming on page twenty-four "that it depends on no sect, for it is undenominational," he goes on to say: "Yet it is decidedly Christian in teaching, and expects its graduates will become as useful evangelists as educators." What does he mean by this word *evangelists?* Simply good, earnest, upright citizens, or representatives of a certain set of doctrines, or a phase of religion which has received the technical name "evangelical"?

If he is making good farmers and teachers, he is doing a great work for Virginia; but "evangelizing," after the commonly received meaning of that word, seems to me the last thing that is needed there.

But we cannot afford to spare any good, energetic work among these people, even if it is not quite according to our ideas of what is best for them; and we feel that the Hampton school is very valuable, for its great lessons of labor and economy. We trust that under its independent management it will become more and more free from any taint of theological basis, and so serve to bring its great principle of industrial education nearer to the public school system, which can only stand on the broad ground of unsectarian secular education. E. D. C.

A VALUABLE TABLE of the statistics of Christianity is presented in Prof. A. J. Schem's Statistics of the World for 1873, just published in New York and London. In North and South America, out of a population of 84,500,000, 47,000,000 are Roman Catholics, and 30,000,000 Protestants. In Europe, out of a population of 301,000,000, 147,000,000 are Roman Catholics, 71,800,000 Protestants, and 70,200,000 adherents of the Greek Church. In Asia, out of a population of 794,000,000, 4,700,000 are Roman Catholics, 1,800,000 Protestants, and 8,500,000 adherents of the Eastern Churches. In Africa, out of a population of 192,500,000, 1,100,000 are Roman Catholics, 1,200,000 Protestants, and 3,200,000 adherents of the Eastern Churches. In Australia and Polynesia, out of a population of 4,400,000, 400,000 are Roman Catholics, and 1,500,000 Protestants.—*Globe.*

Literary Notices.

ESSAYS ON EDUCATIONAL REFORMERS. By Robert Herbert Quick, M. A., Trin. Coll. Cam., Late Second Master in the Surrey County School, and formerly Curate of St. Mark's, Whitechapel. Cincinnati: Robert Clarke & Co. 1874.

Since the chief hope of progress in anything truly valuable lies in the broad and enlightened education of the young, everything tending to aid in this great work should be heartily welcomed. We have not yet arrived at anything which can be called the science of education. That there are, in the underlying nature of things, the elements of such a science, it cannot be doubted. This work of Mr. Quick would furnish aid in the construction of such a science. He gives the views of the chief educational reformers, from the time that method in teaching came to be recognized as important. Prominent among these are the Jesuits, Ascham, Montaigne, Milton, Locke, Rousseau, Pestalozzi, and Herbert Spencer. The history given of the efforts and experiences of some of these men is of no small interest. To these accounts, the author, who is a practical teacher, adds some ideas of his own. The work is recommended to the attention of school boards, superintendents of schools, and teachers. By making themselves familiar with the best elements of each system, and by coördinating them in their due relativity, some advance might be made upon the present systems of education which are so inadequate to the production of the desired result—that of preparation for "complete living." A. H.

RECORD OF MR. ALCOTT'S SCHOOL, exemplifying the Principles and Methods of Moral Culture. Third Edition, revised. Boston: Roberts Brothers. 1874.

This work is a republication of Miss Peabody's *Record of a School*, published thirty-eight years ago. Mr. Alcott's name might be added to the above list of educational reformers; for he as truly had a system of his own, and one quite unique in its application. His method was mainly Socratic, involving little use of books. This he applied largely to subjects of a metaphysical nature, leading the little children, under ten years, into habits of close self-inspection and of mental and spiritual analysis. While some valuable results might come from such an exercise, it is very much to be doubted whether so great a stimulus, applied to tender minds of that age, can be healthful. Besides, the general tone of the questions could not but indicate, in some measure, the answers expected; and thus the minds of the children would be forestalled with certain notions, the authority for which lay only in the mind of the teacher, and concerning which it would seem much better to leave the mind of the child unbiassed, until, by increased knowledge and farther development, it should be in a proper condition to investigate for itself, and to come independently to its own conclusions. Miss Peabody herself says she "has come to doubt the details of his method of procedure, and thinks he will not disagree with her that Froebel's method of cultivating children through artistic production, in the childish sphere of affection and fancy, is healthier." Mr. Alcott's plan furnishes suggestions which may be very valuable to teachers; and readers of Miss Alcott's *Little Men* will find an interest in this book from the fact that some of the scenes of that story were suggested by her father's school which this *Record* delineates. A. H.

Communications.

WHICH?

MY DEAR MR. ABBOT:—

I observe that in THE INDEX of Feb. 26 you (apparently) justify the refusal to pay taxes by Mr. and Mrs. Foster, on the ground that "taxation without representation is tyranny." In the next paragraph but one, you urge that "all property . . . belonging to the inhabitants of this State . . . shall be subject to taxation." Suppose female suffrage should be delayed till after May 1, 1874—and we may have as long to wait for it as we did for emancipation, say till thirty years from now,—do you think that in the interval the property of women should be legally or morally exempted from taxation? Because, in that case, prudent husbands will make haste to put their property in their wives' names, and prudent religious or charitable societies—very likely manufacturing corporations as well—will make over their title to female proprietors. Why not?

"Taxation without representation is tyranny." But women, though the most numerous, are not the only victims. There are the sick, infirm, non-residents, and absentees, who might vote by letter or proxy, but are not allowed. There are minors and imbeciles, whose property is held in guardianship. There are foreigners, not naturalized, who hold great amounts of taxable property. There are those who for conscientious scruples do not vote, like the old-time abolitionists before the war. Lastly, there are honest voters always in a hopeless minority, who are worse than not represented, because *mis*represented. Suppose we exempt them all. Why not?

Truly yours, J. H. A.

[1. We think that, until the State accords to women the right to vote, it should not tax them in full for protection which is incomplete. It can justly tax them only for the measure of protection it actually affords. What abatement of taxes should be made on this account, we do not pretend to decide; let the women be heard on this subject. This is not to "exempt" their property at all, but simply to act consistently with the principle that taxation is based on protection, and should be proportioned to it. The "prudent husbands" or "societies" should be treated precisely like any other rascals who seek to defraud the government.

2. The "sick, infirm, non-residents, and absentees" can all vote, if they only go to the polls; there is no injustice in requiring voters to cast their ballots in person, this being the only way to prevent countless frauds. Imbeciles cannot vote, because they do not know the meaning of the act; and if our friend thinks all women are fools, he might properly enough disfranchise them on this account. Minors are represented by their guardians, until they outgrow their minority. Foreigners can all vote by waiting a few years, as minors can. The "conscientious voters" can all vote, if they have a mind to. The "honest voters" are simply unfortunate in being outvoted. All these classes get the protection they are taxed for; if not, they are unjustly taxed. But women, by their own showing, *do not get* the protection they are taxed for. That is the difference.

3. What is the advantage of confusing a clear case by mixing it up with doubtful ones?—ED.]

PROFESSOR NEWMAN'S THEISM.

MR. EDITOR:—

Professor Newman's idea of omniscience falls below the Christian theory of faith; or, at least, it is cognate to that theory. Jesus pronounced faith omnipotent, when he declared (Mark ix., 23) that "all things are possible to him that believeth." But if we use Prof. Newman's term, it will express the Christian theory of faith. It is "*much*-mighty;" if not *all*-mighty, it is nearly so, when brought to bear upon one's own imaginations, hopes, fears, and the views he takes of himself. For we should bear in mind that Prof. Newman's range of subjects suitable for "prayer" does not extend beyond human emotions; which, of course, can be excited by ideas and dogmas, without Theism. "Faith" sets no broken bones; it does not suddenly heal fresh wounds.

Nor is it possible to show that faith in any case ever does anything outside of the mind in which it is excited. All that bears the name of an "experience" in Christianity is nothing more nor less than the views which the enforcement of certain theological dogmas have induced the victim to take of himself, good or bad, as the case may be. The emotions, the feelings, are real: but how are they induced? If the answer be, "By prayer and faith," then we know what kind of Theism that is which "prays" to an idea.

Faith is the power by which ideas are formed, not as to the fact, but as to the *identity* of all invisible personages. It is that act of human credulity which *creates* for itself the demonstration upon which the mind implicitly relies; and this evidence, thus self-induced, becomes the "substance of things hoped for." (Hebrews xi., 1.)

This is the power that "answers prayer" and renders the mind conscious of what God does, when we cannot "refer his acts to any definable law." It is the *eye* that sees an *invisibility*. It is the function that describes the indescribable. It gives a knowledge of the unknowable. It hears the inaudible. It searches the unsearchable, and it finds that which is "past finding out."

And how "much-mighty" this faith is, we may infer from the fact that we are told that God himself is powerless, and can work no miracle where this state of the human mind does not exist. This "much-mighty" faith is an act performed by the human mind for itself, that act by which certain emotions and certain views of our relation to him, as an invisible personage, are self-induced. It changes the heart, and fills it with "joy in believing." It answers prayer, and renders the Christian conscious of an "indwelling," invisible personage. It was this same power that gave eyes to Jesus for seeing the devil fall like lightning from heaven (Luke x., 18); and by it Jesus was convinced that Peter's own brains did not evolve the idea he had expressed respecting his Messiahship (Matthew xvi., 17).

There are in Nature and the constitution of things all the elements and all the forms of Force, sufficient for the development of all the phenomena that come within the reach of human knowledge. It is only in respect to things purely imaginary that the Christian idea of "faith" is applicable. But the Goodness, the Power, and the Wisdom evinced in the constitution of the universe suggest the ideas we form of the Absolute, or Divine; and in these laws, unoriginated, independent, and indestructible, we find a solid base for trust and hope. The God that is does the whole or nothing. It is "faith" in mysticism that sees a "division" in the phenomena that occur, attributing a part only to laws that inhere in Nature, and the balance to the volition of an invisibility acting independently of Nature. Were any such faculty inherent in the human mind as is assumed by this theory of "faith," it is not easy to see what there would be left for God to do.

Manifestly, it is this "much-mighty" faith that makes all the difference pointed out by Prof. Newman between the Grecian and the Hebrew Theisms. When speaking of this difference, it certainly was a fitting occasion for him to have recognized this "much-mighty" principle of faith which makes what he calls "a *chasm* between Theists who pray and The-

ists who do not pray." By prayer he means *petitioning* one's own idea of God to do something he never would do if not incited to it by our "prayer."

All honest effort, all the love of virtue for virtue's sake, and all earnest aspiration for excellence in all the attributes of a harmonious manhood, it seems, are not "prayer" according to Prof. Newman's Theism. Such, then, is the difference which "faith" or no faith in mysticism makes in the estimates which good men form of one another.

LAROY SUNDERLAND.

QUINCY, Mass., March 1, 1874.

THE LATE CHRISTIAN AMENDMENT CONVENTION---A TELLING ARTICLE FROM THE PITTSBURGH "COMMERCIAL."

PITTSBURGH, Pa., Feb. 24, 1874.

F. E. ABBOT:

My Friend,—Stopping for a day in this "Iron City," I find the enclosed keen and clear criticism and statement, touching the late National Convention held here to amend God into the Constitution! Doubtless its statement must be correct, or a leading daily journal like the *Commercial* would hardly publish it. If nine-tenths of the delegates were from this near vicinity, only a pitiful single hundred came up "to the help of the Lord against the mighty" from all the forty thousand clergy and the millions of their lay members—a sign of good sense in the great company who honored this gathering *by their absence*.

I judge you will use the article in THE INDEX, and I shall see it when I get home to Detroit.

Truly yours,

G. B. STEBBINS.

[The article enclosed will be found on a previous page of this paper.—ED.]

THOMAS PAINE'S POLITICAL SERVICES.

YORK, N. Y., Feb. 21, 1874.

F. E. ABBOT, ESQ.:

Dear Sir,—In THE INDEX of Feb. 19, in an article on "Thomas Paine's Birthday," I find the following: "Dr. Paoli delivered an extended oration on the services of Mr. Paine in the cause of American liberty;" and—"The glorious Declaration of American Independence set forth his creed," etc.

Having never read his life, I was led to believe, from articles of the same tenor often seen in print, that Mr. Paine was in America, and exercised a personal influence in framing the Declaration of Independence. I am told by those who should know that this is not true; and, if not, I should be glad to know what services he rendered to the cause of American liberty.

An early answer in THE INDEX will oblige

A CONSTANT READER.

[It is enough to say that Paine's pamphlet, *Common Sense*, exercised an enormous influence in opening the eyes of the colonists to the necessity of declaring themselves independent. Paine generously gave the copyright to the country, and over a hundred thousand copies are said to have been sold. But we recommend our correspondent to read Gilbert Vale's *Life of Thomas Paine*, as the best way of informing himself on the subject. It is for sale by Mr. J. P. Mendum, 84 Washington Street, Boston.—ED.]

"GREAT FIRST CAUSE."

In the *History of the Hebrew Monarchy*, the learned author, after recounting the "train of atrocities" which Elijah's message [to Jehu] "entailed on both the Hebrew kingdoms," proceeds: "That Jewish writers can gloat over such funereal events, so deadly to their own people, is sufficiently wonderful. That men called Christians can read them with calm approbation is still more melancholy; for this is the training of mind which steeled all Europe to cruelty under the name of religion. This has lit up hell-fires in Christendom; this has bequeathed, even to the present age, a confusion of mind which too often leads those who are naturally mild and equitable to inflict hardship, vexation, degradation, and loss, on the profession of a rival creed. Until men learn that Jehovah neither does, nor ever did, such enormities as Elisha commanded and Jehu executed, they will never have a true insight into the heart of Him who is the God of the Pagan as well as of the Jew."

It is thought that so accurate a writer as Professor Newman would hardly have written the last sentence to-day. When, in 1847, he produced the admirable work from which the above is quoted, the confusion of mind which calls the Infinite God by the name of the Jewish Jehovah was almost universal. It was very natural that it should be so; and, educated as the greater part of the community had been, it was almost unavoidable. But it does not require much reflection to recognize the truth that Jehovah, however lofty, however awful his attributes, was still a defined Being, and so immeasurably distinguished from the Infinite and Incomprehensible Creator whose ineffable qualities and whose unconditional existence are beyond all human imagination.

This distinction was clearly in the mind of Pope when he wrote—

THE UNIVERSAL PRAYER.

DEO OPT. MAX.

Father of All! in every age,
In every clime, adored,
By saint, by savage, and by sage,
Jehovah, Jove, or Lord!

To change the subject, and revert to the remarkable volume first quoted, it is matter of astonishment that it has so slightly attracted the attention of the reading public. To a student of history, it is invaluable; to a lover of the Bible, charming; and to one who may be neither, but whose mind is full (as whose is not?) of ideas more or less numerous and distinct, obtained from sermons, from reading, or from the current talk of men, it is magical; so vividly does it bring out, and so orderly reduce to system, the floating images which have long dwelt in his memory as things necessarily misty and chaotic. It will amuse the reader, if he will ask the first intelligent friend he meets whether he knows anything of Omri, or even if he can tell what was in the mind of Jezebel and Jehu when she asked him, "Had Zinori peace, who slew his master?"

The answer will probably be negative. And yet, leaving out the supernatural element, there are few pages in the Old Testament more dramatic or picturesque than those which recount the doings of the persons in question (I. Kings, xvi). The reason why they are so little known is, doubtless, that they are not valuable for the purposes of the ordinary sermonizer.

It is matter of regret that Mr. Bayne, in his fine poem "Jezebel," has allowed himself to impute to the Syrian princess an infidelity to her husband for which even her religious foes, the Hebrew historians, give no warrant. The rude word so commonly used by those writers to represent alienation from Jehovah, and turning to other gods, can hardly have misled the accomplished poet.

The sins of Jezebel were, like those of her great enemy, Elisha, justified to her, as his were to him, by supposed duty to the King of Heaven; and her immorality in killing Naboth, for the purpose of acquiring his vineyard for her husband, can hardly be considered by her severest critic to be greater than that of Elisha, when he stimulated Jehu to murder his sovereign in order to mount his throne.

Mr. Newman falls into no such errors. He treats every character in his history with candor, and with a desire to do exact justice, which is at once obvious and fascinating. To read his *History* is to gain a year of life.

C. W. S.

HORSE-CAR RELIGION.

NEW YORK, Jan. 24, 1873.

DEAR MR. ABBOT:—

The other day, when riding on a Broadway street-car, a colporteur stepped on, and, showing a permit to the conductor, at once gave to each man, woman, and child in the car the following tract from the American Tract Society:—

YET ALIVE.

Lord! and am I yet alive?
Not in torments, not in hell;
Still does thy blest Spirit strive?
With the chief of sinners dwell?
Tell it unto sinners—tell
I am, I am out of hell!

O the length and breadth of love!
Jesus, Savior, can it be?
All thy mercy's depth I prove,
All its height is seen in me.
Tell it unto sinners—tell
I am, I am out of hell!

Reader, whosoe'er thou art, rejoice to know that mercy's door is yet open to THEE. Closed! *forever* closed to that companion of thine who lived and died a despiser of God's grace, but still open to *thee*. O how does he wonder at his past folly, and what worlds would he give for one more offer of a free pardon! But alas, it is now TOO LATE! Reader, are you a forgiven sinner? If not, then are you in danger every moment of dropping into hell! Be entreated NOW to come to the Lord Jesus Christ, who came down from heaven to seek and to save the lost. Listen to his kind, inviting voice: "Him that cometh unto me, I will in no wise cast out." Come, then, just as you are, to this only and all-sufficient Savior, whose blood "cleanseth from all sin," and come NOW ere the door of mercy be forever closed. Why will you die? O have pity upon your own precious, inconceivably precious soul! To-morrow may be *too late!* and then ETERNITY! ETERNITY! Come, come to Jesus, and he will give you grace here, and eternal glory hereafter. Read Luke xv. and John iii.

TRACT SOCIETY, 805 Broadway, New York. [No. 73.]

The distributor was a stalwart fellow about fifty years old, and looked as if he was conferring a great favor on us by his labors. As I had some distance to ride, I had a chance to observe that not a single passenger who read the appeal appeared frightened, or half so much alarmed as he would to have seen a fire-engine thundering along the street. Not even a woman or child looked sober and thoughtful over the little missive.

I think you ought to print it as an argument in favor of Free Religion, and against the Tract Society that spends millions of the money that kindly, well-disposed people give for good and not evil purposes. The Tract Society is a great moral and religious nuisance, foul with the decaying superstitions of centuries.

M. L. H.

"INFINITE" ATTRIBUTES.

EDITOR OF THE INDEX:—

In a recent number of your paper, Mr. Chadwick puts the question: "Have men had no reason to believe in a God of Infinite Power, and Wisdom, and Goodness?" To which you reply—in part—as follows: "If science cannot show that the belief in God, as infinite power, wisdom, and goodness, rests indeed on reason, it will be concluded, not only that men 'had no reason' to believe in him, but that they have none now."

To me one thing seems certain; namely, that it is incorrect to say that there is a God of *infinite* wisdom, goodness, and power. The statement is clearly disproved by the fact of human suffering. We know nothing of any "goodness" which does not include a desire to prevent pain. To say, then, that God is infinitely good is to say that he has an infinite desire to prevent pain. No one, I think, will dispute this. But if God has this infinite desire to prevent suffering, and cannot prevent it, then it is clear that his power is not equal to his goodness; for it is not sufficient to enable him to do what his goodness makes him desire to do. Perhaps our Orthodox friends, with their usual perspicacity, would say that he has the will and the power to prevent it, but does not think best to do so; but I credit your readers with sufficient clear-headedness to perceive that this would be a mere evasion of the difficulty. What shall we say, then?—that there is no God? For my own part, I believe in God, but I believe also in an eternal Necessity which includes God.

If any of our friends feel shocked at this, let me ask them whether it is better to believe in a God who would prevent all suffering, but cannot; or in one who would and can, but does not?

C. E. M.

TRIBUTES TO SUMNER.

Scarcely any man who has occupied a prominent place in our history in the last quarter of a century has excited more hostile criticism or more violent attacks upon himself than Charles Sumner; and yet, now that the great Senator is dead, all men pause to do him reverence. His decease came like a general bereavement, and all felt that something great and good had passed out of the world, and it was the poorer for the loss. Every token of sorrow and every testimonial of respect that human thought and solicitude can devise will be shown in his native city, in the State that should be proud to own him as her son, in the nation, and throughout the world, where there is any regard for the heroic and the grand in the human character. Executive officers of the Government do all that comes within their province to see that the proper honors are paid to him; the legislative bodies of the nation, the State and the city, pass laudatory resolutions and pronounce eulogies; the courts of every grade will take due notice of the great jurist's departure from earthly tribunals; scores of private organizations will make it a matter nearly concerning them; the press is for once unanimous in its expressions, and the whole nation is "contracted in one brow of woe." And yet the man who has gone was not a popular man; he never compromised or conciliated; he never stooped to secure the favor of any man or body of men; he never swerved for fear of giving offence. Therefore in his time he made many enemies. He had been the subject of calumny and abuse, of vituperation and cursing; and yet, when his great spirit has left this scene of petty contention, there is none to say a word of disparagement.

What is the reason of this universal sorrow, and this quick forgetfulness of past animosities? Is it not the instant recognition, when death has brought every one to a sober judgment, and the expression of his real opinion, that, whatever differences of opinion on policies and theories there might be, whatever faults and failings of temper might be his, a man has gone from us whose motives were always above question, whose aims were his country's, God's and truth's; whose integrity and fearless advocacy of what he believed to be right were the cause of the hatred which he excited in unscrupulous and designing men, and of the dislike with which he was often regarded by those who were merely weak or short-sighted? Moreover, time had justified, in a large measure, the position which he held in the heated controversies of the past, and men had come to regard him as one whose foresight or whose instinctive adherence to principles which were just and right placed him above hasty criticism; yet he has often been subjected to hasty criticism, even in these later years, when any position that he took should have been regarded with consideration and judged with calmness. This was because he never yielded to prejudice, nor was carried away by the breath of public opinion. Once his native State, which he had served so well and honored by his lofty devotion to patriotism and the demands of justice and liberty, cruelly misjudged him, and passed a censure that must have cut his mighty heart; but Massachusetts may well congratulate herself that he lived until she had undone this great wrong, and her reparation was duly announced in the councils of the nation.

All the animosities of the past are forgotten in the presence of death, and when men are called upon to form a final judgment upon the great advocates of freedom, of justice and equality, and of peace and good-will, they find that all his faults were the frailties of nature, which they dare not draw from their dread abode, and that his other qualities were such as should receive the admiration of all good men, such as we can ill afford to lose from the ranks of our public men at this time. Now, more than ever, do we feel the need of men who not only have the mighty grasp of intellect and the invincible panoply of learning and eloquence, but stern integrity and devotion to right and truth, men who can rise above selfish purposes, and labor with singleness of heart for the general good and the advancement of justice.—*Globe*, *March* 13.

WE QUOTE THE following from the *Catholic Review*: "In a very ancient Florentine manuscript appears the following curious legendary description of drunkenness: 'When Adam first planted the vine, Satan came and watered it, first with the blood of a peacock, then with that of a monkey, that of a lion, and finally with that of a pig. This is why the vine's fruits bear all the characteristics of these four animals. When a man takes his first glass of wine he is exalted, and his vanity (the peacock) comes to the surface; at his second, the fumes of the liquor mount still higher, and he is so gay and at the same time so silly, that he at once reminds people of a monkey; then he quaffs still more deeply, loses his temper, and is a lion in his rage; lastly, he falls on the ground and wallows in the dust like a pig.'"

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PUBLISHED BY THE

INDEX ASSOCIATION,

AT

No. 1 Tremont Place, Boston.

EDITOR:

FRANCIS ELLINGWOOD ABBOT.

ASSOCIATE EDITOR:

ABRAM WALTER STEVENS.

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TRACT

on Church Exemption, being the article by Mr. Abbot which appeared in THE INDEX of Nov. 27.

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With the Hope

that such friends will try to secure as many signatures to the petition as possible in their locality

We respectfully ask those who are unable to attend to the matter themselves to place the petitions in the hands of those who will.

Let us

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Let our united voices be heard! And let it be done NOW!

We would say, also that we feel deeply the need of

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VOLUME 5. BOSTON, MASS., THURSDAY, MARCH 26, 1874. WHOLE NO. 222.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor*.

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

NOTES AND COMMENTS.

BY A. W. S.

IN RESIGNING the leadership of the Liberal Party in England, it is expected that Mr. Gladstone has in view the retirement from the House of Commons to the House of Lords. We should think he would much rather be a man than a "lord."

DURING THE past year, the highest salary received by any clergyman in this State was $8,000; the lowest was $162—this on the authority of the Bureau of Labor. We suppose it is by no means certain which of these two ministers preached the better sermons, or did the better work.

THE *Pall Mall Gazette* says that the total number of Jewish "communities," in Prussia, is about eight hundred. Some of these are "reform" Jews, and some "orthodox." During the last year, fifty-three new synagogues have been built in Prussia, and the number of Jewish schools in the country is four hundred and eighty-four.

JOHN RUSKIN pathetically says: "I am left utterly stranded and alone in life and thought." This surely cannot be so! A man who has helped so many to rare visions of the beautiful in the world of Nature and of art, and quickened in so many the germs of æsthetic culture, as has Mr. Ruskin, certainly cannot be forgotten, nor thought of but with the deepest sympathy and the sincerest admiration.

THE BOSTON *Journal* says: "While reading the records of crime, and glancing at the criminal statistics furnished by our own State, we sometimes doubt whether our Massachusetts system of looking after and caring for what may be termed the depraved classes is not radically wrong." We hope this sage writer in the *Journal* will pursue his doubt until he arrives at some wise and satisfactory solution of it.

JOAQUIN MILLER, in *The Independent*, relates the following anecdote, which, while he does not "vouch for the truth of," he says "is very current at the clubs":—

"It is said that when the Emperor of Brazil came to London he spent his first day in Westminster Abbey. The next day he visited the tomb of Coleridge, in the morning, and then in the evening met the Queen. 'And how has your majesty spent the day?' said the Queen. 'I have been visiting the grave of Coleridge,' replied the Emperor. 'And who is Coleridge?' said the Queen."

THE GIST of Robert Owen's social philosophy may be stated in the following conclusions to which he came: "That the world has reached a point of progress at which coöperative industry should replace competitive labor; and that society, discarding large cities and solitary homes, should resolve itself into associations, each of fifteen hundred or two thousand persons, who should own land and houses in common, and labor for the benefit of the community."

"IT IS WITH the modern stage," says the Brooklyn *Eagle*, "as with the modern pulpit—it seeks to live for and by popularity." Such wholesale statements, while they contain a good deal of truth, convey an impression which is largely unjust. They may state the rule well enough, but they allow nothing for its exceptions. Without doubt there are many actors, and many ministers, who are honestly striving to be true to their calling, and who are inspired with a high conception of its place among the important vocations of the world.

REV. DR. TALMAGE of New York, in his sermon on Mr. Sumner's sudden death, "improves the opportunity" to inculcate the "salvation" doctrine. This is the way in which he points the moral; this is the lively manner in which he seeks to precipitate his young men into making their "calling and election sure:"—

Be quick, the moments dart past; be quick, the hour of your dissolution hastens; be quick, the day of grace is closing; be quick, lest some slight paralysis strike your brain, as it did our venerable ex-President, or like the Senator who now lies in state waiting for interment. You feel a pain at the heart, and you have only time to cry, "Oh! oh!" and you are gone. God forbid that after so many emphatic warnings, you should lose your soul.

PROFESSOR HUXLEY delivered his inaugural address, as Rector of the University of Aberdeen, on February 27. His theme was, "Higher education, and the place which science should occupy in University culture." His ideal of a University, he said, was a place in which thought was free from all fetters, and in which all sources of knowledge, and all aids to learning, were free to all comers without distinction of creed or country, riches or poverty. "The act which commenced with the Protestant Reformation," says the professor, "is nearly played out, and a wider and deeper change than that effected three centuries ago is waiting to come on; nay, is visible behind the scenes to those who have good eyes." We can but think that Professor Huxley is a true prophet.

REV. MR. MURRAY, in speaking of his needed vacation, says he finds it incumbent upon him to rest from all "religious labors." We suppose from this that Mr. Murray does not think that his fast driving over the Brighton road is "religious." Well, if it is not religious, what makes him do it?—for we presume that, in his long vacation, he does not propose to refrain altogether from exercising his horses; and if fast driving does not come under the head of religion, it must come under that of irreligion. And between April 1 and October 1 will Mr. Murray be an irreligious man, or will he somehow contrive to introduce a little religion into his vacation sports and pastimes? Poor religion! what a pity it can't have every day in the week instead of only one, and the whole of a man instead of only a part of him!

THE NEW YORK *Tribune* says: "It is the accuracy with which so many of our half-educated, or self-educated, men write and speak English which is surprising; and there is nothing like it, we suspect, anywhere else in the world." "Small mistakes are made, as they are by the best writers; but nobody notices them except professional teachers, who, in their turn, make just as many." The ability to speak and write good plain English is, indeed, an excellent accomplishment,—one which no person, born to the English tongue, should neglect to acquire for the sake of any other. But every man has, to a greater or less extent, his own vernacular, in which he can express himself better than by copying any standard; and no amount of technical preciseness in any language will atone for the lack of unstudied naturalness and native vigor.

MARY CLEMMER AMES, in writing from Washington to the Brooklyn *Argus*, takes exception to the inference drawn from the fact that, at the death-bed of Mr. Sumner, "there was lack of woman's nursing and lack of woman's tears." She says:—

It was not the privilege of any woman to minister to him in his hours of mortal anguish, nor to hold his hand as his mighty spirit started on its final passage; but not even the death of Lincoln evoked from so many women's eyes so many loving tears. . . . His truth, his honor, his devotion to human freedom, appealed to their higher nature, and made him through life a hero to women. His Greek passion for beauty, his exquisite tastes, his wonderful culture, which had gleaned in every field of human knowledge, at once appealed to, and sufficed the æsthetic nature of, the highest order of women; while the marvellous sweetness of his smile, the gentleness of his courtesy, his reverence for the highest ideal of womanhood, made him ever in their eyes, from first to last, "the stainless knight," the ideal man.

LIST OF LIBERAL LEAGUES.

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[For THE INDEX.]

Religion and the Science of Religion.

TENTH LECTURE IN THE COURSE OF SUNDAY AFTERNOON LECTURES, DELIVERED UNDER THE AUSPICES OF THE FREE RELIGIOUS ASSOCIATION IN HORTICULTURAL HALL, BOSTON, MARCH 8, 1874.

BY WILLIAM J. POTTER.

John Stuart Mill begins his book on *Political Economy* with this paragraph: "In every department of human affairs, practice long precedes science; systematic inquiry into the modes of action of the powers of Nature is the tardy product of a long course of efforts to use those powers for practical ends. The conception, accordingly, of political economy as a branch of science, is extremely modern; but the subject with which its inquiries are conversant has in all ages necessarily constituted one of the chief practical interests of mankind, and, in some, a most unduly engrossing one." If we were to put the word religion in place of *political economy* in this paragraph, the language would indicate the thought most prominent in my mind when I named "Religion and the Science of Religion" for the subject of this lecture. Thus changed, the paragraph might stand very appropriately at the beginning of a treatise on the science of religion, even to the last clause, that the subject with which the science of religion is conversant has been in some ages "an unduly engrossing interest of mankind." But the chief point which the language thus changed would call attention to is this: that when we speak of the "science of religion," or when it is said, as it sometimes is, that religion is "to be put on a scientific basis," we cannot mean that the science of religion is to create religion; we cannot mean that religion is now to be built up as it were *de novo*; that it is a kind of mental condition and life now to be erected purely by a knowledge of scientific principles on a basis never before known, but which science has contrived; that it is to be constructed like the proposed great East River bridge at New York, by scientific mechanics on a foundation which scientific art is to lay: not at all; but we mean that science is just beginning to investigate the phenomena of religious history and experience; just beginning to push "systematic inquiry" into this branch of human development as it has previously into the phenomena of language, of ethnology, of government, and so forth; just beginning to classify and generalize the facts of religion. The phrase "science of religion" assumes that religion has already existed in "practice;" that it has had a source, beginning, and career, and that there have been certain "modes of action of the powers" that produced it, entirely independent of the "science" that would now study it. All that science can aim to do is to correlate these facts and powers of religion, after they have been sifted and reduced by modern tests of historical criticism, with other facts and experiences of human nature; to trace them, if possible, to their origins, and to prove them to hold a natural and legitimate place in human development.

The saying, therefore, that religion is to be put on a scientific basis may be questionable as leading to a misapprehension; for what the science of religion really attempts to do is to show the actual basis of religion as it already exists in the facts of human nature and human history. A more discriminating choice of language would seem to be that we are to find a scientific *authentication* of religion rather than a scientific *basis*. What is to be put on a scientific basis is the *study* of religion rather than religion itself. Since religion existed before the study of it began, existed before any science of religion was ever thought of, so its basis must have existed before science or philosophy ever began to talk of its basis. And those who are now interesting themselves in the science, who are really building the *science*, of religion, are no more expecting to construct a new religion on some new basis now to be established, than those who are versed in the science of language expect to introduce a new tongue which they have scientifically constructed, or than ethnologists expect to create a new race of men by a studied and artificial application of the principles which they call the science of ethnology. Languages and races grow—they are not made; the earth itself has grown; and so religion is an organic growth, not a mechanical structure. And as geology has not made a new earth, but revealed to us the structure of the old earth which the human race has always inhabited, and disclosed the long-continuing processes by which it was shaped; as ethnology is revealing to us how the different races and nations of mankind are related to each other, and how from certain common centres, or from one centre, they have spread over the earth and gradually developed the differences that exist to distinguish them to-day; as the science of language is proving the kinship of the various languages spoken by man, and showing that the art of language was a slow natural formation under the discipline of experience, advancing apparently with the progress of man out of barbarism to civilization; as the new science, biology, is unfolding and classifying the facts that indicate a similar kinship in the various forms of organic life, and is tracing amidst all differences and processes of differentiation the signs of a possible common lineage back to some one remote life-centre,—so scientific students of religion are beginning to note the facts in the history of religious development, which indicate relationship and sympathy where we have been wont to see only separation and antagonism, evolution where we have looked for special creation, natural affiliation with other phases of human history where there has been supposed to exist an impassable chasm which only miracle could bridge—are beginning to note, classify, and generalize the actual facts of religion, whatever they may prove. And this kind of work it is that is making the "science of religion," its office being not to create—let me repeat—a new religion, but to trace the forces, laws, sequences, relations, that are exhibited in the phenomena of religious history and experience, to show the inner significance of the facts, and to track them back to their origin; and its probable result being, not a new basis for religion different from that which has always existed, but that religion will be authenticated as a natural and legitimate product of the human mind, and be shown to have a basis in human nature itself,—a basis which science will neither construct nor overthrow, but bring to light and vindicate.

In a word, the science of religion is simply the application of the scientific method to the subject of religion. Religion exists: that it exists as a fact, and has been one of the engrossing and dominant facts in human history, even the most rationalistic sceptic and disbeliever must admit; the science of religion is that classified knowledge of its facts which is gained by the method of observation, induction, deduction, and generalization. The science will doubtless modify beliefs about religion, and transform some religious conceptions; but it will not make religion itself, either in society or in individuals; at least, it can only act indirectly towards this end. The science may serve as a defence of religion against some antagonists; but for its sustenance religion must depend on the sources that have always fed it from the first appearance of man on the earth. The science reveals these sources, and says to materialistic doubters or to anxious believers: "Behold them there, not fatally implicated in the beliefs which historical criticism is resolving into legend and fable, but organically involved in the elemental and normal structure of human nature." The science, therefore, is merely confirmatory, while religion must continue as simple and as natural to humanity as ever, as organically original and aboriginal to human nature. Indeed, it is one of the facts that the science must note and explain, that some of the brightest examples of religion are not among the wise, the learned, the scientific, but among those whose sphere of knowledge may be very limited, and whose outward lot may be very narrow and hard, and who may not be able to give any philosophic account of that quality of faith and spirit which they daily exhibit in practice, but who, having simply the pure heart, and the single eye, and the love that is the fruitful seed of good actions, do somehow manifest that heroic devotion and fortitude and saintliness of virtue which the world calls religion. So far from having to wait for their religion, or for the fundamental elements of their religious beliefs, until the scientific scholars shall render their verdict, it is such people as these that give to the scholars a large part of the materials which their scientific eye is to arrange, and upon which a scientific verdict is to be rendered. Were there no religion except what the scientific students of religion were to produce, the science of religion would be very small; it would come, in fact, to an end, for the substance-matter with which it has to deal would be taken away.

Nevertheless, having made, as I trust, this distinction between "religion" and the "science of religion" clear, I hasten to say that the application of the scientific method to the subject of religion is to be of immense practical benefit. It is impossible that religion should exist without some *thought* concerning it—without some kind of attempt, rude or enlightened, to give a mental interpretation of its nature. This attempt is apparent among savage tribes, in whom the religious sentiment seems to have been just awakened, as well as among civilized and highly cultivated nations, where religion has had a long history. The barbarian worshipper of a fetish has some thought, some crude conception, about the significance of the fetish and of its relation to himself; that is, he has not only the religious sentiment, but he necessarily associates some belief with the sentiment; he has the beginning of a theology. And that the existence of religion should be accompanied by an effort of thought to explain it among an enlightened people is too patent a fact to require illustration. Now this *thought about religion*, this attempt to give a mental interpretation of it, which necessarily arises when man becomes conscious of the religious sentiment, is the source of the religious opinions, or of the theologies, which have attended the development of religion historically. The mythologies of ancient nations and of some barbarian races to-day are the theology of the people holding them; their attempt to give an intellectual explanation of religion, just as the Roman Catholic or the Calvinistic or the Universalist theology is an attempt to give such an explanation on the part of those who have a different mental culture, and may consider a different class of facts. And since the *thought* of mankind is constantly changing, since it has enlarged its limits and increased in accuracy as, historically, mankind have progressed in knowledge and culture in other directions, so the beliefs concerning religion, the theological conceptions and systems, the ecclesiastical forms and institutions, which have depended upon this thought, have also been subject to change—to growth and enlargement and reform,—taking shape according to the mental temperament and culture of the people and age that produced them. Among a people of metaphysical tendencies of mental temperament, or in an age characterized by metaphysical speculation, theology will assume a metaphysical character. If the imaginative and æsthetic faculties predominate, then religious thought will express itself more in art and sensuous form. If the logical understanding be the ruling tendency of thought, the theology of a people will shape itself accordingly into a syllogistical system.

Now ours is the age of science, the age of critical rational inquiry, and of the inductive method of thought. Theories in our time are to be brought to the test of observation and fact, and alleged facts are to be submitted to the keenest critical analysis. But *religious* thought has not yet in general been harmonized with this characteristic of the mental temper of the age. The theologies and ecclesiastical institutions of Christendom, with all their sectarian variety, are almost wholly the product of past ages, and of an entirely different intellectual temperament from that which now prevails. Some slight modifications have latterly been admitted in them, yet fundamentally, in respect, for instance, to conceptions of the nature of Deity and of his communication with man, in respect to revelation, inspiration, and the origin and support of genuine religion, they belong to the thought of a past epoch. And it will be the office of the scientific method applied to religion to effect the needed harmony between religious beliefs and modern thought; to infuse into men's thoughts about religion the new mental spirit of the time, and so to advance religious beliefs and institutions that they shall stand abreast with the most enlightened thought of the age in other directions of human activity. Thus will the science of religion do for this rationalistic and sceptical age an inestimable service; a service, as I believe, no less than that of substantiating this most important conclusion,—that the source, or seed, of religion is in the native constitution of the human mind, and that from this germinal source, inherent in human nature itself, has sprung by natural development and growth the whole history of religion, with all its varying beliefs, systems, rites, and worships, among mankind; and further, that this germinal source is of such a character, organically involved, as it may be shown to be, in the necessary relation between the finite mind and the entire conceivable and possible universe of being, that it can never cease to exist, nor ever be left behind as an outgrown faculty belonging only to the childhood of the race, nor its productiveness ever be exhausted.

But this service to be rendered by the application to religion of the scientific method will not be confined to the rationalistic and sceptical class. It will do for so-called religious "believers," or for the class of people who are members or supporters of churches, a service quite as valuable as it will render to the "sceptical" class who have openly broken with the popular forms of religious belief, and abandoned the churches. If it shall recall these latter to a recognition of some fundamental truth beneath the erroneous dogmas and the superstitious practices which they have discarded, it may serve to awaken in the former the equally important and practically more momentous recognition of the fact that the essential and primary truths of religion, so far from being necessarily involved in the acceptance of certain theological opinions, and the observance of certain ecclesiastical rites, actually require, from time to time, for their own healthy vitality and power, a change of religious beliefs and forms corresponding to the change in opinions and customs which the increasing culture of mankind is producing in other human interests. For if there is anything that is alarming in the religious condition of Christendom to-day, it is not so much the sceptical thought that is outside of the churches as it is the *formalism* prevailing in the churches. The dangerous symptom is to be found in the disposition, or the *spiritual inertia* rather, that adheres to traditional beliefs and ceremonies, which, though once, indeed, palpitating with the warm life-blood of the earnest faith and thought of the ages producing them, have long ceased to have any such vital relation to the generality of the minds now clinging to them, and yet are declared to be a necessary condition of present religiousness of spirit and life. In the time of Rome's decline it was not the rationalistic, sceptical attitude towards religious beliefs shown by such pure earnest-minded men as Lucretius that betokened the nation's disease. The alarming symptom was that, among the ruling and cultivated classes generally, outward *conformity* in religion had taken the place of genuine *faith*. When the Roman augurs on their official religious errands could not meet without laughing at each other behind their ecclesiastical sleeves for what they were doing, and yet kept on doing it, then, in that solemn farce, was not only the national religion, but, more than that, the national character, endangered. And whenever and however

the vital connection between thought and faith is lost, and conformity to traditional creeds and usages is accepted as identical with religion, then is the cause of religion hurt and imperilled. If, therefore, the application of the scientific method to the subject of religion shall so separate the essential elements of religious faith from present accompaniments of doctrine and form as to show that, though the beliefs and forms may change and perish, religion may survive, and may develop other beliefs and institutions entirely in harmony with the rational thought of the present age—nay, that this change must come and will come in order that religion may survive and keep its power,—then, while great advantage would accrue to the unchurched rationalists, by disclosing the fact that they would no longer have a contest with religion, but could work in practical harmony with it, still greater and almost incalculable benefit would be rendered to the Church itself, by emancipating the religious sentiment, which is so largely embosomed in the Church, from bondage to the authority of tradition, and setting it free for a new creative period. It would be a great thing if the rationalistic mind of the age should come to see a deeper import in the fact of religion than it is now wont to see. But, because of the numbers, power, enthusiasm involved, it would be a greater thing if there should come a real revival of religion in the churches through a suddenly awakened recognition of the import of modern thought. This awakening, probably, will not come suddenly, but it must come in time as the natural result of wedding rational thought to religion. Let the tie that now joins the spirit of living faith to the dead body of ancient dogma be severed, and the religious sentiment will again be positively active, alive with all generous impulses towards human welfare, stimulating to noble endeavor for human improvement by the manifold new methods which this era of science has revealed, and producing, even to a finer symmetry in the ampler mental and moral spaces of this new time, the grand heroic characters and the gracious virtues which have marked the best periods of religious history in the past.

But how is it to be shown that the scientific method will legitimate religion to rational thought? I have been making statements for which perhaps proof may be required. Let us see, then, as briefly as we may, how the scientific method applied to religion operates; what results it has already achieved and is achieving, and what it foreshadows.

It should be said at the outset of this inquiry, that the science of religion—the phrase, I believe, was first used by Max Müller—differs very materially from theology,—at least as theology has usually been conceived and defined. Theology is the science, to use the common definition, "which treats of the existence, nature, and attributes of God." It begins, therefore, where the science of religion would naturally end, with the statement of principles; it begins and proceeds throughout by the *à priori* method; it takes little account of the facts of religious history; it assumes that to a portion of mankind the Supreme Power has miraculously revealed himself, and that all sure theological knowledge is contained within the limits of that revelation. But the science of religion begins with a thorough study of the facts in the religious history of man,—of all the facts concerned in the development of religion, and not in one or two nations only, but in the widest range of humanity, and through all grades of expression which the religious sentiment has taken. It thus makes of special account what is called comparative theology; and if one religion claims to have a kind of knowledge of Deity superior to and different from that possessed by any other religion, it is a claim that must be established, if at all, by this comparison of facts. The science of religion is thus inductive, empirical, not *à priori;* it begins and proceeds on the ground of solid facts; yet it is empirical (or experiential) in the sense of considering *all* the facts of religious experience and history; not simply outward events and tangible deeds, but facts of consciousness, of sentiment, aspiration, belief, hope, spiritual enthusiasm. Nothing in the whole field of religious history escapes its observation, or is deemed too small for its notice. Even beliefs that have proved to be fallacious and practices now counted as superstitions, legends, mythologies, stories of miracle, faiths that may seem to this age of culture only as the fairy tales of childhood—all come into the field of this science. Every opinion in religion that has been sincerely held, every crudest ceremony of worship that has attracted some earnest devotee, though he were the rudest savage of the primeval forest, has to the scientific student of religion a value, for the soul of truth or genuineness of feeling that was once in it. And through all these facts and phenomena of religious history and experience, the science of religion, by means of its scientific method of analysis, comparison, generalization, research into inner meanings, works its way to find the basis and root of religion. It begins with the observation of facts, it traces the mutual relations and significance of facts, and through the evidence of facts it establishes principles.

And from the application of this method to the study of religious phenomena, certain important points may be said to be already established, which we may venture to call the elementary principles of the science of religion.

1. The first of these points is the *natural continuity of religious development.* Not more unmistakably do the facts that are found in the strata of the earth, or in the strata of language, point to a natural continuity of the processes by which the earth has come to its present shape, and speech has developed its several varieties of language, than do the facts presented in the history of religion point to a natural continuity of that history. Even if one were to start with the presupposition that here and there the natural order of historical development had been broken by the interjection of miraculous power, the use of the scientific method would soon obliterate such presupposition, by showing it to be, if not unsupported by well authenticated facts, at least unnecessary to account for any facts. For it would discover that ideas and institutions which were supposed to be the product of a miraculously interposed revelation were in existence before the time of its alleged occurrence, and among races it is claimed not to have reached; so that either the miraculous revelation has been universal, embracing all mankind, or there has been none at all. But in either case, since the beginning of historical times there has been a natural continuity of religious development,—religions, races, and epochs being knit together in one organic process.

This natural continuity has multiform proofs, some of them very patent, some of them more subtile. In the clearer historical eras, we can trace it by the reappearance in later religions of beliefs and institutions that existed in the older religions from which they sprang; and also by that keener historical analysis which is now in vogue, and which brings to light, beneath the surface of events and the acts of great persons, those more secret but strong and persistent social elements and forces which enter by inheritance and from the general social atmosphere into the life of every age and people. In the dimmer ages of history, we can see that the natural relationship and continuity must have existed because of the sameness of ideas, ceremonies, institutions, legends, which are now found in widely separated nations and faiths; or, if there is no apparent historical connection, that at least these most likely are the product of the same natural continuity of development in one place, where we are not able to trace the lineage, as in another where we can trace it. This kind of research into ancient beliefs, showing how the features of old faiths that have otherwise become obsolete appear in the creeds and usages of people to-day, how even we of New England, and of this puritan city of Boston, are indebted for what we call our religion to many ancestral sources to be found in Greek and Roman and old German paganism, and even away back in ancient Egypt, and on the high plains of Bactria, as well as within Christian and Hebrew limits,—this is one of the present most fruitful fields of the science of religion; and a field that is furnishing beautiful testimony to the unbroken continuity of religious history, and to the fact that the human race is of one mental and spiritual stock. This research into the genealogy of religious beliefs, legends, and myths, enables us to trace religious continuity and kinship even into prehistoric times,—as does also that process which has been so largely depended upon in proving the continuity of lingual development; viz., the evolution of words having the same or similar meaning in different languages from the same primitive root. For instance, as Max Müller has pointed out, names representing the most important deities, and words standing for *prayer, sacrifice, faith, law, spirit, altar,* evidently coming from the same root and expressing similar ideas, are found in different and widely separated languages and religions, though the people using them had lost all historic trace of their common ancestry, and believed that they had religious ideas and customs peculiarly their own. The conclusion seems inevitable that here has been a continuity of religious belief as there has been of language. The Sanscrit *Dyaus,* Greek *Zeus,* Latin *Jovis,* German *Tiu,* all mean the *sky,* or the blue *heavens.* And Max Müller, after noting this relationship, says, summing up some of the finer lessons contained in this idea of the continuity of religious development:—

"These names are not mere names; they are historical facts, aye, facts more immediate, more trustworthy, than many facts of mediæval history. These words are not mere words, but they bring before us, with all vividness of an event which we witnessed ourselves but yesterday, the ancestors of the whole Aryan race, thousands of years, it may be, before Homer and the Veda, worshipping an unseen Being, under the self-same name, the best, the most exalted name they could find in their vocabulary,—under the name of the Light and Sky. And let us not turn away, and say that this was, after all, but Nature-worship and idolatry. No, it was not meant for that, though it may have been degraded into that in later times; *Dyaus* did not mean the blue sky merely, nor was it simply the blue sky personified; it was meant for something else. We have in the Veda the invocation, *Dyaus-pitar,* the Greek *Zeu-pater,* the Latin *Jupiter;* and that means in all three languages what it meant before those three languages were torn asunder; it means Heaven-Father! These two words are not mere words; they are to my mind the oldest poem, the oldest prayer, of mankind, or at least of that pure branch of it to which we belong,—and I am as firmly convinced that this prayer was uttered, that this name was given to the unknown God before Sanscrit was Sanscrit, and Greek was Greek, as, when I see the Lord's Prayer in the languages of Polynesia and Melanasia, I feel certain that it was first uttered in the language of Jerusalem."

2. And this quotation indicates a second point that is brought into relief when the scientific method is applied to the phenomena of religion; namely, *the unity in essence that exists under the differing varieties of religious belief and form which the specific religions present.* These deities in the different Aryan nations had come to be clothed with somewhat different attributes externally, but they were one in representing the idea of protecting fatherhood. And whether a specific religion develops into polytheism or keeps to a rigorous monotheism, a close analysis will make it evident that behind all conceptions of individual deities or deity, there is the apprehension of a Power, dimly felt, but unrepresented under any form whether of matter or of definite thought,—the uncaused Cause of things, sometimes conceived as fate, again more as providence, again as a mystery not to be known, but always as a power within and above all human destiny. What are popularly called the polytheistic and monotheistic religions are, indeed, not so different on account of the number of their deities as they are alike by reason of the sameness of the ideas which their deities represent. And the religions called monotheistic are not always strictly so. The Hebrews, from the evidence of the Old Testament itself, seemed to recognize the existence of other gods besides Jehovah; and we cannot call historical Christianity purely monotheistic, with its Trinity-dogma, with its God the Father, and God the Son, and God the Holy Ghost, and its Virgin Mother of God, and its Satan so powerful as to secure eternal dominion over vastly the larger part of all the human race who have hitherto existed. If it be said that, in Christendom, the different divine personalities are conceived to be one in essence, so, it must be replied, out of Christendom faith points, though sometimes it may be more dimly, to a unity of divine essence behind the multiplicity of beings that are worshipped as divine. In India all deities were conceived as having their emanation from Brahm, the Supreme and Incomprehensible One; and in Greece the Olympian gods were bound by an oath to justice and virtue, implying a higher law than the will of individual deities, and a higher power that could depose and punish them. Even in the lowest forms of Nature-worship and Fetichism, we may detect the germs of a pure faith, as we may find the relics of Fetichism still existent in some religious customs counted Christian. As to doctrines, theological systems, ecclesiastical rites, various as these are in the different religions, yet an underlying unity is even here apparent. Incarnation, mediatorship, atonement, sacrifice, redemption—these are words of Christian theology; but the ideas are well-nigh universal, and these are corresponding words in the vocabulary of nearly all the historical religions. The cross, as a religious symbol, is found all round the globe, and in nearly all faiths, however ancient or modern. Baptism is an ancient religious rite belonging to many religions. So also is the ceremony of sacrifice, being equally at home in Judaism and India and ancient Rome, and to be witnessed as a survival to-day in the sacrificial relic of the Roman Catholic Mass. And if we can hear to-day in Christian churches vigorous exhortations against trusting to outward sacrifices and formal ceremonies for saving the soul, so could we have heard in India, a thousand years and more before the Christian era, the same exalted sentiments, setting forth the supreme virtue of spiritual worship and of pure deeds as against the mere external piety that adhered ostentatiously to letter and form. Or if morality in the different religions be compared, while we shall find great differences of social custom and a varying standard of ethics corresponding to different phases and grades of civilization, yet, beneath all standards and all variety of social usage, we shall be forced to recognize the sense of the binding obligation of virtue, and among all tolerably civilized nations, of whatever religious faith, essential unity, or at least progressive convergence towards unity, in the fundamental principles of the moral law.

3. A third point which emerges from the scientific study of religious phenomena is *that religion, in all its varieties of form and belief, springs from one and the same primitive sentiment.* What this sentiment is, the facts of the case, some of those already considered, and others which might be considered, also appear to indicate. Among the many definitions of religion which have been latterly given—all of them aiming at a broad scientific statement,—that of Mr. Picton, in his recent admirable book entitled *The Mystery of Matter,* seems to me to come nearest to the truth. He defines it as "an endeavor after a practical expression of man's conscious relation to the Infinite." But this needs, perhaps, when thus taken apart from his treatise, some explication. Let me say, then, trying closely to follow the indications of the phenomena of religion, that religion seems to me to have its germ in man's sense of his relation to the Infinite, which sense involves both a feeling of dependence and of practical obligation, and necessitates some mental conception of the relation. This statement embraces feeling, practice, and mental perception, or belief,—all of which enter as constituent elements into religion, historically at least, if not individually. But the point that most concerns us now is the first part of the statement only,—the germinal source from which religion first springs: and this I define to be *man's sense of his relation to the Infinite.* And this sense the facts seem to me to show to be common to all religions, and to be, indeed, universal to humanity, so far as we have any reliable records: not, of course, that the phrase, "The Infinite," is to be understood as referring distinctly to an individual or personal Deity, or to deities, or as embracing a definite conception of Supreme Being. With no such meaning of the phrase could the statement be substantiated by facts. But taking the term in its general and natural meaning, as suggesting indefinitely the sense of a Power in the universe, or above it, which is not man himself, but greater than man himself, and to which he stands in some vital relation, then the statement covers all grades and forms of religion from the lowest to the highest. How the Infinite shall be defined and apprehended will depend upon the faculties of mental perception and reason; and here differences will arise. But in the feeling which man has that there is this Infinite *Somewhat,* in which his existence and destiny are somehow involved—infinite to him because he cannot measure nor define nor bound it, and shading off into dimmest mystery, yet very real also to his consciousness—is the primal germ of religion. And a sense of relation to Infinite Being to this extent, I believe, must come into any complete definition of religion; and to this extent the sense, I think it may be shown, is actually found to be the germinal source of all special relig-

ions, and also to be a natural trait of humanity,—of humanity at least after it reaches a certain grade of intelligence.

Of course, in the lowest forms of religion this sense of the Infinite appears in very rude shape, and is associated with crudities of belief and practice which the cultivated mind pronounces most absurd. But there is no religion whatever, though it may be the most barbarous idolatry, which does not have within it this *feeling after* the Infinite,—this reaching out of the hands, as it were, to lay hold of some power dimly felt to exist at the centre of things, and to hold human destiny in its control. Even the dumb, black stone of Fetichism somehow represents to the worshipper who crouches before it the relation between his condition of existence and the great, mysterious existence outside of him, in which he lives and has his being. And when this worship ascends to the idolatry that adores the sun, the stars, the light, the blue dome of heaven, the adoring soul is still seeking, through a more intelligent act, to utter its sense of relation to this mighty, limitless whole that makes up the universe, and to the Power that in secret dwells within it and animates it. As intelligence increases, the Infinite is conceived to be more comprehensive, more of the great reality is grasped, thought concerning the relation becomes clearer, and the practical expression more rational; yet through all phases and varieties of religious faith, from the worship of idols up to the purest spiritual faith of Christendom, religion in its essence, at its heart, is conditioned on this sense of vital, practical relation between the finite soul and the Infinite Life. Even those materialistic rationalists who, identifying religion with the superstitious beliefs and practices which have attended it historically, are accustomed to deny that there is any religion that is true, and that there is any Supreme Being (by which they usually mean that there is no personal Deity), confess to this sense of a power within Nature that to them is infinite and beyond comprehension; or they say that Nature itself is the All that holds the mystery of being, to the laws of which they own they are bound in dependence and obligation. Buddhism is regarded by many as an atheistic religion. Yet Buddhism began in Buddha's baffled speculations on the mysteries of existence, from which he came back to rest in certain known principles of practical, individual, and social obligation,—a wholesome reaction against the excessive speculative philosophy and contemplative piety of Brahmanism. Yet through the whole history of Buddhism, in the background of the faith, has lain the great mystery still, never absent from the thought of the Buddhist teacher or from the feeling of the Buddhist worshipper,—a dim sense of Infinite Being before which the finite being must stand in the position of reverent silence. Much of the so-called atheism of our time is of similar attitude; it may deny the personality of the Power, may affirm the uselessness of trying to fathom the mystery, yet it recognizes the mystery, and seems to be drawn by a mental fascination to pry at the problems hidden within it. So the great atheistic poet of Rome, Lucretius, sung of "the eager valor of the soul, which longed first to break through the bars of Nature's gates." That eager valor, that longing of the human soul to break through the bars of the finite, that feeling that there is *something there to break through into*, something beyond our vision, beyond all our senses, beyond our knowledge and the utmost possible reach of our faculties, and yet something ever enfolding us, soliciting us, and closely related to us,—that is the religious sentiment. Even physical science recognizes this something in the infinitude of things which attracts the finite mind to exploration, and this power within the universe which is more than facts, more than the mere sequence of phenomena. Prof. Tyndall says: "The scientific mind can find no repose in the mere registration of sequence in Nature; the further question intrudes itself with resistless might, Whence comes the sequence?" and he adds that to find "permanence of power" under changeful appearances has been the highest inspiration of science. Physical science does not profess to comprehend this power; it owns it in its nature to be a mystery, yet confesses its existence. It may call it force, energy, law, but is it not naming the same power which religion has called Brahm, Jehovah, or Zeus, Divinity, Deity, God? And in its doctrine of the conservation, or persistence, of force, physical science now distinctly recognizes the *unity and abidingness* of this power,—recognizes it as something which, through all varieties and phases of force-manifestation, and all kinds of phenomena, remains one, unchanged and perpetual. And what is this but to put into scientific language what the religious spirit uttered in poetic phrase so grandly three thousand years ago? "Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old as a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end."

Religion and science then alike, the devout sentiment and the logical understanding, theism and so-called atheism, all equally recognize the existence of a permanent power under changeful phenomena. All classes and grades of human beings confess their relation to this power, and give to it their expressed or silent homage. The veriest inanimate matter cannot escape this secret energy which possesses and shapes and works through all things. Dispelled in one form, and seemingly annihilated, it reappears in another. Microscope and telescope and spectroscope do not resolve its mystery, but only reveal its wondrous nature the more, and almost prove its omnipresence. And as to the human consciousness, it is not the imaginative faculty merely, but the most empirical logic, that is compelled to exclaim before this marvellous operator, "Whither shall I go from thy spirit, or whither shall I flee from thy presence?" From this sense of relation to the Infinite, man cannot escape.

4. Now if the science of religion establishes, by the evidence of religious phenomena, these three points,—the natural continuity of religious development, the unity in essence of the various forms of religion, and the human sense of relation to the Infinite as the germinal source of religion, then it is in position to establish a fourth point; viz., that the religious sentiment is organically inherent in the human mind, and that religion therefore is a permanent and indestructible product in the historical development of the human race. Let this point be established, and all disturbing apprehensions as to the fate of religion in the future may be dismissed. Whatever changes may be wrought in the phenomenal beliefs and institutions of religious history, the root of religious faith will survive, and may be trusted to retain its vitality. But in order to establish this point, the nature of the faith involved in man's sense of his relation to the Infinite must be examined. This sense may seem a very simple one, and by many persons it would be regarded as sufficiently indicating in itself its own natural permanence. But it is susceptible of analysis, and this analysis is perhaps necessary for positively substantiating the proposition that the germ of religion is indestructibly inherent in the organic structure of human nature. The question we are to ask, therefore, is, What is the nature of the faith involved in this sense of human relation to the Infinite?

Faith is a word of larger import than religion. By a generic use of the word, we may say that we have faith in our physical senses,—that is, we accept their reports of the outer world to consciousness as trustworthy. But this is not a very strict use of the word, and may tend to increase the popular theological confusion between faith and sight. It is certain, too, that impressions first received from the senses are often delusions; as when a child reaches after a remote object which his eye tells him is close at hand. Here the first sense-impression is not trustworthy, and it is only after many experiments that a sure reliance on the reports of the vision is created. This use of the word, however, if proper discriminations be made, may help us to understand the essence of faith in its stricter sense. What the mind really does, when it first receives an impression through the senses from the outward world, is to accept the impression as representing a genuine reality. In respect to the conditions, form, relations to other objects, of that reality, it may be mistaken; and on these points correction may have to be made by experience and reason. But that disposition inherent in the mind to accept the report of the external senses as standing for *some* reality,—that native and necessary disposition to trust the working of these faculties, which connect us with the external world, as no delusion and cheat, but as a real and genuine transaction,—this is the essence of faith; and further, when there has been some mistake in the first sense-impressions as to the conditions of this reality, that disposition, which is also necessarily inherent in the human mind, to accept the testimony of experience and reason as worthy to be trusted in correcting these impressions,—this also is of the essence of faith. So that, concerning the relations of our consciousness to the material world, we might define faith as that native and necessary confidence which the human mind has that its own faculties, whether of external sense or of comparison of repeated observations (which is the meaning of experience), or of reasoning, are no impostors, but are genuine and trustworthy. Without this trust in its own natural faculties and functions, we pronounce a mind insane. In this sense of the word, faith is the condition of mental sanity. The sane mind necessarily accepts the veracity of its own faculties, and therefore confides in the reality of the external world which they report.

This definition will at least serve to illustrate the meaning of faith when applied to its more special field,—that of the inner consciousness. Here, too, we may say that faith is that native and inherent confidence which the human mind has in the genuineness of its own natural faculties,—that feeling which it cannot escape so long as it is sanely conscious, that it is not a victim of deception and illusion, but that certain mental impressions of which it is conscious, certain natural tendencies and impulses that seem to be native to consciousness itself, represent actual realities; not that these mental impressions, if we mean by them ideas, are to be declared innate, but that they certainly appear in the consciousness as man develops and expands under the experience of life. The mind finds in itself, for instance, the sense of truth, the sense of right, the sense of goodness, the sense of duty, the sense of harmony, proportion, and beauty; and, let the theory of the origin of these inner senses be what it may, the mind cannot help but put trust in them, and accept them as representative of actual distinctions existing in the very nature of things. And this trust—this natural and unquestioning reliance of the mind upon the veracity of its own inward faculties, this necessary acceptance of the sincerity of its own natural operations,—this it is that is of the essence of faith. It is to be observed, too, that the mind, in this inner sense which it has of truth, right, goodness, beauty, makes a distinction between a *perception* of what is true or good or beautiful and what *is actually* so. This distinction may be learned by experience or by the exercise of thought, just as the child learns to correct the first sense-impressions of the distance of an external object by a comparison of subsequent impressions; but when the distinction is learned, then it is immediately applied, the mind instinctively giving its allegiance, not to the old perception which is discarded, but to the *reality* which it was assumed to represent, and hence to the newer and corrected perception as a more authentic representative of that reality. That is, faith is the human mind's acceptance of the veracity of *all* its faculties,—not of its faculties of feeling, of inner tendency and sentiment only, but of its faculties of reasoning and judgment, and of reasoning and judgment working upon facts of observation and knowledge. So that it is not true that faith and knowledge, though different, are antagonistic or inconsistent elements of character, the one, as it is the custom to say, beginning where the other comes to an end; but both may exist together; nay, faith is a necessary condition of all knowledge, and knowledge is necessary for furnishing faith with its working materials.

But we are still considering faith in a somewhat generic sense. Let us now take another step, and see if we can find, from the ground of this general sense, the more special meaning of the phrase *religious faith*. Let us ask the question, Whence comes this natural allegiance of the human mind to what it conceives to be true or good or beautiful, or this trust that these ideas, though associated practically with imperfect perceptions, yet are representative of absolute realities? We may best reach the answer, perhaps, by an illustration. Every organic existence, animate or inanimate, is subject to an inward formative principle, which gives, we may say, the law of its being. Thus, take a crystal: it is not formed haphazard, but always in the same way, always by a certain method, always by fixed mathematical proportions. There is some kind of organizing principle within the atoms composing it which makes it a crystal and not something else; a power in addition to the attracting force by which the particles are drawn together, for it is a power guiding the attracting force to a certain definite result. Or, take any kind of vegetable organism: the seed from which it springs contains, besides the materials out of which the new germ is to begin its structure, something, though we know not what, that controls and shapes those materials, and other constituent materials which are to be assimilated from the surrounding earth and air and light, so that they come to a certain product, each seed producing tree or plant after its kind, and each and every organism, through this constructive principle, being brought into a system of reciprocal relations with the surrounding world. The same thing is true in the development of animal organisms. Nor does it make any difference, in the use to which I am now to put this illustration, how these distinct types of organic existence first originated. They may have come by a process of gradual differentiation and evolution from some common ancestral germ. Nevertheless, each kind of germ, however outwardly undistinguishable from any other, is shaped in its development, by some inherent principle of organization, into a certain type. And it is to be affirmed, too, that the theory of evolution of all types from a common germinal substance equally implies an evolving principle, a guiding agency, within the chaotic matter which is thus gradually shaped into manifold forms of organic existence and life; and also that there is some kind of power within these various separate forms of existence by which they continue to be related to each other, and each to the whole. Every part of existence is linked by this inner force to every other. And the latest scientific researches seem to indicate that even the infinitesimal atoms of matter are but centres of force, through which all parts of the universe are co-related and act and react upon each other.

Now in the mind of man this formative principle, this guiding force, becomes self-conscious. Man is capable of reflection upon his own conduct; capable of apprehending and controlling to a degree his own condition and destiny. He sees that into which the inward principle, or law, of his being would fashion him, and is gifted with the power to act with this principle, or to resist and violate it. Yet even when violating, he is compelled to recognize that he owes allegiance to it,—compelled by the very constitution of his being to confess that he ought to follow this inward formative principle of which he is conscious, just as the crystal, or the tree, unconsciously obeys and is shaped by the guiding force inherent in its organism. Heeding this guiding principle, his character is shaped into a certain symmetry known as virtue, and his life is put into mutual relations of dependence, sympathy, and helpfulness with the lives of other human beings. And the dispositions and deeds into which this principle would organize his character he necessarily recognizes as right, their opposites as wrong; and further, that this distinction is no delusion, but a genuine reality. Hence we have now, through this illustration, reached the meaning of faith in its moral significance. It is conscious loyalty to an inward formative principle of character, which is conceived as having an inherent right to direct human action.

Now take one step further, by an analysis of this definition of moral faith, and we have religious faith. It is already implied in the moral, but the implication is not always evident, nor always consciously admitted. Yet in essence it is there. For what is this inward formative principle to which the human mind confesses its loyalty? this directive agency, which is self-conscious in man, and associated with his own volition as an element in his action, but which also appears as unconscious force, or law, in every kind of organized existence below man,—this something which is not organism, but a shaping power within every species of organism,—this something that must have been involved in the very first movement of evolution from chaos towards cosmos? Have we not come back again to that agency within phenomena which natural science calls energy, force, law, and which religious science calls the Infinite? to that persistent, abiding power which survives unchanged and indestructible amidst the manifold appearings and vanishings of the material forms that make up the visible universe? to that power which, even in the view of physical science, has neither be-

ginning, nor end, nor fathomableness, but has its being in the infinite mystery of things? to that power which even religion, though seeking to fathom, and feeling to be very real and near, has confessed to be, in its entirety, "past finding out," and to which, with a sense of the helplessness of words before the infinite mystery, it has given the names Omnipotence, Omnipresence, Great First Cause, Eternal Goodness, Almighty Sovereignty, Being that Was and Is and is to Come? And if we connect this Force, this persistent, ever-present Energy, which natural science indicates as the unitary and animating principle of the universe—if we connect this, or, according to the scientific doctrine of the correlation of forces, *identify* it, rather, as we may, with that inward formative principle of character of which we are conscious in our own natures, and to which we cannot help but give our loyal adhesion, then we have *religious* faith,—a faith not simply mental or moral, but religious: religious, because it accepts that inherent, formative principle of character as in some way having its source in the Infinite Power that is made manifest in the universe, and as in some way relating us to the Infinite Life of the universe as constituent parts thereof; religious faith, because this sense of the Infinite, like the outward senses, is necessarily accepted as trustworthy,—as being no delusion and deception, but as representing the highest possible Reality of things; that Reality which makes truth to be truth, and right to be right, and love to be love, and beauty beauty; that Reality which is felt to be the primal cause, central sustenance, pervading energy and purpose of all that is—the eternal in the transient, the One in the all; and religious faith, again, because the sense of obligation which it involves connects our individual characters and conduct in relations of duty to other individuals and to the All, and to the Unity that makes the all into an organic Whole; religious faith, because the moral law is seen to mark the line of true proportion between individual action and the structure of Universal Being, and every pure impulse of love and beneficence is felt to be the organic pulsation in our finite natures of an aim that throbs throughout the universe.

We now see why it is that our natures are compelled to confess their loyalty to truth and right and goodness; why it is that the way of virtue attracts, though it be the more difficult, and that of vice, though followed, brings not peace but self-reproaches and pain; why it is that, though passion may incite to malice and evil-doing towards another, something in the soul whispers of love and forgiveness as higher and more admirable impulses. It is because this formative principle within our natures is identical with the central, animating energy and aim of the universe itself. That persistent Power becoming self-conscious in us, it *informs* us of its own attributes and purposes. We bend in loyalty and homage to truth, because this guiding force within us is itself part and parcel of the central reality of things, and bends us with its own gravity. We have to confess our allegiance to the law of right, to the demands of love, to the hard, heroic choice of virtue rather than a life of self-indulgent ease, because this persistent energy within the universe, which has become a formative principle of character in us, is indeed "the Power that makes for righteousness,"—and it comes into us bringing the aim and drift of its own energies, and so pushes us by inward impulse to the fulfilment of its tasks. Though it may take centuries and ages of hard experience to develop the human race into this condition of conscious cooperation, yet in the lapse of time the race does learn that it must "do justly and love mercy;" and learns it because that guiding Power within us which gives an aim and goal for our conduct, and with which we are to "walk humbly" day by day, is the same Power that makes justice and love to be the goal towards which all things in the universe are moving. In our sense of the Infinite, therefore, not only is the sense of power involved, but the sense of a mental and moral self-consistency at the heart of the universe. And this is the essence of religious faith.

It seems clear, then, to sum up in conclusion the results of this course of thought, that religious faith does not exist at the sufferance of opinion, or of theory, or by the authority of any one of the special religions, but has its existence by virtue of the organic structure of the human mind, and must continue so long as the human mind remains what it is. While scientific philosophy may authenticate and justify its existence, religion does not wait for the decisions of scientific more than of ecclesiastic councils for leave to be. Religious beliefs and theories and institutions, which are the result of changing and advancing human thought, may come and go. The special religions, having a historical beginning and career, may have a historical dissolution; but the faith which is their root is as indestructible as human nature itself. Faith is the ceaseless, persistent energy of religious history. Beliefs, institutions, theological theories, ecclesiastical forms of worship, are the varying phenomena which this spiritual energy assumes. Religion springs from man's natural feeling of the Infinite; but the history of religion is the result of thought seeking a practical and mental expression of this sentiment. As thought changes, develops, grows, the history must inevitably change; but the source in the human mind remains, permanent and ineradicable.

And even the essential primary elements of all the great religious beliefs remain. Changing thought may change the form, but the substance stays. Belief in an individual Deity, who is only one *among* the existences of the universe, may pass away,—just as belief in individual deities has already vanished from enlightened minds; but belief in a Power that is one *with* the universe, the unity of its manifoldness, the *nisus* of Nature, the inspiration of consciousness,—this is a faith that is inherent in the natural constitution of the human mind, and stays. Belief in divine Providence as a special agency of intervention for extricating human beings from the difficult straits of life—perhaps from critical emergencies which may be the result of their own ignorance or folly—may pass away; but belief in a Providence which means that an intelligent aim and a wise, forecasting goodness are inwrought into the very substance of the life in which we all share, and work out their results largely through the active sympathies, knowledge, and skill of human beings,—a Providence not fitful, not intermittent, but to be depended upon by all mankind for the daily bounty that sends rain and sunshine on good and evil alike, and supplies life's table with all the hospitalities of Nature, material and mental,—belief in such a Providence stays, and is every day made clearer by a scientific study of both Nature and man. The great sanctities of moral obligation, let scientific analysis explain them as it will, remain untouched, science only showing them the more inextricably woven into the very substance of human consciousness and experience. Even the hope and conviction of immortality, since they are already here, will stay, till scientific thought can disprove their right to be; with even this possible added confirmation from physical science, that no Force is ever lost out of existence, and personality, the crown of all forces, is not unlikely to be proved as inextinguishable as the hope of personal continuance seems unquenchable. And as to prayer—at least in the sense of aspiration to be at one with the persistent Power "that makes for righteousness,"—yearning after goodness, inward communion with holy thoughts, consecration of heart and soul to noble purposes and noble work,—can these, however much form and words and externality may change,—can these in essence ever be lost, so long as man continues to live with this sense of being embosomed in the Infinite, feeling constantly, as he must, his dependence, its impartation, and its fascinating secret ever inviting him to deeper exploration, and ever soliciting him to give of it a finer and nobler expression in his own life? Having the soul of man, with its "eager valor," with all its manifold longings to search and sound and do, and having the Infinite inviting the search and rewarding the valor, have we not all? A foundation that is sure, and promise of a structure that shall be indestructible.

EDUCATION AT THE SOUTH.—From the last census it appears there were in 1870, in all the States of the Union, 4,438,206 persons ten years of age and upwards unable to read. This is a startling exhibit of illiteracy for a country boasting of free schools and universal education; but when we come to examine the figures more in detail, they are robbed of much of their significance. In the sixteen States of Alabama, Arkansas, Delaware, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, Missouri, North Carolina, South Carolina, Tennessee, Texas, Virginia, and West Virginia, comprising the former area of slave territory, the census-takers found 3,550,424 of these illiterate persons. There were consequently only 887,782 to be found in all the remainder of the country. It must also be remembered that of the total population of 38,115,641 in all the States, these sixteen States contained only 13,347,614. It can hardly be necessary to comment on these figures. A population of 24,768,027, blessed with all the advantages of free public schools, had only 887,782 illiterate persons, while a population of 13,347,614, deprived of these advantages, had 3,550,424 such persons. This comparison tells the whole story.—*Exchange.*

AN AMUSING story of the Confessional is told by the rural *Chroniqueur* of the *Temps*. A priest rather fond of good fare had received a present of a snipe. M. le Curé superintended the cooking of the delicacy himself, and was just about to sit down to it when a call from a parishioner compelled him to leave the room for a minute. When he came back the snipe had disappeared, and the cook testified to having seen the cat bolt with it. History does not say whether the thief was excommunicated like the jackdaw of Rheims, but at Easter, when all the village came to confess their sins since Christmas, Catherine the cook, came also. After running through the usual list of peccadilloes, she suddenly stopped. "Well; make haste," said the Curé; "what more?" "Does your reverence remember the stolen snipe?" asked Catherine. "Rather," was the irritable reply, "the one that *brigand de chat* ran away with." "I was the cat," murmured the penitent. "You ate it?" was asked in a tone of intense bitterness. "Yes." "How?" "Cold." "What, *malheureuse!* You, a *cordon bleu*, eat a cold snipe when it was so easy to make it into a *salnie?* Catherine, I decidedly refuse absolution to you."—*London Graphic.*

JOAQUIN MILLER has conquered the pride of Englishmen by showing them even a greater pride than theirs; and his attractiveness in English society is said to be in exact proportion to his contempt for it. And if Americans are at all like Britons, they, too, will become great admirers of Mr. Miller, for they seem to be greatly scorned by him. Recently, as he himself relates, being in Geneva, he found the town too full of his countrymen; and to relieve himself of their presence he drove to the nearest boat and went on board. Soon the clerk came by and asked him where he would be pleased to go. The poet replied: "Monsieur, take me to some little place where there are no Americans." The clerk looked at him for a moment, then hopelessly up and down the lake, and away across toward Mont Blanc, and at last shook his head. Suddenly a new idea seemed to strike him, and he lifted his eyes toward heaven!—*Christian Union.*

Poetry.

TRUE BLESSEDNESS.

It is not blessedness to know that thou thyself art blessed,
True joy was never yet by one, nor yet by two, possessed.

Nor to the many is it given, but only to the all;
The joy that leaves one heart unblessed would be for mine too small.

For when my spirit once was blessed, to know another grieved
Would take away the joy from all that I myself received.

Nor would I seek to blunt that pain, forgetting others' woe;
From knowledge, not from want of thought, true blessedness must grow.

For blessedness I find this earth of ours is then no place,
Where still the happiest man must meet his brother's grieving face.

And only in one thought I find the joy I never miss,
In faith to know all grief below will grow to final bliss.

And he who holds this faith will strive with firm and ardent soul,
And work out his own proper good in working for the whole.

God only sees this perfect good, the way to it is dim;
God only, then, is truly blest, man only blest in him.

—Rückert's Wisdom of the Brahmins.

NEW SUBSCRIPTIONS TO INDEX STOCK.

Mrs. F. W. Christern,	New York City,	One	share,	$100
Richard B. Westbrook,	Sonman, Pa.	"	"	100
R. C. Spencer,	Milwaukee, Wis.	Two	"	200
R. W. Howes,	Boston, Mass.	One	"	100
Chas. W. Story,	Boston, Mass.	"	"	100
E. W. Meddaugh,	Detroit, Mich.	Five	"	500
Jacob Hoffner,	Cumminsville, O.	One	"	100
John Weiss,	Boston, Mass.	"	"	100
W. C. Russel,	Ithaca, N. Y.	"	"	100
A. W. Leggett,	Detroit, Mich.	"	"	100
B. F. Dyer,	Boston, Mass.	"	"	100
James Purinton,	Lynn, Mass.	"	"	100
F. A. Nichols,	Lowell, Mass.	"	"	100
J. S. Palmer,	Portland, Me.	"	"	100
Robt. Ormiston,	Brooklyn, N.Y.	"	"	100
Mrs. A. L. Richmond,	Lowell, Mass.	"	"	100
Mrs. Benj. Ireson,	Lynn, Mass.	"	"	100
J. E. Oliver,	Ithaca, N.Y.	"	"	100
E. H. Aldrich,	Providence, R.I.	"	"	100
Geo. L. Clark,	Providence, R.I.	"	"	100
W. M. Jackson,	Providence, R.I.	Two	"	200
Mrs. E. B. Chase,	Valley Falls, R.I.	"	"	100
L. F. Garvin,	Lonsdale, R.I.	One	"	100
James Damon,	Ipswich, Mass.	"	"	100
Joseph A. Barker,	Providence, R.I.	"	"	100

CASH RECEIPTS.

FOR THE WEEK ENDING MARCH 21.

O. H. Dana, $1; Emma J. Ashley, $3; Joseph Hoskins, $1.50; W. C. Fuller, $3; Orray A. Taft, $1; Frank S. Billings, $1.50; P. A. Lindsey, $3; Philip Chatterton, $1; A. J. Davis & Co., $3.75; Isaac Werthemer, $3; Hunter & Co., $2; E. S. Walker, 50 cents; Pardon Armington, $13; Wm. C. Head, $3; Delia C. Hutchinson, 35 cents; J. H. Nichols, $3; Chas. Howard, $3; M. H. Isbell, $1.50; A. D. Dickinson, $3; Herbert Fletcher, $1.50; R. C. Bassett, 75 cents; J. R. Hawley, $6; H. B. Peckham, $3; E. E. Denniston, $1; Ed. A. Spring, $3; J. O. Bentley, $3; O. C. Clogston, $3; Edw. Pier, 50 cts.; E. H. Minott, $4; F. W. Woodward, $3; New England News Co., $53.59; —— Blair, 75 cents; J. W. Chamberlain, $3; C. W. Filimore, $1; A. S. Latty, $1; C. B. Darrow, $2; A. Williams & Co., $7; C. A. Humphreys, $3; Allen Keen, $4; A. Eiswald, $4; H. W. Beach, 50 cents; W. H. Crowell, $1; Julius Freyburg, $3; Walter Donaldson & Co., $3; New York Club, $3; Hiram W. Moore, $3; Julius Way, $3; W. W. Stout, $3; N. O. Chichester, 50 cents; Mrs. John J. Bagley, $4; Mrs. Stone, $3; Leonard Church, $3; A. G. Wait, $3; W. S. Merritt, $3; James M. Walton, 75 cents; James Ruddle, $1.50; R. P. Hallowell, $5; Sheffield & Stone, $1.70; N. P. Hallowell, $10; Morris Einstein, $2.60; Geo Lewis, $1; Geo. W. Williams, 75 cents; Geo. H. Foster, 65 cents; Isaac B. Taft, 75 cents; —— Wallace, 45 cents; O. S. Barr, 50 cents; A. F. Barton, 50 cents; Emily J. Leonard, 50 cents; James Denniston, 75 cents; L. F. Gardner, 25 cents; A. H. Keese, 20 cents; James Beattie, 60 cents; E. Uller, 30 cents; R. H. Rice, 25 cents; Israel Betz, 10 cents.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

N. B.—Postage on THE INDEX is five cents per quarter, dating from receipt of the first number, payable in advance at the place of delivery.

RECEIVED.

Books.

SEX AND EDUCATION. A Reply to Dr. E. H. Clarke's "Sex in Education." Edited, with an Introduction, by Mrs. Julia Ward Howe. Boston: Roberts Brothers. 1874.

Pamphlets and Periodicals.

SENATORIAL CHARACTER. A Sermon in West Church, Boston, Sunday, March 15, after the decease of Charles Sumner. Boston: A Williams & Co. 1874.

BELIEF AND PRACTICE. A Sermon by O. B. Frothingham, in Lyric Hall, New York, Feb. 1. New York: D. G. Francis. 1874.

WHY GO TO CHURCH? A Sermon by O. B. Frothingham, Feb. 8. New York: D. G. Francis. 1874.

SERMONS by Rev. Charles Voysey, in St. George's Hall, London.—The Merits of Christianity Feb. 7.—Moral Weakness: Part I. Feb 14.—Moral Weakness: Part II. Feb 21.—Moral Weakness: Part III. Feb. 28.

DAVID FRIEDRICH STRAUSS. Commemorative Services at South Place Chapel, London, Feb. 22, 1874. By M. D. Conway.

REPORT of the Committee of South Place Chapel and Institute for the Year 1873.

WHAT IS MOST NEEDED TO-DAY IN MINNEAPOLIS. A Sermon by L. K. Washburn, Feb. 15, 1874.

A SUMMER VACATION. Four Sermons. By E. E. Hale. Boston: Roberts Brothers.

CIRCULAR OF INFORMATION of the Northwestern University.

EIGHTEENTH ANNUAL CATALOGUE of the Officers and Students of Evanston College for Ladies.

THE ATLANTIC MONTHLY. April, 1874.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.
Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

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BOSTON, MARCH 26, 1874.

N.B.—Any person whose name is now on our mail-list will receive a second copy of The Index, *mailed to the same address*, for a year, on pre-payment of **One Dollar.** This offer is made to accommodate those of our subscribers who wish to increase our circulation by sending extra copies as samples to their friends.

GLIMPSES.

The "Congressional Petition" foots up 4,254 names; the "Massachusetts Petition" foots up 8,553.

Signatures to the "Congressional Petition" against non-taxation of church property have been received since last week as follows: From Joseph Barnes, Junius, New York, 46; from Edson Hannum, Southampton, Massachusetts, 17. Total for the week—63.

Signatures to the "Massachusetts Petition" against non-taxation of church property have been received as follows since last week: From J. Mark Winslow, Wakefield, 145; from the Boston *Investigator*, 23; from E. Z. Stevens, Cambridgeport, 35; from Edson Hannum, Southampton, 16; from George W. Keyes, Newton, 14; from Gilbert Billings, Chicopee, 50. Total for the week—283.

The typographical error of "*claquerors*" for "*claqueurs*," at the close of Mr. Frothingham's article last week, is too gross to be tolerated without correction. We hope our French-reading subscribers will not overwhelm us with a flood of lexicons. That it escaped observation is mortifying enough; but Mr. Frothingham is not to be charged with attempting what is impossible to kings—"inventing a word."

This notice arrived too late for insertion in last week's issue: "The Free Congregational Society of Florence will dedicate their new building, Cosmian Hall, Wednesday evening, March 25, and Thursday 26. Addresses will be given by Charles C. Burleigh, Frederick Douglass, F. E. Abbot, William J. Potter, A. B. Alcott, Mrs. N. T. Brigham, S. H. Morse, Giles Stebbins, Rowland Connor, A. T. Lilly, and probably, also, by O. B. Frothingham, Horace Seaver, Samuel Johnson, Mrs. E. D. Cheney, and others. Letters will be read from Theodore D. Weld, Parker Pillsbury, Lucy Stone, Celia Burleigh, T. W. Higginson, and others. The prospect is good for a pleasant and somewhat unique occasion."

A "Philosophical Society" has been formed in Chicago, the objects of which "shall be the mutual improvement of its members and the general diffusion of knowledge, by considering, in the interests of Truth, the following subjects: questions of Moral Philosophy, Social Science, Natural Science, Speculative Philosophy, the more important Events of Current History." Professor Joseph E. Haven is the President; and among the names of the Vice-Presidents are those of Rev. Robert Collyer, Hon. Julius Rosenthal, and Rabbi Bernhard Felsenthal. The Preamble is as follows: "Being profoundly impressed with the Unity of Truth, in its origin as well as its infinite value to man, and being equally impressed with the blinding effects upon the human mind of Ignorance, Prejudice, and Superstition, it has seemed desirable to us (believing the time for such a movement has arrived) to seek the organization of a society whose sole motto shall be 'What is Truth?' whose members, regardless of past associations, preconceived opinions or expressed convictions, shall in a spirit of simplicity and candor associate for the investigation of questions that are peculiar to our time, pertaining to human welfare." The conditions of membership are simply these: "Membership shall include all persons who feel an interest in the objects of the Society, and who shall comply with its Constitution and By-Laws." We desire to express our heartiest and most unqualified sympathy with the objects and apparent spirit of such an organization as this.

"BREADTH."

It has been said that The Index does not represent the real breadth of free religion,—that it is not in the truest sense an organ of the free religious movement, but rather of individual convictions which constitute merely one phase of it,—that it lacks the comprehensiveness and catholicity of sympathy, and the freedom from a pronounced prevailing tone, which should characterize an organ of this movement in all its broad inclusiveness. If we correctly conceive the meaning of this criticism, illustrations of the defect referred to may be found in the positions that Christianity is necessarily hostile to liberty, and that intuitionalism is an imperfect form of free religion as compared with the scientific form of it. Such definite positions, it is thought, are merely individual, and not shared by many of those who are actively interested in the free religious movement; and the want of sympathy they seem to imply with the liberal wings of various Christian denominations, and with various classes of radicals, renders the paper a very inadequate exponent of the real tendencies and spirit of free religion.

These criticisms are entitled to most respectful consideration.

In the first place, it may be questioned whether any organ of the free religious movement is possible in the sense desired. A paper might be supported for a while by the contributions of many minds, without having any convictions of its own, and therefore devoid of any prevailing bias, under the direction of a mere "managing editor;" but it is at least a question whether it would possess sufficient vitality or character to give it any strong hold upon its constituency. We suspect that it would exercise practically a very feeble influence on public opinion—too feeble to do efficient service of any sort. If, however, a man of powerful intellect, strong character, and concentrated purpose should be selected to edit the desired organ, in order to give it weight and influence with the community, then it would soon be found that his individuality would give it a prevailing bias in some direction or other, and defeat the wish of those who wanted an organ independent of any individual's limitations. The presence of any definite convictions, giving shape to the general editorial conduct of the paper, though without in any degree limiting the freedom of utterance possessed by all who contributed to its columns, would be found to produce the same result now regretted by some in the case of The Index. The possibilities would seem to be narrowed down to a choice between two things: either to have a bloodless organ uttering the diverse opinions of all without emphasizing any, or to have a live one emphasizing its own, while giving free utterance to every other. The former would seem to be even less an organ of the free religious movement than the latter; for, however faithfully it might represent the *diversity* of this movement, it would totally fail to represent the *unity* of it. Whether the journal with convictions of its own should truly represent this unity, or not, would depend wholly on their intrinsic truth; and this must be the real question, after all. If the ideas that gave a specific direction and color to the course of such a journal should really contain the life of the free religious movement,—should really constitute the power, spirit, and tendency of it,—then the journal would represent this movement in the highest, truest, and broadest way, even if some of the countless shades of opinion among radicals did not get themselves stated in full in its columns.

A distinction must be drawn in this matter between the Free Religious Association, the free religious movement, and free religion itself.

It is now well understood, we suppose, that The Index is not, and never has been, the official organ of the Free Religious Association as such. Yet the President, Secretary, and other officers and members of it, have written and still write in The Index with absolute freedom. They are all as safe from revision or supervision in their utterances as we are; and this they all know. So far, therefore, as these writers in their individual capacity represent the Free Religious Association, so far The Index represents it.

The free religious movement, however, includes many persons who have never joined the Association. Many of them write for The Index occasionally, and others do not. It is to be taken for granted that some of the latter may fail to find their own precise shades of belief represented in the paper. Who is to blame for this (if any body)? The Index, or they? No one has ever had occasion to complain that an able, well-written article was refused insertion because of any difference of opinion between the writer and the editor. On the contrary, articles expressing dissent from our own views have always been invited and welcomed. If The Index, then, has failed to represent the views of some who have taken part in the free religious movement, it must be because they have chosen not to represent themselves, and not at all because the paper has not been always ready to represent them. We have always been desirous, nay, solicitous, to secure expression in these columns of the most diverse views; but we have not felt obliged on this account to withhold expression of our own, and no one who believes in real freedom can ever have desired that we should. If any one thinks that The Index fails to represent fairly and fully his own individual views of free religion, he is alone responsible for the fact; these pages are always at his service, provided he can write with a reasonable degree of skill. The widest range of thought and belief has, in reality, always been a marked characteristic of this journal. So far, therefore, as the free religious movement is able or willing to represent itself, The Index represents it.

But besides the Free Religious Association and the free religious movement, there is free religion itself. It is this to which The Index has been devoted from the start; and this we believe it represents, fully and fairly, in all its breadth,—breadth of principle and breadth of sympathy. Absolute freedom of thought, unlimited by any reservation,—absolute catholicity of fellowship, unlimited by any barrier of creed, color, or sex,—absolute fulness of aspiration and effort after the ideal life, with all it includes and leads to, unlimited by any compromise or concession to lower aims: let him who can name broader principles than these. While The Index has never been the organ of any association or party or individual, it has always been an organ of these ideas, with sincerest sympathy for all who hold them, and in proportion to the universality with which they hold them. It has never had, or pretended to have, any sympathy at all for limitations of these ideas; the integrity of free religion itself forbids that. To sympathize with such limitations would be to betray want of sympathy for the unlimited ideas which are the essential life of free religion.

But, even while pointing out with unsparing directness the mischief of all limitations of these ideas, and explicitly disclaiming sympathy for every form of religious belief, organized or unorganized, which limits them, The Index has been full of sympathy for all men and all women, in virtue of the very humanity which their religious beliefs so often crucify and deny. Sects, sectarians, and sectarianism, as such, it has faithfully opposed; but the humanity which sectarianism itself can never succeed in wholly suppressing or imprisoning, and which makes sectarians themselves members of our common race, it has always loved, honored, and defended. This point ought, surely, to be well understood. The Index has had no sympathy with the sects, as such; but for all the men and women who compose the sects it has had, and will ever have, the warmest and truest sympathy, because sectarianism is not the men and women themselves, but merely the straight-jacket they wear. To strive to free them from this straight-jacket,—to seek to emancipate and enfranchise the slaves of creeds and ecclesiastical superstitions,—is to show the tenderest sympathy for the humanity thus cruelly outraged and wronged. It is a false and narrow sympathy which forbears to touch these chains because the chained are used to them and cherish them,—a false and narrow sympathy which thus paralyzes the arm of deliverance, and sheathes the sword of truth. The true breadth of free religion is not to be found in a superficial inclusiveness, which would fain embrace in one brotherhood those who are eternally parted so long as superstition and sectarianism survive. Spiritual fellowship has its laws and its conditions. It cannot be attained while the limitations of freedom which destroy it are suffered to steel the sectarian's heart against the natural impulses of humanity. The tenderness which moves not a few noble spirits to leave these limitations untouched, lest those who believe in them be grieved or wounded for a time, defeats its own object, and postpones indefinitely the foundation of the only possible "fellowship in the spirit." Such a fellowship must rest on the unlimited ideas of free religion; and that sympathy alone is truly broad which tells the plain truth plainly,—which shows that Christianity and intuitionalism limit freedom of the mind, and prevent the formation of that universal brotherhood which must rest on freedom itself.

The genuine breadth of free religion, therefore, requires that there shall be no feebleness, or vacillation,

or suppression of the truth. Sympathy of the broadest kind is indeed demanded; but it must be faithful and brave, as well as tender. It must not flinch to show the impossibility of fellowship until freedom is accomplished. It must plant itself on universal ideas, and refuse for an instant to consent to their limitations. It must concede nothing to superstitious reverence for names or to shrinking dread of the full daylight of science. It must thus show itself bold as well as sweet, strong as well as quick, high-minded as well as tender-hearted. The sympathy which withholds the uncompromising truth is false, and not true,—narrow, and not broad.

This is the breadth of principle and of sympathy which constitutes the soul of free religion; and this THE INDEX, however inadequately, represents. No matter whether associations and movements represent it in all its fulness or not, this is the broad, inclusive, universal truth that THE INDEX was founded to tell, to toil for, and to defend. The exceeding breadth of it seems narrowness to some only because it is imperfectly comprehended; the plainness of speech it requires seems harshness to some only because its spirit is very poorly appreciated. But from the verdict of to-day THE INDEX appeals to that of generations yet to come. The convictions it stands for are not those of any individual, but rather of the enlightened human mind; and what it most truly represents is not associations or movements, but the free religion out of which associations and movements are born. THE INDEX points to that; and by it alone must it be judged at last.

AN OPEN LETTER.

DEAR INDEX:—

The daily papers have a habit of glorifying themselves, which you will never imitate, and which no self-respecting man would encourage. But a paper may suffer through the failure of the public to appreciate its character, and this ought not to be allowed. Such is the case with THE INDEX; and if you will permit me, I should like to say something to your readers about yourself. Complaints of THE INDEX show that the position of the paper is not understood. People ask why THE INDEX is not more various; why it is not more entertaining; why it has nothing for children; why it addresses so limited a class; why it contains so many heavy letters. To these we say that:—

1. THE INDEX is not a newspaper, and cannot do the work of a newspaper.

2. It is not a political paper, and must therefore lack the spirit, the snap, the popular attractiveness of a political paper. It does not meet people on the plane of an absorbing practical interest, and cannot therefore claim support as if it did.

3. It is not a family paper, which floats a tiny ark of ideas over an ocean of nursery stories. Ideas are its ocean, and the nursery stories that will float on it are not yet made. Children do not bathe in those waters.

4. It is not a sectarian paper, the organ of a party or denomination, and consequently has no clerical gossip, no reports of conventions, no parish news, no missionary letters, no succulent statistics of denominational increase so luscious to the sectarian palate. Every sectarian paper has the patronage of its sect. Leaders of the sect raise money for it; ministers of the sect write for it, assist its editors, take the editor's chair on an emergency. THE INDEX has none of these advantages. The editor has no denominational padding, no clerical sympathy or aid. The scissors serve him little. He must fill his sheet with solid material, and depend on his ability to interest thinkers. His pecuniary resources are drawn from a limited class, proverbially poor and usually overworked, who have, or desire to have, convictions. Having no money, he cannot buy the pens of eminent men who must sell, and cannot afford to give, their work; having no ecclesiastical position, he cannot command them. A paper like THE INDEX asks nothing from the community at large. Its claim is solely on the friends of honest thought.

Has THE INDEX fairly a claim on these? Surely it has. Not by the sacrifices that have been made to sustain it, for, if sacrifices are misbestowed, they amount to nothing; but by the intellectual attitude it takes, and its faithfulness to it; by its clearness, sincerity, and courage. I read THE INDEX from week to week with wonder at the amount of intellectual nutriment it contains. No religious weekly in the country, not the *Independent*, not the *Christian Union*, has so much strong, earnest, independent thinking on the deepest problems of mind. The essays and lectures that are printed there are alone sufficient to distinguish it from its contemporaries. The discussions of living themes are always conducted on the highest level, and are always suggestive. The published letters come from full minds and stout hearts. The habit of allowing different sides to be heard, the disclaimer of infallibility, commends it to the friends of candor; and its passionate loyalty to truth, irrespective of consequences, gives it preëminence over the best paper which is committed to a system. As I understand it, THE INDEX aspires to be an educator, and not, for any cause, an apologist.

That such a paper should lack a large popular support is not surprising, for reasons given above. Its constituency is, of necessity, very small. All the more is it incumbent on its members to make effort in its behalf. The reputation for meanness and carelessness that the radicals have is not wholly deserved, for they are few, and, as a rule, poor; their radicalism often needs filtering into clear conviction; it is half-minded and half-hearted; either they have not arrived at positive beliefs, or they have not felt their importance. But neither is the reputation wholly undeserved. They do not, probably, except in rare cases, give all they ought. They have not the spirit of consecration which is required in all new causes. They cavil too much and combine too little. They are better critics than coadjutors. It certainly would be no hard thing to sustain a weekly paper like THE INDEX in a style worthy of its ambition; with generously-paid contributors, a carefully prepared book department, reviews of current opinions and movements in religion, correspondence from liberal thinkers abroad, THE INDEX ought to be as superior to the sectarian journals in literary wealth and finish as it is in intellectual tone. The era of quarterlies is ended. Monthlies are almost too bulky to move. The present is the epoch of the weekly. A radical weekly should be, in ability and range, the peer of the London *Spectator*. Will not the friends of perfectly free thought in religion take the matter to heart, lay it to their conscience, and show a faith in ideas at least as great as their neighbor's faith in opinions? If they will, they will make themselves respected, if nothing more; if they will not, they must not complain when their neighbors class them with sceptics or with recreants.

Faithfully yours, O. B. F.

LIBERAL MOHAMMEDANISM.

An excellent book, entitled *A Critical Examination of the Life and Teachings of Mohammed*, was published last year in London by Williams & Norgate. It is designed for popular reading, yet crowds into its three hundred and fifty invitingly-printed pages enough of facts and of acute historical analysis amply to justify its title. But the most remarkable thing about it is that it is written in clear and elegant English, by a native Mohammedan, born (probably) in India, of an ancient Mohammedan family of Perso-Arabic stock, and still adhering to Mohammedanism as the highest and best of all the special religions. His name is Syed Ameer Ali, and he is a barrister-at-law of the Inner Temple, London. Evidently he is an enlightened general scholar, and is well acquainted with all the numerous works on the religion of Mohammed that have appeared in Christendom. Living in England, too, for several years, he has had abundant opportunity, mingling, as he has, with refined and cultivated people, to observe for himself the modern teachings, institutions, and practice of Christianity. Yet he appears to have found nothing to convince him of the superiority of Christianity, and that he ought to exchange for it the Mohammedan faith in which he was bred.

Still, the author of this book is no bigoted devotee of his religion. He has a fair, open, and candid mind. He clearly means to be impartial. And if, after a critical comparison and practical observation of the workings of the two religions, he has not renounced Mohammedanism for Christianity, it is evidently because he believes the former more rationally supported than the latter, rather than for the reason that he thinks the Mohammedan faith to be the final seat of *infallible* religious authority. For though a Mohammedan, he is a very *liberal* Mohammedan,—standing to Mohammedanism as the most advanced of the Progressive Jews and of the Liberal Christians stand to their respective faiths. Perhaps he has advanced even farther than most of these; for he says in the preface to his book: "The gradual enlightenment of the human mind is shown strikingly in the silent change which is taking place in Christendom towards a more liberal conception of the grand work achieved by the Arabian prophet in the seventh century. Maurice, Stanley, and Carlyle, in England; Emerson, Parker, Channing, and Draper, in America—each representing a varied school of thought,—have testified, as the result of earnest study, that Islam, instead of the evil names heaped upon it, merits the thanks of humanity. In this gradual enlightenment, in this communion of sympathy, lies the hope of those great minds who look forward to the final commingling of sects and creeds in one universal brotherhood." In this last sentence he seems to indicate—as also again at the close of his book—that he shares the hope of those who think that *all* special religions are in time to lose their exclusive authority and to pass away.

Yet Ameer Ali finds the bulk of Christian writers on the faith of Islam beginning their work with some preconceived Christian theory, or showing in the accomplishment of it some partisan bias, so that the result is anything but fair to his ancestral religion. And it is to correct this unfair judgment, this prejudiced opinion—which is the average opinion of Christendom concerning Mohammedanism—that the book is mainly directed. To this aim the author sets himself with skill and earnestness, and with the step of one who is clearly confident of the solidness of the ground beneath him. Sometimes, perhaps, in his zeal he claims overmuch for the faith he is thus defending against the assaults of Christian prejudice, and the advocate appears rather than the judge; yet the facts he brings forward, it must be confessed, generally present a strong array of proofs for his positions. And it is exceedingly instructive, as well as interesting, to see in how different a light the facts may be put, by one writing out of the very heart of the faith itself, from that in which they are accustomed to be regarded, by those who look at them from the standpoint of a rival faith. Even the same arguments which Christian writers are wont to use for proving the superiority of Christianity to all other religions reappear in this book, and apparently with quite as good success, to prove that Mohammedanism is entitled to this first rank among historical faiths.

Thus, for instance, those who have read Rev. J. F. Clarke's *Ten Great Religions* will remember his urgent advocacy of the view that Christianity is a *pleroma*,—that it sums up all the essential truths of all other religions, and is a well-rounded whole, full where other religions are defective,—therefore, the universal and absolute religion. Ameer Ali takes precisely the same view of Mohammedanism in relation to preceding religions. He argues that Christianity is deficient on some points where Islam is well developed; and he makes a pretty strong case for his position,—especially on the points of rational practicality in respect to moral precepts and the dignity of human nature. "Islam," he says, "combines all the highest principles which have actuated humanity from the time it saw light on the earth." And again: "It is the distinctive characteristic of Islam that it combines within itself the grandest and the most prominent features in all ethnic and catholic religions, compatible with the reason and moral intuition of man."

So, too, Christian writers are wont to speak of the peculiar capacity of Christianity to adapt itself to all nations and all times: they claim that it is the most expansive and elastic of religions. Ameer Ali says the same of his faith,—points out its "catholicity," its "expansiveness," "the wonderful adaptability of its precepts for all ages and nations." Christian writers are in the habit of saying that Christianity gave the impulse to modern civilization,—that it is the life of science, literature, art, philanthropy. But this Mohammedan author sets against this claim the fact that, "during centuries of moral and intellectual desolation in Christian Europe, Islam led the vanguard of intellectual progress," and then makes the counter claim that, not only during these centuries did learning and the arts and sciences flourish under Moslem sway, but it was Moslem influence in favor of free thought and rational inquiry that gave the impulse whence came the Protestant Reformation and all that it has done for civilization. "Islam," he says, "inaugurated the reign of intellectual liberty." And for this latter claim he has pretty good original ground in the teachings of its prophet, who, according to some traditional sayings, rather deified than decried reason. "The ink of the scholar," he was accustomed to say, "is more sacred than the blood of the martyr." And once he said: "It is related that God created reason, and it was the most beautiful thing in his creation; and God said to it, 'I have not created anything better or more perfect or more beautiful than thou; blessings will come down on mankind on thy account, and they will be judged according to the use they make of thee.'"

But, while claiming so high a position for Islam among the world's faiths, Ameer Ali is evidently a

believer in the natural development of religious ideas; and his book is valuable, not only as presenting to English readers within Christendom an inside view of the Mohammedan faith, but also because it is a contribution to the general science of religious development. W. J. P.

LONDON LETTER.

To the Editor of The Index:

Sir,—By this time you and your readers will have been amply dosed with reports of the great London Mission of 1874, and must be quite convinced of its utter failure.

One is beginning to grow a little weary of the many smart things that have been said to heap ridicule on what was palpably an anachronism.

For my part, I am extremely glad that the experiment was made, because it elicited from unexpected and very influential quarters protests of such a nature as to disclose how far the writers had travelled from the old standpoint of orthodoxy.

But surely the "Mission" and its failure ought to leave behind it thoughts of a more worthy kind than those of mere exultation over a decaying superstition. Theodore Parker set us a good example in this respect; for whenever his attention was turned to the subject of religious revivals, he not only condemned the palpable mischief which they wrought, but pointed out wherein we needed a real revival, and roused enthusiasm in the pursuit of a higher virtue.

There can be no question that the average state of morality is below what it ought to be—I do not mean merely below the ideal perfection which most men are capable of conceiving, but below what we ought consistently to attain to, considering we have shaken off the many encumbrances of early religious education, and have had now some years of free thinking in which our nobler thoughts have had time to develop into nobler action.

It must be owned that we have shown more anxiety to detach ourselves from superstitious theories, and to renounce communion with religious sectaries, than to make ourselves obnoxiously distinguished in our day for renunciation of the mean and wicked ways of the world around us. In many matters, small and great, free thinkers do not make that moral protest which they of all men ought to make against the iniquity which abounds.

One of the most popular of the free-thought shibboleths is "The Enthusiasm of Humanity," by which term I suppose is understood a sense of duty to mankind rising into a fervor of affectionate regard, and a passion of devotion to the well-being of others.

If this is really a marked feature in the new era of religious liberty, what revolutions it ought to work in the homes and daily lives of those who boast of their freedom! No doubt, in some cases, free thought has brought with it newness of life and great advances in practical goodness; but this result cannot have been very extensive or deep, or else it would already have attracted the attention of the world at large.

One would like to ask such questions as these:—

Are the families of free thinkers more united and happy than those of the orthodox?

How do they treat their servants? As before? Or with a constant and tender consideration?

Are they less particular or more particular in observing the canons of domestic morality?

In their intercourse with others are they now strictly truthful and kind and courteous?

In their business, do they or do they not continue to countenance and to share in the customary vices, frauds, tricks, and legalized dishonesty which all good men bewail?

Have we had any martyrs to honesty and veracity, as we have had and are still having to heresy and free thinking?

Is personal moral restraint made the rule of life, or is the aim of life to get as much as possible of mere enjoyment, regardless of its cost to others?

People who harangue very much about their "rights" ought surely to be most prominent as the examples of "duty." Surely it is easier to convert others to our opinions by example than by mere precept; and precept not accompanied by example is the worst obstruction that could be put in the way of conversion.

In England and in America we have abundance of national disgrace—I do not mean in our foreign relations, though these are not spotless, but in the cropping up, every now and then, of some gigantic swindle which betrays what is almost universally going on; then we are brought face to face with our shame. Hardly a building rises from the ground, or a railway is laid down, but what is more or less a monument or record of some vile plunder and deception over which capitalists and contractors have wrangled. Everywhere are jobbers and go-betweens making large incomes by nefarious means, and giving fictitious prices to property comparatively valueless.

But the list is endless. All I want to urge is this: let free thinkers put it solemnly before them whether or not they will make a manful stand against this wide-spread and all but inveterate dishonor. For dishonor it is, and no one can deserve the time-honored epithet of "gentleman" whose word and promise cannot be absolutely trusted in every transaction of life.

If we are to be no better than our neighbors, if all the subtle forms of selfishness are still to be maintained in spite of our advanced theories, we might just as well have remained in the stagnant but peaceful waters of orthodoxy, and have spared ourselves the pain and toil of our desperate escape.

If no other motive were left us; if not even the pride of consistency stirred us to reform our every-day morals, we should still, for very shame, be impelled, by the jealous and watchful criticism of our orthodox opponents, to avoid giving them occasion to sneer at our fruitless free-thinking, and to scoff at our self-righteous airs.

The world was never yet benefited by more enlightened opinion, until that opinion found expression in deeds. And if we, coming every day more and more into observation as a body or class of men and women, cannot show some fruits of our faith in a purer and nobler type of living, we shall deserve, and most assuredly get, our share of that contempt which we have not scrupled to pour upon the palpably inane undertaking of the London Mission.

I am, sir, very truly yours,

Charles Voysey.

Camden House, Dulwich, S. E., March 2, 1874.

[I cannot help saying *amen* to these noble and needed words of Mr. Voysey. If truer thought does not make truer manhood and womanhood,—if radicalism does not render us all more honest, honorable, and sincere,—the free religious movement is a miserable failure. Mr. Voysey has laid us all under obligation by his manly summons to put our principles into daily practice. In this he utters the central purpose of The Index.—F. E. A.]

MASSACHUSETTS LEGISLATIVE COMMITTEE ON JUST AND EQUAL TAXATION.

SIXTH HEARING.

The Committee on Just and Equal Taxation gave a continued hearing Thursday morning.

Mr. White, Secretary of the Board of Education, made a powerful appeal for the exemption from tax of educational and religious institutions. He explained the charter of Williams College, which by that charter is a private charitable institution, for the purpose of distributing the alms and bounty of the founder. It is a private corporation for public uses. The funds of the college are sacredly held and devoted to the maintenance of this college for the advancement of knowledge and piety. The Trustees are invested with the power to hold and use these funds for these purposes, and any attempt to take away that power is a violation of that charter; and under the Dartmouth College case it cannot be done. Some people say that taxation does not take away the power, or affect the charter. It does. The right to taxation implies the right to annihilate the property taxed.

Williams College, and property belonging to it, is put down on the tax list at a valuation of $480,000. It is too high; but at that valuation the tax, at the rate of a little under one cent and a half, would amount to over $4000 a year, which would be taken out of the income of the college. The professors receive $2000 annually. The tax, if paid, would necessitate the vacating of two of the professors' chairs, or else the college would have to run in debt, or else beg, as it does not pay its expenses now. Taxation, therefore, would be destruction to that college. If the graduates of the college living in other States are asked to contribute funds to the college, they will reply, If college property is taxed, that they prefer to invest their money where it will not be taxed. We cannot afford to make such a claim of taxation more nice than wise.

If the Legislature taxes the property of Williams College, which is composed of funds given by the State and private individuals, for specific purposes, for the advancement and interest of the college, it takes away property of the college just to the extent of the proportion of the interest it takes away. The interest of $7500 is applied annually to the assistance of indigent young men worthy of aid. For forty-three years has this amount been thus expended.

Does the State wish to come in, and, by taxing this property, say that it is ashamed to aid indigent young men? Williams College has an immunity against taxation which carries with it the right of destruction. Let Williams College be taxed, and sufficiently so to be destroyed, Williamstown will go out of existence. Education is the wealth of the State. It promotes thrift, elevates the lower classes, lessens crime, and increases the value of taxable property, and promotes the productive industry of the State.

The lower grade of schools depends upon the higher. On the prosperity and educational influence of colleges depend the common schools. They cannot exist without the higher institutions. Our fathers showed their view of this when the first institution they established was a college. In the foundation of many of the towns of this Commonwealth, they were required, within three or five years, among other things, to devote one piece of land to a settled minister, and another for the support of the minister, a third for the schools; and they were also required to build a meeting house, and settle and support a learned and godly minister. Many towns use the funds from those lots to-day in support of the schools. These schools keep their corporation in existence. They receive aid from the State. They make arrangements with the town so that the committee vote the funds of the town for the purpose of carrying on schools in these buildings. It is so with the Deerfield Academy, and others. The educational funds of the towns are devoted to sustaining schools in the building which the corporation thus founded own. Tax this property, and you change the relation of the corporation to the town, and this is the first step toward annihilation.

If churches are taxed, the principle upon which our fathers acted will be violated. The taxation of churches is a refinement of modern invention. Churches are educational institutions. No boy can grow up to manhood, having listened to the well prepared and carefully written instruction given from the pulpits Sunday after Sunday, without having received an education which is of incalculable benefit to him. Our clergy are educating our people by their Sabbath ministrations.

He closed by hoping that this Legislature will do as the New Jersey Legislature did, defeat the proposition to tax such institutions.

Mr. Edward Dickinson, representing Amherst College, said that of the income of $75,000, which is a charity fund, five-sixths is expended annually for the assistance in education of young men who are unable to support themselves. Scholarships amounting from $70 to $100 annually are given to 130 students. The tuition of the students represents less than one-half the expense of educating them. There is college property amounting in value to $60,000. The sum represented by taxation of this property will support three professors, and if it is taxed the college would be deprived of them, which would greatly cripple it, in these days when the advancement of education demands an increase of professors and larger salaries, rather than a decrease of instructors. All the real estate of the college used for other purposes than strictly college purposes is now taxed.

Mr. John P. Tarbell, of Boston, made a general plea against taxing religious and charitable institutions. If charitable institutions are taxed the poor suffer. The poor are taxed. The ability of these institutions to assist them is lessened. The rich do not directly suffer, but the public gain nothing by it. If these institutions are deprived of their ability to help the poor, the sick, the needy, the suffering, the public institutions and funds will be called on to do it, so there is no gain. It is simply taking out of one pocket to put into the other.

Churches should not be taxed, because they instruct in virtue and morality, and thus are a benefit to the community. It is sacrilege to tax churches. United States bonds are not taxed because the loan is a benefit to the country. Churches should not be taxed for the same reason. They are a confessed benefit to every community in which they are established. Free churches should not be taxed, although the churches that are leased for revenue should be taxed to the amount of that revenue.

Mr. Alpheus Hardy urged that just taxation is defeated by the law which allows a man to own property in Boston, and by acquiring a residence out of the city to escape taxation on personal property. He gave an instance of a town where the taxable property has increased from $12,710 in 1865 to $4,106,000 in 1870. The rate is but a little over 5 1-2 per cent. He spoke strongly against the law of settlement, allowing a person to name his place of residence for the purpose of evading taxation. Taxes in Boston are higher than in any other city, and not a sale in the burnt district has brought its full valuation, as shown by the assessors' books. Men are obliged to leave Boston because every kind of personal property is taxed. More equal taxation is needed, and can be in some way secured.

Judge Warren, in a general proposition, argued that all church property, in existence or contracted for, should be exempted from taxation, because churches are doing the work of the State. These should be exempted, whatever may be the course of the State hereafter.

He also claimed that literary and charitable institutions should, for the same reason, be exempted. He suggested that all future petitions for exemption be referred to a board of inquiry.

Adjourned until Tuesday, when the subject of mortgaged property will be considered. On Thursday, the case of the petitioners will be closed. — *Journal*, *March* 20.

Lord Chancellor Thurlow was distinguished for many valuable qualities, not including piety. He had made his brother a bishop, and after the chancellor had died of the gout, a fellow-clergyman asked this dignitary what had been the spiritual condition of the deceased in the closing days of his life. The bishop replied that it was hoped it had been gracious, for in the midst of his paroxysms, the chancellor had been heard frequently to call upon the name of his Blessed Redeemer.

Communications.

THE BASIS OF PROPERTY.

PRINCETON, Mass., March 11, 1874.

MR. EDITOR:—

In a friendly notice of my address before the Second Radical Club, in THE INDEX February 5, remarking that you did "not see how to reconcile" my assertion that property in land or other natural resources is inadmissible with the claim of labor "to all it creates," since it "creates nothing but the *form* of materials," you said:—

"The man who sells a thousand of bricks claims ownership in the bricks, because he has impressed his labor on the clay they are made of; but how, on the above principles, does his labor make the clay his property, when it is still nothing but "natural resources," and therefore, as alleged, no man's special property? No answer could be got to this question; can Mr. Heywood give any answer to it?"

It is true that labor, which merely moves things, creates only an impression, a modification, not materials themselves. Hence it is naturally impossible for one to own materials. The assumed right to property in raw materials is the entrance of fraud; since if one, by such claim, gets more of another's service than he returns a labor equivalent for, he invades the property of the other to that extent. All laws which sanction property in land or its kindred resources deny a cardinal principle of political economy, that labor is the source of wealth. If one owns bricks "because he has impressed his labor on the clay," why should capitalists, who do not soil their hands in the processes of making bricks, pocket most of the money which bricks sell for, while the poor fellows who do the dirty work live in squalid destitution? It is the conceded right to property in unmodified clay which enables the capitalist to inflict this monstrous injustice. Undoubtedly the fact that one has expended labor on materials establishes his right to the *possession* of those materials against all who have invested no service in them. But possession is one thing and property is quite another; for property implies a sale; and if one sells more than he owns (that is, more than what he has earned), he steals. Well did Theodore Parker feel that "there is terrible injustice somewhere in our property laws." Pious people would not be asking $60 a foot for the "Old South Church" lot, did not the Christian-Infidel barbarism, which prevails in Boston, enable them to hope that thereby they can get a half million dollars, for which they return not one cent's worth of honest service! Slaveholders held negroes as property because traditional usurpation and consenting social and political aid enabled them to enforce that claim. When abolitionists succeeded in making generally known the now recognized fact that negroes are not naturally the property of white men, society declined longer to assist masters, and their victims went free. So now by traditional imposition and State aid men claim to own land and other natural resources; but when labor-reformers purify the air of such false notions, society will be as reluctant to assist in this theft as in the other.

Again you said:—

"A new and very important statement on the interest question leaked out. Mr. Heywood conceded that the lender might charge equitably about one-half per cent. for the cost, risk, sacrifice, &c., involved in the loan. Now this one-half per cent. is what the world calls *interest*. Mr. Heywood may call it the cost of the transaction, or what he pleases; the point is that, when the loan is returned, *any increase* of the exact amount borrowed is interest, and it is ludicrous to talk of abolishing interest when the great reform consists in merely reducing the rate. Is that all our anti-interest friends mean? If so, the whole principle they have seemed to be contending for vanishes in smoke."

If the cost of loaning money is one-half of one per cent., dealers may justly charge that amount. But in saying that "this is what the world calls interest," it is not clear to what "world" you refer. Dictionaries say that interest is "a premium or sum of money given for *the use* or loan of another sum of money." Political economists all coincide with Adam Smith in the opinion that "that derived from money by the person who does not employ it himself, but lends it to another, is interest." Bastiat, the celebrated French advocate of usurers, said: "The *circulation* of capital and the *cost* which it involves is one thing; *interest* on capital is quite another." State Street brokers would hardly presume to say that the $2,627,990 profit on bank stock and other vested interests, payable this month of March in Boston [see Boston *Journal*, Feb. 28], is only the cost of the transactions! I discuss interest as a question of costs in order to concede to usurers, at the outset, all they can possibly claim; namely, that money has the same rights as other species of property,—though they cannot logically claim all of that ground, for credit enters largely into currency, and credit is naturally gratuitous. If service ought not to determine price, and therefore the basis of property and exchange, will you be kind enough to tell me what should?

E. H. HEYWOOD.

[When there is a scarcity of a needed article in the market, buyers compete with each other for it; and he gets it who is willing to pay the most for it. When there is a glut of the article in the market, sellers compete with each other; and he succeeds in selling who is willing to sell the lowest. This is the LAW which determines prices, at least wholesale prices; and it cannot be got rid of until all competition is suppressed. If it is wrong for the seller to sell above cost-price in the first case, it is wrong for the buyer to buy below cost-price in the second case. But we never heard of any complaint made by labor reformers that articles were sold too cheap, even if the price taken was far below cost. In truth, we do not see how it is possible to *regulate* prices by any theory whatever, so long as everybody wants to get the best possible article for the least possible price. If the alternating competitions of buyers and sellers can be got rid of, cost can be made the price in all cases,—not merely the "limit of price," which seems to be all that the "cost principle" contemplates. If these competitions cannot be got rid of, then our labor friends are attempting to annul a law of Nature, and will hardly succeed.—ED.]

AGAIN.

MY DEAR MR. ABBOT:—

I am surprised that you should not see my point, or seeing should evade it. If you do not mean, by the first paragraph I quoted, that women should—until enfranchised—be *legally exempt from paying taxes*, what do you mean? If you do mean that, I challenge you to show that the exemption would not lead to precisely the frauds and evasions at which I hinted—to be dealt with, I suppose, by a new brood of spies and informers.

You say, exempt in part, as the State does now. Non-voters pay no capitation tax. Whether this is exemption enough, is not just now the question. At any rate, it is more than a good many men think worth paying for the privilege, and many a voter is brought to the polls only by party managers who pay his poll-tax for him.

Secondly, suppose it assumed that representation—*i.e.*, voting—is the only just ground of taxation, I challenge you to show (which you by no means do) that all or most of those I mention could not fairly claim exemption on that ground: for example, foreigners doing business here, but never intending to be naturalized. Doubtless a *reductio ad absurdum* is an unpleasant process to submit to; therefore one should be careful in stating his position at the start.

I will add, to prevent cavil, that I am strongly and earnestly in favor of the right of those women to vote whose property is taxed—especially on those local appropriations for which, mostly, they are taxed. This has nothing to do with the general subject of female suffrage as generally put, about which a good deal may be said on both sides. I do not pretend to see my way clear all through. J. H. A.

[To be "exempt from taxation" means to be excused from taxes justly due. Not to be taxed because the protection which alone justifies taxation is withheld, is a very different thing; and this distinction seems sufficiently obvious to be easily intelligible. It would be absurd for Massachusetts to talk of "exempting" real estate in Paris or London, which, of course, she has no right to tax. She can only "exempt" property which is justly subject to taxation by her.

We never "assumed" that representation is the "only just ground of taxation." On the contrary, we have said that *protection* is its only just ground. If the non-voters mentioned, *e.g.*, foreigners, do not get all the protection they are taxed for, they are *unjustly taxed*. If they find that non-representation implies non-protection, as the women do, they ought either to be represented or else not to be taxed. We do not pretend to justify any existing practices; we simply state a very clear principle.

Whether a *reductio ad absurdum* is an "unpleasant process to submit to," we cannot decide in the present instance. Perhaps our esteemed correspondent can enlighten us, when he "sees his way clear all through." As we do *not* "say, exempt in part," a *reductio* based on that proposition does not at all reach us.—ED.]

WHAT DO WE REALLY MEAN?

Who can complain now-a-days if called upon to explain his meaning? So many trains of thought may be suggested in a single sentence, and so many mental exceptions and admissions may be made which do not appear in the utterance, that he would be more than human who was never misunderstood.

I once believed that the editor of THE INDEX denied the existence of anything analogous to what is understood by intuition, while now, if I understand him correctly, it is the *method* he objects to as "irreconcilable to the method of science." Objection to the idea of "the subjective revelation of a *supernatural* object." Objection to "the intellectual analysis and interpretation of *experiences by no means monopolized by intuitionalists*." The "experiences" alluded to I assume to be the promptings of the inner man, an impulse of the spirit, more marked in some than in others, but *never supernatural*. Imperfect or fallible in its operation, because the conditions for the highest development of our spiritual nature are seldom complied with. All that comes to us in this way to be submitted to the test of "reason, the prime minister of the spirit." Thomas Paine refers to "thoughts we produce ourselves by reflection and the act of thinking, and those that bolt into the mind of their own accord," and says, "It is from these voluntary visitors that I have acquired almost all the knowledge that I have." Will the editor of THE INDEX please inform me if this is what he refers to as "experiences not monopolized by intuitionalists"?

Again. Mr. Mills takes exception to the expression, "the age of faith has gone," etc., and the explanation comes that it is "the age of ecclesiastical faith that is passing away," and that "the age of knowledge that is arriving will have its faith, too, born of experience, science, and reason."

Mr. Stebbins alludes to this in his interesting communication in THE INDEX of Feb. 19, and says: "Knowledge, experience, and reason are not to be set aside or slighted; but back of all is the soul, and all these are but the processes of its life and being."

Now I find Mr. Abbot has given partial, if not full, justice to this truth in the closing sentences of his tract on the "God of Science." And I think Mr. Stebbins will agree with me that his own allusion to "the chill twilight of the unknown and unknowable" is also met by Mr. Abbot with a faith in the "infinite Reality;" a faith not alone the product of the internal prompting, nor of the external evidence, but a harmonious blending of the two. Here is the quotation: "Our own innermost life is shared with the All. Nature is no step-mother to her children. Whispers and hints of the love she bears us reach our hearts in our own best aspirations and endeavors. Dreams and visions of the poet, *true to the soul as are the vigorous demonstrations of science to the intellect*, awaken a consciousness of the unity between our own restricted life and the universal life that overlaps it all. Well did the ancients speak of the earth as 'mother.' Between the heart of Nature and the heart of man is a unity so profound that the mere thought of it is music of sweetness unsurpassed. The song is of a love feebly shadowed forth by human ties,—of a oneness infinitely higher even than that of love,—and of a destiny too vast ever to be revealed in advance of the great reality. Science will never seal up the fountain-head of this inward melody, but rather open new channels for its blessedness through the whole mind of man. I care nothing for the name of the great eternal fact of Being. Call it Nature, or God, or what you will; it is, and will be forever, the ultimate goal of all that is best in humanity. It is the study of this infinite reality, not the 'unknowable' but the truly known to the extent of our knowledge of universal Nature, that gives origin to the idea of God; and perish what may from the world's perfected thought, I believe that this idea of God, the grandest product of the human brain, will survive forever."

I do especially recommend the above quotation to that good friend who writes to Mr. Abbot, "If you would only *see*, what I am sure you have *felt*." It seems to me that there is not a little of *both* "seeing and feeling" in the entire lecture on "The God of Science."

I suppose I have complained as much as any one in my private letters to THE INDEX, that the spiritual was not properly recognized in its columns; and yet I confess I never could have gone from Orthodoxy to Free Religion, had I not discovered in many of the advocates of the latter (some of whom are taken to task for a supposed lack of feeling or faith) a recognition and grateful acknowledgment of the internal sight and prompting.

After all, our faiths are our luxuries. Charles Lamb humorously remarks, that "the truth is too precious to be spoken every day," and evidently some people so regard their faith; yet I believe that the clear, ringing utterance of an exalted faith has an electrical effect which the world cannot afford to lose, and that too often are our best, our deepest convictions suppressed.

The danger, however, is not that faith will leave us, but that other elements of positive religion will be neglected.

The clergy warn us to escape from some *future* perdition; but how singularly hard for the world to emphasize the duties of the here and now, to unite in practical means for an escape from the *present* Hades of discord, the mitigation of human misery all about us, the attainment of that harmony which is heaven itself, the kingdom of heaven on earth! The ecclesiastical idea of "heavenly harps" must give place to more tuning here below. Were we in better tune, we might sing the "new song" now. W. F. P.

NEW ORLEANS, La., March, 1874.

ANOTHER "LEAGUE."

EAU CLAIRE, Wis., March 10, 1874.

EDITOR INDEX:—

The liberals in this city, to the number of thirty, met in Concert Hall on Sunday, March 1, 1874, and there organized a Liberal League, adopting THE INDEX "Articles of Agreement" and a few necessary by-laws. The following officers were elected, the term of office being six months:—

President—Rev. S. J. Dickson.
Vice-President—Mrs. T. D. Giddings.
Secretary—Will Kennedy.
Treasurer—Mr. Gunn.
Executive Committee—Mr. T. D. Giddings, Mrs. F. F. Dickson, Mr. Jenks.

The regular meetings of the League are to be held every second Sunday.

The Secretary was instructed to report the organization of the League to THE INDEX and *Woodhull and Claflin's Weekly*.

On account of the bad weather, fewer persons were present at the organization than were expected. We look for a rapid growth shortly.

WILL KENNEDY, *Secretary*.

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PUBLISHED BY THE

INDEX ASSOCIATION,

AT

No. 1 Tremont Place, Boston.

EDITOR:

FRANCIS ELLINGWOOD ABBOT.

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Dignity, reverence, sweetness, vigor, equipoise, breathe through the clay; the artist has so filled his own heart with appreciation of that noble life that he has been able cunningly to mould it into those delicate lines which the character had wrought on the living fibre. We are tempted to exclaim, as we stand beside it, as the old artist did to his perfected work, "Speak then!"—*Hannah E. Stevenson.*

All the characteristics of my husband are in the bust,—his greatness, his goodness, his tenderness, his love. You cannot give life to clay or marble; but you can represent it, and this Mr. Morse has done.—*Lydia D. Parker to Hannah E. Stevenson.*

The eyes, though but of clay, are gleaming with possible indignation, with possible tears; the lips are set firm with the resolution of him who, like Paul, could "fight a good fight" as well as "give a reason."—*Samuel Longfellow.*

The first time I have seen Theodore Parker since he died.—*Wm. Sparrell.*

The best representation of Mr. Parker ever executed in clay.—*Boston Daily Globe.*

The face is strong and noble as it should be. The likeness is good.—*Boston Daily Advertiser.*

Nothing appears for beauty alone, or finish, or to show the vanity of the artist. All is forgotten in the man—the true, real, Yankee man, Theodore Parker.—*L. S. H. in the Golden Age.*

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BOSTON LIBERAL LEAGUE.

Our organization some time since decided to direct its efforts for the present towards securing the

Repeal of the Laws

whereby church and other corporate property is unjustly exempted from its share of the burden of taxation.

As a means to this end, we have published for general circulation several thousand copies of a

TRACT

on Church Exemption, being the article by Mr. Abbot which appeared in THE INDEX of Nov. 27.

The edition was made as large as our funds would allow; but, so great has been the demand, it is already nearly exhausted.

Our next edition ought to be large enough to place a copy in the hands of

EVERY VOTER IN THE STATE,

and generously to supply the calls for them in other States.

To do this, we need funds; for, although we have made arrangements for printing the Tract at very low cost, it is impossible for the Boston League, with its various other expenses, to bear the entire expense alone.

Will not, then,

All Friends of the Movement

come forward and help us with liberal donations?

We frequently receive communications from parties wishing tracts to distribute, asking how much they shall pay. To such we reply that the cost to us is about $2.50 per thousand, and we shall be pleased to furnish them at this price per thousand, or 30 cents per hundred, to all who will circulate them. But all additional donations will be gratefully received for the purpose of circulating them gratuitously throughout the country.

To many of the subscribers of THE INDEX and others whose names have been furnished us as probable friends of the movement, copies of the Tract, together with Petitions asking the repeal of the Exemption Laws, have been sent,

With the Hope

that such friends will try to secure as many signatures to the petition as possible in their locality

We respectfully ask those who are unable to attend to the matter themselves to place the petitions in the hands of those who will.

Let us

ROLL UP THE LIST!

Let our united voices be heard! And let it be done NOW!

We would say, also that we feel deeply the need of

Other Organizations

in this State, to coöperate with us in securing equality and justice, by pressing the "Demands of Liberalism." If, in any locality, there are those who are inclined to

Form a Liberal League,

we are ready to render such assistance as lies in our power.

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The Index.

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VOLUME 5. BOSTON, MASS., THURSDAY, APRIL 2, 1874. WHOLE NO. 223.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ———.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor.*

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

NOTES AND COMMENTS.

BY A. W. S.

ONE WHOLESOME effect of the late general election in England, it is said, is that new Reformers' Clubs and Liberal Associations are springing up all over the country.

"THE FIRST duty of the people," says the New York *Evening Post*, "is to suppress the Democratic party." And it looks now as though the next duty of the people would be to suppress the Republican party also.

THE FOLLOWING is the finest stanza in Tennyson's long poem to the new Russian bride of Queen Victoria's son:—

"For thrones and peoples are as waifs that swing,
And float or fall, in endless ebb and flow;
But who love best have best the grace to know
That Love by right divine is deathless King."

THE CONFEDERATE General Jubal Early, of Virginia, says that his State does not get any benefit from sending senators and representatives to Congress, and he therefore advises that they be kept at home, and their salaries be paid into the State treasury. This is the earliest suggestion of the kind which we have seen, but it is not a bad one. Perhaps some of the other States will by-and-by make a similar one.

A REMARKABLE American poet says: "It seems to me there is something very fine and dignified in that kind of reform which begins at home and works at home, and acts from within and not from without." It certainly would be very well if every reformer should bear in mind that, if he succeeds thoroughly in reforming one person—namely, himself,—he is doing the best possible work for humanity. He creates a little leaven that will help to leaven the whole lump.

THE GREAT QUESTION to which Mr. Disraeli will devote his attention, as premier of England, it is said, will be that of Land Reform. As the greater part of the land in England is concentrated in comparatively very few hands, and as this process of concentration has increased of late years, it would seem that the new ministry could not do a better thing than contrive some plan whereby the land rights may be made more equal between the productive and the non-productive classes.

LORD RUSSELL once said to David Hume: "What do you consider the object of legislation?" The reply was: "The greatest good to the greatest number." His lordship continued: "What do you consider the greatest number?" Mr. Hume promptly answered: "Number one, my lord." This was very good; for any government which seeks only the greatest good of the greatest number—neglecting the rights of the minority, even the minority of one—may be insufferably tyrannous.

"CHANGE IS IN the air," says Professor Huxley in his Aberdeen address. "It insists on reopening all questions, and asking all institutions, however venerable, by what right they exist, and whether they are or are not in harmony with the real or supposed wants of mankind." In this continued "reopening," we imagine, some present radicals will turn out future conservatives; for it is the constitutional limitation of some minds to think that no one need go any farther in reform than they themselves are willing to advance.

IN SPEAKING of the discouraging prospects which beset Mr. Garrison's opening crusade against slavery, and the wonder that, under the circumstances, he did not abandon the noble enterprise, Oliver Johnson says: "He would have done so, if he had not been the divinely appointed man for the hour." It is probably more rhetorical than real to speak of any *particular* man as "divinely appointed." Hence comes the pernicious Messianic notion, the conceit of leadership, and so forth. *All* men are divinely appointed! And the moment of inspiration begins with every man when he first becomes conscious of his divine destiny *to live*, and to live truly, faithfully, and nobly!

NOT ONLY in Congress but out of it the discussion upon finance goes on. The people are quite as much interested in the subject, and perhaps quite as wise, as their legislators. Some are in favor of a specie basis, others of a labor basis, and still others of a land basis, for our national currency. We confess that we are not wise enough to say which is best; but we are glad to see the discussion take place, and believe that only good can be the result of it. And we note with particular interest that Radical Clubs are engaged in this important discussion. Mr. E. M. Davis, of Philadelphia, sends to us an able paper on *Money*, read before the Radical Club of that city, of which he is President, by Charles Sears, Esq.; and Mr. Davis himself has written ably and learnedly on this whole subject.

HOW MUCH more apt people are to go begging to God than to go thanking to him! When they are in any sort of trouble they hasten to God with importunities for relief, but so long as they have no special need for his intervention they forget to be thankful for ordinary favors. The people in a certain section in North Carolina are just now frantic with fear lest Bald Mountain should become a destructive volcano, and so they prayed in steady succession for sixteen days and nights. But to what effect? God will not stop any order of Nature to please us. There are no accidents in his universe. Everything proceeds by law. And when we come to realize that everything is well because God reigns, we shall cease to be beggars before him, but continually celebrate his wisdom and his goodness.

REV. C. W. BUCK, of Portland, Maine, in an able sermon on *Biblical Inspiration*, in which he argues for the spiritual rather than the literal view of inspiration, says:—

The Bible needs no defence; certainly not any defence by erroneous teaching. *That* defence has brought it already under the condemnation of many. No, the Bible not only needs no defence, but proves incontestably its enduring vitality, by surviving so long the maltreatment to which it has been exposed at the hands of its defenders. Its real worth—like all real worth—is imperishable. I have read words culled with careful selection from the books of other religions; and there are words in the Bible that, in my judgment, at least, far surpass their highest reach. I have searched the "Bible of the Ages," a collection of wise sayings by sages of every time, to find in it some words of religious confidence and hope, and found none that could compare with the sublime utterance of the Psalmist, "The Lord is my Shepherd, I shall not want," and so forth.

FROM THE Law to Literature is a step, we should say which any one loving books might take with gladness—as, indeed, from any active pursuit to one so beset with charms, and rich with pure delights. Hon. Nathaniel Holmes, formerly Royal Professor of Law in Harvard University, and Judge on the Supreme Bench of Missouri, in his later days permits himself release from weighty cares, and full opportunity to "breathe the still air of delightful studies." He is a constant and interested reader of THE INDEX, considering it, as he himself assures us, "one of the foremost papers of the age." Besides being a wise student of the best literature, ancient and modern, he finds time occasionally to write a valuable essay. The St. Louis *Globe*, of February 15, contains one from his pen on *Providence and Fate*, which he read to the University Club of that city. We hope hereafter to find room in THE INDEX for some extracts from this learned treatise; and in the meantime we thank him for a copy of it.

LIST OF LIBERAL LEAGUES.

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David Friedrich Strauss.

COMMEMORATIVE SERVICES AT SOUTH PLACE CHAPEL, FINSBURY, LONDON, FEBRUARY 22, 1874. WITH A DISCOURSE

BY MONCURE D. CONWAY.

I.

I cannot plainly see the way,
So dark the grave is; but I know
If I do truly work my day
Some good will brighten out of woe.

For the same hand that doth unbind
The winter winds, sends sweetest showers,
And the poor rustic laughs to find
His April meadows full of flowers.

I said I could not see the way,
And yet what need is there to see,
More than to do what good I may,
And trust the great strength over me?

Why should I vainly seek to solve
Free-will, necessity, the pall?
I feel, I know, that God is love,
And knowing this I know it all.

—*Alice Carey.*

II.

READINGS.

Whoso seeketh wisdom shall have no great travail; for he shall find her sitting at his door. She goeth about seeking such as are worthy of her, showeth herself favorably to them in the highways, and meeteth them in every thought. Love is the keeping of her laws. The multitude of the wise is the welfare of the world.

Wisdom is the worker of all things: for in her is an understanding spirit, holy, one only, manifold, subtile, lively, clear, undefiled, simple, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good; kind to man, steadfast, sure, free from care, having all power, overseeing all things; and going through all understanding, pure and most subtle spirits. Wisdom is more moving than any motion: she passeth through all things by reason of her pureness. For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her. For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness. And being but one, she can do all things; and remaining in herself, she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets. She is more beautiful than the sun, and above all the order of the stars: being compared with the light, she is found before it; for after day cometh night, but vice shall not prevail against wisdom.—*Wisdom of Solomon.*

The Duke Gae asked about the altars of the gods of the land. Tsae-Wo replied: "The Hea sovereign used the pine-tree, the man of the Yin used the cypress, and the man of the Chow used the chestnut,—to cause the people to be in awe."

Confucius, hearing this, said: "Things that are done, it is needless to speak about; things that have had their course, it is needless to remonstrate with; things that are past, it is needless to blame."

Kee-Loo asked about serving the gods. The Master said: "While you are not able to serve men, how can you serve the gods?"

Kee-Loo said: "I venture to ask about death."

The Master said: "While you do not comprehend life, how can you comprehend death?

"If a man in the morning hear of the right way, he may in the evening die without regret.

"Yew, shall I teach you what knowledge is? When you know a thing, consider that you know it; and when you do not know a thing, understand that you do not know it. This is knowledge.

"For a man to worship a deity not his own is mere flattery.

"To give oneself earnestly to the duties due to men, and, while respecting the gods, to respect also their distance, may be called Wisdom."—*Confucius.*

Mohammed said: Instruct in knowledge! He who instructs, fears God; he who speaks of knowledge, praises the Lord; who disputes about it, engages in holy warfare; who seeks it, adores the Most High; who spreads it, dispenses alms to the ignorant; and who possesses it, attains the veneration and good will of all. Knowledge enables its possessor to distinguish what is forbidden from what is not; it lights the way to heaven; it is our friend in the desert, our society in solitude; our companion when far away from our homes; it guides us to happiness; it sustains us in misery; it raises us in the estimation of friends; it serves as an armor against our enemies. With knowledge, the servant of God rises to the heights of excellence. The ink of the scholar is more sacred than the blood of the martyr. God created Reason, and it was the most beautiful being in his creation; and God said to it: "I have not created anything better or more perfect or more beautiful than thou: blessings will come down on mankind on thy account, and they will be judged according to the use they make of thee."—*Mohammed.*

If morality is the relation of man to the idea of his kind, which in part he endeavors to realize in himself, in part recognizes and seeks to promote in others, religion, on the other hand, is his relation to the idea of the universe, the ultimate source of all life and being. So far, it may be said that religion is above morality; as it springs from a still profounder source, reaches back into a still more primitive ground.

Ever remember that thou art human, not merely a natural production; ever remember that all others are human also, and, with all individual differences, the same as thou, having the same needs and claims as thyself: this is the sum and substance of morality.

Ever remember that thou, and everything thou beholdest within and around thee, all that befalls thee and others, is no disjointed fragment, no wild chaos of atoms or casualties, but that it all springs, according to eternal laws, from the one primal source of all life, all reason, all good: this is the essence of religion.—*Strauss's "The Old Faith and the New."*

III.

Fall, fall, ye mighty temples to the ground!
Not in your sculptured rise
Is the real exercise
Of human nature's brightest power found.

'Tis in the lofty hope, the daily toil,
'Tis in the gifted line,
In each far thought divine
That brings down heaven to light our common soil.

'Tis in the great, the lovely, and the true,
'Tis in the generous thought
Of all that man has wrought,
Of all that yet remains for man to do.

Fall, fall, ye ancient litanies and creeds:
Not prayers or curses deep
The power can longer keep,
That once ye held by filling human needs.

The quickening worship of our God survives
In every noble grief,
In every high belief,
In each resolve and act that light our lives.

IV.

MEDITATION.

V.

The future hides in it
Gladness and sorrow;
We press still thorow,
Nought that abides in it
Daunting us,—Onward.

And solemn before us,
Veiled the dark Portal;
Goal of all mortal:—
Stars silent rest o'er us,
Graves under us silent.

While earnest thou gazest,
Comes boding of terror,
Comes phantasm and error;
Perplexes the bravest
With doubt and misgiving.

But heard are the Voices,
Heard are the Sages,
The Worlds, and the Ages:
"Choose well; your choice is
Brief, and yet endless.

"Here eyes do regard you
In Eternity's stillness;
Here is all fulness,
Ye brave, to reward you.
Work, and despair not!"

—*Goethe, tr. Carlyle.*

DAVID FRIEDRICH STRAUSS.

Towards the close of the last century, a young German student was climbing amid the Swiss Alps—alpenstock in hand—gazing with wonder on glaciers, scaling the dizziest peaks. His Alpine wanderings were preliminary to the climbing of nobler summits, commanding vaster prospects. For this was Friedrich Hegel, destined to create an epoch in the history of the human mind. Amid those barren heights and weird chasms of Switzerland there was born in his mind a doubt which has influenced the world. Before those wild desolations he asked himself whether it could be possible that this chaos of rock and glacier had been specially created for man's enjoyment? It was a problem which required for its solution not only his own long, laborious life, but many lives; yet, to the philosophical statement of that one man we owe a new order of religious thought. If I may borrow an expression from geology, it may be said that we are all living in the Hegelian formation; and this whether we understand that philosophy or not, and even if we reject its terms. For Hegel was as a great vitalizing breath wafted from afar, beneath which, as under a tropical glow, latent seeds of thought were developed to most various results. From afar: for really Hegel's philosophy was an Avatar for cultivated Europe of the most ancient faith of our race. Its essence is the conception of an absolute idea which has represented itself in Nature, in order that by a progressive development through Nature it may gain consciousness in man, and return as mind to a deeper union with itself. It is really the ancient Hindu conception of a universal soul of Nature, a vast spiritual sea in which each animal instinct, each human intellect, is a wave. Or, in another similitude, every organic form, however great or small, represents some scattered spark of a central fire of intelligence, on the way back to its source, bearing thither the accumulated knowledge gathered on its pilgrimage through many forms in external Nature.

Briefly, the Hegelian philosophy means a soul in Nature corresponding to the soul of Man. Of course—I have already stated it—it did not originate with Hegel. It may be traced from the Vedic Hymn to the cry of Kepler, when, looking up to the stars, he said, "Great God, I think thy thought after thee!" But with Hegel it gained an adaptation to the thought of Europe, and passed into the various forms of belief and feeling. It inspired all the poetry of Wordsworth. It is reflected in the materialism no less than in the idealism of our age, and may be felt in the philosophy of Huxley no less than in that of its best exponent, Emerson.

Among the many German thinkers who sat at the feet of Hegel there was but one who comprehended its tremendous bearings upon the theology of Europe; but one through whom it was able to grow to logical fruitage; and that one was the great man whose life has just closed—David Friedrich Strauss. Strauss proved himself the truest pupil of Hegel by throwing off the mere form of his forerunner's doctrine, just as that philosopher had thrown off the formulas of his forerunners. The literal Hegelians, of course, regarded Strauss as a renegade; on the surface it would so appear. Hegel called himself a Christian, Strauss renounced Christianity; Hegel was designated an idealist, Strauss a materialist. But we must not be victims of the letter. Fruit is different from blossom; but it is, for all that, blossom in another form.

I need not dwell on the outward biography of Friedrich Strauss. The greatest men live in their intellectual works. The sixty-five years of this man were not marked by many salient or picturesque incidents. As a student of theology at Tübingen, and as a professor, he travelled an old and beaten path,—poverty, hard study, hard work. At the age of twenty-seven he publishes his great work, the *Leben Jesu*; is driven from his professorship; offered another at Zurich University, he is prevented by persecution from holding it; and finally settles himself down to a life of plain living and high thinking. He is elected by his native town Ludwigsburg to the Würtemburg Legislature, but surprises them by his "conservatism," as it was called, and answers their dissatisfaction by resigning. He marries, and, alas! unhappily. Agnes Schebert was an actress, and she was also a clever authoress; but when she was married to Strauss there was shown to be an incompatibility of disposition which led to a quiet separation without recriminations on either side. The lady once wrote a parody on the writing of Hegel, which is amusing, but suggests that she could hardly have been fortunately united with a philosopher who had sat at the feet of Hegel. She left with him a daughter and a son, who were devoted to their father through life, and for whom he wrote a tender and touching account of their mother, that they might think of her with affection.

He lived a busy life, and wrote a large number of admirable works, the absence of most of which from English libraries is a reproach to our literature. His biographies are among the most felicitous that have been written, and have brought before Germans noble figures which are for most English readers mere names,—Ulrich von Hutten, the brilliant radical of the Reformation; the discoverer of lost books of Livy, Quintilian, and other classic authors; the fellow-fugitive of Erasmus before the wrath of the Pope; the lonely scholar who has made classic the islet of Lake Zurich where he died; the Biography of Hermann Reimarus, who one hundred years ago was the leading prophet of Natural Religion;* the Life of Friedrich Daniel Schubart, poet and publicist, who, beginning as an organist in Ludwigsburg, lost his place for writing a parody on the Litany; who in later life was invited by the Duke of Würtemburg to dinner, on his arrival seized and imprisoned in Asberg Castle for ten years, because of an epigram written by the poet,—who, for the rest, has left songs which the Germans still love to sing.† The work of Strauss on Voltaire consists of a series of lectures prepared by request of the Princess of Hesse-Darmstadt (daughter of Queen Victoria), who listened to them; and the work is written in a spirit of high admiration of the great French heretic. If, as I doubt not, the two biographies which he has left—*Lessing* and *Beethoven*—are of equal value to those I have mentioned, Strauss will have left six works at least, apart from his contributions to theology, of a character which must write his name very high among the literary workers of this century.

When the life of Strauss is written, no doubt the details of it will be found of great interest; but nothing relating to his private and personal history will ever be so impressive as the unfolding of his intellectual and religious nature. Fully told, even as traceable in his works, this represents the pilgrimage of a soul from the crumbling shrines of superstition across long deserts of doubt, and the rugged passes of adversity, even to the beautiful Temple of Truth,

*His chief works are *The Wolfenbüttel Fragments*, edited by Lessing; *The Principles of Natural Religion*, and *The Instincts of Animals.*

†The principal is one entitled *Caplied* (*Cape Song*), supposed to be sung by soldiers, sold to the Dutch, on their way to the Cape of Good Hope. Another celebrated poem of his is, *Die Fürstengrüft* (*The Tomb of Princes.*)

where his last hymn of joy ended in the gentle sigh of death.

Of this, his mental biography, I can give here but a slight outline. I have already taken up the thread of his life at the point where he was learning the secret of Hegel. That implied a foreground with which many of us are familiar; for he was born to orthodoxy, and had to flee that City of Destruction. So much he had accomplished in his youth, and was ready to set himself to the real task of his life. The philosophy of Hegel left room for mysticism, but none for miracle. Paulus, Schelling, Schleiermacher, and others, each endeavored in their several ways to bridge over the gulf between supernaturalism and reason; they wanted reason, they must have Christianity, and so held on to the miracles without believing them miraculous. But Strauss had already placed before his mind Truth as the one attainable thing worthy of worship; and he set himself to the task of studying the life of Christ, with all its investiture of fable, as a historical phenomenon. The fables he knew were not true, but he would know how they arose, and he would know what form they would leave were they detached from the New Testament narratives. In reaching his sure result he was aided by the veracity of his mind no less than by his learning. He had but to apply to a miracle found in the Bible the same test which every one applied to a miracle when found in Livy or Ovid. He had but to take the method which Christians used when dealing with the wonders of Buddhism and apply it honestly to the marvels of Christianity. The result was that he tracked all the New Testament marvels back to their Pagan or Judaic origin; he found that they were the same stories that had been told about Moses, Elijah, David, about Isis and Osiris, Apollo and Bacchus. In a word, he proved that they were myths, such as in unscientific ages—when the laws of Nature and the nature of laws were unknown—had arisen and gathered about every teacher who had become an object of popular reverence.

In denying the value of miracles as historical events in the life of a particular man, Strauss was impressed by the perception that these myths which had come from every human race to invest Christ represented something more important than the career of any individual; they represented humanity. They were born out of the human heart in every part of the world, and were types of its aspirations, hopes, and spiritual experiences. That which could not be respected as history could be reverenced as a reflection of the religious sentiment. He would place an idea where the Church set an individual. "Humanity," he wrote, "is the union of the two natures—God become man, the infinite manifesting itself in the finite, and the finite spirit remembering its infinitude; it is the child of the visible Mother and the invisible Father, Nature and Spirit; it is the worker of miracles, in so far as in the course of human history the spirit more and more completely subjugates nature, both within and around man, until it lies before him as the inert matter on which he exercises his active power; it is the sinless existence, for the course of its development is a blameless one, pollution cleaves to the individual only, and does not touch the race and its history. It is humanity that dies, rises, and ascends to heaven, for from the negation of its phenomenal life there ever proceeds a higher spiritual life."

When this lofty faith in humanity as the true Christ, which had unconsciously symbolized itself as the life of one man, shone out upon the mind of Strauss, all interest in the individual Jesus paled under it. Since his great work was published—near forty years ago—we have, by standing on the shoulders of such men as he, been able, no doubt, to see somewhat further. The rational study of the New Testament has disclosed certain fragments of real history, and by piecing these together we can shape out the figure of a great man,—great enough to show why it was that the human heart brought all its finest dreams and marvels to entwine them around that single brow. But the grand generalization of this scientific thinker, who pierced the veil of fable and recognized beyond it the face of humanity transfigured with divine light, is one which can hardly be paralleled by any utterance since the brave words of Paul: "We henceforth know no one according to the flesh; and if we have ever known Christ according to the flesh, yet now we no longer know him." "The Lord is a Spirit!"

Having disposed of the old Christology, Strauss proceeded to apply his method—the method of science—to all the theories of Nature and of human life which were intertwined with it. What the results of his inquiries were are summed up in his last work, *The Old Faith and the New*. And at the outset I must say that the whole purport of that book has been falsely interpreted for English readers by the blundering exposition of it given by Mr. Gladstone in a speech delivered in Liverpool. The late Prime Minister, it will be remembered, held up Dr. Strauss before the school-children as an awful example of what they would come to if they once began exercising their own faculties. He admitted his own incompetence to answer the arguments of Strauss; it would have been well if he had also acknowledged his inability to translate his words correctly. In describing that "Universum" which Strauss had declared to be the highest and divinest conception of human intelligence, the cosmos which man should adore in place of the old deity of dogma, Mr. Gladstone said that the author represented it—the adorable universe—as without reason. The word which Strauss really uses is "Vernünftvoll"—full of reason! This inexcusable error makes all the difference between theism and atheism. "Our highest idea," says Strauss, "is the law-governed cosmos, full of life and reason;" and he censures Schopenhauer, who declares Nature to be hopelessly evil. "We consider it," he says, "arrogant and profane on the part of a single individual to oppose himself with such audacious levity to the cosmos whence he springs, from which, also, he derives that spark of reason which he misuses. We recognize in this a repudiation of the sentiment of dependence which we expect from every man. We demand the same piety for our cosmos that the devout of old demanded for his God."

In this his last work, *The Old Faith and the New*—the translation of which we owe to a woman as we do that of his first work—Strauss embraces with enthusiasm the theory of evolution. Thereby his old Hegelian idealism is transmuted to Darwinian materialism. Of course, many people fancy that materialism is something which is inconsistent with a belief in a deity or even in religion. But really, with regard to divine existence and religion there is no difference between idealism and materialism. Strauss justly pronounces the religious issue between the two a quarrel about words. They both and alike "endeavor to derive the totality of phenomena from a single principle—to construct the universe and life from the same block;" in this equally opposing the Christian dualism which divides man into body and soul, and severs God from Nature. In their common endeavor after unity idealism starts from above, materialism starts from below; "the latter constructs the universe from atoms and atomic forces, the former from ideas and idealistic forces. But if they would fulfil their tasks, the one must lead from its heights down to the very lowest circles of Nature, and to this end place itself under the control of careful observation; while the other must take into account the higher intellectual and ethical problems." In short, all that the idealist says of soul the materialist says of brain; all that any worshipper can say of his God, Strauss says of Nature.

What the creed of this thinker was may be found in this last work, wherein it is expressed with an exaltation which becomes more impressive now that we know that, even while he was so uttering his perfect faith in the fair universe, the terrible cancer was destroying him. These are his words: "We perceive in Nature tremendous contrasts, awful struggles; but we discover that these do not disturb the stability and harmony of the whole,—that they, on the contrary, preserve it. We further perceive a gradation, a development of the higher from the lower, of the refined from the coarse, of the gentle from the rude. And in ourselves we make the experience that we are advanced in our personal as well as our social life the more we succeed in regulating the element of capricious change within and around us, and in developing the higher from the lower, the delicate from the rugged. This, when we meet with it within the circle of human life, we call good and reasonable. What is analogous to it in the world around us, we cannot avoid calling so likewise. The cosmos is simultaneously both cause and effect, the outward and the inward together. We stand here at the limits of our knowledge; we gaze into an abyss we can fathom no farther. But this much at least is certain,—that the personal image which meets our gaze there is but the reflection of the wondering spectator himself. At any rate, that on which we feel ourselves entirely dependent is by no means merely a rude power to which we bow in mute resignation, but is at the same time both order and law, reason and goodness, to which we surrender ourselves in loving trust."

In one very important matter many of the admirers of Strauss have felt distress at his position and influence. Politically, he has the reputation of being a reactionist and conservative. This reputation—obtained when he resigned his seat in the legislature because of disagreement with his radical constituency—has been confirmed by his treatment of political subjects in his latest work. My own belief is that the views of Strauss on these matters are very seriously misunderstood by reason of the fact that they are altogether conceived from the Hegelian standpoint. Those who study Hegel know that his apparent conservatism was the crust outside a fiery radicalism. The political philosophy of Hegel is contained in the following extract from his writings: "Moral liberation and political freedom must advance together. The process must demand some vast space of time for its full realization; but it is the law of the world's progress, and the Teutonic nations are destined to carry it into effect. The Reformation was an indispensable preparation for this great work. The history of the world is a record of the endeavors made to realize the idea of freedom and of a progress surely made, but not without many intervals of apparent failure and retrogression. Among all modern failures the French revolution of the eighteenth century is the most remarkable. It was an endeavor to realize a boundless external liberation without the indispensable condition of moral freedom. Abstract notions based merely on the understanding, and having no power to control wills of men, assumed the functions of morality and religion, and so led to the dissolution of society, and to the social and political difficulties under which we are now laboring. The progress of freedom can never be aided by a revolution which has not been preceded by a religious reformation." *

That a similar conviction was rooted in the mind of Strauss I became aware by personal intercourse with him. Some years ago, as I walked with him on the banks of the Neckar, he declared to me that the motives he had in publishing his *Life of Christ* were hardly less political than religious. "I felt oppressed," he said, "at seeing nearly every nation in Europe chained down by allied despotism of prince and priest. I studied long the nature of this oppression, and came to the conclusion that the chain which fettered mankind was rather inward than outward, and that without the inward thraldom the outward would soon rust away. The inward chain I perceived to be superstition, and the form in which it binds the people of Europe is Christian supernaturalism. So long as men accept religious control not based on reason they will accept political control not based on reason. The man who gives up the whole of his moral nature to an unquestioned authority has suffered a paralysis of his mind, and all the changes of outward circumstances in the world cannot make him a free man. For this reason our European revolutions have been, even when successful, merely transfers from one tyranny to another. I believed when I wrote that book that, in striking at supernaturalism, I was striking at the root of the whole evil tree of political and social degradation."

At another time, when speaking of Renan, whose portrait was the most prominent in his study, he said: "Renan has done for France what I had hoped to do for Germany. He has written a book which the common people read; the influence of my *Life of Christ* has been confined to scholars more than I like, and I mean to put it into a more popular shape. Germany must be made to realize that the decay of Christianity means the growth of national life, and the progress of humanity."

After this it was very plain to me what Strauss's conservatism amounted to. It means only that he had no faith in the abolition of an abuse here and there when the conditions which produce every abuse remain unaltered,—no faith in sweeping away a few snow-drifts when winter is still in the air, the whole sky charged with snow. We may wish that he had felt more sympathy with some of the popular movements around him; but we must remember that as a philosophical radical he regarded the ever-recurring enthusiasms of the people,—believing that they would reach the millennium by abolishing capital punishment, or abolishing a throne,—as so much waste energy. He saw hopes born in revolutions only to perish in disaster and reaction. He came to rest his hope for humanity, which he loved, on his faith in the omnipotence of that truth which he sought to enthrone above it.

Such was the faith, such the work, of the great man to whose memory we pay this day our heartfelt homage. In his writings I have met with but one allusion to himself. It is in the last pages that he ever wrote, and is as follows: "It is now close upon forty years that as a man of letters I have labored, that I have fought on and on for that which appeared to me as truth, and still more perhaps against that which has appeared to me as untruth; and in the pursuit of this object I have attained, nay, overstepped, the threshold of old age. Then it is that every earnest-minded man hears the whisper of an inner voice: 'Give an account of thy stewardship, for thou may'st be no longer steward.' Now, I am not conscious of having been an unjust steward. An unskilful one at times, too probably also a negligent one, I may, Heaven knows, have been; but on the whole I have done what the strength and impulse within prompted me to do, and have done it without looking to the right or the left, without seeking the favor or shunning the displeasure of any."

These few words represent the benediction of conscience upon a faithful man, felt by him as life was ebbing away, and the dark portal growing more distinct before him. His bitterest enemy need not impugn that approving smile of his own heart. It was all the wage of his work. Others have toiled in full view of heavenly reward. He labored on with hope of no recompense for devotion and self-sacrifice beyond the consciousness of having made his life an unfaltering testimony to truth. Even those who believe that they see gleams of light irradiating the dark valley may count his honor not less, but more that he gave his service uncheered by such visions.

In Heilbronn, where he was residing, he once pointed out to me, near an ancient church, the trace of the old and sacred fountain which gave the town its name, which signifies "healing fountain." He said, with his gentle smile: "The theory of the priests is that the fountain ceased to flow when I came here to reside." When I looked up to his magnificent eyes, and the grand dome of his forehead, I could but marvel at the depth of that superstition which could permit this man to live as a hermit in communities which will one day cherish each place of his dwelling as a shrine. Holy wells may dry up, and the churches beside them crumble, but men will repair to the spots where the lonely scholar sat at his task, and tell their children—Here it was that in the wildernesses of superstition living waters broke out, and streams in the desert.

V.

Everlasting! changing never!
Of one strength, no more, no less;
Thine almightiness forever,
Ever one thy holiness:
Thee eternal,
Thee all glorious we possess.

Shall things withered, fashions olden,
Keep us from life's flowing spring?
Waits for us the promise golden,
Waits each new diviner thing.
Onward! onward!
Why this hopeless tarrying?

Nearer to thee would we venture,
Of thy truth more largely take,
Upon life diviner enter,
Into day more glorious break;
To the ages
Fair bequests and costly make.

By the old aspirants glorious;
By each soul heroical;
By the strivers, half victorious;

* See Gostwick and Harrison's *Outlines of German Litera ture*, p. 481.

By thy Jesus and thy Paul,
Truth's own martyrs,—
We are summoned, one and all.

By each saving word unspoken;
By thy truth as yet half won;
By each idol still unbroken;
By thy will yet poorly done:
O Almighty!
We are borne resistless on.

—*Adapted from Gill.*

THE FUNERAL OF STRAUSS.

A correspondent in a recent number of the *American Register*, the most widely-circulated American paper in Europe, gives some particulars of the funeral of the late Dr. Strauss from his residence in Ludwigsberg, Würtemberg. Such a burial shows the utter absence of religious belief so widely prevalent in many portions both of Catholic and Protestant Germany. The writer thus describes the last rites:—

"True to the principles which had so long guided his life, he gave the most peremptory orders that no religious ceremonies whatever should be celebrated at his funeral. An immense number of people, some actuated by curiosity, some by a desire to pay the last honors to this eminent writer, assembled before his late dwelling in the Schillerstrasse. The coffin, covered with a profusion of flowers, laurel wreaths, but no cross, was quietly placed in a hearse, and transported to the cemetery, followed by the crowd. Arriving there, it was placed over the newly dug grave, in and around which evergreens were thickly strewn. The relatives drew near, and a choir of friends sang an anthem, chosen for its non-committal sentiments. The anthem concluded, other friends delivered brief discourses, setting forth the struggles of the deceased to maintain a position due to his ultra opinions, and his unwavering adherence to them until death, which he had calmly anticipated and awaited; all of which was a glorious triumph for the cause of 'free thought'. One of the speakers said that the nineteenth century knew not yet the inestimable worth of this great man, but the twentieth and all succeeding centuries would bear testimony to it. To the sound of another softly modulated hymn, the coffin was lowered to its resting place. In accordance with a beautiful German rite, each of the relatives and friends cast a branch of evergreen, or a handful of earth, into the open grave."

HIGGINSON'S TRIBUTE TO SUMNER.

There was a very large audience at Music Hall yesterday forenoon, to hear Col. T. W. Higginson speak of the great Senator. The exercises were introduced with the singing of "Nearer, my God, to Thee," by the whole congregation. Col. Higginson then read selections from the second chapter of the Apocryphal book of the Wisdom of Solomon, and also read an impressive prayer by Theodore Parker. He commenced his remarks by saying that he could not fairly claim to have chosen his subject for the morning. It chose itself. He then alluded to the great orator Demosthenes, and the remark that there were days when Athens had but one voice. When the stranger entered the gates he found a perfect silence, and was informed that Demosthenes was speaking to the assembly. To-day there was but one voice in this city. It comes from that silent form. Those lips which spoke so eloquently in life, never spoke so eloquently as to-day. In the words of Emerson, "The silent organ loudest chants its master's requiem." As he stood at the State House in the morning, he wondered not, Is this Sumner, but, Is this Boston—the Boston that fired one hundred guns for the passage of the Fugitive Slave Bill? This led him to speak of the change that had swept over the appearance of the streets of Boston since the early days of the anti-slavery conflict. This was but a feeble symbol of the moral change between the time when Sumner was first elected and to-day. When Sumner first came forward as an orator in Massachusetts, with his famous speech on the "True Grandeur of Nations," a merchant was heard to say as he left the hall, that if that young man thought the people of Boston would uphold such talk as that he was mistaken. It was not the city of Boston, but the State of Massachusetts that held up Sumner at first, and then he held up Boston until Boston was trained to appreciate its greatest son, until to-day his truest mourners were within the lines of this city. It would take a great many voices to speak of him wisely, yet each could contribute his little all, and he then spoke first of his surroundings, which were one-half of every great man. When he came on the stage in 1851 the greatest nation of the world was in a death-grapple with one great wrong. Everything else was paralyzed, and the anti-slavery pages were torn out of the school-books of John Pierpont, the pioneer abolitionist. The ministers were gagged, or they so opened their lips that men wished they had stayed gagged. Slavery ruled everything at Washington, and Sumner went contrary to his wishes to stand alone to create an issue at Washington; to create a party; to be his own party at the outset. He was doubted by many during the early years of his Congressional life. Then came the assault by Brooks, and the Charlestown *Mercury* said: "Henceforth Mr. Sumner is dead in the minds of all but poltroons," and to-day by the admission of all who are not poltroons nothing of Charles Sumner is dead but his body. Would to God that all poltroons had died with poor Brooks. (Applause.) He then spoke of how Sumner was fitted for the task. Physically his head was supported by the stateliest of bodies. In youth he was an athlete, and one of the few who swam across the rapids below Niagara. Niagara first; slavery afterward. It is an old Arabic proverb that a man was not called of God until he had reached the age of forty. Sumner had reached the age of forty when God called him. He then spoke of his intellect, and said that it was his purpose to follow the custom of that platform and tell the truth without unmeaning words of eulogy. He was remarkable not so much for the quality of his intellect as for its quantity, and the same was true of Parker. His was not the highest order of creative intellect or scientific genius; it was not the finest structure of philosophic intellect, not the vast military or administrative type. Neither was it peculiarly that which suggested solutions which had been so illustriously shown twice in American affairs, first by Samuel Adams, and last by William Lloyd Garrison. But quantitatively considered he stood above all Americans living or dead. Mr. Sumner himself was well aware of the character of his intellect, and at one time when the people were impatient for him to take immediate action in an important matter he said: "These people seem to forget what I am. I am not a fountain, I am a cistern, and they must give me time to fill up." The speaker then referred to Mr. Sumner's early connection with the anti-slavery movement, and said he was the greatest and strongest disciple who took the teachings of the *Liberator*, of which he used to boast to Phillips that he commenced to read first. He then alluded to Mr. Sumner's power of condensed statement, and cited such as "Freedom National, Slavery Sectional;" "The Crime against Kansas;" "The Barbarism of Slavery." Seward's "Irrepressible Conflict" was the only condensed expression of the time so important as these. There was a man behind every one of these condensed statements of Mr. Sumner, and they were weighted with the contributions of all literature. His speeches will be read hereafter as literature like those of Edmund Burke, and Sumner had the advantage of making himself heard while he lived, while Burke was known as the "dinner bell," from the fact that his associates left the hall in droves when he began to speak. Sumner's learning astonished scholars, and he was more discriminating and accurate than even Parker. The speaker then read a remarkable letter which Mr. Parker addressed to Mr. Sumner when he was first chosen a United States Senator, urging him still to be a moralist though he had entered politics, and expressing the hope that he would be the Senator with a conscience. He also urged him to build on the Rock of Ages, and look to eternity for his justification, and with absolute integrity Charles Sumner answered to that appeal. He adhered to the truth life long. There was little to say of a course of rectitude so absolute and with such tenacity of purpose. Men praise a coxcomb, but they do not compliment an angel. He was so sturdy and steadfast for the absolute convictions of his conscience that he faced his own party, and even faced the admired of a nation—Lincoln—on the Louisiana question and defeated it. All of the good in the present measures of reconstruction were due to this one triumph of his conscience and will. He never connived at a dishonest trick to save the greatest measure. Fancy Charles Sumner going about button-holing men, or pulling wires, or on the platform of a political convention marshalling people to vote for himself. He was great enough to be painted as he was. His faults were the faults of his strength. There were occasional exaggerations, like those in his attacks upon England and Grant, but they were faults over-stated. He was sometimes called domineering and egotistical, but this was owing to the perfect transparency of his nature. He had nothing to conceal, not even the knowledge of his own vast resources. His was the self-estimate of a man who knew his strength. Once at his home in Washington the speaker asked him what he thought the Supreme Court would decide if certain questions were raised under the Fourteenth or Fifteenth Amendments to the Constitution relative to the right of women to vote. He replied, "I suppose I know more about judges than any man in America," yet there was no unpleasant sense of egotism in this remark to the listener, and when he continued and spoke of his intimacy with Marshall, Story, and other great judges, he proved the assertion, and the speaker would not have doubted him if he had said he knew four times as much of them as any other man. Mr. Sumner continued that he had discovered the fact that there were two ways of getting at any legal decision, either the letter or spirit depending on the general impressions of the judge, and which point of view he wished to take. He said, "Go on with the agitation of the question, and convert the community to woman suffrage as fast as you can, and some day you will find the Supreme Court question settled of itself."

There was some little defect in his tendencies of speech, but not of thought. He had not the magnetic and sympathetic attractiveness as a speaker that some possess. How much this would have been modified by a less lonely life, and the amenities of home and children, no one could estimate. The idea which was prevalent in some quarters that he cared not for individuals was utterly false. He then alluded in a very touching manner to the scene in his death-chamber, where the wise and the learned, the black and the white, were gathered as friends to soothe the suffering. "But," said the speaker, "what must be the essential solitude of a death-bed without a woman's watching or a woman's tears. There were women in Washington who would have walked up the stairway on their knees for the privilege of soothing one pang of the sufferer, but why the door was shut and these women were left outside had not been explained. No man would be more deeply mourned, yet mourning and eulogy amounts to little, save the eulogy silently pronounced by the man or woman who followed his example. The speaker concluded with an appeal to young men and women to follow his example, and stand as he stood, firm and determined in behalf of some of the great reforms of the day, among which he mentioned the woman question, intemperance, labor reform, the civil service, how to keep the Government out of the hands of the corrupt and selfish and put it in the hands of honest men, how to use party without being bound by it. The nation awaits to see how Massachusetts will meet these issues. He alluded to the story of the old Saxon of whom it was reputed that had there been ten like him the Normans would have been driven from the shores of Britain. The battle of our day is with the Normans of corruption. The leader of our ten has fallen, and the nation is looking to Massachusetts to see who will replace him.—*Boston Journal, March* 16.

THE BUSINESS WOMAN'S MUTUAL BENEFIT ASSOCIATION.

[We have been requested by "Alice Dutton" to give a "word of notice" to the following circular; but we find it so excellent that it seems proper to publish it in full in THE INDEX, with our heartiest approval of the organization and its object. Similar ones ought to be everywhere established; and the attention of all friends of the cause of woman is called to one of the best plans yet devised to further it.—ED.]

TO THE WOMEN OF BOSTON.

Ladies,—During the month of October, 1873, there appeared at different dates, in the daily papers of Boston, a card addressed to you, signed by "Alice Dutton." This card informed you that it was proposed to organize in this city, as soon as possible thereafter, an association for the benefit of women who support themselves by their own industry. To this proposed organization your attention was called, and for it your sympathy and hearty coöperation asked. The present circular is issued to inform you that this society, under the name of "THE BUSINESS WOMAN'S MUTUAL BENEFIT ASSOCIATION," was duly organized at 47 Warren Avenue, on Saturday evening, Jan. 17, 1874, and its management placed in the hands of the Board of Directors, whose names terminate this circular.

The object of this association is threefold:—

1st. To provide a fund from which a certain sum shall be paid to any member in case of sickness.

2d. To provide a fund from which members in case of extreme need can obtain small loans, without interest, said loans to be returned by installments, in such sums and at such dates, as shall be agreed upon.

3d. To provide respectable burial to deceased members.

After careful and thorough examination of all available statistics regarding percentage of sickness and death, the directors are satisfied that the rates of fees and benefits proposed by this association, and herein stated, are practicable. We are, therefore, ready to begin and sustain active work the moment we have a sufficient number of members to yield us the sum of *four hundred* dollars. This amount, it is believed, there will be little difficulty in obtaining, if women will take pains to understand thoroughly the purpose and working-plan of this association.

To the following regulations your attention is earnestly called:—

1st. There shall be two orders of membership—Beneficiary and Honorary.

2d. The number of beneficiary members, under one board of management, shall not exceed two thousand.

3d. Each applicant for beneficiary membership shall be in good health, and between the ages of fifteen and forty years.

4th. The fee for certificate of membership shall be *two dollars*.

5th. The annual dues shall be *three dollars*, payable quarterly, half yearly, or yearly, in advance.

Beneficiary members are those for whom the society was formed, and who, having joined it, *pay regularly their yearly dues*, and are, consequently, entitled to all benefits arising therefrom. Honorary members are those ladies, who, wishing to help the cause, pay the fee of two dollars—or as much more as may seem best to them—for certificate of membership, but who do not pay yearly dues, and who derive, of course, no benefits from the association.

Gentlemen, also, are cordially invited to become honorary members, upon the same terms. The rules in regard to age and health do not apply to honorary members.

In return for the small expense, to beneficiary members, of *three dollars* per year, or *less than one cent for each working day*, the following benefits are proposed:

1st. To pay members who are sick, the sum of six dollars per week for every week of sickness, excepting always, the first week, and providing the illness does not exceed six consecutive weeks.

2d. To appropriate fifty dollars for burial expenses of each deceased member.

3d. To loan, without interest, to members in absolute need, duly shown, such small sums of money as the case may require.

Thus it is proposed not only to prevent suffering from want in time of illness, but to render it impossible for any woman, hereafter, to assert, truthfully, that she was driven to destruction for the lack of a few dollars. Indeed, if this association be faithfully sustained, each woman who becomes a member of it, is placed beyond the reach of hopeless desperation.

To prevent the possibility of an exhausted treasury by the demands of those suffering from some trifling physical disturbance—cases which do not at all need pecuniary aid,—it has been decided, in justice to all the members, that for the first week of illness no benefits shall be paid. Cases of illness arising from childbirth, also, can receive no benefits. All other cases of sickness, properly reported, that is, accompanied by a line from a respectable physician, giving name and date of illness, shall meet with prompt attention, and the weekly benefits shall be promptly paid. Especial

care will be taken that annoying difficulties shall not intervene between the sick and the benefits to which they are entitled.

As far as the limited space of this circular will allow, the main features of "THE BUSINESS WOMAN'S MUTUAL BENEFIT ASSOCIATION" have been presented. The work which it proposes to do is before you, and this work it certainly *can* do if women will unite to sustain it. Similar societies established for men, and supported by men, exist all over America and Europe; hitherto, there has existed for women not one.

The constant complaint among women is that nothing is done to help them, pecuniarily, as a body, in case of need. The constant response of men is, that women will not unite as do men to help each other. With the justice or injustice of this latter assertion the present circular has nothing to do. We only know that by becoming members of, and thus supporting, this association, women will not only effectually disprove the charge, but they will by this simple method do more to defeat the evil effects of unjust wages to women than all that has ever been written or spoken. Sensible, united practical work by women for women, is the crying need, not merely vehement words.

Chief among the evils of unfair wages to women, is the inability to set aside in time of health a sum in any measure adequate for support in case of illness. This is one of the great difficulties met and overcome by the plan of this association. There is no woman who earns her living who cannot lay aside *six cents a week* to meet the annual dues of this society; and surely there are very few women who support themselves by their own industry, who would not, in the event of sickness and consequent failing salary, find six dollars a week a most desirable income. To many hundreds it would mean all the difference between comfortable independence and painful dependence.

To every woman, then, who earns her living, and to every woman who does not, we earnestly appeal, begging that she will aid in sustaining this association, either as a beneficiary or as an honorary member; for her own sake, if the benefits are of value to her, and for the sake of her sister women, if they are not.

We trust that you will read carefully this circular, and that you will induce others to read it; also, that you will do what you can to obtain names, and send them with your own, as applicants for membership.

The application should be made thus: Enclose the sum of *two dollars* for each person desiring to become a member, write the name and address of each plainly, and mail to the treasurer, whose name and address will be found at the *end* of this circular. Do not fail to state, when sending in applications, whether you wish to become a beneficiary or an honorary member; otherwise it will be impossible to know which form of certificate to send in return. All letters in reference to this subject, fulfilling the above requirements, will be promptly answered.

It is impossible in this circular to find room for any further details in regard to plan of management, or even for the table of figures upon which we base our system of work. It is due, however, to that public to whom we appeal to state that this association is protected by a code of By-Laws, which provide that the officers and the whole Board of Directors of the association shall be annually elected by the members thereof. The first annual meeting, of which the members will be duly notified, is to be called at an early date. At this meeting it is proposed to elect three ladies of integrity, position and responsibility, as trustees. In the hands of these trustees is to be placed all fees derived from *certificates of beneficiary* membership, which fees are, until four thousand dollars have accumulated, to be invested to accrue interest. Thus a fund will be created to meet exigencies arising from that increased death-rate which lapsing years must bring. All other moneys are taken charge of by the treasurer, and used, by order of the Board, as a working fund.

Respectfully, ALICE DUTTON.

BOARD OF DIRECTORS.

President—Mrs. "Alice Dutton" Ballou, 771 Tremont Street.

Vice-Presidents—Mrs. Sara E. Brown, M.D., 228 Shawmut Avenue; Miss Eliza M. Brown, 47 Warren Avenue.

Secretary—Miss Susan Fowle, 208 Tremont Street.

Treasurer—Mrs. A. D. Ballou, 208 Tremont Street.

Advisory Committee—Miss Fanny Tibbetts, Miss Marion Williamson, Miss Walton, Miss Hattie Tibbetts.

Office of the B. W. M. B. A., 208 Tremont Street.
BOSTON, Feb. 27, 1874.

P. S.—Since writing the above the encouragement we have received has induced the Board of Management to take a small office at 208 Tremont Street, where please address all communications connected with the association, or call for further information. A. D.

A CASE IN POINT.

EDITOR NEW ORLEANS REPUBLICAN:—

"For lease for a term of fifty years" is the announcement on a sign-board in front of a huge building in the very heart of the business part of the "upper city," as the space within a radius of half a dozen blocks, having Magazine Market for its centre, is now called. The building referred to bears on a marble slab let into its lofty front, which towers grandly above the busy bee-hive stores and shops surrounding it, the legend, "St. Elizabeth's Asylum;" but notwithstanding its magnificence, it presents but a gloomy and unfavorable contrast to its less pretentious neighbors, for "St. Elizabeth" appears to be its only occupant, and she makes no sign of life.

Here is presented a potent argument why property belonging to even charitable associations, or which is used for charitable purposes by others than the State, should not be exempted from taxation. A space large enough for the site of a score or two of stores and workshops, in the most valuable and convenient and flourishing locality in the district, is rendered absolutely valueless,—for all useful or practical purposes is really wiped out of existence. Vast sums must have been expended to erect the really imposing structures intended as a home for the orphans; but it is now, too late, discovered that the stock of orphans falls so far below the supply of asylums that all this capital has been needlessly withdrawn from the people whom it was assisting into prosperity; and it, too, has become a dead waste.

Had this property been taxable, how different would have been the result; and St. Elizabeth's Asylum is not the only institution of the sort in this city against which the same arguments lie. Had this property been taxable, a less costly site, where no obstruction to trade could have resulted, would most probably have been selected, and an edifice commensurate with the charitable necessities of the section been built—provided, which is very likely, the projectors had not realized that there were asylums sufficient already in existence, and thus been induced to save and utilize their money. As it is, the community is greatly inconvenienced and much poorer, while not a single individual is bettered in the slightest degree.

It is not even probable that a lease can be effected, for the building is not adapted to any business or occupation, or any combination of them, at all likely to be established there. If it could be sold and remodelled into homes and shops for the class of tradesmen who make its vicinity so prosperous, it would be a positive blessing; but this can hardly be expected from the conservative customs of the society which owns it.

There seems to be no remedy for this state of affairs, except in legislation. If this property paid taxes, necessity would compel its utilization in some manner. Why not, then, pass a law taxing all property owned by church or charitable societies which may hereafter be acquired, and all which is now owned by such associations after the lapse of a given time, say in three or five years? The evil of exemption from sharing the general burden grows continually, and is too oppressive to be borne much longer. Every year sees some new combination spring into chartered life, authorized to acquire property thenceforward to remain untaxed, and while a levy is thus made upon the whole people for its maintenance, only its comparatively few members benefit by its existence. Costly churches are now being erected in various parts of the city, despite the notorious fact that each Sunday shows in nearly all of those now open for worship but a "beggarly account of empty benches."

I have no feeling in this matter other than the general weal, and therefore hope a bill will be introduced at an early day, in order that its provisions may be carefully scanned by the public as well as by the legislators. I desire it simply as a measure of reform, and wish all interests to be heard on the subject.

JUSTICE.

CHARLES SUMNER.

The community is still shocked by the sudden death of one who will be enrolled in history as one of the noblest sons of man. Well may America feel proud of counting Charles Sumner as one of her own. He gave character, glory, and renown to the people from whom he sprung, to the country which reaped the greatest benefit of his noble mind. His labors, however, belonged to humanity. His ideal was greater than that which can be circumscribed by geographical limits, and his name will be inscribed on the rolls of the great emancipators and true messiahs of the human race. The greatness of Sumner, probably, did not consist in his erudite accomplishments, in his mental grasp, in his intellectual attainments, though they were of great eminence; but in the noble qualities of heart, in his moral loftiness, his spotless virtue, the untarnished purity of his character, which alone made it possible for him to occupy that towering position of the most eminent and devoted advocate of freedom, which enabled him to stand unmoved in the midst of the contest and turmoil of partisan warfare, presenting a giant in moral strength, endowed with the fortitude of Divine justice to do battle in the name of God for his oppressed and enslaved sons.

It is needless for us to present here a lengthy biography of the late statesman, philanthropist, and scholar; the secular press has already spread before the civilized world an extensive biography of the beloved Senator; we merely desire to pay our humble tribute to the great man, who, as one of God's prophets, has added another link to Divine revelation by his life, his works, his utterances, his courage, his fidelity to the cause of justice and humanity. As he proved the friend of humanity without distinction of race or nationality, so did he prove the friend of religious liberty. It was Charles Sumner who presented the petition against the unholy machinations of the purblind fanatics who desired to make the Constitution of the United States, the *magna charta* of the human race, the instrument of a sect. His ideal was man, in his entirety, in his individuality, the creature that came forth from the hands of God, crowned with the royalty of God-born intellect; neither the Christian nor the Jew, the Protestant nor the Catholic, the American, the European nor the African, but the man.

As such he will live forever in the annals of human progress, of human freedom. Sumner, the man who electrified the people by his words, is dead; but his lessons, his teachings, his labors, his achievements will live to the end of days.—*Jewish Times.*

Poetry.

[For THE INDEX.]

MATERIALISM---IMMATERIAL.

If it be true we end with date of death,
Diffused through all back to those elements
From whence at birth we drew our borrowed breath,
And Nature claims us in our cerements,
Yet must we lead our little lives the same;
For dateless virtue with us does not end,
But increase hath, and added, nobler fame,
When with her life our own doth sweetly blend.
As in our mortal soil no flower can rise
Until two souls as perfect one are grown,
And thus through love their love immortalize,
So must man's godlike part remain unknown,
Unless with virtue, she that never dies,
He yoke himself, and like a bride her crown.

J. ALBEE.

CRADLE SONG.

All the world is slumbering now,
None awake but only thou.
'Tis the wind is sighing drear;
Lie thee still and sleep, my dear!

Close up these two eyes so bright,
Close them up like buds at night;
When the morning sun shall glow,
Like the flowers they will blow.

I shall see those flowers fine,
I shall kiss these eyes of thine,
'Tis the same to mother then,
As if Spring were come again.

—*W. W. Newell, in Herald of Health, for March.*

NEW SUBSCRIPTIONS TO INDEX STOCK.

Mrs. F. W. Christern,	New York City,	One	share,	$100
Richard B. Westbrook,	Sonman, Pa.	"	"	100
R. C. Spencer,	Milwaukee, Wis.	Two	"	200
R. W. Howes,	Boston, Mass.	One	"	100
Chas. W. Story,	Boston, Mass.	"	"	100
E. W. Meddaugh,	Detroit, Mich.	Five	"	500
Jacob Hoffner,	Cumminsville, O.	One	"	100
John Weiss,	Boston, Mass.	"	"	100
W. C. Russel,	Ithaca, N. Y.	"	"	100
A. W. Leggett,	Detroit, Mich.	"	"	100
B. F. Dyer,	Boston, Mass.	"	"	100
James Purinton,	Lynn, Mass.	"	"	100
F. A. Nichols,	Lowell, Mass.	"	"	100
J. S. Palmer,	Portland, Me.	"	"	100
Robt. Ormiston,	Brooklyn, N.Y.	"	"	100
Mrs. A. L. Richmond,	Lowell, Mass.	"	"	100
Mrs. Benj. Ireson,	Lynn, Mass.	"	"	100
J. E. Oliver,	Ithaca, N.Y.	"	"	100
E. H. Aldrich,	Providence, R.I.	"	"	100
Geo. L. Clark,	Providence, R.I.	"	"	100
W. M. Jackson,	Providence, R.I.	Two	"	200
Mrs. E. B. Chase,	Valley Falls, R.I.	"	"	100
L. F. Garvin,	Lonsdale, R.I.	One	"	100
James Damon,	Ipswich, Mass.	"	"	100
Joseph A. Barker,	Providence, R.I.	"	"	100

CASH RECEIPTS.

FOR THE WEEK ENDING MARCH 28.

T. B. Collins, $3; B. M. Smith, $1; M. E. B. Welch, $4; Thos. Evans, $1; J. E. Jones, $4; T. Lees, $1.91; Thos. H. Shields, $1; Phineas Watrous, $3; W. O. Mack, $3; Maxwell Ramsby, $3; H. A. Strong, $3.50; Wm. J. Gill, 75 cents; F. W. Brown, 50 cents; Alfred Warren, $1.20; Daniel Tredwell, $4; Allen P. Craque, $2; E. W. Gunn, $4; Benjamin Wheeler, $3; S. W. Ayers, $1; Jacob Durst, $3; W. C. Rust, 75 cents; Jonas Hilton, $1; John Casson, $3; James Parton, $3; Wm. H. Jenkins, $3; Henry Kiest, $23; Thos. Coleman, $3; E. Harnit, $3; Mary S. Nichols, $3; F. Smith, $1; Geo. H. Ellis, $3; Wm. Berrian, $10; A. S. Latty, $2; J. Sedgebeer, $11.70; A. A. Knight, $1; James M. Walton, 50 cents; J. S. Tilton, 50 cents; David Wright, $1.50; J. T. Sunderland, 10 cents; Sara B. Stebbins, 30 cents; N. Trenham, 25 cents; Geo. Woods, $1.50; J. B. Tileston, $3; Perrin Scarborough, $3; Josiah Gooding, $3; J. J. Hoopes, $1; Mary S. Reade, $3; Joseph Barnes, $1; Henry Brown, $3; R. L. Haughton, $3; Chas. Miller, $1; S. N. Walker, $2; Wm. A. Jenkins, $1; Perry & Morton, $3.56; Peter Newcomer, $3; J. B. Watkins, $3; Thos. Carlton, $1; Harvey Brown, $1; Wm. Howland, $1; Elwood Patterson, $3; John F. Smith, $1; John W. Stewart, $5; Philip Klinger, $1; Wm. F. Perkins, 25 cents; G. H. Foster, $5.66; S. D. Bardwell, $1.50; Cash, $15.30; P. Peregrine, 25 cents; Chas. A. Mills, 60 cents; Benj. H. Benton, $1.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Postage on THE INDEX is five cents per quarter, dating from receipt of the first number, payable in advance at the place of delivery.

RECEIVED.

Books.

THEODORE PARKER. A Biography. By Octavius Brooks Frothingham. Boston: James R. Osgood & Co. 1874. [Price $3.00.]

THE TRUTHS OF RELIGION AND THE BIBLE, as Seen by the Light of the Nineteenth Century. By J. Wilson, A.M., Author of "Phrasis," "Errors of Grammar," "Conduct of Life," etc. New York: 1874.

Pamphlets and Periodicals.

HALF-HOUR RECREATIONS IN POPULAR SCIENCE: Origin of Metalliferous Deposits, by Prof. J. Sterry Hunt. The Phenomena of Sleep, by Dr. Richardson. Boston: Estes & Lauriat. [Price 25 cents.]

HALF-HOUR RECREATIONS IN NATURAL HISTORY: Insects of the Garden. By A. S. Packard, Jr. Boston: Estes & Lauriat. [Price 25 cents.]

THE SUPPRESSION OF VICE. A Sermon by O. B. Frothingham, in Lyric Hall, Feb. 15. New York: D. G. Francis. 1874.

THE REVIVAL OF RELIGION. A Sermon by O. B. Frothingham, in Lyric Hall, March 1. New York: D. G. Francis. 1874.

BOSTON UNIVERSITY YEAR BOOK. Edited by the University Council. Vol. I. Boston: H. O. Houghton & Co. 1874.

OLD AND NEW, April, 1874. Boston: Roberts Brothers.

THE SANITARIAN, April, 1874. New York: A. N. Bell, Editor

The Index.

PUBLISHED EVERY THURSDAY

BY

THE INDEX ASSOCIATION,

AT

NO. 1 TREMONT PLACE, BOSTON.

Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

Francis Ellingwood Abbot, ... *Editor.*
Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), Rev. Moncure D. Conway (England), *Editorial Contributors.*

BOSTON, APRIL 2, 1874.

SUNDAY LECTURES.—The Editors of The Index will ecture occasionally on Sundays, if desired, within a convenient distance of Boston.

N.B.—Any person whose name is now on our mail-list will receive a second copy of The Index, *mailed to the same address*, for a year, on pre-payment of **One Dollar.** This offer is made to accommodate those of our subscribers who wish to increase our circulation by sending extra copies as samples to their friends.

GLIMPSES.

Please send in all "Petitions" as soon as possible.

Will the *Liberal Christian* please accept our thanks for a very generous notice of our late lecture in Horticultural Hall?

Total number of names thus far sent on the "Congressional Petition"—4,387; total number on the "Massachusetts Petition"—8,669.

Bald Mountain and the Congregational Council are twin marvels. "What is Congregationalism?" remains still the great conundrum of the minute.

Signatures to the "Massachusetts Petition" have been received as follows since last week: From Benj. A. Andrews, Shelburne Falls, 43 names; from N. M. Hatch, Boston, 12; from E. A. Sawtelle, Grantville, 25; from N. A. Rogers, Abington, 36. Total for the week—116 names.

Signatures to the "Congressional Petition" have been received as follows since last week: From R. H. Ranney, Boston, 53 names; from E. A. Sawtelle, Grantville, Mass., 27; from N. M. Hatch, Boston, 10; from Benj. A. Andrews, Shelburne Falls, Mass., 43. Total for the week—133 names.

We find the following copied from the *Congregationalist* into the New York *Evangelist*: "Rev. Edward C. Towne, whom we once had occasion to pronounce a 'Flourens among the radicals,' has seen in part the error of his ways, and announces his return to 'loyalty to the Christ of God in Jesus.' Welcome." We do not know exactly what this means.

The one monument, above all others, which the country owes to the memory of Charles Sumner, is the passage of his Civil Rights Bill. This seems to be the spontaneous wish of all true hearts to-day. It is in vain that men try to express in words the honor they feel for the conscience that Sumner was, and stood for; acts alone can express it. Let the first of them be the solemn completion of his great work.

The church-taxation question is now vigorously agitated in New Orleans, as well as in many other places. The *Daily Republican*, of that city, has republished Mr. Parton's stirring paper on the subject, and had several able editorials in favor of taxing the churches. A good illustration of the uselessness and positive harmfulness of many of the existing exemptions will be found elsewhere, copied from that paper.

Here is a lesson well worth conning: "Senator Sumner never kept a carriage during his long residence in Washington, but generally walked on fine days and patronized the horse-cars in unfavorable weather. He sometimes expressed a wish to be the possessor of horses and a carriage, but would add: 'I cannot afford it. I either must give up buying books and keep a carriage, or forego the carriage and keep myself posted in literature.'"

When Faraday was asked how he could possibly believe the theological notions of the narrow sect he belonged to, he replied: "I prostrate my reason in this matter; for if I applied the same process of reasoning which I use in matters of science, I should be an unbeliever." From the beginning Christianity has required the prostration of reason, as a condition of Christian belief; and Faraday told the simple truth, when he confessed that the application of scientific reasoning to his Christian creed would have made him a disbeliever in it. But he failed to see that he would only have thrown away the guesses of an ignorant age for the sake of real knowledge.

We greatly regret that there is any occasion to give the following notice, though we give it with great willingness: "The large music publishing house of Oliver Ditson & Co., Boston, suffered from fire on Tuesday evening last, the upper part of their main building being destroyed. Although many thousands of valuable books were ruined by fire or water, their remaining stock in other buildings, and in branch stores, is quite large enough for present demands, and a large corps of printers and binders will soon supply what has been lost. A very few days' interruption of active business is all they anticipate. They have temporarily removed to No. 225 Washington Street, opposite Franklin, where they may at present be addressed."

A few hours before General Rossel, the Communist, was shot by order of the government of President Thiers, he wrote the following words to his comrades, which ought to immortalize him as one of the greatest spirits that ever met death in defence of a loved and honored cause: "I charge you, if ever the party which I have supported should come in power, and should menace their adversaries with their vengeance, to make use of this letter, to tell them that at my last hour I urgently beg of those who have the honor of defending the cause of liberty not to avenge its victims. It would be unworthy of liberty and of us who are dead.

"Your devoted L. Rossel.

"November 28, 2 1-2 A.M."

There is a beautiful truth suggested by the phrase, "sympathy of religions;" namely, the essential unity of religion under all its diverse forms. There is, however, another truth, less lovely, but equally undeniable, which might be expressed by the phrase, "antipathy of religions." That is, as shown by history, special historical religions have always shown a tendency to persecute each other. Each of these truths ought to have justice done to it. Would it not be approximately correct to say that all historical religions sympathize with each other so far as their universal elements are concerned, while they antagonize each other so far as their special claims are concerned? It is these conflicting special claims that have made all the mischief, and no stable peace can be expected till they are all alike abandoned or outgrown.

The last meeting of the Second Radical Club in this city was the best we have ever attended. Mr. Frank B. Sanborn read a paper of great suggestiveness on "Imprisonment." A young man created intense interest by avowing himself to be a discharged convict, and telling his story in the manliest way. The account he gave of maltreatment by the Charlestown State Prison officials was supported by what appeared to be irresistible evidence of its truth. He desires and is making efforts to effect a reform in the treatment of prisoners. We were more than satisfied of the disinterestedness and purity of his motives, and hope that he will accomplish all he aims at. A book is soon to be published detailing the facts of his case; and our readers will then have the opportunity of knowing more about one of the most interesting young men we have ever met.

Cosmian Hall, in Florence, Massachusetts, was dedicated on March 25 and 26. The celebration was one of the most interesting and successful ever held, as conceded by all who were present. A noble Hall, built by the radicals themselves for the service of radicalism; a free, intelligent, and united society, full of life and enthusiasm; an excellent and heartily sustained "speaker," Rowland Connor,—few places can boast of such advantages, as things go in this world. Although unable to be present till the closing session of Thursday evening was half through, we heard glowing accounts of the fine speeches, the fine audiences, and the fine spirit of the occasion. Perhaps some friend will send a little history of the proceedings; we now only mention the dedication of Cosmian Hall as one of the best free religious conventions ever held, and record our great satisfaction and pleasure at the cheerful prospects of the Free Congregational Society of Florence.

THE INJUSTICE OF CHURCH-EXEMPTION.

The seventh and last public hearing granted on the petition of the Liberal League by the Joint Special Committee of the Massachusetts Legislature on "Just and Equal Taxation" took place Thursday forenoon, March 26, in the Green Room at the State House. Both petitioners and remonstrants having been heard at length, an opportunity was then given to the former to reply to the objections brought by the latter against their petition; and the draft of a bill which would secure the desired reform was prepared and presented on behalf of the League by Mr. C. E. Pratt. It is due to the chairman and members of the Committee to acknowledge publicly the great courtesy and fairness with which the hearings have been uniformly conducted, as shown to both sides alike. The Committee will consider the question of taxation of bank stock and mortgages before making their final report. Meanwhile we submit to our readers the following sketch of an hour's speech, written out as faithfully as possible from the brief notes we made use of at the time.

Mr. Chairman, and Gentlemen of the Committee:—

In replying on behalf of the Liberal League to the various arguments and objections urged by the remonstrants against the granting of our petition, I design to consider only the most important of them, and to avoid, so far as is possible, going over again ground already traversed. Permit me first to consider the case of charitable and educational institutions, and afterwards that of the churches; for the latter involves a question of conscience, which the former does not.

It has greatly surprised me that, of the numerous distinguished and eloquent gentlemen who have appeared before you to defend the exemption from taxation of the various charitable and educational institutions in which they are interested, no one has apparently taken the trouble to read the petition against which they unite to protest. Their great aim has been to prove that these institutions are all rendering valuable public services to the State, and will be either crippled or destroyed, if deprived of the State aid they now receive in being released from the burden of taxation. The petition for "just and equal taxation," however, does not propose that these institutions shall be deprived of State aid; it simply proposes to change the form of it,—to put *direct appropriation* in the place of *tax-exemption*. Consequently these able and influential gentlemen have occupied the valuable time of the Committee by urging arguments which are totally irrelevant and off the point. Their pathetic appeals in behalf of the "sick poor," and other deserving objects of public charity, might without impropriety have been deferred to some other occasion; their eloquence and ability should have been applied to a defence of the present form of State aid, as compared with the form of State aid now proposed. It is quite unnecessary for me, therefore, to devote any time to analysis of the elaborate statistics presented for consideration by the Committee. All that it is necessary to say on this head is to call the Committee's attention to the complete evasion by these gentlemen of the real point at issue. What your petitioners desire is simply this: that the system of tax-exemption be abolished, and that all applications for State aid be referred to a special Board (perhaps the Board of State Charities), before whom the applicants shall be required to establish a valid claim for the aid they seek. The advantages of this plan will, I conceive, be many and great, but I will now only specify two:—

1. It is probable that the numerous institutions which now enjoy exemption from taxation without deserving it, on a false plea of being purely charitable or educational in character, will either refrain from making application for direct appropriations or will fail to secure them. A great step will thus be taken in the direction of public economy.

2. It is equally probable that a great improvement will take place in the administration of really deserving institutions themselves. I will not specify instances; but you must all have heard of cases of a partial distribution of the benefits of these institutions, by which the poor and obscure fail to receive as good or as prompt attention as others who possess influential friends. If the Board appointed to take cognizance of all applications for State aid were to grant public hearings on the subject, failures to dispense impartially the beneficence of applicant institutions would be pretty sure to come to light; and knowledge of this fact would exercise a most salutary influence in the ordinary conduct of their affairs. The institutions would themselves be toned up to a

higher fidelity and efficiency; and the public would be great gainers in consequence.

With reference to the relative advantages of tax-exemption and direct appropriation, as means of aiding purely charitable and educational institutions of a deserving character, scarcely anything has been said directly by the remonstrants against our petition. But a few incidental phrases were dropped which suggested to my mind the best that could probably be urged in defence of the existing practice.

1. Mr. Stevenson, who made a very eloquent plea on behalf of the Massachusetts General Hospital, after saying that the tax of $38,000 a year which the Hospital would be compelled to pay would oblige it either to curtail its usefulness or else go to the State for aid, added—"And we do not like to do that." Why not? Is it any more humiliating or any more undignified to urge the public usefulness of the Hospital as just ground for a direct appropriation, than it is to come here, and, on the same ground, to plead for its exemption from taxation? Is not the Hospital exactly as much a recipient of public assistance in one case as in the other? The $38,000 of taxes now escaped by the Hospital are just as truly paid by the State to-day as they would be if appropriated directly out of the State treasury. With all respect for Mr. Stevenson, I submit that nobody's "liking" or "disliking" ought to be allowed to stand in the way of a just and needed reform. His objection seems to be based on the notion that tax-exemption is no favor from the State; as if the payment of the Hospital's taxes by the whole community were not a virtual contribution to that amount towards defraying its expenses!

2. "But we shall not get so much, if obliged to go to a Board for direct appropriations." I forget whose plea suggested this as a possible objection to the plan now proposed. But the answer seems to me very clear. If a charitable institution, after making a full statement of its needs before a proper Board of reference, cannot secure a recommendation to the Legislature for so large a grant as it now receives by way of tax-exemption, then it is altogether likely that it now receives more than it ought. If it cannot get "so much" in that way, it gets *too much* now; and a reduction of the amount would be an act of bare justice to the public at large.

3. "But the exemption of charitable and educational institutions from taxation saves money to the State; for they do the State's work cheaper than the State itself can do it." This was the argument of several of the remonstrants. Very well: could any stronger argument be adduced before a Board of reference, as a reason for recommending appropriations equal to the full amount of the taxes from which they are now excused? If the plea is sound, and can be made to appear so, there need be no anxiety lest the State should not be inclined to adopt the most economical way of doing its own work. People will be quick enough to see their own interest in this matter; and nobody will object to direct appropriations to existing charitable institutions, if thereby the necessity of still larger outlay is obviated. The argument is an excellent one, not for perpetuating tax-exemption, but for adopting direct appropriation in its stead.

The fact is, that the people may be safely trusted to support, either privately or publicly, every honest and genuine charity that is needed. The Report of the State Treasurer for the year 1872 (the latest one as yet printed) shows an expenditure of $407,290.17 for "charitable" objects alone; and if the people refuse direct appropriations for other charities on the change of system proposed, then the wrongfulness of stealing the money from them, as now, by the blind process of tax-exemption, is self-evident. Either the people are now made to pay more than they would think right, if they knew the amount; or else they will cheerfully pay the same amount, when they do come to know it.

But the main question, whether as regards the amount of taxes involved or the principle at stake, concerns the churches. I wish to reply first to a few special arguments brought forward by the remonstrants to defend the practice of exempting the churches from taxation.

Judge Warren has urged upon your attention a specious argument which I ought not to pass over unnoticed. He declared that to tax the churches now would violate or impair an implied contract between them and the State; that the churches have been built under special inducements in the shape of a promised immunity from taxation, and that the State is now bound in good faith to fulfil its promise by perpetuating this immunity. If this were true, I should be the last one to advocate a breach of faith on the part of the State by breaking even an implied pledge of perpetual exemption. But it is not true. This exemption is now provided for by the General Statutes, not by the State Constitution; all the statutes are liable to repeal from year to year, as circumstances shall dictate; and all new enterprises are undertaken with this *well understood risk of repeal*. There is no implied promise on the part of the State to preserve the statutes as they are, unchanged and unchangeable; on the contrary, they are continually modified to meet the demands of progress. To hold that any such contract exists as Judge Warren alleges would be to tie the Legislature hand and foot, in every possible direction; not merely with reference to the churches, but also with reference to every other enterprise undertaken under a given state of things. Laws are made and unmade; charters are granted and revoked; legislative changes of all sorts are continually effected, as the public interests require. To tax the churches now would no more violate or impair a supposed contract with them than to raise the rate of taxation would violate or impair a supposed contract with other parties that had made investments under a lower rate. The ground taken is wholly untenable in equity and common sense; and, though I am no lawyer, I cannot imagine that the Legislature should consider itself incapacitated to reform the statutes, whenever it perceives that they are capable of improvement.

Judge Warren also argued that Article II. of the Constitution confers the right to tax the whole community, unbelievers included, in order to aid the churches, by exemption from taxation. It reads thus: "It is the right as well as the duty of all men in society, publicly, and at stated seasons, to worship the Supreme Being, the great Creator and Preserver of the universe." He maintained that this declaration of the "duty" of all persons gives the right to tax them for the support of public worship. Now twenty-three of the States, by express provision in their Constitutions, declare that no one shall be compelled to support or maintain public worship in any society of which he is not a member; and Massachusetts, though it has no such provision in its Constitution, has it in the sixtieth chapter of the General Statutes. Allow me to read a brief extract from Tyler's *American Ecclesiastical Law*, which, I am informed, is a standard work on the subject. Referring to the time of the Revolution, Tyler says:—

"The parish consisted of a definite tract of land, the metes and bounds of which were very exact; and the poll parish was made up of individuals. The meeting-house and minister, and the parsonage, were all provided for and sustained by a tax on each inhabitant according to his property; and the inhabitants were required to attend the preaching provided for them under penalties prescribed by law. . . . All landholders, resident and non-resident, Christian and unchristian, were taxed, though they never saw the minister or entered the meeting-house; and all corporations holding lands within the parish were also taxed, upon the principle that, so far as the community were concerned, public religious and moral instruction was intended for the prevention of *crimes*, and not the salvation of souls." [page 177.]

Observe the principle here alleged as justifying the direct taxation of all for the support of public worship; namely, the good moral influence of the churches. Now this practice of direct taxation for religious worship was abolished by the people of Massachusetts, and the Constitution was amended accordingly, on November 11, 1833; and the principle on which it rested was consequently declared invalid and false. Hence Tyler declares that now "no citizen is liable to pay a tax for the support of public worship, or other parish charges, to a society other than that of which he is a member." [page 182.] Yet this very principle that citizens may be compelled to support the churches because of their good moral influence, which was so emphatically condemned by the State in 1833, and overthrown as a justification for *direct taxation*, is still pleaded by the remonstrants as a valid justification for *indirect taxation* in the form of church-exemption. This pretended principle is their only plausible excuse for such exemption; yet it has been already condemned as invalid and false by the people of the State. Judge Warren himself, when questioned, was obliged to confess that support of the churches is now purely voluntary; yet by this confession he contradicted flatly his previous assertion that the State had the right to enforce it as a "duty." The simple truth is that, if the argument of "good moral influence" is any justification for indirect taxation in support of the churches, it is just as good an argument for direct taxation for the same object; and the remonstrants might as well demand a return to the exploded system of the past. But if this is absurd, then there is no logical escape from the necessity of abolishing church-exemption from taxation now.

Another argument in remonstrance against the petition, offered by Professor Lincoln, of Newton Theological Seminary, and Rev. Mr. Dickinson, of South Boston, was to the effect that churches, being unproductive property, were capital, and not revenue; and Adam Smith was quoted to show that political economy teaches to tax revenue alone. In refutation of this position it will be sufficient simply to quote from John Stuart Mill, a more modern and higher authority:—

"To provide that taxation shall fall entirely on income, and not at all on capital, is beyond the power of any system of fiscal arrangement. There is no tax which is not partly paid from what would otherwise have been saved; no tax, the amount of which, if remitted, would be wholly employed in increased expenditure, and no part whatever laid by as an addition to capital. All taxes, therefore, are in some sense partly paid out of capital; and in a poor country it is impossible to impose any tax which will not impede the increase of the national wealth. But in a country where capital abounds, and the spirit of accumulation is strong, this effect of taxation is scarcely felt." [*Political Economy*, Book V., chapter II., § 7.]

But I will consume no more of your time with replies to arguments which doubtless appeared to you in their true light at the time. There are some considerations, however, which ought not to be left untouched in committing our case finally into your hands.

Rev. Mr. Dickinson, as may be remembered, inquired—"What is the real *animus* of this petition?" He then proceeded to answer his own inquiry by declaring that the petition had its origin either in "avarice," in a sordid and mercenary spirit which begrudged support to the cause of religion, or else in "mere, sheer, ribald, low-lived infidelity." I deny both of these charges.

"Avarice" had nothing to do with the origin of this petition; or any other mean or mercenary motive. We care nothing for the *amount* of the tax indirectly levied upon us by the exemption of the churches from their fair share of the common burden; it is the *fact* of the tax against which we protest—the assumed *right* to tax us for the support of religious societies in which we are not members, contrary to the whole tenor and spirit of the laws of the State. The dollar a year which every poll in Massachusetts, on the average, is compelled to pay towards the support of the churches, in consequence of their evasion of all taxation, is extorted from us in violation of well-recognized rights of conscience; and the whole movement is a protest against the violation of these rights. There is no question of conscience with reference to charitable and educational institutions; but there is a question of conscience with reference to the churches. This indirect tax of a dollar a year is a grievance, an act of oppression, a great wrong; we protest against it, and appeal to the Legislature for redress. Our forefathers were aggrieved and went to war, protesting against the right to tax unjustly arrogated by Lord North and George the Third, although the amount of the tax was only a few pence on a pound of tea; and last December we all celebrated the stern resistance of the Tea-Spillers to this trivial tax, because they saw tyranny even in a trifle. The protest we make is the same in kind. The churches have no right to tax us, even to the amount of a cent, whether they do it directly or indirectly. The tax is a grievance and an injustice, an infringement of our right to be freed from enforced tributes to a religion which is not ours; and this, not "avarice," is the cause of our petition.

The cry of "infidelity" has been raised, not only by Mr. Dickinson, but also by Father Healey and Mr. P. A. Collins. I have no counter-cry to raise in return—no recriminations to make by way of retaliation. It is enough to say that this is *not*, as alleged, an "infidel movement." It is a movement for simple justice, shared by many church-members as well as non-church-members,—in fact, by all who can discern the great wrong involved in church-exemption. A single petition from the city of Newburyport had 854 signatures, including the names of seven ministers; and many other ministers have joined in the protest. Many religious journals of high reputation, such as the *Congregationalist*, the *Christian Era*, the *Independent*, and others, have also joined in it. It is the manifestation of a widespread and rapidly growing public sentiment, not only in Massachusetts, but in all parts of the country. Our own petition originated with the Boston Liberal League, an organization formed about a year ago for the purpose of securing a more complete realization of the American idea of the separation of Church and State, and now numbering about one hundred and seventy members.

This League has printed and scattered thousands of tracts through the State, and sent out blank petitions which have been returned with 8,553 signatures, already presented in the House of Representatives. The whole movement is an honest one for a positive idea—the complete abolition of a practice that is a glaring violation of the rights of conscience.

I affirm most emphatically that this movement is not, as alleged, a "raid on religion," a "conflict between religion and irreligion," an "infidel movement." I do not argue this point with you; for, if it were an "infidel movement," you believe that even infidels have rights, and mean to protect them. For one, I have my own religion, very dear to me; and it is none the less entitled to protection because it may not be yours. What it is, is my concern alone; I do not come here to thrust it upon you, but to ask that its rights be respected. I ask to be relieved from the injustice of being indirectly taxed for the support of a religion that is not mine. The direct tax of 1830 is the indirect tax of 1874—an enforced charity exacted by the churches from all alike, including the "unbelievers." I protest against it, and rest my protest on naked, eternal justice.

Let me be perfectly open with you: the only thing I deprecate is a *compromise*. If you cannot recommend such a measure as shall establish the principle we contend for,—if you cannot bring in a bill which shall abolish all exemption of the churches from taxation,—then send us back to appeal once more to the country, and to rouse such a public opinion as shall secure the reform we seek. Do not exempt in part and tax in part, as has been proposed. I should welcome a fair and square defeat, but not a compromise. For the cause we plead must go on; if defeated to-day, we shall succeed to-morrow. But a compromise would leave the wrong unredressed. Whatever you do, I respectfully request you to meet fully and frankly the point of conscience; and I rest my case on justice alone.

Communications.

[For THE INDEX.]

THE NEEDLEWOMAN:

A VISION OF PRAYER IN THE NINETEENTH CENTURY OF CHRISTIAN CIVILIZATION.

"Yesterday morning, the police of the —— precinct discovered the remains of a young woman in a tenement house on —— Street, immediately in the rear of —— Church, who had evidently perished from privation and want. Some unfinished needle-work by her side showed that she had toiled to the last. It is thought that she fell from her seat too much exhausted to make herself heard, and died unwept and uncared for."—*N. Y. Paper.*

I.

On my table there lay all the news of the day,
And I had been busily reading
What the papers could say was now out of the way,
Or tell that was worth the heeding;
Till my heart sadly bled, as with sorrow I read
Of death from starvation fearful:
In deep anguish and dread, that a woman had plead
For succor, with eyelids tearful,
And that, wanting but bread, she was now lying dead!
Unheeded her moaning,
Her sobbing and groaning,
Now past all atoning;
Shrouded in gloom by a grim church wall,
Serving her now for a funeral pall.

II.

Then my fancy took flight, and I witnessed the sight,—
Deep awe with my sorrow blending,—
As she prayed through the night for the coming of light,
Though day brought to toil no ending.
For while bread was so dear, she restrained every tear,
And firmer each nerve exerted,
With a horrible fear, as the evening grew near,
Of sinking, by strength deserted,
Into shadows more drear than were those drawing near.
Though sinking and wasting,
Her sewing and basting
With speed she was hast'ning,
Ere the deep shades of the night should fall,
Rendered more dark by the drear church wall.

III.

While each minute seemed wealth, she could pause not for breath,
Her brain though with fever reeling;
More important than health, she was racing with Death,
Whose steps were still nearer stealing.
Still the shadows grew deep, seeming fairly to leap
Where dimly the day still lingers,
But she paused not to weep, nor shut eyelids in sleep,
For closer her trembling fingers
To their labor must keep, their harvest to reap.
Despairingly cowering,
She saw demons glowering,
Where shadows were lowering;
While darker still loomed the grim church wall,
Quenching all hope where its shadows fall.

IV.

With her heart filled with fear, she saw day disappear,
But leave her the demons raving;
Then she prayed God might hear and the Savior draw near,
For sorely she needed saving;
But the neighboring bell, with a musical swell,
Rang out with a bodeful ringing,
Till the sound seemed to dwell in her ears as it fell,
A horrible feeling bringing
That no prayer could dispel,—it was striking her knell,
And it brought from their hiding
The shadows, abiding
Like devils deriding
Her prayerful confiding,
Laughing in scorn at her anguished call,
Echoing back from the bleak church wall.

V.

Then she sprang from her chair with wild cries of despair,—
Her limbs in their weakness reeling,—
And fell prostrate in prayer, while still rang through the air
The clang of the bell appealing,
To invite from the street the faithful to meet,
Their thanks to the Lord returning,
And each other to greet, as they rise from their seat,
Not knowing the sad heart-burning
Over work incomplete, within sound of their feet;
No suppliant seeming
To be dimly dreaming
That agonized screaming,
Such as, once heard, would their hearts appal,
Ominous fell on the black church wall.

VI.

What if virtue remain free from blemish or stain,
If prayers were such answers bringing,
As were burning her brain with the mocking refrain
That dwelt in this bodeful ringing?
Why this burden of care? She was youthful and fair!
Her soul, from the thought rebelling,
Was too noble to dare to sin's courses repair,
That demons were darkly telling:
If forsaken in prayer, she must die in despair.
Is prayer unavailing?
Must wrong be prevailing,
And virtue lie quailing
In anguish and wailing?—
Wailings unheeded because they fall
On the cold stones of the black church wall!

VII.

From the vision I turned, but a lesson had learned,
Of justice as well as pity:
In my being it burned, till, no more unconcerned,
I trod through the crowded city.
As the zephyrs that blow may to hurricanes grow,
And toss us all torn and bleeding,—
As the streamlet so slow may in torrents yet flow,
And mock at our mournful pleading,—
The justice we owe let us quickly bestow:
Ere, past all concealing
Or hushing or healing,
A deadlier feeling
Light flames, roaring skywards with frenzied call,
That shall crumble to ashes the grim church wall.

D. D. L.

NORTHAMPTON, Mass.

THE MORAL THEORY OF EXCHANGES.

EDITOR INDEX:—

I must still dissent from the position you have taken, both in replying to Mr. Heberling, and to my own communication printed in THE INDEX of March 5; and I hope I have something to say which will make another "manifesto" not altogether a trespass upon your good nature.

You assert that the cost principle "rests on another principle back of itself;" but if it be, as you well state it, the principle of "exchanging equivalents for equivalents," upon what does it rest save man's native sense of justice? Is it just that more shall be given for less,—something for nothing? Is it just that another shall work for me while I sit idle, or that he shall yield to me the fruits of his labor, and receive in return something of less value? These questions seem to admit of ready response, and upon their answer—without going back to the right of holding property—the principle of exchanging equivalents for equivalents must stand or fall.

Some confusion has evidently arisen from the supposition that the advocates of this principle either deny that things have an intrinsic value, or that such a value can be made the subject of bargain and sale. But they are not so shallow as this would make them appear. They know the difference between a diamond and a brickbat, and never expect the time to come when an exchange of the one for the other will be an exchange of equivalents. But their word "cost" covers all the difference between them. Mr. Warren's favorite expression is "sacrifice for sacrifice." All that is sacrificed in the production of an article, together with all that is sacrificed in parting with it (if anything), makes up its real cost and legitimate price in the market. The sacrifice made in parting with a diamond covers whatever worth it may have to the seller; and you will perceive a vast difference between charging for the value a thing has for yourself and what it has for another. In most instances a production is made expressly to sell, and parting with it involves no sacrifice. But even the labor-cost, which you insist is the whole cost, will measure values more accurately than you seem to suppose. The average labor-cost of finding diamonds, compared with that of producing brickbats, is perhaps nearly as much greater as the price.

Now the advocates of the cost principle simply mean that whatever is added to the real cost, *i.e.*, to the sacrifice involved in making and parting with an article, is wrongful and extortionate, and is just so much wrung from the needs or weakness of others.

They mean that the practice of buying and selling for profit, which does not add to the real value of commodities, but enhances their market value fifty or one hundred per cent., is unjust and oppressive. They mean that the merchant ought to be paid for his services to the community, not what he can extort from the community, but what his services are worth in effecting exchanges.

The present system amounts to just this: that the productions of the laboring classes are subjected to so large a toll by the "middle men" through whose hands they pass that, while the latter have an abundance, and may easily store up for the future, the laborer gets scarce enough for his daily needs, and finds it very difficult to accumulate anything for a "rainy day."

The farmer must have something beside his wheat, and is compelled to exchange it for other productions. Of these productions he ought to receive back an amount the value of which, added to the actual cost of the exchange, should balance the value of the wheat he has parted with. At present he gets nothing of the sort; for the agent acquires wealth, while he remains poor.

You complain that the "cost principle" lacks a "criterion of the real cost of labor;" but this is the very last thing one could desire it to have. Its advocates are seeking no legislative enactment that shall fix the real cost of labor; nor do they expect the general adoption of any criterion whereby one may compel another to conform to his scale of prices. They only hope to show men that it is for their self-interest to make the cost of their own production as small as possible, and to bring its price to the lowest notch. They hope to convince men that the law of supply and demand means, *Get all you can, and give as little as may be;* and that, in the scramble which results, the rights of the weaker classes are unavoidably trodden under foot.

Having taught men this, they rely upon their native sense of justice for the adoption of a fairer system; and upon their good common sense to perceive that, under a right method of effecting exchanges, to cheapen the price of one commodity will be to cheapen all; just as raising the price of one to-day raises all; and that, therefore, the only criterion needed for the cost of labor would be that each should strive to make it as small as possible.

It *has been* hoped that THE INDEX might help to educate men in this direction; and a chosen few, indeed, still cherish the expectation.

I have taken less pains to defend the position taken in my former letter than to put before you the real meaning of the "cost principle" as understood by its advocates; a meaning which you seem hitherto to have missed. But I still maintain, nevertheless, that the cost principle, as applied to exchanges, has so little to do with property-right that the discussion of the one is utterly foreign to the consideration of the other; and though in saying this I deal somewhat in assertion, I still remain A QUESTIONER.

[As our correspondent shows so eminently fair and truth-loving a spirit, and cares less to defend his former position than to commend his principles to candid consideration, we think it but right to forbear all criticism until we can snatch leisure to give them an independent treatment, at greater length than is here possible. It is our hope by-and-by to state the theory of Mr. Warren as he himself presents it, and then to express such views as it naturally suggests to our own mind. As an attempt to ground all exchange-transactions on moral ideas rather than on private greed, no lover of his race can fail to be profoundly interested in it; and what we have seen and read of its advocates has given us great sympathy with their fundamental purpose.—ED.]

PEACE OF MIND.

PASSAIC, N. J., March 17, 1874.

MR. F. E. ABBOT:

Dear Sir,—It is natural for us to welcome cordially a friend whose views agree with ours, and therefore THE INDEX just at hand gave us pleasure.

I was particularly interested in the letter of "T. W. H." about "The Christian Name," and agree with him that it "would not be honest to call myself Christian, though it might save some trouble and some loss of popularity or profit."

THE INDEX was to some of my New York acquaintances like an earthquake, by reason of the shock its "platform" gave them. And here in Passaic I doubt if any other family would welcome the paper at all.

A friend tells me, if we lose the Christian Church, we shall become in time savages, and adds: "You are better than the average liberal."

To this I reply that he overestimates *my* goodness, and is in error in calling any one a *true* "liberal" who merely calls himself such, to cover ill deeds.

Am I not right, that a *true* "liberal," by his very freedom from religious slavery, has a more enduring peace of mind than the most earnest Christian can possibly attain to? Yours truly,

—— ——.

[Yes. To be emancipated from slavery of the mind is to be emancipated from fear. He whose liberalism is not mere disbelief of old superstitions, but positive obedience to eternal truths, wins a serenity of spirit which nothing on the earth, above it, or below it, can shake. However the surface of his life may be affected by untoward circumstances, its depths are safe from all disturbance. There is no

peace of mind to be compared with that which grows out of unreserved self-surrender to the true and the right.—Ed.]

WHAT IS MEANT BY "AGRARIANISM."

The word agrarian is derived from the Latin *ager*, a field. The agrarian laws of Rome simply prohibited any citizen from acquiring more than a certain limited quantity of land. That is the only meaning the word has, unless the misuse of a word changes its meaning. It has no reference to dividing any kind of property. It simply prohibits the controlling of more land than is needed by any one, in order that all may have as much as they need. The landlord's title-deed is founded upon conquest—robbery and murder; and there can be no object in controlling more than one needs, except it be for power over his fellows, to compel unwilling service or slavery. Any title to land based upon any other foundation than occupation and use is a fraud, and has for its object injustice and oppression. To be a rightful lord of the land, one must have a commission from the maker of the land; all other commissions are spurious.

Man cannot live a moment without the four primal elements of Nature—sunlight, air, water, and land. The last named has the greater importance, as it controls access to the others, and is the only one which is susceptible of monopoly. They are not the product of man, therefore not rightfully subject to the laws of property. They form an integral part of his being, and therefore his right to them, like his right to life, is inalienable. One has no better right to control more than his share of these elements than he has to own the bodies belonging to others. It is evident that each person ought to have all the land he needs for occupation and cultivation, and no more. Given the monopoly of more, he has despotic power; denied his right to that, he is in the condition of a slave.

These elements are abundant for all, if properly regulated. There is land enough within the present boundaries of the United States for every person on earth, who now lives by cultivating land, to have about forty acres, leaving Canada, Mexico, South America, Europe, Asia, Africa, and the isles of the sea, for future expansion. Yet it is all placed beyond the reach of the toiling millions, through the cunning devices of the few, who thereby control and render these millions powerless for resistance to their will, to work as many hours and for as little pay as it pleases them to offer. Nothing but placing the land within their reach will liberate them from that control, which can only be done by limiting the quanity that any one may acquire.

Man will then be truly free—politically, religiously, and in the choice of employment. He will be thrown upon his own responsibility—to work and become affluent, or to be idle and poor.

Do the people desire right and justice to prevail? Then they should favor agrarian laws. Do they wish to protect the right to property? Then they should cease to confound the right to the possession of property with the right to produce property. All property is the product of muscle and mind, and no one has a just claim for that which he has had no agency in producing. All should have an equal right to the opportunity for producing, without being required to pay for that opportunity. The right to this opportunity secured to all, many will, from choice, become farmers who now follow other callings from necessity. These employments will thus be relieved from their surplus labor; over-production will cease, and every kind of business will assume its normal *status*. Labor and its compensation will be more equally distributed; true manhood, dignity, and freedom will fulfil humanity's aspirations, and man will become in truth a sovereign. O man! be just for the sake of justice, and the satisfaction will be yours that human progress has resulted from your obedience to the God within your own soul; and your reward will be great and lasting! Alanson Freeman.

Providence, R. I., March 10, 1874.

A WOMAN'S ARGUMENT FOR WOMAN SUFFRAGE.

Mr Editor:—

Your correspondent "P.," in The Index, March 5, in an article entitled "Irredeemable Ballots," says: "Women are not taxed; it is property that is taxed." Yet, in the next paragraph, he twice declares that *men* are taxed, and also that *foreigners* are taxed. What does he mean, since he has before said that property is taxed, not women? That being conceded, I should say (to be consistent) men are not taxed; it is their property that is taxed. Did he forget himself, when he spoke of *men* being taxed, instead of their property?

Again: "Taxes and suffrage have nothing at all to do with each other." I should think they had something to do with each other, for a man in this State cannot vote till he has paid his taxes, even if he has nothing but a poll tax; and if the paltry sum of $3.00 entitles him to vote, why not let women vote who pay taxes on thousands of dollars of property? Why should not even poor women also vote, after having paid $3.00 for their head?

Again: "Taxation does not give or imply representation in any case. Property is taxed without being represented. We tax foreigners for many millions without giving them a vote." All very true, because they are not citizens; they do not reside here. If the owner of the property is a man, he can vote when he gains a residence; if the owner is a woman, she is never represented by a vote, whether she is a resident or not. Men have a right to vote, property or no property, if they pay for their head; women have no right to vote, no matter how much property they may possess. Hence, under the present law, if every dollar of property in the United States was owned by the women, not one of them could vote; but every man who is a citizen and naturalized, by paying a poll tax of $3.00, could vote the money of these women away just as he pleased, and women would be compelled to submit. Is that right, or would that be right? Yet that is just what these three-dollar poll-tax-payers are doing with every woman's money in the land!

Again: "Taxation and protection do go together." That is, the property of women on which they have paid taxes is protected the same as if they had voted, while "she is never called upon to protect that property." Let me ask "P." if only *men* protect life, liberty, and property? Ask the women who labored during the great rebellion to protect all three if they were not called upon by the necessities of the hour to protect and suffer too? Does he think that quelling a mob, and shouldering a musket for the battle-field, is the only way to protect life, liberty, and property? Woman's whole life is but a series of protections for the three. She furnishes the first, inspires the second, and protects the third, by preserving or earning it; and yet "P." argues that "the male vote represents all the force there is in the State." There are women, let me tell him, who would effect more with a broomstick than some of these three-dollar poll-tax-payers would with a musket. Yet he compares woman to greenbacks, because "there is no intrinsic value in a piece of paper," and "the ballot is effective only as it represents and is redeemable, if necessary, in force." Since "the whole vote of the women would add nothing to that force, and for State purposes would be utterly worthless," he concludes, "election lies with the men." It is because woman *has* been rejected, and brute force relied upon instead of moral and intellectual wisdom, that we have our Crédit Mobiliers, our corrupt legislation, our wars, and the general anarchy that now threatens the very heart of our republic morally, as did slavery once the nation politically.

E. E. G.

THE BASIS OF MORALS.

Tippecanoe City, Ohio, March 22, 1874.

I was more than pleased with Mr. Abbot's lecture on "Scientific Ethics" published in a late number of The Index. Some parts of it need explanation, or perhaps I did not understand such parts. The conclusion summed up in the following question and answer to my mind is irresistible: "What causes the 'inseparable association' of certain ideas, and not of others—what accounts for the necessary character of any intuition whatever?" "*The action of the environment reflecting its necessary relations in human intelligence.*" This "necessary relation" in the nature of things is the foundation of and makes morals (and I would add religion too) a science. Such have been my reflections and opinions for more than forty years.

Permit me to add that all science is founded on similar relations. Take the science of mathematics, and for illustration take the forty-seventh problem, which affirms that the squares described on the sides containing the right angle are equal to the square described on the side subtending said angle. This is affirmed of all right-angled triangles. Now it is true, intuition might reach this fact; but it would form no real foundation for science to stand on. Experience might come to the same conclusion, but it would not have the objective certainty required by science. Now science steps in between intuition and experience, and demonstrates the truth of the proposition beyond a possible doubt, showing that the truth lies deep in the nature of things. Moral truths, as Mr. Abbot has shown, lie deep in the nature of things, and will bear and should be subject to scientific investigation. But if any man suffers himself to build a structure of morals on religion, such structure will be full, most likely, of fatal defects, and unable to stand scientific investigation. He had better build no such structure as a permanent residence, for it will not stand the storms, rains, and winds of inquiry.

Here let me ask, What moves the *will?* Is it not "the action of the environment reflecting its *necessary relations*" upon it? And can it act any more freely than such "*necessary relations*" will permit?

E. L. Crane.

FREE DISCUSSION IN BOSTON.

Mr. Editor:—

The article in your issue of Feb. 5, on "Free Sunday Meetings in Boston," contains a number of very grave errors; and, as they do injustice both to the living and the dead, I must ask of you space for the following statements. I do this the more readily, as I was Secretary of what I suppose to have been the first organized movement in Boston for the maintenance of a perfectly free meeting, such as has been *perpetuated* under the name of the "Sunday Institute." This term had some years before been used for designating similar meetings in Philadelphia; and it was natural enough for the friends of free discussion to adopt it here. Since the days of that persecuted man, Abner Kneeland, the "People's Meeting" had been held irregularly in Boston; but I am not aware that any free meeting, now in existence in the city of Boston can show a record beyond that of the Sunday Institute; and this did not "spring up from the ashes of a modern spiritual brotherhood," as is affirmed by "R. B." The Sunday Institute "sprang up" from a movement inaugurated by Dr. LaRoy Sunderland, twenty-two years ago, as I am here prepared to show:—

Quincy, Feb. 5, 1874.

Dear Hardy:—

The constitution of "the Original," out of which the Sunday Institute has grown, you will find in a paper I send you. That "declaration" I drew up myself; and, as you will see, it had nothing to do with spiritualism any more than it had with modern Burkism. The platform was free, and all questions brought regularly before the meeting could be freely discussed; and whenever the question of spiritualism came up, no one ever had more to say upon it, or misstated the facts more, than "R. B." Dr. C. F. Waters was Corresponding Secretary, but I do not know whether he is living or not.

Yours truly,

LaRoy Sunderland.

Here is the constitution, above referred to, which was published in Dr. Sunderland's paper of Nov. 15, 1852:—

BOSTON CIRCLE OF ORIGINALS.

This Circle was formed in this city on the evening of October 17, 1852, in a meeting of some one hundred men and women who were present on the occasion.

The *belief* by which its members are *united*, together, with their *object*, and the *means* by which they are pledged to its accomplishment, may be seen from their "Declaration" and "By-Laws," which read as follows:—

DECLARATION.

Creed—Individual Sovereignty, the True Doctrine of Manhood.

Design — Progression, Development, Universal Harmony.

Method—Associations, Lectures, Discussions. The Unrestricted Investigation of whatever appertains to Theology, Philosophy, and Science, Past, Present, and Future.

Authority—Superior Goodness, Justice, Wisdom, Reason.

Terms—This Circle is open to all persons who are attracted to its public meetings by their Love of Originality of Thought, in respect to the *Essence, Form,* and *Use* of All Things. Any person may become a member by signing this Declaration.

The Sunday Meeting thus organized commenced in Hanover Street; it afterwards moved to Cochituate Hall, Phillips Place, and thence to Chapman Hall. After a few years, as it was held on Sunday, it took the name of Philadelphia Meeting; and was advertised as "The Sunday Institute." But originally it had nothing more to do with the Mystic Rap than "R. B." himself has now to do with it.

John Hardy.

No. 4 Concord Square, Boston.

RENOVATION OF PUBLIC INSTRUCTION.

Editor of The Index:—

The exemption of ecclesiastical property from taxation is claimed on the ground that the churches are schools of public morals, open and free to all. Conceding for the purposes of my argument the validity of this deduction from the assumed premise, I venture to call for the proof of the assumption. Are all churches, *ex vi termini*, schools of public morals? If so, why not endow them from the public treasury, as we do our hospitals and seminaries? It is precisely because this assumption is a matter of dispute that the Constitution forbids such endowment, and exemption from taxation therefore indirectly violates the spirit, if not the letter, of the Constitution. But the arrogance of the claim of exemption from taxation is slight, when compared with that of a church claiming to hold property from the State under a disputed title, and pleading the statute of limitations in bar of a recovery; thus inculcating by example the morality of taking possession of State lands under a deed from an agent without authority, which deed is repudiated by the State, and pleading possession under such entry as its source of title. Is a church of this persuasion a school of public morality, entitled to exemption?

That such is the morality practically taught by Trinity Church, in the city of New York, is evident from our public records, and is clearly demonstrated by the following opinions of the late Judge Conkling, Charles Tracy, &c. Old Trinity is now rated at $100,000,000, which really belongs to the school fund, and would now be devoted to a renovated public instruction, if our legislators and judges were as independent and intelligent as the late Judge Conkling.

As our regents are about to assume the supreme control of our system of education, perhaps we may indulge the hope and belief that they will not only renovate the method of instruction, but also provide the ways and means for elevating the standard of education from theology to real science. This may be done in either of two ways. The morality taught by old Trinity may be renovated and elevated to the scientific standard; or the State may resume the "King's Tavern" as Queen Anne did, and the regents of the university may then reënter and reorganize upon a moral basis adapted to the times and country in which we live.

If the churches generally would coöperate with old Trinity in this change of base, the people might well afford to exempt them all from taxation, and even to endow them all. With one accord, all would shout *amen*, and hail with joy the real advent of "peace on earth and good-will among men."

Respectfully, Rutger B. Miller.

Utica, N. Y.

"I don't believe much in the Bible," said a collegian to an old Quaker. "Does thee believe in France?" "Yes, I do. I never saw it, but I have plenty of proof that there is such a country." "Then thee does not believe anything unless thee or thy reliable friends have seen it?" "No, be sure I won't." "Did thee ever see thy own brains?" "No." "Did thee ever know anybody that has seen thy brains?" "No." "Does thee believe thee has any brains?"

"Tickets, sir!" said a conductor at a railway terminus in the city to a gentleman who, having been a season-ticket holder for some time, believed his face was so well known that there was no need for him to show his ticket. "My face is my ticket," replied the gentleman, a little annoyed. "Indeed!" said the conductor, rolling back his wristband and displaying a most powerful fist. "Well, my orders are to punch all tickets passing on this platform."

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PUBLISHED BY THE

INDEX ASSOCIATION,

AT

No. 1 Tremont Place, Boston.

EDITOR:

FRANCIS ELLINGWOOD ABBOT.

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ABRAM WALTER STEVENS.

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(This pamphlet has not been on sale for a number of years, and many persons who have all of the Annual Reports succeeding do not possess this.) Price 50 cents.

Proceedings of Second Annual Meeting, 1869. 50 cents. Contains essays by Julia Ward Howe on "Freedom and Restraint in Religion," and by David A. Wasson on "The Relation of Social Science to Religion," and speeches by O. B. Frothingham, Jesse H. Jones, F. E. Abbot, Wm. Denton, R. W. Emerson, Mary Grew, C. A. Bartol, A. M. Powell, H. B. Blackwell, Rowland Connor, Lucy Stone, Horace Seaver, and others; with an appendix on "Outlines of Judaism" by Rabbi Wise.

Proceedings of Third Annual Meeting, 1870. 50 cents. Contains essays by O. B. Frothingham on the "Idea of the Free Religious Association," followed by addresses by D. A. Wasson on "The Nature of Religion," by Mrs. E. D. Cheney on "Religion as a Social Force, especially in relation to Philanthropy and Reform," and by F. E. Abbot on "The Future of Religious Organization, as affected by the Spirit of the Age;" an essay by Samuel Johnson on "The Natural Sympathy of Religions," followed by Rabbi Wise on "The Permanent and Progressive Elements of Judaism," by T. W. Higginson on "Mohammedanism," by Wm. H. Channing on "The Religions of China," and Wm. J. Potier on "Religion Old and New in India;" also abstract of a discussion on "The Bible in the Public Schools," by Thos. Vickers, S. R. Calthrop, Rabbi Wise, and others.

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in this State, to coöperate with us in securing equality and justice, by pressing the "Demands of Liberalism." If, in any locality, there are those who are inclined to

Form a Liberal League,

we are ready to render such assistance as lies in our power.

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The Index.

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VOLUME 5. BOSTON, MASS., THURSDAY, APRIL 9, 1874. WHOLE NO. 224.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor*.

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

NOTES AND COMMENTS.

BY A. W. S.

"WE ARE sinning when we think we are," one says. A deep and instructive suggestion is that. The *real* sinner is known only to himself.

DR. LIVINGSTONE did not succeed in penetrating to the heart of Africa; but in Africa he left his own heart, which was taken from his body by his followers, and buried under a tree.

MR. BEECHER says: "I think there is nothing in the life of a man which so rouses and stirs him as love." Yes, but a good deal depends upon what he loves; for—

> "Whatsoe'er thou lovest, that become thou must;
> God if thou lovest God, dust if thou lovest dust."

R. H. DANA, JR., in writing of politics, says: "The people are deeply stirred. They are harnessing themselves for a moral crusade." We sincerely hope this is true. Never was there a greater need, in this country, of "a moral crusade" in politics than now.

POLITICS are in a hopeless state of corruption, and politicians are hopelessly corrupt. Both of the dominant parties ought to be crushed, and *the people* should resume the power which they have so long unwisely committed to a professional class of "rulers."

WENDELL PHILLIPS says: "Aristocracy is like a frigate splendidly built, its spar tapered to the heavens, its mast and its shroud perfect; nothing but the storm that will make the ocean kiss the sky can sink it. Democracy is like a raft where every man's foot is wet, but he cannot sink."

THERE ARE about 8,400 school-teachers in Massachusetts. The average monthly wages of the men is $85.09; of the women, $32.39. The men teachers are more than twice as well paid as the women; whether they do more than twice as good work may be considered perhaps doubtful.

STARR KING says: "The genius of Plato was naturally evolved from the capacities of the Pelasgic race." Of course; everything comes by natural evolution. And we may say, therefore, that the wonderful religious genius of Jesus was naturally evolved from the capacities of the Hebrew race.

"MR. SUMNER was a solitary man," says a writer in the *Christian Union*. Solitary as to society he may have been; but he had the companionship of great thoughts, ideas, and principles, as conveyed to him by books, pictures, statuary, and a few wise friends. And, after all, what society is so good as that which comes thronging to one out of the region of the inspired intellect and the aspiring soul?

ANNA DICKINSON, in her lecture on the "Social Evil," speaking of the mistaken way in which many women approach and try to reform the erring sisterhood, says, in her vigorous way: "I tell you, my friends, you have got to put down your ladyhood, and in one sense your Christianity, and walk into the room simply a plain, straightforward, kindly-disposed woman, if you ever come to reach one such soul as that!"

"WE GOVERN our passions," remarks a moral philosopher; "but in general we let the passions first have a trial." And why not? Every passion is a part of the man—natural, and God-ordained. Every passion, also, has its individual rights, which are limited only by every other passion, appetite, and desire of the whole man. Our nature is a democracy, not an aristocracy. A man as wise as St. Paul has said, speaking of the human body, that one member should not despise another, but that each should receive due honor.

IT HAS BEEN written by some one that "one half of mankind mar life, and the other half are marred by life." The real art worth knowing is the art of right living, so that we may neither mar nor be marred by the life that is ours. But, in fact, the "marring" which occurs both to life and to those who live it bears a very different appearance when looked at from the standpoint of eternity from what it does when looked at from the standpoint of time. It is the *long* view that best explains the "evil" in the world, not the *short* view.

AT A RECENT regular Monday meeting of the New York Methodist ministers, Rev. J. M. Buckley created a sensation among the brethren by saying that the attempt to make out the Bible a total-abstinence book was utterly hopeless; since it nowhere prohibited a temperate indulgence in wine or other strong drink. Mr. Buckley, we believe, is right. It is altogether unsafe to attempt to base any specific "reform" on the Bible, inasmuch as texts and examples may be quoted from that venerable book to sustain almost any belief or practice which anybody is disposed to endorse.

MR. BEECHER says of the Council that was convened to try his church, that "it was called under extraordinary circumstances which would vitiate the decision of any court on earth. It was not 'packed' but 'picked.'" He thinks that, "on the whole, the history and result of the Council constitute a practical vindication of Plymouth Church as a Congregational church. The declared purpose was to excommunicate that church. . . . The fact of failure is more significant than all the explanations of it that can be offered." Mr. Beecher would seem to be quite satisfied with the result of this attempted trial of his church.

A FRENCH AUTHOR, M. Guyard, has said: "I think that an idea, in order to bear fruit, must have a father and a *mother*. Hitherto, ideas have had fathers only." But have not ideas, hitherto, borne some fruit, notwithstanding their one-sided parentage? The two parts of the Frenchman's statement do not hang together; one or the other needs a little modification. We believe it is true, so far, that men have been the great originators, the great creators, of thought; that the great systems of philosophy, ethics, theology, science, have had their birth in the male and not the female mind. And it is very interesting to consider what and how much this suggests; whether it suggests a real and ineradicable generic difference between the intellects of men and women, or only a difference of social condition, which, when removed, will show woman to be as great a creator in the intellectual world as man.

WE HAVE the truest sympathy with and respect for those whose active benevolence leads them to engage in enterprises for feeding the hungry, clothing the naked, and visiting the sick and imprisoned; for such distressing exigencies lie in our immediate pathway, and must not be overlooked. And yet we cannot help wishing that more attention might be paid to the *causes* of poverty and crime, and some wise measures be invented for removing those causes. All our religion and our civilization thus far have failed to bring about a true society, a real commonwealth; but at present we have antagonistic classes, clashing interests, and unfair competitions: the rich are growing richer, the poor poorer, and the yawning chasm between social castes is daily widening and deepening. Among all our other sciences, what perhaps we most need is a true *social* science, which shall discover and proclaim the laws and principles upon which a harmonious society must be based, and point out the way whereby the long delayed reconciliation between the individual and the community may be secured.

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
BOSTON, MASS.—J. S. Rogers, President; J. P. Titcomb, G. A. Bacon, Secretaries.
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[For THE INDEX.]

"The Land of the White Elephant."

A LECTURE ON BURMAH,

DELIVERED BEFORE THE FREE RELIGIOUS SOCIETY OF ST. LOUIS, MARCH 15, 1874.

BY R. A. SKUES,

(*Late of the Sixty-Ninth British Regiment*).

At a time like this, when communication is so easy between all parts of the world, people are not likely to believe any preposterous story, either about a country or its people, as no one in his senses would venture on playing the *rôle* of Baron Münchhausen except in a burlesque. Still there are a great many things which an observant man sees and treasures in his memory, which are of such interest as may well be laid before those who have not an opportunity of visiting the country that he is describing.

What I am going to tell you is simply my mite, and as such you must value it. It represents my personal experience of one of the most interesting countries and peoples I know of.

"The noblest study of mankind is man." We need not go from our own firesides to prove that; but this is made more patent to our minds by the fact that, whether we trace him through literature, science, and art here, or whether we travel through the world and view him in the various phases of his existence elsewhere, we have still an endless and interesting study before us,—a study which I think ought to make us feel humble, for after all we find how little we know and how much we have to learn.

I knew little of India before I went there. I had heard stories of the riches to be found there, of its immense plains, its dense jungles. As "India beyond the Ganges," it reminded me of my school geography, and the very severe thrashings I received from the schoolmaster, for not being able to show him on the map the very place I am about to bring before your mind's eye.

I started in a sailing vessel from the city of Cork, in charge of a draft of two hundred men for service with my regiment. Along with me was Captain Butler, a gentleman now well known as a traveller and an author. He has lately published two volumes of "Travels" in the northern part of this continent, which have already passed through several editions. At present he is the chief of the intelligence department of the force operating under Sir Garnet Wolseley on the coast of Africa. There was also another officer of my regiment with me, besides a small detachment of another regiment, with four other officers, one of whom was married. This, with the captain and mate of the ship, constituted our society, as it was to exist for one hundred and twenty days.

The night after we got to sea was very stormy, and those of the men who had indulged in too many parting glasses had to pay a severe toll in the way of seasickness. Such a set of miserable devils, huddled together like so many inanimate bundles of rags, it had never been my misfortune to behold before, as it has never been since.

However, as soon as the effects of dissipation began to disappear, and the weather toned down, with a spanking breeze we were soon sailing past the island of Madeira, which with one exception was the last sight of land we had until the voyage terminated. As we got down towards the equator, the winds began to get very uncertain, and at last we found ourselves becalmed in the "Doldrums." The Doldrums are the ten degrees north and south of the equator, and are thus named by sailors.

For nineteen days we lay like "a painted ship upon a painted ocean," without a breath of air. By day the sun poured down relentlessly on our ship, causing the pitch to bubble out of the seams of the decks, and making the interior of the ship like an oven. By night the air seemed close and uncomfortable, and all the time the sails hung about the masts as if they had no business there.

The last day of our suffering we found that there was a ship, not far from us, which was in the same predicament. We were watching her, when all at once something appeared flashing in the water; and, as it approached us, it proved to be a boat from our neighbors. On boarding us, we found that it was a Nantucket whaler which had been away on a whaling expedition for seven or eight years; and that they wanted some provisions, which our captain was enabled to supply them with. We gave them all the newspapers and books we could spare, and they took letters from us; and we had the satisfaction of finding that our friends received them.

Scarcely had our American friends left us, when a breeze sprung up, and we soon lost sight of each other. We ran down to forty degrees south latitude, into cold weather, and sailed along until we reached the eighty-ninth degree of longitude east of Greenwich, when we again turned our course north. Sailing over the immense expanse of the Southern Ocean, the only land we saw was St. Paul's, a lonely rock thousands of miles from land.

High up in the sky, we could see the frigate bird sailing away at this enormous distance from land, while behind us flew Mother Cary's chickens, the albatross, and the sea-mew. The soldiers caught several of these birds with a hook and line, and cast them loose with a collar of red cloth. No sooner did these wretched birds get in amongst their kind, in this unusual dress, than the whole crowd flew at them and tore them to pieces. The scene was one which reminded me of humanity in general. Given a red cloth in the shape of an opinion, how many human albatrosses and sea-mews, etc., would like to tear the wearer of that opinion to pieces! I have no doubt, if the good wishes of a large majority of the Orthodox people were fulfilled, none of us poor beings, members of the Free Religious Association, would last long.

The only lady we had on board, the wife of one of the officers, was always sick and confined to her cabin, and the absence of ladies gave the ship a most sombre and uncomfortable look. This would not last forever; and, when we sighted the coast of India, all knew that we should again have the chance of seeing our own countrywomen.

Madras, our point of disembarkation, on the eastern, or Coromandel, coast of India, is an open roadstead, and subject to tremendous gales, and luxuriates in a surf which frets and tosses itself unceasingly against a shingly shore. It is not very long since that a fearful cyclone blew there, and a fine trestlework pier of nearly a mile in length, completed in 1864, was torn up and beached, and numbers of ships were wrecked, and lives lost. When these storms take place, the surf lashes the shore in a state of fury; and on the day we arrived it was so bad that we dared not attempt to cross it. Sometimes for days there is no communication between the ships and the shore, except by means of the catamaran men, who are so expert that they pass through any surf. The catamaran is a small raft made of three logs lashed together; and the man who engineers this primitive craft is a gentleman in a most primitive dress, consisting of a straw hat, which is made for use and not ornament, for in it he carries the letters and dispatches with which he is intrusted. When the wind blows towards the shore, vessels have to slip their anchors and get to sea as fast as they can.

The morning after our arrival the surf moderated, and it was considered safe for us to land. The ship was surrounded by a fleet of boats, each manned by about thirty Hindus, whose primitive attire was such as to impress one at once forcibly with the idea that, whatever else they had to suffer, they had little to undergo in the way of tailors' bills. The surf boats were about thirty feet in length, unwieldy looking, and awkward,—evidently more useful than ornamental. From side to side were wooden stretchers, on which the rowers sat, and paddled along with oars much resembling long wooden spoons. At one end there was flooring and seats for the passengers, and behind these sat the steersman. The male part of the community had to watch the boat as it rose to the companion ladder, while the lady was carefully lowered in a chair enveloped in a flag, and hoisted in by a rope from the yard-arm. Seated in the stern of the boat we find ourselves in charge of a demon-like set of beings, who dip their oars to a monotonous and unmelodious chant of "la illa Allah!" or "O God, O God!" varied by demands for bucksheesh or a present, which means either a ducking or money.

As we near the shore and get to the breakers, the steersman stops the boat till one long wave rolls by, and then, with an unearthly shout, he calls to his crew, and the boat is forced through the breakers and safely beached. At this time you can feel nothing but astonishment that you have passed so safely through the wild waste of water which is now behind you. The rowers jump out and hold a chair, in which you place yourself, and are carried high and dry as carefully as if you were a new-born child.

Well, as far as India life is concerned, you are a child, though quite unlike that which you have left behind.

After realizing that we are once more on *terra firma*, we find we are the centre of attraction to a crowd of beings who appear to us as if they had all been let loose from a lunatic asylum for our peculiar benefit. These we find out are servants, each of whom has a handful of "characters," which they acquire very often by purchase in the bazaar or market, where they are manufactured and sold. We, not knowing the country (or the ropes, as you would say here), each engaged one of these men, and they each remained in our employment about forty-eight hours. Some got drunk, others ran away, after having helped themselves to what they fancied. We found it the custom there never to take servants without a personal recommendation, which a good man can always get from the merchants and bankers.

I employed one recommended to me by the commanding officer of the station to which I first went, and he staid and went all over the country with me as long as I was there. All your servants steal there; they exact a percentage on each purchase they make for you, no matter how small, and they grade the amount according to your rank and pay.

If you are invited out to dinner in India, your servant goes with you, and considers it his duty to have a lively fight to get you the best cut and the best bit of everything he can. When not so employed, he never pays the slightest attention to any one else, but stands with arms folded behind your chair, and, no matter what goes on, looks as sober as a judge.

Madras, thirteen degrees north of the equator and eighty degrees east longitude, is one of the oldest settlements in India, and is the capital of the presidency or section of India of the same name. It is a place of great commercial importance, and has a large population of Europeans in the white town, while a very dense population inhabit the black town. The town reaches to the sea beach, along which there is a drive with an esplanade and band-stand; and here the people of Madras, white and black, merchant and prince, soldiers and civilians, ladies and gentlemen, on horseback and in carriages, congregate in the cool of the evening to talk gossip, hear the band play, make love,—in fact, do everything humanity delights in after being let loose from the cares of the day. The ladies, when not on horseback, generally sit in their carriages, listen to the music, or talk with the gentlemen, who roam about from carriage to carriage. The music lasts till darkness begins to threaten; then the carriages begin to move off, and all go home to dress and dine, some to meet again at a ball or party, one of which is constantly occurring.

Early rising is practised by every one in India, in order that each may get the benefit of the cool of the morning. It is customary to have riding parties, and a rendezvous is appointed the previous day. I can look back with the greatest pleasure to some of my morning rides, when men and women, in a state of general good feeling with each other and the world in general, cantered along in the cool of the tropical morning.

After our ride we generally stopped at some friend's house, where we partook of the *chota haziri*, or little breakfast, and the charm in this was in the uncertainty where we should do so. I always found that the best way, being a creature of circumstance, was to accommodate myself to them, and resignedly sit down under the first pair or pairs of pretty eyes, be they black, blue, or gray, under which fate brought me.

About October the English steamers used to bring out young ladies who came to seek their fate in the matrimonial market in India. They all came out with a full determination to get married; and in almost every case in my limited experience they carried out their intentions.

You can well imagine the junction of May and December was frequent.

The ladies under whose care the *débutantes* came out are said to have given the following advice: "Always try and catch a civilian, for they are always worth £300 a year, dead or alive; next to them an army officer, of not less rank than a major; and have nothing to do with the officers of the Queen's regiments, for they have got no Fund—no pension, in fact, of any account."

Every one separates after the little breakfast is over, and rides home to dress, and get ready for the real breakfast which precedes the business of the day. Between the hours of eleven and two, the ladies receive callers at their houses, and no one is expected to call after, unless specially invited to lunch, which is but another name for a very substantial midday meal, and is called "tiffeir."

Croquet parties were frequent, and were largely patronized, particularly by ladies who had a pretty foot and ankle. I noticed they were always enthusiasts in the game.

While the Europeans gave balls, and danced themselves (to the astonishment of the natives, who could not understand why a person should dance, if he could get some one else to do it for him), the natives, on the other hand, used to give entertainments where nautch or dancing girls were the feature, and where the European *sahib*, or gentleman, would, if he happened to be invited, be provided with as good champagne, brandy, soda, etc., as he could get amongst his own people.

With this introduction of Indian life, we must say farewell to it, and proceed on our journey to the "land of the white elephant." A white elephant is a freak of Nature. There are, I believe, three known to exist at the present time, one belonging to the King of Burmah, another to the King of Siam, and the third to the Llama of Thibet.

Leaving India, we have to cross the Bay of Bengal. On this voyage I experienced the grandest and most furious of the many storms at sea through which, in my varied wanderings, I have passed. The wind shrieked through the rigging, and the sea was lashed to perfect fury. The captain told me that he considered the storm to be travelling at the rate of at least one hundred miles an hour. These storms are so well known now amongst mariners that it is comparatively easy to avoid the worst of them by steering away from the nucleus.

In case of a steamer, of course, this is easy; a sailing vessel, however, has more trouble to get away. These storms have a circular motion of their own, as well as an onward motion; and the ring of wind is extensive, varying from one hundred miles to greater distances in breadth. The centre is said to be calm as far as the wind is concerned, but with the same furious sea running.

During the storm a man fell overboard, and nothing could be done for him. Nothing ever so forcibly reminded me of Victor Hugo's work, *Les Misérables*, as this scene. The chapter headed "A Man Over-

board" gives a most graphic description; so much so that, when I read it, this harrowing scene is vividly reproduced in my mind.

The mouth of the Irrawaddy River is, when you see it first, not much dissimilar to that of the Mississippi. The Irrawaddy rises in the mountains in the north of China, and is the great highway through a considerable portion of this country; for so luxuriant is the vegetation, and so thinly populated the country, that roads, except near towns, are not kept open.

At about thirty miles from the mouth is the city of Rangoon, a place of considerable commercial importance, possessing an immense timber trade from the northern provinces.

Before the British took possession of Burmah in 1852, it was nothing but a collection of bamboo huts, thatched with the leaf of the water-palm; and these were frequently burned down, new houses similarly constructed replacing them in time to share the same fate.

Under the native Burman kings the Burman dared not display any wealth, if he had the slightest regard for his life; for his king had none. As soon, however, as they found that the display of wealth did not render them liable to such consequences under the English rule, they soon began to use their wealth in erecting better houses and in personal adornment. The Burmese ladies wear valuable jewelry, and a great quantity of it. Rangoon at present is a city of palaces, possessing as fine buildings as most of the other European Indian cities.

In prison here was the King of India, who was sent to this place soon after the mutiny of the Sepoys. I went to see him, and found him in a room where, during his power, he would not have quartered the meanest of his subjects. Picture to yourself a wretched, decrepit, and imbecile old man, and you have before you the representative of the Great Moguls, the occupants of the throne of Delhi. He was sitting on a bedstead, and was being fed by an attendant, and altogether showed monarchy in a sad state of burlesque. Poor old man! I don't believe that he was much, if at all, to blame for the murders of our women and children; but, decrepit as he was, he was a power in India, and was sent to Burmah, where he was amongst a different race of natives who had no sympathy with him. While in India, he was so hedged round with dignity that the English Captain of the Guard had to approach him with shoes off; and the Viceroy of India visited him as an independent sovereign,—a claim to which dignity he had never relinquished. But now what was left of all this but a miserable existence in a miserable shed,—a prisoner without power? He died a few years ago.

At Rangoon is one of the most celebrated shrines of the Buddhist religion, and a numerous body of priests inhabit the place. Here, too, is one of their most celebrated pagodas, named *shony*, or golden. Conceive a vast cone, the base containing 640,000 square feet of concentric polygonal courses of brick-work, tapering away to a point to the height of 383 feet, and covered with gold leaf from base to summit, and you have this immense structure before you. Standing on an elevation of two hundred feet above the river, it is seen for miles, towering above the surrounding jungle, and glistening in the sun.

This is said to be the place where Gaudama landed some three thousand years ago, when Nebuchadnezzar was indulging himself in the prairies of Syria, and Daniel was in Babylon.

This pagoda stands upon two terraces, one above the other, 800 feet long and 680 broad, each side facing one of the four cardinal points. The area it stands on is almost an acre and a half, and there are at least twenty-four acres of gold leaf pasted outside the structure. The terraces are approached, on each of the four sides, by long staircases guarded by two enormous sphinx-like figures, which, on examining, we find are built of brick, and then covered and moulded with cement. The bottoms of beer-bottles were made use of for the eyes.

The summit of the pagoda is surmounted by the sacred *tee*, or umbrella, which consists of a series of concentric rings of iron, decreasing in diameter as they approach the top. Little bells with heart-shaped pieces of iron attached to their tongues are hung round these circles; and the slightest breath which ruffles the air gives music to the bells, and shows the industry of the Burmese in the science of bell-making. The Burmese are celebrated for the excellence of their bells, and the full tone which almost all possess from the smallest to the largest. Some of these are large enough to accommodate a moderate sized dinner-party, and range from that to the size of a hand-bell.

In this shrine there are deposited a number of relics of Buddha, one of which is a hair from his beard, and another is a water-dipper, etc.; therefore it is most sacred. Worshippers must think it so, for they come from the confines of Thibet and China to pay their devotions, and the amount of the offerings during a year must be enormous.

In all the pagodas there is a large amount of treasure in gold, silver, and precious stones. This I know to be the case from personal observation, for I saw the remains of an old pagoda removed, in consequence of commanding one of our forts, and in it were found numerous gold, silver, and bronze images, together with precious stones of every description. I myself had a handful of small rubies which I collected from the rubbish, which individually were too small to be of any intrinsic value; but besides these were valuable gems which government took possession of.

What this pagoda is to the Buddhist the Holy City of Benares is to the Hindu, Ceraba at Mecca to the faithful Mussulman, or the tomb of Christ to the Christian pilgrim. The form of the pagoda, in its chasteness of design and majesty of structure, seems a fit exponent of the majesty of the Deity. Its attractive form, tapering towards the sky, leads one to look there, and the effect is different from that produced by the temples of India proper, on whose walls sculptures of the most intense obscenity are delicately traced by the artist in stone. The terrace of the pagoda was a favorite spot for every one, and I cannot wonder at it. Round it were numbers of grotesque statues, which soon tired one; but the beautiful landscape which was presented to our view from this height was one that to look at once was to wish to behold forever.

From the east round to the west was a range of mountains, which disappeared in the distance, and looked like the walls of an immense amphitheatre. The floor of this was an immense plain which looked like a piece of the most lovely green embroidery, with the rivers as silver thread crossing it. As I stood on the terrace of the pagoda, the golden light of the sun, sinking as it were sadly into the west, threw a mellow light on the beautiful landscape before me, gradually becoming dimmer and dimmer, until it seemed like the melting away of a beautiful dream. The great pagoda lost its lustre, and its majestic form seemed to change into an immense dark tower pointing towards heaven. Its black massiveness remained until its golden casing was awakened once more to a glorious brilliancy, reflected from the moon, which again lighted up the landscape. The whole seemed like a beautiful transformation scene. Indeed, it was one in which Nature pulled the ropes and gave motion to the machinery.

The Buddhist religion is one of the most liberal and tolerant in the world. Its general tenets are that it is the duty of man to do good to man, and to look with respect on all other religions which inculcate this.

The sights of Rangoon being well nigh exhausted, the next thing to be done was to get ready to go up country. Our travelling was to be almost altogether on the rivers, and our means of locomotion a canoe about forty feet long, hewn out of a solid log of teak. One end of the boat was thatched, and in this house we could sleep all night free from dew, while during the day we were well protected from the sun. As long as we were within reach of the tide, there was no exertion in propelling the boat up the river, but after that bamboo poles came into requisition. When the tide had carried us up as far as it could, having begun to ebb, we came to anchor. During the night the tide flowed. I had dropped into a deep sleep, when the boats, of which I had about one hundred and fifty with me, came all crushing and tearing against mine. It was pitch-dark; and, what with the yelling of the boatmen, and the crashing and tearing of the boats, it was some time before I could realize exactly what was going on around me. However, collecting my scattered thoughts, and realizing where I was, I found that my boat came safely through the ordeal; and eventually we disembarked at Pegu to march across a plain of about thirty miles in breadth, to get to the River Sitang, on which we were to continue our journey. Here we found the remains of an old city, with a pagoda rivalling that of Rangoon in height, and evidently, from the masses of gold leaf sticking to it, at one time in riches. The Burmans are adepts in brick-making; and as engineers they are by no means to be despised. Their mode of repairing their pagodas is exceedingly ingenious, for they form a net-work of bamboo round the structure, and are thus enabled to reach any portion of it in perfect safety. Bamboo is extensively used in their house-building, and is very often the cause of fires. It gets dry and cracks, and the coating of silica acts as a flint and steel, emitting a spark which fires the inflammable thatch. Nothing puts out the fire until it dies out. I saw a bazaar or market of closely packed houses such as these burned, and it did not take long, notwithstanding there were several acres of them. The houses of the priests and princes and better class of Burmans are well put together, being generally constructed of teak, a wood plentiful in Burmah, and well calculated to withstand the attack of insects and time. They are tastefully decorated with filigree-work, and attest the ingenuity and skill of the Burmans in the science of carpentry. The Burmans have brick roads and pathways all over the country. They are very old, but the bricks have been well made and properly burned, and were in most cases in a good state of preservation. These roads are a necessity; for a great portion of the year Burmah is under water. Indeed, the rain-fall in Burmah approaches two hundred inches in the year. I have seen it rain almost continually for seven consecutive months, while the other five would have no rain at all.

During the war, the stockades which the Burmans had were a system of fortification which nothing could get through except round shot. They were formed of upright logs of teak, and during the New Zealand wars the people in that country have protected themselves in a similar way.

The plain between the two rivers is about thirty miles across by three hundred miles long, and is infested with wild animals of every description. On the sand, as we marched along, we could see the imprints of tigers' feet, representing not one animal, but a number. Indeed, we could hear them growling in the elephant grass. We had flambeaus or torches, and there were altogether about two hundred men, with the necessary wagons for our baggage, and transport for sick and women; so that our large number prevented any likelihood of attack.

The elephant grass is perfectly unfit for food for any animal; in fact, it is a coarse reed, but, growing as it does to the height of eight feet, it forms an almost impenetrable brake where snakes and wild animals abound. It is not so impenetrable as a bamboo thicket; but next to that I hardly know anything more difficult to get through. In the months of March and April, when the dry weather sets in, the grass is often set on fire, and an ocean of flame sweeps across the face of the country.

We passed up a portion of the Sitang River where the grass was on fire on both sides; the heat was so intense that it was only by keeping the thatch of our boats wet that we escaped being burned out. So fierce were the glare and heat at one time, that I seriously thought of ordering the boats back until the fire had died out. However, the boatmen did not seem to object, and I was getting so tired of the worry and anxiety of having so many men and women under my charge that I gladly allowed them to proceed.

I had about twenty soldiers' wives with me, and a more troublesome and disorderly crew I never had the care of before, and never wish to again. They used to swear, drink, and fight, and I was constantly having to threaten them with what punishment I could inflict. Their great bone of contention with me was that they wanted a ration of spirits like the men. This I did not concede; but they managed to get enough drink to fill them, and keep them in a chronic state of drunkenness. On one occasion a great, strapping Irish woman attacked me, as I was walking on a sand-bank, our halting place that evening, and told me she intended to thrash me. She was fighting drunk, and I temporized with her until I got near the guard and handed her over to their care.

All the punishment I could inflict was to fine these ladies six months of their government allowance of thirty dollars each. I fined every one of them, and this had the effect of keeping them quieter, much to my satisfaction, for the remainder of the journey; for, I assure you, sometimes I did not know what to do with them. In fact, the management of twenty women was a task of such magnitude that I dare not attempt it. Of course I had to pretend to be very stern with them; but at the end of the voyage a very penitent demonstration being made, and numerous tears shed, I made no mention of my award to the commanding officer of my regiment, and the fines were not enforced.

I must now return to the denizens of the elephant grass.

An officer in the same regiment with myself was on staff-employment in the police. He was travelling on foot along a pathway through one of these brakes, and he came upon an unpleasant looking customer in the shape of an immense tiger. He was only armed with a stick, which he used to defend himself; but this did not avail him much, for the tiger clawed him, and got him down, and, seizing him in his mouth by the back of the neck, proceeded to haul him into the jungle and feed on him comfortably and quietly, when his men and servants came up and managed to frighten the tiger off. The brute wounded him badly, but he was, he informed me, at no time unconscious, and felt very much as a rat must feel in a cat's mouth. No vital part was injured; but he had a crooked neck, and, up to the time I saw him last, his stiff neck attested the narrow escape he had had. As far as I know he is still alive, and is Governor of Winchester Jail, in the south of England. There are numbers of people killed yearly by these animals.

On arriving at the bank of the Sitang River, we found that it was necessary to wait until the bore or tidal wave should have passed. This wave, at periodical seasons (full moon), sweeps up this river with great violence, and carries destruction to any boat which may be on it at the time. It is called by the Burmese the *calima yey*, or "rascal water." It is caused by the peculiar shape of the river-mouth, which is that of a bell; and, the spring tides being very high, the sudden contraction of the water piles it into a high and formidable wave, whose advance is heralded by a noise like approaching thunder. It reaches the height of ten or twelve feet.

Dr. Whitaker, the assistant-surgeon of my regiment, got into one of these waves with his boat, and his steersman fell overboard and was drowned, while the doctor and his boat flew up the river at a furious rate; but, fortunately for him, it did not come to grief,—although it used to be said he became bald from the effects of the terror he underwent. This was a libel; but the doctor certainly had little hair on his head, and we wanted to account in this manner, much to his disgust, for the want of it. The doctor is a cousin of the Whitakers, the pork-men in this city.

The same style of canoe was used by us in this river for about two hundred and fifty miles, and we moved by poling. Along the banks lay the alligator; and in the trees the monkeys were numerous, and sat eyeing us like so many Darwinian cousins.

One mode of catching a monkey is this: a Burman takes a cocoanut shell, and makes a hole at one end sufficient for a monkey to put his hand in; he attaches the other, by a rope passed through a small hole, to a tree or post. In this shell he places a quantity of rice, and the monkey, in attempting to get at it, clenches his fist and thus cannot get away.

All along the banks of the river we find villages, into one of which some of my men went and stole some fowls. Presently an old woman came down weeping. She was like one of the old witches in Macbeth. Not knowing what had happened, I was at a loss as to her gestures; but my servant, who knew the language, told me what she complained of. I knew it was useless to make any investigation, and presented her with a small amount of money, which seemed to please her so much that she brought me down a beautiful cat. I was told by my Hindu servant not to accept the cat, as I should be bewitched. However, I kept the cat, and he stayed with me until he was unfortunately killed.

The species of cats in Burmah are most peculiar, particularly in their caudal development. Their tails present the most fantastic forms of knots that it is possible to conceive.

We used to halt at sundown opposite a sand-bank, which soon became as lively as if a fair was being held on it. The men and women got their rations

from the commissariat, and the various preparations for next day's journey had to be made.

This done, and darkness beginning to come on, the scene on the sand-bank was somewhat picturesque. Our servants got our tables out of the boats, and spread them with our cloths and crockery, and lighted them with lamp candlesticks, preparatory to giving us dinner. The scene on the bank is a lively one. Here are our tables, brilliant with light, and laden, if not with luxuries, at any rate with good substantial fare, flanked by bottles of Bass's pale ale. Further along the bank the Burmese have lighted fires round which they are collected, gesticulating, laughing, and smoking; no doubt canvassing the events of the day, and the peculiarities of the live cargo of their boats. Scattered here and there are the soldiers, their white uniforms showing plainly as they pass any of the lights or fires. We have taken our places at the table, and our dusky attendants, turbanned and clothed in white, are wandering about silent and mysterious, like so many spectres, but much more usefully employed in attending to our creature comfort. Our dinner is soon discussed, and we then set to to smoke and while away the time, thinking possibly of some one whom we have left far away across the sea. The fires gradually die out, and we begin to nod,—then with a start wake up and find the bank deserted. We too retire to our boats where our tables, etc., are taken, and the sand-bank soon returns to its pristine stillness. So we do night after night, until we arrive at our destination. Just as day breaks, our boats again move off.

The sand-banks on the Sitang and the Irrawaddy are as changeable as those of the Mississippi. In the former rivers, during the dry season, the banks are uncovered, but on the advance of the wet season the flow of the water scoops them out, and where they once were is then the deepest part of the channel. So the rivers move year after year.

[TO BE CONCLUDED.]

[For THE INDEX.]

SPEECH OF MR. R. H. RANNEY

BEFORE THE MASSACHUSETTS LEGISLATIVE COMMITTEE ON "JUST AND EQUAL TAXATION," AT THE STATE HOUSE, MARCH 26, 1874.

The petitioners have come before you asking the repeal of the laws exempting religious, charitable, and educational institutions from taxation, believing that the people, the Legislature, and you, their committee, desire that there shall be, as far as practicable, just and equal taxation.

The remonstrants to this petition have appeared before you, among other things urging that our prayer should not be granted on such grounds; that justice and equality are impossible; that "equality is the dream of the socialist," and can never be realized. They would have you believe that all legislation on such grounds should be abandoned.

I will not attempt to argue the point whether *absolute* justice and equality are attainable or not; but even if they are not, that such ideas are to be abandoned I utterly deny.

If I understand the spirit of our government, it is to lay down broad principles founded on justice and equity; and it is the duty of its legislators to conform to such principles as fully as lies in their power.

All that your petitioners ask, all that they desire, is that, if it be more in accordance with justice and equality to do so, these laws be repealed; otherwise not; and that you will not consider the fact of the existence of inequalities in other matters to be a justification for the refusal of equality in this.

One of the remonstrants (the last but one, I think,) spoke long and eloquently of the abuses that exist, whereby a man can, by acquiring a residence out of town, and in other ways, evade the payment of his just share of taxation for the protection of his property; and he objected to our petition, *not* because our claim is unjust, *not* because we have no cause for complaint, but because we ought to wait until these other inequalities are adjusted.

We trust that you will not delay justice on any such ground as this. That one injustice should be continued because another has not been removed, is an argument which we do not believe you will accept.

The question of these exemptions is before you. Are our claims well founded? If they are, you will make your report in favor of repeal; and if at any time there be any practical measure brought before you, whereby the evils of which the gentlemen spoke can be obviated, we trust you will do your duty in that matter also.

One of the principal points made by the remonstrants, especially by the gentleman from South Boston, was that unproductive property is untaxable; that only such property as gives pecuniary returns in the shape of profits should be made to pay taxes; and that, as these institutions, especially churches, are not a source of revenue to their owners, they should be exempt from taxation. "If you tax the farm," exclaimed this gentleman, "which furnishes no profit, the taxes will eventually eat up the farm!"

Now if it were a recognized principle of taxation that taxes should be assessed on revenue only, there might be force to this plea as applied to churches; but as property is universally taxed *as such*, whether of profit to its owners or a loss to them, it strikes me as an evidence of the weakness of the case of the remonstrants that they are thus obliged to strike at the very basis of our entire system of taxation.

Let us suppose two such unproductive farms as were referred to, side by side. Then let us suppose that, for the reason of its unproductiveness, the Legislature exempts one of them from taxation. Is it not evident that, if unjust before, it is doubly so now, since the burden of one is placed on the other, which is as fully entitled to exemption as the first? But, supposing that a neighboring church is exempt, and that the two farms remain taxed, is not the injustice as palpable?

Yet this is what the remonstrants have asked, unless they desire that our whole system of taxation of property as such should be abolished, and that assessments should be made only on revenue. So long as the present system is to remain, we protest against the exemption of any property merely because of its unproductiveness.

We have repeatedly heard it urged at these hearings, as a reason for existing exemptions, that these charitable and other institutions "do the State's work;" that, "were it not for them, the State would have the same work to do, and bear the entire expense alone." Throughout this Commonwealth there are thousands of people who from age or infirmity are dependents, and who, were it not for the charity and benevolence of individuals, would be thrown upon the public for support. If they were to be all thrown upon the State, an enormous expense would be entailed; but has any one proposed that these benevolent *individuals* should have their property exempt for doing the State's work? I think not. Then why have the legitimate taxes of the man who supports his crippled brother increased, by exempting the institution which supports his neighbor's mother? Those who support their dependent relatives or friends provide for them in their own way; and if the result on the part of individuals is that they bear the entire expense alone, so it ought to be with corporations which provide for the dependent members of their own sect in their own way.

The charitable institutions which have been brought to your notice, in order to show the expenditure which the State avoids by their existence, are mostly founded by the friends of the inmates, to secure to them Roman Catholic instruction or some other advantage which the State does not give. No doubt, there are special cases where charitable and educational institutions should receive State aid; but this should be done by direct appropriation, after a full hearing of the reasons for granting it. In no case, however, should sectarian institutions be aided; and individual claims should be considered as valid as those of corporations. It was one of the remonstrants, as you doubtless remember, who admitted that educational and charitable institutions *partially devoted to other purposes* had no just claim to exemption.

I would now call your attention to the special consideration of church property.

The relation which churches bear to the State is unlike that borne by these other institutions. We have schools, charities, etc., supported at the public expense; and, when this is done in a proper and equitable manner, it is conceded that some may receive State aid which are not entirely under the control of the State. If, however, it were a cardinal principle of our government that no State support should be given to charities and schools,—if it were universally believed to be both just and proper that there should be none,—and if you as a committee desired to be true to that principle,—I think that you would not long hesitate to decide that *exemption from taxation* ought not to be granted to such institutions.

It is in this manner that religious institutions differ from all others. Our government stands committed against the union of Church and State. The United States Constitution expressly forbids it. Church support, which years ago was drawn from the people by direct taxation, was long since abolished, and the principle that religious institutions should be supported by voluntary contribution alone was almost universally accepted, in theory if not in practice, as one of the fundamental principles of the republic. The voluntary supporters of churches were as ready to admit the principle as those who paid nothing towards their support. And why? Because the founders of our government recognized the fact that *it is the duty of society to respect the rights of the individual conscience!* Religious institutions relate to matters of conscience almost entirely, and for this reason were made the exception. The man who pays freely and cheerfully for the support of his own faith cannot, without violation of his own conscience, pay even a small sum for the support of those doctrines which he considers erroneous and dangerous in their effects. So sacred were the rights of the individual conscience held to be by the founders of our government, that it was taught that, even if all but a very small minority believed religious institutions to be of benefit to the whole community, this fact would not justify the compulsory support of them by the public.

"Religious toleration and equal rights to all" has been the standing invitation to foreigners to come to our shores. In response to this invitation, Catholic Ireland, which has been compelled to support the Church of England because the governing powers considered it "for the best good of all," has sent thousands of her sons; and we all agree, notwithstanding the fact that many of us do believe the Church of England to be of benefit to that country, that it is an outrage of the rights of the individual for Great Britain to compel her Catholic and other dissenting subjects to support the Church.

Although theoretically, however, we have abandoned public support of the Church, practically it is continued in this State to the amount of over half a million dollars annually by church exemption. All property is taxed for the protection the State gives it. The full amount of the tax is the State's property, whether it be collected or uncollected. The exemption of any property is an appropriation of money due the State. *The exemption of church property from taxation is an appropriation for church support*, as much as though the tax were collected, and paid over to them. In this way is the principle of no public support of the Church violated.

Yet for desiring to sustain this principle of religious liberty, we have had our motives impeached, and our efforts characterized as an "assault on religion." If loyalty to the principle that "no one shall be compelled to support a religious society of which he is not a member" is assaulting religion, we are guilty of the charge; otherwise not. It is this principle for which we most earnestly contend. It is not the amount of the tax we complain of; for whether it be $542,000 annually, or only $5.42, so long as the State appropriates *any* of its funds for church support, your petitioners will continue to protest.

That exemption is virtual appropriation seems to be as apparent to the remonstrants as to ourselves; hence their strong desire and endeavor to make it appear that unprofitable property is not taxable. The committee will recollect, I think, that one of the remonstrants distinctly stated that he should be opposed to granting subsidies to the churches, since that would be giving them State support; but he insisted that exemption was not appropriation, and justified exemption of the churches only on the ground that they, being unproductive property, were not property at all in a taxable sense.

I refer to this to call your attention to the fact that the remonstrants also admit the principle that the State should not support churches. That exemption *is*, in reality, rendering public support, I think has been already shown.

But, for the sake of the argument, we are willing to waive the question of the right of the State to support churches for the present, and admit that the churches stand on the same basis as educational, charitable, and agricultural institutions. What are the reasons given for appropriating to them the amount of their taxes? Mainly these: that "the churches are the conservators of public morals;" that "they do the community good," and that, were it not for them, there would be more criminals to be cared for by the State, etc. Such general statements as these, in various different forms but substantially the same in import, are all that I have heard offered to justify the annual expenditure of one-half million dollars and upwards in this State towards the support of churches.

If the public moral welfare be the object for this large expenditure, then of course the amount should be apportioned among the churches according to the amount of good each does. As it stands now, this is determined by the value of the building in which the moral instruction is given! To illustrate:—

1. At the average rate of taxation last year in this State, $14.49 per $1,000 (in Boston it was much larger), the great $3,000,000 cathedral on Washington Street is to receive $43,470 for the good it does.

2. The State is to pay the Baptist society of Tremont Temple $8,694 for the good it does.

3. The Universalist church on Columbus Avenue, worth at least $200,000, improves public morals to the amount of $2,898.

4. An ordinary $5,000 church the State considers a public benefactor to the amount of $72.45 annually.

5. The little, unsteepled, unpainted, country church, worth perhaps $1,000, and holding as a rule more worshippers than the magnificent city structure, does moral service to the amount of $14.49 annually.

6. The society which is too poor to own a building, and is obliged to hire a hall for the purpose, is considered as worse than useless, and not only receives nothing for the good it does, but the hall which it uses is taxed in the shape of extra rent. Not only must it pay for its legitimate share of public expense, but also for the support of the wealthier societies which have buildings of their own, and which *for that reason alone* are considered by the law to have a greater moral influence.

7. The grand spire of the Washington Street cathedral, which will entail one-third of the cost of the building, is by this law considered to be a "public conservator of morals" as serviceable to the State as *two thousand churches worth* $5,000 *each*, and receives public support accordingly.

8. A society owns a lot and building, worth say $10,000, and is this year paid for its moral influence $144.90. After awhile a railroad company or some other party desires the lot, and at an enormous price the society sells it. Next year, with the proceeds of this so-called "unproductive property," an edifice is reared on Back Bay at a cost of $100,000; and the State considers its "sphere of moral influence" so increased that it henceforth allows it an annuity of $1,449.

Now how is all this money practically paid? The answer is patent to all. By the extra assessment of all other property in the State. The property of the man who belongs to the $5,000 society, or the hall society, or neither, pays as much towards it as the property of the man whose interests lie in the most gorgeous church in the land. And the sect which has the most church property gets the largest share of it.

Now, Mr. Chairman, this may be a very satisfactory condition of things for those who wish you to discard justice and equality as impracticable, especially if they belong to some of the more wealthy corporations to which I have referred. But I believe that good sense will tell you that the money value of a building is no criterion of the amount of moral influence proceeding from it; and that a system establishing such a criterion should be abolished.

That there is great personal interest in having these exemptions continued, on the part of these more wealthy corporations, you can see as well as I; and, if the remonstrants had any valid reasons to give why these exemptions should be continued, I think they would have given them. For my part, Mr. Chairman, I see ten times as good a reason for exempting the property of, or even paying the salary of, the

clergyman who teaches good morals, as I do for exempting church buildings; and if the State really intends to reward from its treasury good moral influences, the good clergymen should have their share, and the good laymen theirs.

It is unwise, to say the least, to appropriate public funds for the express purpose of supporting good moral influences; but I think you will agree with me that the present system of exemption is certainly not a just and equitable method of doing it. So far as it discriminates at all, it is in favor of the rich as against the poor corporations,—in favor of corporations as against individuals,—and with no proper discrimination as to the amount of good done. Even were this not the case, it is a violation of the rights of conscience, in that it is supporting churches with public funds. In short, since all property, whether profitable to its owners or not, is justly held taxable for the protection the government gives, it would seem to be incumbent upon this committee to report in favor of the repeal of these exemption laws, as an infringement of the principles of "just and equal taxation."

KOERNER'S "NATUR-ETHIK."*

BY PRESIDENT PORTER, OF YALE COLLEGE.

As we open this elaborate work, our attention is attracted to the fact that the preface is dated at New York, May, 1873. We next observe that the book was printed in Leipsic. The title-page had already informed us that it was published at Hamburg. This is but one of the many indications that the ends of the world are not far from one another, and that a free and rapid interchange of thought and opinion must attend the mingling of nationalities in this country. Even our books begin to be written in America and printed in Europe.

This is the bulkiest and the most elaborate treatise upon ethics which was ever written in America. The title *Natur-Ethik* but partially indicates the standpoint of the writer, and the character of his treatise. "*Natur-Ethik*" may mean ethical science as discovered by the light of Nature. It need not necessarily imply hostility to, but simply exclusiveness from, what is often known as theological or Christian ethics—*i.e.*, ethics as enlarged and modified by revealed or Christian truth. In the present instance, however, it signifies ethics as independent of, and antagonistic to, all religious belief whatever. It emphasizes the leading characteristic of a system which is hostile to every form of religious sentiment and religious motives. The ethics of Nature taught in this volume, moreover, are not only positively atheistic, but passionately anti-religious. In every other particular it is written in a truly scientific spirit. The reading of the author has been very comprehensive. His knowledge of ethical systems seems to be exact and dispassionate. His ideal of human excellence is elevated. His conception of human virtue provides for benevolence, self-sacrifice, self-control, purity, modesty, and honor. His teachings are not limited to the external actions, but extend to the springs of action, purifying and elevating them almost after the requirements of the Christian ideal. And yet he confines himself strictly to the limits of pure Nature, finding no God beyond the bounds of the finite universe of matter and spirit, no assured immortality beyond the ascertained termination of human existence, and no responsible will beneath the play of the conflicting impulses and desires that emerge in the human consciousness.

It would not be unprofitable to show, under various points of contrast, that the atheistic naturalism taught by this writer is greatly superior to the similar system which is held by Stuart Mill and the writers for the *Fortnightly Review*. Both systems agree in being purely Nature systems. Both find no place for God, or a responsible will, or holiness, or sin, or moral responsibility, or an immortal destiny. But the English systems are in spirit materialistic, mechanical, and empirical—limiting themselves in the main to the lessons of experience, and the probabilities which these lessons sanction.

The system of this writer is organic and spiritual, finding gradation and purposes and relative independence in the great organism of matter and spirit which makes up the universe. But with these important differences culture is the watchword of both, having in the one a far wider and higher significance than in the other, yet finding no place in either for God, for moral responsibility, or the immortal life. Both would benefit and adorn society and provide for the indefinite improvement and perfectibility of man, by elevating and purifying the springs of action within and the external conditions of comfort and culture. But beyond culture as thus limited by psychological and social science neither would go; for there are no resources for either in the responsible soul, the immortal life, and the living God.

To many, if not the most, of those who have been trained to Christian conceptions and associations, it would seem impossible that a system of atheistic secularism could be anything else than repulsive from its very hideousness, and dry from the barrenness and poverty of its motives and promises. Such persons are little aware how fascinating it can become to the imagination, how elevating to the feelings, and how proudly unselfish is its disdain of the inspiration and reward which comes from God and immortality; and, consequently, are unable to appreciate how great is its power over men of refined susceptibilities, of generous culture, and enlarged philanthropy.

The perusal of these volumes, and the discovery of the elevation of many of its moral axioms, and the sound common sense of its minor ethics, as well as its uncompromising conservatism in respect to marriage, social order, the rights of property, the duty of labor, the obligations of temperance, purity, frugality, and thrift, might well lead to some useful impressions in respect to the attractiveness and plausibility with which the anti-Christ of to-day sets forth his claims, in antagonism to the Christ of the New Testament. One feature alone betrays the malignant devil that lurks beneath these robes of grace, and that is the contemptuous and bitter scorn with which theology and religion, in all their forms, are persistently spoken of, and the one-sided unfairness with which the origin and power of religious beliefs and influences is explained.

The ethical system of the author may be more satisfactorily understood by stating a few of his leading positions. The human species is the highest among all organized beings of Nature. This elevated position gives to man his human dignity, which depends preëminently upon his being conscious of himself and his operations of perceiving, feeling, thinking, and judging. The estimate of this rank and dignity belongs to the race and to each individual. Among all the manifestations that are appropriate to man, the moral are the most characteristic of man as a person, supposing, as they do, the joint and harmonious action of all his powers. Hence the highest degree of development which is possible to him is the moral. Hence we derive the fundamental principle. Man should strive to realize the highest well-being of himself and others for the present, and the highest possible perfection of both for the future.

Man is also impelled toward the well-being and perfection of himself and of others by an original impulse of his nature, because he lives in an organic relation to others than himself—both things and persons. As he rises in his intellect from the concrete to the abstract, these impulses fix on the ideal well-being of himself and others. As we make the feelings of others objects of apprehension, our well-willing for their welfare becomes sympathy with their feelings. Moral love is an intelligent impulse toward the highest moral being and perfection of others. It necessarily impels to well-doing. The conditions of well-doing are knowledge for direction—righteousness or justice—*i.e.*, the recognition of the equality of others as the objects of our wishing and doing well to them, incidental to which is a regard to their personal freedom.

Freedom, as the condition of moral activity and responsibility, is opposed to necessity. Necessity is the dependence universal to every existing thing, or the forces and laws of the universe without. Freedom is the capacity of each individual to mould and subject these forces and laws to the production and development of its separate life. The two terms are relative. There is no absolute necessity or freedom, in fact. What we call necessity is limited by the forces that lie undeveloped in the nature of the individual. What we call freedom is limited by the external conditions of its development. Freedom of will, or inner freedom, is a pure fiction. No higher freedom is conceivable than to act and grow according to inner forces and laws.

Responsibility springs out of man's capacity for intelligence in his acts and wishes and inner dispositions, as well as for external acts. Man can be impelled to ideal objects, and can estimate the good or evil tendency of depositions; and, therefore, he can accept or reject his own inner states, can cultivate what he approves and repress what he rejects. In other words, man is intelligent and social and self-conscious, capable of development and culture; and these endowments, and the impulses connected with them, determine his capacity for moral experiences and obligations.

The defects of this system are obvious enough to any one who has accepted a system which provides for personal responsibility in the endowment of individual freedom of will, and so makes possible the alternative of sin and holiness in character and in act.

The practical treatment of the various human relations, and the duties which grow out of them, is open to little exception, except from the entire absence of those influences which come from a sense of individual responsibility and the moral government of God.

The concluding chapter (pp. 477–609) treats of the development of morality in the past history of men and of its present status. To the believer in religious and Christian ethics it is a fearful chapter. For through all its sharp criticism of the actual past and present and its elevated and hopeful idealism, there is such an uncritical and demoniacal hatred of every form of religion as to show most clearly that the author has been seriously disturbed from the equipoise which the truly scientific thinker acknowledges that he ought uniformly to maintain. The author is far enough from being a disciple of the new materialism. He is neither a pessimist nor a nihilist. He is an idealist, to whom culture, under the conditions of the natural constitution and natural laws, is the substitute for conscience, immortality, and God.—*Independent.*

* *Natur-Ethik.* Von Hermann Jos. Al. Koerner. 2 Bände. Hamburg: Otto Meissner; New York: B. Westermann & Co. 1873.

DR. DIO LEWIS, having succeeded in gathering about him quite a crowd of sanguine people, proposes to storm Worcester with his new temperance plan, and we may hear before long of the raids of praying and singing bands of women before and within the bar-rooms of the "heart of the Commonwealth." We respect the motive of the doctor and his co-laborers, but we cannot but think that the movement will only bring ridicule and failure to those who engage in it. The spectacle of a mob of women attacking the bar-rooms of a city, and singing and praying, in the hope of breaking up the liquor traffic, will but excite general merriment and rough sarcasm. Intemperance is too big an evil to be corrected by such a novel and peculiar exhibition as is proposed.—*Boston Globe.*

Poetry.

[For THE INDEX.]

A RECOMPENSE.

BY MRS. D. H. CLARK.

Deeper my grief than I can say!
A thought is with me all the day,—
A thought that will not go away:

That, if my watchful care had been
More tender, and had hedged him in
The golden bars of Love between,

The Stranger, on his silent way,
The Stranger in the garments gray,
Had passed my darling by that day,—

Had spared the little life. And yet,
If all to future moan and fret
The current of his days had set,

Could I be thankful? Nay, not so;
Better the tentlet green and low,
Sweeter this truth that now I know.

I would not give so sweet a thing,
The shadow of my baby's wing,
For all the purples of a king.

I would not give the shining grace
That lingered on his fair, wee face,
For all the gifts of pride or place,—

The memory of his joyous weeks
For all the bliss a lover seeks,
For all the lore a scholar speaks.

So go your way: I am content
Remembering him—without lament
For the brief space that he was lent.

NORTHUMBERLAND, Pa., March 30.

NEW SUBSCRIPTIONS TO INDEX STOCK.

Mrs. F. W. Christern,	New York City,	One	share,	$100
Richard B. Westbrook,	Sonman, Pa.	"	"	100
R. C. Spencer,	Milwaukee, Wis.	Two	"	200
R. W. Howes,	Boston, Mass.	One	"	100
Chas. W. Story,	Boston, Mass.	"	"	100
E. W. Meddaugh,	Detroit, Mich.	Five	"	500
Jacob Hoffner,	Cumminsville, O.	One	"	100
John Weiss,	Boston, Mass.	"	"	100
W. C. Russel,	Ithaca, N. Y.	"	"	100
A. W. Leggett,	Detroit, Mich.	"	"	100
B. F. Dyer,	Boston, Mass.	"	"	100
James Purinton,	Lynn, Mass.	"	"	100
F. A. Nichols,	Lowell, Mass.	"	"	100
J. S. Palmer,	Portland, Me.	"	"	100
Robt. Ormiston,	Brooklyn, N.Y.	"	"	100
Mrs. A. L. Richmond,	Lowell, Mass.	"	"	100
Mrs. Benj. Ireson,	Lynn, Mass.	"	"	100
J. E. Oliver,	Ithaca, N.Y.	"	"	100
E. H. Aldrich,	Providence, R.I.	"	"	100
Geo. L. Clark,	Providence, R.I.	"	"	100
W. M. Jackson,	Providence, R.I.	Two	"	200
Mrs. E. B. Chase,	Valley Falls, R.I.	"	"	100
L. F. Garvin,	Lonsdale, R.I.	One	"	100
James Damon,	Ipswich, Mass.	"	"	100
Joseph A. Barker,	Providence, R.I.	"	"	100

CASH RECEIPTS.

FOR THE WEEK ENDING APRIL 4.

P. F. Green, 25 cents; E. L. Crane, $1; Wm. P. Morris, $3; C. R. Woodward, $6.35; M. E. Sawyer, $3; Mrs. Jno. A. Needles, $1; Jno. P. Jewett, $1; Jno. Alexander, $2; W. C. Fisk, $63; H. G. Spencer, $3; G. F. Van Vetchen, $3; A. F. Bailey, $3; P. Underwood, 75 cents; Wm. Barnsdall, $1; Chas. Mead, $3; James Westwater, $3; T. M. Cook, $1; J. E. Emerson, $3; Jno. Winslow, $5; Jerome Bass, $3; E. A. J. Lindsley, $3; D. E. DeLara, $1; F. A. Angell, $1; Susan A. Tyrrell, $3; Jno. F. Arnold, 75 cents; J. H. Rhodes, $1.70; F. L. Hosmer, $3.10; Hopson & Sherman, $3; White & Bauer, $1.50; Harrison Bliss, $3; ——, $1.50; S. M. Leiditch, 75 cents; F. E. Beltzhoover, 75 cents; Lloyd Map Co., $1; Chas. A. Gurley, $2.75; Jefferson Carey, $2; Cash, $30; A. A. Perry, $3; David Edwards, $2.25; Wm. Berrian, $1.50; A. Loos, 50 cents; L. T. Osborn, 50 cents; W. H. Spencer, $3; G. H. Foster, $1.06; J. W. Winkley, 50 cents; Geo. Stearns, 25 cents; W. J. Potter, 45 cents; E. G. Thomas, 35 cents; S. P. Libby, $3; C. M. Severance, $3; E. F. Boyd, 75 cents; Max Lemaire, $3; John Zismer, $1.50; E. Crosby, $10; Frank Ballou, 50 cents; Dyer D. Lum, 35 cents.

N. B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Postage on THE INDEX is five cents per quarter, dating from receipt of the first number, payable in advance at the place of delivery.

N. B.—Orders for Tracts or single numbers of THE INDEX which are *not on hand* will, if of small amount, be otherwise filled to the same amount without further notice.

N. B.—Please remit by post-office money-order, by registered letter, or by draft on Boston or New York. Checks on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the cred t.

RECEIVED.

Books.

THE TRUST AND THE REMITTANCE. Two Love Stories in Metred Prose. By Mary Cowden Clarke. Boston: Roberts Brothers. 1874.

Pamphlets and Periodicals.

EDUCATION AND CHARACTER. An Address delivered before the Delta Upsilon Fraternity, at Amherst, Mass., May 28, 1873. By Prof. William C. Russel, of Cornell University. Amherst: 1874.

VIA CATHOLICA; or, Passages from the Autobiography of a Country Parson. Part III. London: Thomas Scott, Esq.

ANCIENT SACRIFICE. By Prof. F. W. Newman. London: Thos. Scott.

GOD'S METHOD OF GOVERNMENT. By the late Rev. James Cranbrook, Edinburgh. London: Thomas Scott.

THE UNITARIAN REVIEW. April, 1874. Boston: L. C. Bowles.

THE PENN MONTHLY, April 1874. Philadelphia: 506 Walnut street.

THE HERALD OF HEALTH. April, 1874. New York: Wood & Holbrook.

The Index.

PUBLISHED EVERY THURSDAY

BY

THE INDEX ASSOCIATION,

AT

NO. 1 TREMONT PLACE, BOSTON.

Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

Francis Ellingwood Abbot, ... *Editor.*
Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), Rev. Moncure D. Conway (England), *Editorial Contributors.*

BOSTON, APRIL 9, 1874.

SUNDAY LECTURES.—The Editors of The Index will ecture occasionally on Sundays, if desired, within a convenient distance of Boston.

GLIMPSES.

The total number of signatures thus far received to the "Congressional Petition" is 4,590, — to the "Massachusetts Petition," 8,809.

The fact that Congress is in favor of inflation is one of the strongest arguments to be adduced to prove the necessity of "compulsory education." The ignorance of the people on this subject will involve everybody in common sufferings—a few speculators alone excepted. The poor will find this out when prices go up again.

Signatures to the "Massachusetts Petition" have been sent in as follows since last week: From L. A. Kingsbury, Needham, 41; from James Humphreys, Dedham, 5; from The Index office, 22; from C. B. Adams, 2; from S. C. Oliver, Salem, 7; from Edwin Brown, Boston, 25; from Thomas Dowling, Malden, 38. Total for the week—140.

Signatures to the "Congressional Petition" have been received since last week as follows: From Joel S. Richards, Camden, Me., 103; from James Humphreys, Dedham, 5; from Marc Thrane, Kenosha, Wis., 16; from The Index office, 27; from Edwin Brown, Boston, 24; from R. H. Moulton, Newton, Mass., 38. Total for the week—203.

New associations of a liberal character have recently been formed in Cairo and Morrison, Illinois, and in some other places. To avoid misunderstanding, it is well to state that the "List of Liberal Leagues" is intended to include only such associations as are specially organized to aid in securing compliance with the "Demands of Liberalism." But we are glad to see movements of any kind looking towards the furtherance of radical ideas.

A special meeting of the Second Radical Club was held April 4, to consider the subject of prison reform. Testimony from many parties, of a most convincing kind, was presented for consideration, showing that the State Prison at Charlestown needs a thorough overhauling, in order to secure the abolition of gross and cruel maltreatment of the prisoners. So far as we could learn, the evils of the present system are traceable to the possession of almost despotic and irresponsible power by the Warden, to a wretchedly ineffective system of Prison Inspection, and to the absence of any proper care for discharged convicts. It is greatly to be hoped that some definite reformatory measures may grow out of the present agitation of the subject.

A correspondent in Portland, Maine, sends the following amusing item of news, which well illustrates one of the two tendencies embraced under the name Unitarianism: "'The Holy Eucharist will be celebrated at the First Parish (Unitarian) Church on Good Friday evening, at 7 1-2 o'clock.' I think some of the Portland Unitarians opened their eyes a little when Dr. Hill made this announcement from the pulpit; and a goodly number were heard inquiring, as they passed out—'What the devil is the Holy Eucharist?'—some of them even supposing it to be an invitation to a game of euchre in the vestry, as it was on Friday evening. Something ought to be done to enlighten us here in matters of this kind. Who knows but we shall be invited to eat 'Easter eggs,' from the communion table next? One of our daily papers quietly remarks that 'the First Parish is being slowly tugged up the Hill into Orthodoxy.'"

THE PRAYING CRUSADE.

Superstition is never more hurtful than when it makes reform ridiculous. This is the thought impressed on our mind by the "women's temperance crusade" more deeply than any other, and it gives rise to two or three suggestions.

That intemperance is one of the greatest evils that afflict mankind, and that we so consider it, no reader of The Index who at all appreciates its spirit needs to be assured. Whatever de-rationalizes man is a sworn foe to all rationalism; and the truest friend of reason is necessarily the best friend of genuine temperance. This is so evident that we do not intend to make any unnecessary protestations of devotion to the cause of humanity as against bestiality in the matter of eating and drinking. Let that be taken for granted.

Nevertheless we have had very little sympathy with the temperance revivalism that has been sweeping over the West. It is only a new phase of the prohibitory movement—prohibition taking a religious instead of a statutory form. Much as we respect the motives of many prohibitionists, their principle seems to us to begin at the wrong end of human nature. Enforced temperance is a very untrustworthy and slippery virtue, liable to break down when least expected. The praying crusade is only a new form of the application of force, and is open to all the general objections against the suppressive system of dealing with vice *plus* certain other objections peculiar to itself. The great popularity enjoyed for a brief season by Dr. Dio Lewis's movement has come from its being supposed to be a new and efficient form of "moral suasion," whereas it is not moral suasion at all. If the women went to the saloon-keepers in private, and appealed directly to their hearts and consciences, that would be moral suasion; but to hold them up to public reprobation, to annoy, tease, or frighten them into submission, to browbeat them into the abandonment of their business as the only escape from a nuisance, is simply moral coercion. All this is a species of terrorism that cows, if successful, and enrages, if unsuccessful; and the reaction at last developed by such a system, leading to insult and even violence towards the women, is but the natural consequence of a wofully mistaken method. The temperance reform cannot stand under such mistakes very long, but will precipitate a reactionary movement of disastrous effect, unless wiser counsels prevail.

Not only is this fancied application of moral suasion in fact an appeal to the old, worn-out method of moral coercion, but the reliance on prayer as its means is a wretched and ridiculous pretence. What the women pray to is not God, but the saloon-keepers; what they expect to accomplish is a change in them, not in him. The women pray at them, not for or with them; the whole object of the prayer is to drive them, by intimidation or shame or remorse, out of one business into another; and while the apostrophe is verbally to God, it is in reality to the liquor-dealer himself. If the women really relied on the influence of the Holy Spirit upon the heart of the liquor-dealer, they would pray in secret, as Jesus commanded, and not expose themselves to contumely on the public streets, where the scribes and Pharisees alone might be expected to pray. It is plain that prayer is resorted to for the purpose of being heard by the saloon-keeper, not by God, who could hear equally well if the women were at home or in church; and a certain insincerity, or at least inconsistency, which crops out in this way, has been widely discerned, and has tended to destroy all genuine power in this union of ill-concealed prohibitionism with revivalistic fanaticism.

We regret, therefore, this alliance of superstition with honest solicitude to promote reform, which is sure to suffer by it. Reverence for prayer itself, when thus prostituted to unseemly uses, is equally sure to suffer. The ephemeral success of the crusade (for we have the feeblest possible faith in the permanence of its results) will by no means atone for the injury thus done. When not made the vehicle of spiritual mendicancy, but simply of the highest and purest upbreathings and outbreathings of the heart of man, prayer still holds a revered place in the thought of large-minded radicalism. As petition, whether for "temporal" or "spiritual blessings," it is outgrown with the most consistent radicals; it is retreating from public assemblages to the solitudes of the private heart; but it is still, in the noble phrase of Emerson, the "soliloquy of a jubilant and beholding soul," and becomes simply the conscious recognition and inward confession of man's highest relation to the All. Whatever tends to degrade it from this intrinsic dignity and purity, and to convert it into the stratagem of a campaign, strikes a powerful blow at the existence of a sentiment which cannot survive in the presence of disgust. The "praying crusade" will be found by-and-by to have done more to disgust men with religion than to win them to temperance,—to have done more harm as an outburst of fanatical superstition than good as an effort to secure reform. This is our sober estimate of the real results of the "crusade," and it will pass simply for what it is worth.

ARE WE CATHOLICS?

The accompanying letter, which I am permitted to print on condition of omitting the proper names, was written recently to a personal friend and member of my society by a Roman Catholic priest of my neighborhood. The man to whom it is addressed was born and reared a Catholic, and his interest in my views gave uneasiness to his friends of the old Church. To relieve this uneasiness, he wrote to the priest in question, a learned and sincere man, and in reply received the letter which he believes to be an honest expression of opinion. If it is, it furnishes a singular illustration of the proverb that "extremes meet." For, according to this expositor, the Church of Rome is an institution of Free Religion, and the free religious men are its honorable members. We shall be anxious to know how this news will be received by the doctors. If the letter is not sincere, but merely a priestly device to allay a mother's fears and disarm a son's opposition, it furnishes another illustration of priestly cunning, and another proof that "Jesuitism" is not dead.

O. B. F.

——, ——, March, 1874.

Dear Mr. —— :—

Your favor of the 22d inst. grieves me that your mother, whom I so much respect, should have occasion to be troubled about your religious views, or to think that you are no longer within the pale of the Church. Her reasons for so thinking I have no means of knowing, except what I can glean from the contents of your letter. From this I infer that your conception of Catholic doctrine does not accord with the common opinion of Catholics. This is not against you, as the common opinion of Catholics is not always the true one. Catholic doctrine is adaptable to all minds, and as each mind is different in humanity, there is necessarily a subjective difference in the conception of Catholic doctrine. Objectively, truth is the same, being one. If you profess yourself ready to believe all that is of divine Catholic truth as it presents itself to your mind, you are Catholic enough.

But your doubt, or rather your mother's, seems to be about the propriety of following conscience. I can only transcribe the Catholic doctrine on this point. Conscience is the first and highest law of man. St. Bonaventure says: "Conscience is the commander and messenger of God." St. Chrysostom: "This tribunal (conscience) is divine, and is placed by God supreme for us." St. Thomas says: "Conscience binds by virtue of divine precept." Again: "Conscience so binds that he who does not fulfil its commands incurs sin." The Church always recognized this first common principle. She teaches even that an invincibly erroneous conscience, when dictating what is positively wrong, must be followed under pain of sin. Conscience is the rule by which all morality is measured. By it God judges; whatever is against it is sin; whatever accords with it, properly exercised, is virtue. There is no other doctrine tolerated in our Church; everybody must follow conscience, enlightened and intelligently acting.

Now whoever follows conscience is a member of the Church of Christ. No matter what his verbal profession may be—Pagan, Buddhist, Mohammedan—if he follows the voice of conscience, *nuntius et præco Dei*, he is a Catholic, and as such has ground to hope for salvation.

Of course each one is his own judge in this matter. And here we must admire the dignified freedom which our Church recognizes in the human soul. She does not presume to tell any man that his conscience is right or wrong. This is individual work. The words of an approved author may be cited here: "Those who without any fault are convinced that their's is the true religion, and serve God in justice, are to be reckoned amongst the members of the true Church."

To be concise, taking your letter to be a candid profession of your inward conviction, I can only reply to your questions as follows, according to Catholic teaching:—

1st. Conscience, properly understood, must be obeyed in all cases; and hence

2d. Whoever follows the dictates of this right conscience must be considered a member of the Catholic Church; and as such

3d. He has a right to the common hope of salvation, which such membership holds out; and

4th. As long as he loves the supreme good, he cannot be lost.

It is, of course, for each person to apply these principles to his individual case. If you have doubts about your proper understanding of these principles, it is your duty to seek light for their removal. If you are convinced that you have this right view of particular dogmas explicable by these principles, I see no reason why you should be disturbed in the enjoyment of conscientious intellectual freedom, in which the Church protects you. Your mother's anxiety is very natural and proper, as every parent loves her child

It is also your duty to love her by a proper appreciation of her solicitude.

If these few lines shall be of any service to anybody, they are at your disposal to use as you like. If there is something yet not satisfactorily explained, I shall find pleasure in endeavoring to supply the defect.

Meanwhile, believe me yours very truly,

——— ———.

LONDON LETTER.

To the Editor of The Index:

Sir,—The old and the new countries are now so united that they exercise upon each other a very powerful influence. We catch each other's opinions, and are stirred often by a mutual enthusiasm—for good or for evil.

An instance of this may be seen in the creeping into our literature of an idea which originated in America, relating to the subject of marriage ties.

"Free love," as it is called, though at present very difficult to define, is stealing its way into our books and journals, but not yet with sufficient boldness and definiteness to excite alarm amongst our somewhat sluggish and conservative people. I do not know how widely this new moral heresy may be spreading in America, if indeed it be spreading at all. But I think it will not be unseasonable to make a loud and solemn protest against "free love," in the name of many free thinkers on both sides of the Atlantic.

First, we are all agreed that people who hate each other, and to whom it has become impossible to live together without danger of some tragedy, ought to separate forthwith; and that, if the separation be final, each person should be permitted to marry again, provided a congenial partner can be found.

We are not amongst the number of ecclesiastics and rigid church people who regard matrimony as an inexorable bond, which only death ought to sever, and which is to be endured, at the cost of everything which renders life bearable, to the end of one's life. The law amply provides for separation in such cases by the divorce courts and by mutual agreement. There does not seem any valid objection to permitting persons so separated to marry again, if they please.

But thus far and no farther can we go with the "free lovers." It is difficult to write with becoming patience about their sickly nonsense, and their *retrograde* views.

The world has been long enough discovering the errors of polygamy and polyandry. The former proved to be fatal to domestic peace and the right rearing and training of children; the latter proved to be contrary to the laws of Nature by being always punished by foul disease. Polygamy is not unnatural to man as a *beast*; it is only inimical to his interests as a *man*. Polyandry, on the other hand, is a physical error branded by Nature's rod as an unpermissible folly.

There is left to us only the alternative of monogamy, which the higher branches of the human race pronounce to be best for man as man. Are we, at the bidding of these dreamers, to unlearn all the experience so dearly bought, and to lapse into either of the customs already condemned? For that is what must be the result of this playing with the fire of sexual passion.

To conceal from themselves or from the world the real issue, the advocates of "free love" babble of "pure loves" between persons of opposite sex who are not brothers and sisters, pretending that the attachment is to be purely *Platonic*, etc. They cry out for this as if we had not enough and to spare of such love already—only we generally call it friendship. There are hundreds and thousands of us men and women who are warmly attached to each other in bonds of such friendly affection; some married, some unmarried, their condition in this respect making no possible difference to the degree of their attachment. Now, if this pure love, or friendship as I prefer to call it, is what they want, and *only* that, then I say they are wasting their foolish breath in demanding what they all have, and we all have, already abundantly. The heart of man long ago found out its varied powers of affection, and has exercised them for centuries and centuries to his joy and well-being. We have plenty of *this* "free love" already, and the agitation professedly designed to promote it is an insane waste of breath and energy.

Do Mrs. Woodhull and Dr. Nichols think we are such dolts as not to see through this flimsy disguise? Are we made of cardboard and stuffed with rags, so that we have lost all instincts as sexual beings—not to know the real feelings which lurk behind this cry for "free love"?

The lady herself actually penetrates the holy of holies of the matrimonial temple in her unblushing demands as to the procreation of children; and really she must blame herself, if the world of men and women, with veins full of warm human blood, cannot guess what she is driving at.

It would indeed be going back from all moral conquest into the laxity of the savages to sanction the sort of love-making which these people would demand.

Persons of opposite sex, married or unmarried, would find nature too strong for them, if they went to wooing and cooing, fondling and caressing, as, it must be confessed, is very pleasant to the natural man—and woman. We know what this sort of Platonic affection generally ends in, and how often really innocent persons have been pushed over the precipice before they were aware of their danger.

If Mrs. Woodhull demands that every woman shall have the right to choose for the father of her child the man whom she loves best, then, if her husband have wearied or affronted her, she has nothing to do but to become what the good old Bible taught us to call an *adulteress*; a person in a state usually considered, by all good men and women, to be foul and degraded. In like manner the husband may leave the wife, who has comforted him all along till age has withered her charms, and betake himself for his own animal pleasure to any young woman he chooses to fancy!

Now this is a step—nay, a wide leap—backwards from the standard of morality already reached. It is hard enough for some of us to preserve our chastity and fidelity, as it is, without being encouraged, invited, and besought to lay down our virtue and embrace bestiality as a boon of enlightenment and freedom!

God forbid! Let the creatures who want to sell their nobler part to the gratification of sensual desire do so if they must; but how dare they come forward before a world too little chastened, and poison the air with their nasty theories! For very shame they ought to keep their evil deeds for the darkness of night and the silence of the sepulchre.

It is an outrage on that portion of humanity which has painfully learned the lessons of virtue, and still more painfully obeys them, for adulterers and adulteresses to be glorying in their shame, and making even a new religion of their unbridled lust.

Are we men or are we beasts? Are we to go on in the path of humanity lighted by the stern teachings of history and by the nobler sentiments that make us men, or are we to go backwards and downwards into the mire from which we have escaped, and, dethroning reason, conscience, and affection, to yield ourselves to the wild indulgence of the most imperious of our passions? Will they tell us that this is *not* what they want? Then I reply, "Out upon ye, we are not fools!"

I am, sir, very truly yours,

Charles Voysey.

Camden House, Dulwich, S. E., March 14, 1874.

IS IT A "PIOUS FRAUD"?

The Ninth Annual Report of the Consumptives' Home, of Boston, bringing the records of that institution down to September 30, 1873, deserves a peculiar notice. Dr. Charles Cullis, its conductor, who publishes this Report, says explicitly: "There is no Fund, Endowment, or known Pecuniary Provision whatever existing for the support of the Home; no human friend of it who has ever made any promise, express or implied, to preserve it or relieve its necessities; and *no person in any way connected with Dr. Cullis* who has the control of means sufficient to do more than render small contributions towards its maintenance." Again: "All has been done without any appeal to man for aid, but by simple reliance upon God's word,—in prayer day by day,—many times a day, asking God to fulfil his promises to us." Now Dr. Cullis states that in April last his health began to fail, and goes on to say: "Friends, hearing of my desire to go from home for rest, are sending sums of money for that purpose. It is proposed that I sail for Europe with my wife and daughter."

On May 13, he records receiving "upwards of two hundred dollars" towards his "travelling expenses."

On May 15, he wrote: "Over one thousand dollars have been sent me up to this time, and our passages are engaged for the 20th. To-day I have received four thousand dollars, this being part of a legacy left by a lady of this city *for the Home*, the remainder of which I expect to receive before leaving. Thus is our wonder-working God relieving me from all care, and indicating His will. Only so very near the moment of departure has this help [*for the Home, or for Dr. Cullis?*] arrived. But my dear wife, in her careful solicitude for me, has had the strongest faith in this matter, and has made all preparation, though the way seemed dark. She had the assurance that God would give all that we needed," etc., etc.

On May 19, he received $2,000 more of this legacy, and wrote that $1,221.67 would be paid in a few days. After paying various obligations, a balance of $1,050 would remain. The next entry is on September 16, announcing his return from Europe.

Contributed in this way, Dr. Cullis reports a total of $29,153.87 for the year,—all sent by charitable people on behalf of the Home, in response to prayer and without "any appeal to man." Out of this sum, apparently, were paid the expenses of a three months' trip to Europe for himself, wife, and daughter.

Now the public ought to know a little more about this wonderful and widely advertised "Work of Faith," so often quoted as an American parallel to George Müller's Orphan Asylum in Bristol, England, which also is declared (notwithstanding the most cunning system of advertising ever practised) to be supported solely by "answers to prayer." We have been informed, on what we consider the best authority, that a few years ago Dr. Cullis married a widow lady who had in her own right $100,000, and that she now receives an income of about $600 a month. Our informant added that he himself paid to Dr. Cullis, soon after his marriage, $12,500 in one cheque on his wife's account.

Read the foregoing unctuous story once more in the light of these statements, and ask yourself whether Dr. Cullis is better entitled to receive lavish donations from credulous and superstitious dupes, or immediate attention from the police as a getter of money under false pretences.

Literary Notices.

The Sacred Anthology. A Book of Ethnical Scriptures. Collected and Edited by Moncure D. Conway. London: Trübner & Co. 1874.

Here is a book which has long been needed, and one which the "sympathy of religions" was sure to bring. With the exception of a few bits chiefly from the Scandinavian myths, it is an anthology of Asian Scriptures only, *i.e.*, Parsee, Hindu, Buddhist, Chinese, Hebrew, and Christian, Arabian (Sabæan, and Mohammedan), and the mediæval Persian poets. About ninety authorities in all,—the best translations and treatises,—furnish the sources of selection. The passages elect number seven hundred and forty, and are arranged in twenty sections entitled respectively: Laws, Religion, Theism, Worship, Wisdom, Superstition, Knowledge, Ethics of the Intellect, Charity, Love and Friendship, Nature, Man, Character, Conduct of Life, Humility, Greatness, Justice and Government, Action, Sorrow and Death, Sanctions.

To say it is the best book of the kind in English is little praise, its forerunners have been so very few. We gratefully welcome the opportunity made so convenient for tracing the essential unity of moral ideals and of religious feeling in the great ethnic faiths. The ideal man of the different pictures is everywhere nearly the same man. Here are Hebrew, Christian, Buddhist, Chinese, Hindu, and Sabæan versions of the Golden Rule. Persian, Mohammedan, Hindu, Buddhist, Hebrew, and Chinese praise as distinctly, if not as glowingly, as the Christian the nobleness of him who returns Good for Evil. Across the continent, and across six hundred years, Lao Tsze and Jesus echo each other's words about childlikeness and humility. Loyalty to right at all cost is as absolutely affirmed by Confucius, Valmîki, and the Persian poets, as by Paul; and the belief that "the world fights for the righteous man," that "one with God is a majority," resounds again and again from every side. Some fine Hindu passages contrast the worth of the right *deed* and the inwardness of real religion with the emptiness of its outward observance. The certainty of retribution for evil, and the imperishable record of one's slightest good deed as well, are assured with equal emphasis by Persian, Hebrew, Christian, and Mohammedan. It is a Chinese Buddhist who says, "Never will I seek, never receive, private, individual salvation, never enter into final peace alone." It is a Persian sceptic who says, "Fear not; they cry that on the last day the dear God will give himself up to wrath. But from goodness itself only goodness can emanate. The end shall be full of sweetness." It is a Hindu Scripture which says, "A Veda void of mercy is a Holy Scripture only in name."

The first section, "Laws," contains a long parallel between the characteristic doctrines of the Sermon on the Mount and the sayings of Talmudic teachers. In the second, and scattered elsewhere through the book, occur many large-minded utterances about catholicity in religion; and notably the most telling are Koranic and Persian. It is not surprising, however, that under "Theism" the Persian mystics are the most impressive in their recognition of the Unknown, Inevitable One, the God in Nature, in us, in all,—the Love, the Justice, the Reason, the Near Refuge; for, when Theism rises to its highest vision, it necessarily borders on Pantheism. The Hindu, therefore, can give us much for this section, and the Hebrew some grand verses, the Christian and Mohammedan but little, the Chinese and Buddhist hardly anything—or only under a different name. Fine thoughts throng in the sec

tions headed "Charity," "Sorrow and Death," and "Sanctions." "Superstition" contains a many-voiced denunciation of traditional religion, formalism, hypocrisy, and priestcraft; and "Ethics of the Intellect" describes the true prophet's character and career, fidelity to truth and higher law, the ordeal, the martyrdom.

The essential unity of all the ideals and faiths is one fact made plain by such a compilation. The ethnic Bibles differ not by the kind so much as by the proportioning of their elements, by their comparative silences and emphases; and the contrast in this respect is less than is commonly supposed. Yet there *is* contrast. And a second fact, attested by this *Anthology* at least, is the general preëminence of the Hebrew and Christian Scriptures. In both the last-named sections, for instance, the most frequent, the longest, the best passages come from the words and life of Jesus and his follower Paul, as if Jesus stood out in history as the great type of radical, and reformer, and martyr. Perhaps it is because we know our Bible best, and can read between the passages selected from it,—but at any rate, as we read them, the *enthusiasm* of love and active unselfing nowhere else keeps at such a constant height, it seems to us, as in the New Testament. While all the Scriptures magnify the good life, the *yearning* to have personal sin overcome by personal holiness in self and in society seems to exceed here; and while other Scriptures are more aglow with religious mysticism,—the feeling of the One in all,—none seem to keep man's soul at once so free an individual, and yet so bound to God; so much, therefore, in that healthiest of attitudes, that of a loyal lover ardently and trustingly self-striving for the Highest. Whittier writes:—

> "We search the world for truth; we cull
> The good, the pure, the beautiful,
> From graven stone and written scroll,
> From all old flower-fields of the soul;
> And, weary seekers of the best,
> We come back laden from our quest,
> To find that all the sages said
> Is in the Book our mothers read."

Not *all;* there are emphases and thoughts in which our Bible falls below what we find elsewhere; but the testimony of a collection like this goes to show that Whittier's words are very largely true. Our Bible, *i.e.*, the Hebrew and Christian sources, furnish thirty per cent. of Conway's extracts, and full forty per cent. of his pages. Next to them he borrows from the Persian poets and mystics, who give a quarter part of all the passages. Hindu Scriptures give nineteen per cent.; Arabian, Buddhist, and Chinese about six per cent. each.

Yet, in spite of our gratitude for this *Anthology* and of our enjoyment over it, we confess to feeling disappointment. No books are so welcome in expectation as books of "Best Things" selected, and few so disappointing when received. You feel grateful, but not so freshened as you hoped to be. You are in a museum; these are specimens, and you discover that for joy one must find his gems *in situ*, and light on his own flowers where they grow,—even if this involves plodding over dreary tracts of reading. Keats could hardly have uttered that splendid tribute,—"Things real, —as suns, and stars, and *passages of Shakspeare*," if he had only known Shakespeare from Dodd's *Beauties*. The Bible is not in the Concordance. It is not the fault of Dodd, or Cruden, or the gatherer of anthologies,—only a fact concerning *herbaria* as contrasted with the actual "flower-fields of the soul."

But, besides this, our Bible of Bibles, our book grand and holy, cannot be gathered together at one or at two trials. Mr. Conway's volume comes with nobler presence than its heralds, but it is itself only a herald of what we need and yet shall have. The arrangement is a very important element in such a book, and the arrangement of this is not so successful as it might be. The leading titles should be more distinctive, and under each section the sentences could be grouped with more telling effect and more convenience for purposes of reference and comparison. As it is, within a section, we are led confusedly backwards and forwards from one topic to another, and one religion to another; and three or four of the sections are so meagre by themselves, or else so mixed up in their contents, that they might advantageously be broken to pieces and distributed under others. As to the material of the book, the preface tells us that the aim has been to separate the more universal and enduring treasures, contained in ancient Scriptures, from what seemed chiefly local or temporary, from the rust of superstition and the ore of ritual; and that the selections, beyond those from our Bible, are confined to the Scriptures least accessible to European readers. But the sifting might have been made still more thorough with good result. Not all here seems so impressive as to merit a place in the Coming Book. And readers—not deep students, but those who have merely read the common, well-known books on ethnic religions published during the last dozen years—will be disappointed at not finding more *best things* still unfamiliar to them. It may be that most of the best things have been already published. If so, the disappointment is still greater.

At best, however, this is but an Asian anthology. Now some one must supplement it with a volume of the highest religious thought of Greece and Rome. Pythagoras, and the Eleatics, the three great dramatists, Socrates, Plato, Aristotle, Zeno, and Epicurus; and then Cicero and the Roman Stoics can certainly be no more spared from our book than Saadi and Omar Khaygám, or even than those elder writings whose unknown origin helps them to the title of "Scripture." Indeed, for statements long and thoughtful in their nobleness, this would probably be the part of our book most often read. What more charming year's work for some little band of friends at leisure—they need not now be scholars, but they must have fine taste—than to gather together his second volume; agreeing, first, most carefully upon the plan of topics, then studying each a separate author, and choosing out his supreme utterances, to be submitted to monthly councils of the whole, and tested by the general delight and reverence before admission to the canon.

We can best render thanks to Mr. Conway by quoting some of his fine passages. They can only be selected from the shorter ones. W. C. G.

[The passages referred to will be published in next week's paper.—ED.]

Communications.

THE FOSTER PROTEST.

MY DEAR MR. ABBOT:—

I give up whatever advantage there may be in your phrase, "should not tax them in full," over mine, "exempt in part." But, as a practical question, I wish to ask, *Had Mr. Foster a right to refuse to pay taxes at all, on the ground that his wife could not vote?* This I understood you to justify. It is a serious practical question. Conscientious women are writing to the *Woman's Journal* to ask whether they *ought* to refuse payment of taxes on the same ground. The question is one that comes close home. The house I live in is the legal property of my wife; ought I to do as Mr. Foster does—take the law into my own hands, and challenge anybody to incur the odium of turning me out of doors?

Besides, the law gives me "imperfect protection." The house was entered by thieves last summer, and some valuable things were stolen. Till I read your argument, it had not occurred to me that this might justify resistance to the tax-gatherer. I have always supposed it a citizen's duty to bear his share of the general burdens for the general good. And the "right" of the government to impose them, I consider, depends wholly on the fidelity with which the government does its task—not on the share of power which it puts individually in my hands.

I have no quarrel with Mr. Foster. On the contrary I have a high respect for his character, his past services, and what I presume to be his motives. But I think he makes a great and very mischievous mistake. Of course I do not censure a man's willingness to *suffer*, in his own way, for what he thinks a just cause. But the rightness of the *act* I could not concede except on principles which would put any government at all out of the question, by making every *good* man—that is, practically, *every* man—the judge in his own case of how far the government does its duty by him, and how much he owes to its support.

It was because I was sorry to see THE INDEX apparently falling into the current of mischievous and flagrant nonsense on this subject that I wrote my first note. I am happy to find that the grand-sounding maxim, "Taxation without representation is tyranny," whittles down to the harmless proposal that women should be less heavily taxed than men.

Yours truly, J. H. A.

[1. If we are correctly informed, Mr. and Mrs. Foster had a *joint* ownership in their homestead. Mr. Foster could not pay the taxes on it without paying them for his wife as well as himself. We consider that he did right not to insist on doing this against her will; for we presume that the protest came originally from her. In Mr. A.'s case, the house he lives in being his wife's, we do not see that he is called upon to do anything about the taxes, in one way or the other; it is for her to pay them or refuse to pay them, as she judges right.

2. It would greatly increase the efficiency of the police system to hold the State liable for individual losses by burglary. It is now liable for destruction of property by mobs; and we see no reason why it should not be equally liable for loss of property by burglars. If every policeman should be promptly discharged within whose beat a case of burglary occurred, the capital invested in the burglar-business would become a very poor investment,—especially if the State also had to make good the loss involved. Meanwhile it is perfectly clear that taxes are not justly due, unless the protection they pay for is afforded; and we should defend Mr. A. as promptly as we have defended Mrs. Foster, if he saw fit to refuse payment of his taxes on this ground. We see no reason why the State should not be held as strictly to its duty as is the citizen to his,—a principle which Mr. A. does not seem to appreciate at all.

3. Whose fault is it, if injustice by the State leads to protest by the citizen, and consequent disturbance? Is it not the State's? The "mischievous mistake" is that of the party committing the injustice, not that of the party who is stung by it into protest. When moralists are wise enough to preach non-aggression instead of non-resistance, there will be no need of non-resistance at all. Nobody has proposed that every man shall be "judge in his own case" as to his obligations to the government, and *vice versa;* an upright and wise judiciary should be the judge recognized by both parties. Such a judiciary would not forget that the State owes something to the citizen in return for the taxes it collects from him.

4. Which of the two opinions is the more "mischievous and flagrant nonsense"—the opinion that the State owes protection in return for taxation, and the opinion that it is "the citizen's duty to bear his share of the general burden for the general good," without asking any impertinent questions as to what return is made by the State for the taxes it exacts—we leave to the clear heads of our readers to decide. We do not shrink from the comparison.

5. Whether women *ought* to refuse paying their taxes, or rather a part of them, because they are not allowed to vote, nobody should presume to determine but the women themselves. This must depend on the keenness of their own sense of being wronged. That they are wronged, is evident; that they would be wise in protesting in this way, is doubtful. We must respect the courage and moral convictions of those who do, while we think there are better ways of protesting than this. Nevertheless, if all women should feel the wrong so deeply as to suffer their homes to be sold over their heads rather than submit, does any one doubt that the days of woman's disfranchisement would speedily come to an end? It is the certainty that only a few women would sacrifice so much for their rights, that makes us consider it wiser for the few to pay under protest than to protest without paying, and meanwhile to trust to the power of argument and moral appeal. If they choose voluntarily, however, to suffer, not for the sake of notoriety, but for the sake of their sisters and the promotion of the common cause, we have only admiration and sympathy to express for their self-sacrifice. THE INDEX must stand for the sanctity of individual rights, even against the State, and must treat with profound respect that uncompromising spirit, either in man or woman, which cannot brook to submit voluntarily to a wrong.—ED.]

THE TEMPERANCE REVIVAL.

MR. EDITOR:—

In THE INDEX for February 12, under the head of "Glimpses," is a reference to the women's temperance movement in Hillsboro, Ohio, as "the new device for killing intemperance."

To those who obtain their information of this woman's temperance movement by personal observation, or from the fair notices that are usually published in the newspapers, your "Glimpse" seems painfully unjust. With the first notice of the work of the "Crusaders" in Hillsboro and other places is the cheering intelligence that their efforts are successful in closing saloons and suppressing intemperance; and that, so far, it is the most successful and thorough temperance work ever inaugurated. Any person who understands the philosophy of the human mind can comprehend the influence one mind can exert over another by kindly, sympathetic praying and pleading for what is known to be right, or what is felt to be wrong; and when religious influences are used for the suppression of vice and improvement of humanity, they are entitled to fair and respectful references, especially from representatives of "liberal," cultivated thought. Your statement that, "whenever one of these valorous Christians in the church, who send out their women to fight in their stead while they themselves keep out of danger, concludes a prayer, the church-bell is rung, to let the women know that the men have not adjourned to some one of the just-visited saloons," and that "they think it safer to do all the visiting themselves," is a more gross and untruthful representation of the temperance principles and integrity of the temperance men that are sustaining this movement, and estimation in which they are held by these coworkers, than has ever been made against them. The workers in this cause need no defence from me, and do not deserve such injustice from you. For when religionists exercise their influence to suppress vice and elevate humanity, representatives of liberal thought cannot well afford to disseminate and manifest more hatred for them, or their religion, than they do for the vices they are destroying, if that vice is the great national curse of intemperance. I had hoped that the success of this movement in Ohio and elsewhere in suppressing intemperance, which has been so generally fairly reported by the press, would have induced you to refer to this reform more fairly; but up to this date, THE INDEX does not point in that direction. C. S. S. GRIFFING.

COLUMBUS, Ohio, March 2, 1874.

[When we jotted down the hasty paragraph above censured, we supposed that the Hillsboro manifestation was purely sporadic, an outburst of local revivalism. Since then it has assumed large proportions; although the feature which appeared especially ludicrous, the ringing of the church-bell to inform the women that a prayer had just been concluded in the men's prayer-meeting, does not seem to have been repeated. We are sorry that the satire aimed at this preposterous violation of Jesus' command to pray in "the closet," and to "shut the door" at that, should be so totally misunderstood, as if aimed at the sincere desire to reform the great evil of intemperance—an evil so universally recognized that every decent person deplores it.—ED.]

THE MOTE AND THE BEAM.

BY C. K. WHIPPLE.

LAWYER.—Full damages must be paid.
FARMER.—Did I mention that it was your bull that gored my ox?
LAWYER.—Oh! that alters the case.

It is astonishing in how many and what various instances the case is "altered" by proprietorship or partisanship. We all laugh at the lawyer in the fable, but we all imitate his example when our interests, or those of our sect or party, are concerned.

We had news on March 17 that an American missionary, sent out by a Boston Association to convert the Roman Catholics in a Mexican city, had just been murdered there by an infuriated mob. The Protestant reporter who forwarded this news added that the mob were incited to this outrage by a Roman Catholic priest, who advised the extermination of all Protestants.

When the Ursuline school and convent, near Boston, was sacked and burned at midnight by a Protestant mob on August 11, 1834, probably all Roman Catholics attributed this outrage to the strenuous efforts which had been made for some months previously by Rev. Dr. Lyman Beecher, in the principal towns and cities of the Atlantic coast of New England, to represent the Roman Catholic faith, and the immigrants who held it, and the priests who taught it, and above all the schools where it was taught, as dangerous and pernicious. His famous and oft-repeated lecture, entitled "A Plea for the West," was written expressly to teach this doctrine, and the Roman Catholics not unnaturally supposed a connection between the outbreak of popular rage against them on that terrible night, and the repetition of that inflammatory discourse in Boston that very Monday evening, a few hours before the mob commmenced operations.

In both the cases above mentioned, no doubt, the mob went further than those who had inflamed their prejudices and passions expected or desired. But rage, especially the rage engendered by theological rivalry, can no more be restrained within pre-arranged limits, than a barrel of gunpowder can be burned half-way down.

Bloody persecution for differences of theological opinion has been often practised both by Catholics and Protestants, and as often disclaimed by each; yet, strange to say, each persists in claiming, as divinely inspired, representations of God himself as having, in former times, commanded men to kill their fellow-men without mercy or pity, expressly on accouut of differences in religious belief.

This year, so far, has been noted for the unusual number and the widespreading influence of "revivals of religion," the managers of which assume, and require their converts to believe, that every portion of the Bible is "the Word of God." Not only is this insisted on as a general proposition, but special emphasis is sometimes given to passages of Scripture which seem most antagonistic to that view of the relation of God to men, and of men to each other, which Jesus taught; though these exhorters claim to be followers and even ambassadors of Jesus.

One of the eminent persons who systematically uses this method is Rev. A. B. Earle, a professional revivalist of thirty years' standing, still operating in that capacity (just now in Canandaigua, N.Y.), and still in great request and high repute. From his lips, while he was engineering a revival in Park Street Church, some years ago, I noted down the method of operation now to be described.

Two of Mr. Earle's favorite passages of the Bible, read, when the excitement he has raised has reached its appropriate stage, to prepare for the inculcation of "self-consecration" and of "faith," are narratives of the unprovoked killing by the children of Levi of three thousand of their Hebrew brethren, on the representation of Moses that God commanded it, and of the marauding expedition of the Hebrew host against Jericho, undertaken for the express purpose of killing every living thing in that city, "both man and woman, young and old, and ox, sheep, and ass, with the edge of the sword," on the representation of Joshua that God commanded it. The former of these transactions is related as follows:—

"Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? Let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men. For Moses had said, Consecrate yourselves to-day to the Lord, even every man upon his son and upon his brother; that he may bestow upon you a blessing this day." (Exodus xxxii., 26–29.)

Mr. Earle, though austere in appearance, seems kind-hearted, and teaches that men in these days should treat each other kindly, even in case of the extremest diversity of religious opinion and practice, as if he thought that *God* would have them act thus. But, in reading the barbarous command and the barbarous execution of it above quoted, resulting solely from a difference of religious opinion and practice, he not only seemed utterly unconscious of the truth that such orders *could not* have come from the true God, but he dwelt upon the details with deliberate emphasis, adding, at the close of that record of ferocious slaughter, "This was the consecration."

Mr. Earle represents to his hearers that he holds a conversational intimacy with the Deity, exactly such as the Old Testament claims for Abraham, Jacob, Moses, Joshua, and Elijah. Suppose he should go a step further. Suppose he should tell an individual convert that Jehovah commands him, as an evidence of faith and obedience, to cut the throat of his only son! Suppose he had told the whole body of his converts in Park Street Church that Jehovah commanded them to take weapons, and go out and "consecrate themselves" upon such Unitarians, and Universalists, and Spiritualists as they might meet in the streets of Boston, to the number of three thousand! They would utterly have refused, in spite of the example of similar consecration, for a similar diversity of religious belief and practice, read to them from the Old Testament as the positive command of the same Jehovah. The customs of Park Street do not go so far as that. Even when, on the afternoon of Saturday, March 6, 1858, in the course of a revival engineered by Mr. Finney, about forty persons assembled in Park Street vestry to pray that God would "remove" Theodore Parker out of the way—or else "send confusion and distraction into his study"—or else "confound him, so that he shall not be able to speak" when he next entered the pulpit,—probably no one of those devout imprecators thought of "consecrating himself" upon Mr. Parker by smiting him under the fifth rib. Times have changed very much since the Old Testament period. But my point is that, if Mr. Earle or Mr. Finney *had* chosen to enjoin such action in God's name, their Park Street converts would have had precisely the same reason for literal obedience as the Hebrews had for obeying the command of Joshua. Are we to do a cruel and wicked thing because a man in whom we have confidence declares that God commands it? The Hebrews voted "yes," and did it; though some of them probably felt a sensation of repugnance while butchering the little babies of Jericho and their mothers. The people of Park Street would vote "no," even if Mr. Earle should declare that God commanded this sort of "consecration" on their part. They would doubt even Mr. Earle first. Yet, strange to say, not one of them seems to suspect that the Hebrews *ought* to have doubted Joshua! The rectitude of that transaction is swallowed whole, without question, through faith in the divine mission of Joshua. But should not faith be exercised rather in God than in Joshua? Rather in God than in the unknown writer of "the Book of Joshua"? Rather in God than in *any* writer or speaker who attributes to the Divine Being things clearly unworthy of Him? Is it not time for us to take the responsibility of rejecting all such representations of God, spoken or written, as impute to Him even favoritism in dealing with his human children? Still more, statements declaring that He ever enjoined some of them to hate and kill others!

IN ANCIENT TIMES

I. Men erected great buildings in which they put immense blocks of stone; each one as large as some modern dwellings. (*Bible Dictionary.*)

II. They had also great agricultural implements; some of their ploughs were so large as to require twenty-four oxen to draw them. (I. Kings, xix., 19.)

III. They had not only great buildings, and great stones, and great ploughs, but great men and strong men. One of them could pick up and carry a modern stage-coach with its four horses, passengers, and baggage. (Joshua, xvi., 3.)

IV. They had great eaters. One man ate so much at one meal that he needed no more food for six weeks. (I. Kings, xix., 8.)

V. They had great shooters. Some men could shoot with bow and arrow, using only one hand. (I. Chronicles, xii., 2.)

VI. They had great marksmen. In one town there were three hundred men that could throw stones with the left hand, and not miss a hair's breadth. (Judges, xx., 16.)

VII. They had great trappers. One man could catch several hundred wild animals in a few days. (Judges, xv., 5.)

VIII. They had great stone-throwers. A boy could throw a stone with a velocity greater than that of a rifle-ball. (I. Samuel, xvii., 49; see *Olmsted's Philosophy*, vol. I, page 12, art. 15, ex. 2.)

IX. They had great endurance. Men could live without food or water several weeks in succession. (Deuteronomy, ix., 9, and I. Kings, xix., 8.)

X. They had great fowls. Some could creep, and some had four legs. (Leviticus, xi., 21.)

XI. They had great collections of animals. At one time thousands of them, from all parts of the world, assembled and remained together several months without food or water. (Genesis, vii.)

XII. They had great battles. In one battle one army lost only thirty men; whilst of the other army twenty-five thousand men were killed. (Judges, xx.)

XIII. They had great drinkers. In one village there were three hundred men that lapped water like dogs. (Judges, vii., 6.)

XIV. They had great flocks of birds. On one occasion, during a storm, they were beaten down in such vast numbers as to cover the ground to the depth of three feet, and over a surface equivalent to a strip of land six miles wide and as long as the railroad from New York to Baltimore. (Numbers, xi., 31.)

XV. They had great wealth. One man had money equal in value to $2,714,525,000, besides 4500 tons of silver. (I. Chronicles, xxii., 14.)

XVI. They were great providers. At one time several thousand men went to work, and in thirty-six hours dried about sixty millions of bushels of meat. (Numbers, xi., 32.)

XVII. They were great marchers. At one time a mixed multitude of two millions of men, women, and children, with about two millions of sheep and an immense number of cattle, marched twenty-eight miles in about four hours. (Exodus, xiv., 19–24; xiv., 30; xii., 41, 42–51.) Such a procession, in the present day, could not march through a toll-gate in less than a month.

XVIII. They had great mothers. Some women had one hundred and eighty children, which is equivalent to bearing children every year for thirty years in succession, and averaging five children at a birth. (Numbers, xv., 1; iii., 15–29. For the calculation see *The Bible in a Balance*, page 107, by Rev. J. G. Fish.) Once in a city of 600,000 inhabitants nearly every woman had a sucking child at the same time. (Jonah, iv., 2.)

XIX. They had great orators. One man could address two millions of people. (Exodus, xxxv., 4; Leviticus, viii., 34, 35.)

XX. They were great stutterers. Forty-two thousand men were put to death because they could not pronounce a certain word. (Judges, xii, 6.)

XXI. They had great curiosities—beasts and reptiles that could talk with human voice. (Numbers, xii., 28; Genesis, iii., 1.)

XXII. They had great obstinacy. One king continued fighting ten years after his death. (In II. Cronicles, xvi., 1, we read that in the thirty-sixth year of Asa, Baasha the king came up against Israel; but in I. Kings, xvi., 8, it is stated that Baasha died in the twenty-sixth year of Asa.)

XXIII. They had great stables. One man owned no less than forty thousand stalls for horses. (I. Kings, iv., 26.)

XXIV. They had great parentage. One man had no father. (Luke, i., 30–35.) Another man had two fathers (compare Matthew, i., 16, with Luke, iii., 23); and another man never had either father or mother. (Hebrews, vii., 1–3.) One man had several sons before he was a year old (compare II. Chronicles, xxi., 20, with II. Chronicles, xxii., 2.)

XXV. They had great cruelty. A peculiar people who claimed to be the special favorites of God showed no mercy to their enemies. (Deuteronomy, vii., 2.) They cut them with saws and axes. (II. Samuel, xii., 31.) They dashed children against rocks, and ripped up women. (II. Kings, viii., 12.) They butchered thousands of widows and infants. (Numbers, xxxi., 17–35.)

XXVI. They had great consanguinity—there were children whose father and grandfather was the same man. (Genesis, xix., 36.)

XXVII. They had great armies. In a kingdom so small that a man could walk across it in twenty-four hours, there was an army of two millions of men. (I. Kings, xii., 21.)

"Puny objectors" who have nothing better than the "beggarly elements" of reason, common sense, and philosophy will declare the above statements absurd; but they that have faith will find no difficulty in believing them, as they are based on Bible authority.

MOBERLY.

HEAVEN via PALESTINE.

Old notions about travel are passing away. People are discovering new routes and new modes of conveyance to the celestial world. Christian crusades and pilgrimages to Jerusalem have almost ceased. Even the Jews, so long hopeful of an abiding place, have abandoned the thought of buying and colonizing the so-called "Holy Land," and the advent of a Messiah at Jerusalem forms no substantial part of their belief; while the Turk, now prowling about the Holy City, deems Mecca more sacred and much nearer Paradise than Jerusalem. The absurdity of the idea that God has any partiality for any land, especially one where so many horrible crimes have been committed in His name, is becoming self-evident to all persons of candor and intelligence. For my own part, I have less reverence for Jerusalem than Boston, and would much rather, could I exercise the preference, die in and depart from the latter city than the former. Boston has never been as wicked and corrupt a city as Jerusalem, and the prospect is she never will be; while as to all those influences which go to make up a higher civilization, the two hundred and forty-four years of Boston's history far outweigh the three thousand years of Jerusalem. I do not believe that Jerusalem has ever been any nearer the celestial world than any other city; but some people think otherwise, and long to visit the Holy Land, even though they should die elsewhere. Such persons fancy that their end will be more peaceful for having trod on "sacred" soil, and doubtless think that this increases their prospect of an introduction and acquaintance with Christ, should they meet him in the other world; for they can then tell him that they have been where he was, and stood in his footprints, and so forth. They forget that Christ will be mortified to learn that there are more infidels than Christians in his native land, and that the Holy Land has gone to rack and ruin. They will also be ashamed to confess that a pleasure excursion took them there. For the same reason that I consider it geographically a roundabout way to the heavenly country, and like, in common phrase, going "round Robin Hood's barn," I consider the Trinity unnecessary, since to attempt to reach God by the mediation of another, or by going through the Holy Ghost, or through Jesus Christ, is a roundabout process to one who prefers the *direct road* to God. To an intelligent human being it seems far easier to appeal to God directly, or by the mediation of conscience alone, than to attempt to revive a person executed in Palestine two thousand years ago, and then ask for his intercession with the Creator. Each man's conscience is nearer God than Christ is to him; and so long as this is so, there is no necessity for going to heaven *via* Palestine or *via* Christ. The enlightened conscience is the shortest avenue and the best conveyance to God and heaven.

M.

GOV. PARKER'S MESSAGE to the legislature of New Jersey states the number of children of school age (5 to 18) at 286,444; of whom 179,443 were last year enrolled in the public schools. The number of teachers employed was 3,131, and the schools were open on an average of nine months and thirteen days.

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PUBLISHED BY THE

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AT

No. 1 Tremont Place, Boston.

EDITOR:

FRANCIS ELLINGWOOD ABBOT.

ASSOCIATE EDITOR:

ABRAM WALTER STEVENS.

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VOLUME 5. BOSTON, MASS., THURSDAY, APRIL 16, 1874. WHOLE NO. 225.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ———.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor.*

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

NOTES AND COMMENTS.

BY A. W. S.

THE STOCKING of the Republican party seems to be unravelling. See New Hampshire and Connecticut.

THE *Christian Union* thinks that Rev. O. B. Frothingham is "at the very top and maturity of his brilliant faculties."

THE NEXT MEETING of the Second Radical Club will be held at the house of Rev. Dr. Bartol, 17 Chestnut Street, next Monday evening, April 20. Essay by Dr. Bartol.

LORD RECTOR RALPH WALDO EMERSON! What a title is that for the wise but modest man of Concord to stagger under! And yet the Glasgow University wishes him to assume it.

A FAVORITE song with the Ohio temperance women is "Shall we gather at the river?" This is certainly suggestive of the element they desire to substitute for "strong drink."

WALT WHITMAN, says the New York *Tribune*, has been invited to deliver the Biennial-Commencement poem at Tuft's College, next June; and he has promised to do so, unless prevented by illness.

INSPIRATION best comes to a man, not through conformity, but through non-conformity. In following others we lose ourselves; it is only when we come to ourselves that we come to God, and truth, and the deepest experiences.

MRS. A. G. WOOLSON read a paper full of earnest and beautiful thought, on "Dress Reform," before the Second Radical Club, last Monday evening, Dr. Bartol, Mrs. Zina Fay Pierce, Mrs. Mary Safford Blake, Miss Hotchkiss, and others followed in an interesting discussion.

MRS. MARY LIVERMORE has had one vote for senator in the Massachusetts Legislature. We think that Mrs. Livermore would by no means appear to disadvantage in the United States Senate. In most of the matters which that body has to consider, she would be the peer (or the peeress) of any man in it.

WHEN SMARTING under pain and a sense of disappointment, Theodore Parker said, resignedly: "I think 'circumstances' are wiser than I; certainly stronger." The *wisdom* of "circumstances" (God) ought not to be more uncertain than their *might*; for if they are *only* strong, then tyranny is enthroned at the centre of the universe!

THE ICELANDERS are to celebrate, on the second day of August next, the thousandth anniversary of the settlement of their island; also their entrance upon a freer political life under the new Constitution and local Self Government just granted to them by the King of Denmark. May their hearts be as warm and peaceful as their climate is cold and tempestuous!

THE NEW Free Religious Society in Providence, R. I., is making excellent progress. They have had regular Sunday services since they began, on the 22d of February, with such men as Gannett, Abbot, Henry James, Sr., Longfellow, Higginson, and Weiss to speak to them; and now they have good singing as well as good speaking. One of their number writes: "We have good reason to thank the God in us for our prosperity so far."

IN THE April number of *Lippincott's Magazine*, Adolphus Trollope, speaking of the religious opinions of Walter Savage Landor, says: "I do not hesitate to say that Landor was no believer in any of the creeds which are founded on the belief in a written revelation. . . . I remember to have seen many years ago—a long time before I had ever known him—a long letter from him in which he maintained the superiority of the old classical paganism to any of the forms of faith which have superseded it."

GEORGE RIPLEY (we suspect it is he), in the New York *Tribune*, speaks of Mr. Emerson as "the first philosopher who was at once the creature and exponent of the life of the New World—an American of the Americans—whose thoughts were based on books as those of other scholars, but whose vision and utterances dealt solely with humanity. In the congress of nations, if Plato should be chosen to represent the Greek, Jean Paul the German, or Voltaire become the typical Frenchman, then Emerson would be the American *per se*, and unmistakably. Not, of course, in personal character, but as the embodiment of our higher drift of thought and its aim."

THE NEW YORK *Tribune*, speaking of R. W. Emerson, says: "In this swarming American life, made up of every race, creed, and habit under the sun, he sits apart and quiet, and now and then gives us his message. It reaches the profoundest depths of each man's consciousness; it touches every practical detail of his every-day life." This is sublimely true. And we believe that Mr. Emerson, though he has seldom gone on to platforms except to lecture, and never manipulated the machinery of conventions, is yet one of the greatest reformers this country ever has produced. He has silently sown his grand ideas in faith as grand, and they have been the regeneration and inspiration of many.

THE IRISH claim that they are one hundred and fifty thousand strong in the present population of Boston; and the chairman of the Charitable Irish Society of this city, on St. Patrick's day, said that they are also "one-third of the population of the Old Bay State, and, if we can judge anything by statistics, New England would soon be unpeopled were it not for the virtue, fidelity, and purity of the Irish mothers." On this basis of facts, the same orator concludes that "the sceptre is to fall from the descendants of the May Flower to unlineal hands, and the Celtic supersede the Saxon element even on the Rock of Plymouth." It is to be remembered, however, that the Irish born and educated in this country are not the Irish of Ireland; they are both less Irish and less Catholic. And if our citizens but become imbued at last with the true American idea, what matters it of what stock they come? We must not forget that "our country is the world, and our countrymen are all mankind."

A NEGRO, in Georgia, bet ten dollars that George Washington commanded the Union troops at the battle of Bull Run. After due investigation into the history of that little affair, it was decided that the misguided African had lost his money; but in paying it over he sadly yet sagely declared: "Well, dis yer hist'ry bizness is all mixed up anyway." He probably had in mind the somewnat recent extinction of William Tell and Pocahontas. But now a still more modern confirmation of the "mixed" character of the "hist'ry bizness" has turned up. A Mr. Thomas Jones, of Illinois, has written a book on the *History of the Man called Christ*; and in it he "proves conclusively" that the "crucifixion of Christ was a sham;" that "John the Baptist and Christ were one and the same person;" that this "Christ turned up again as Stephen," being no more killed as Stephen than as John or Jesus; that again he "assumed the name of Saul and then Paul," and that finally he "appeared and was known under the name of Josephus, and writes, in his old age, a history of his times"! This uncertainty of history is enough to discourage anybody from trying to live or have any personal identity at all. Even if you do get fairly born and started in existence, the chances are ten to one that it will be "proved" afterwards that there never was any such man as you. Really, is there no limit to "destructive scepticism"?

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
BOSTON, MASS.—J. S. Rogers, President; J. P. Titcomb, G. A. Bacon, Secretaries.
JEFFERSON, OHIO.—W. H. Crowell, President; A. Giddings, Secretary.
SAN JOSE, CAL.—A. J. Spencer, President; J. L. Hatch, Secretary.
TOLEDO, IOWA.—J. Reedy, President; E. S. Beckley, Secretary.
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ST. JOSEPH, MO.—P. V. Wise, President; T. H. Kennedy, Secretary.
EAU CLAIRE, WIS.—President, S. J. Dickson; Secretary, W. Kennedy.

[For THE INDEX.]

"The Land of the White Elephant."

A LECTURE ON BURMAH,

DELIVERED BEFORE THE FREE RELIGIOUS SOCIETY OF ST. LOUIS, MARCH 15, 1874.

BY R. A. SKUES,

(*Late of the Sixty-Ninth British Regiment*).

[CONCLUDED FROM LAST WEEK.]

Tonghoo, our destination, is on the frontier of the King of Burmah's territory, and a large garrison was kept there. It had been a town of considerable importance at one time, and had been strongly fortified under the native rulers by a vast rampart and ditch. There are numerous religious houses and pagodas, and some Buddhist ceremony was constantly going on. In each of the religious houses and about the pagodas are large images of Gaudama, and the delicate attention the Burmese pay to him is in pasting pieces of gold to him, and letting off crackers and squibs under his nose, if they are rich; or if poor, in tying some yellow cloth round him.

When visiting the places of worship, I always found the Burmese civil; and, so far from objecting to my entering them, they let me examine what I liked. Anything which took my fancy or caused me to look astonished seemed to them a grand joke, and they used to get round and gesticulate and laugh. I have passed them while they were praying, which they did kneeling, hands together and pointed to the pagoda; and they sometimes turned round, pointed up to the pagoda, laughed, and resumed their devotion. However, with all their jocularity, their religion has got firm hold of them, and nothing short of pure inability to move will prevent them from leaving their business and repairing to their favorite pagoda to present their offerings and say their prayers.

The Buddhist religion forbids the killing of any kind of animals, but the Burmese would eat animals which had died a natural death. They used to flavor their rice with putrid fish. The mode of preparing this delicacy was to bury a certain amount of fish until it was partly rotten, and then dig it up and eat it as a condiment.

The government kept a large number of elephants for the public service; and on several occasions, on the death of these animals, I saw the Burmans taking away portions of the bodies. There was a great mortality amongst the horses of the batteries of artillery, and it was found necessary, in order to prevent the Burmans taking and eating the diseased carcasses, to throw them into the river. Even then I have known the Rurmans to fish them up.

The *poonghee*, or priest, has nothing to do with the devotions, nor does he look after the morals of the people. He is like a monk who has separated himself from the world, and laid himself out for the more rigid observance of the laws of Buddha than a secular life would admit. He is taken from the people, and has generally relatives in the village where the *kijong* or monastery is. On entering the religious order, he says farewell to the outer world, its enjoyments and pleasures, and has to submit himself to his superiors, and pay implicit obedience to the orders and rules of the society to which he has attached himself. At the threshold of the monastery, he has for the last time in this world (unless he changes his mind) parted from his friends and relatives; from this time henceforth they are strangers to him, simply units in the great human family, and nothing more to him. His head is shaved and bereft of all the long hair of which a Burman is so proud. He must no longer wear a gaudy dress, but must content himself with monastic yellow. The day on which he enters is made a sort of carnival before the long Lent which is to last during the rest of his existence. He must eat nothing now after midday, neither must he dance, or sing, or stand in elevated places. He must not touch gold or silver, must subsist on charity, and take what he gets without returning thanks. Confession was once practised, though now in disuse; but the virtues of humanity, self-denial and chastity, are strictly inculcated. Celibacy is a *sine qua non*. He must have nothing to do with the lady part of humanity in any shape or form; he is not allowed to touch even his mother, to save her life or get her out of a hole, but may hold a stick out to her, if certain she is in danger and no one else is there to assist her.

There are nuns, also, with somewhat similar rules in the other way; but these old ladies need none, as they have arrived at a period when women cease to be dangerous.

The priest undertakes the instruction of the male children; but the females are not regularly instructed. Every Burman can read and cipher in his own language. I was greatly struck by this peculiarity with regard both to Burmans and Hindus. They all have a system, not of compulsory, but of general, education. Already the noble language common to the two great Anglo-Saxon nations of the world is being adopted by all classes of Burmans. India has long spoken it; indeed, wherever the Anglo-Saxon has set his foot, there his language has taken root and flourished. The countries in which the English language is spoken contains 9,500,000 square miles, with 300,000,000 of inhabitants. These countries are five times as large as the empire of Darius, and four times as great as that of the Romans in the zenith of their power. In power, the English-speaking countries are a match for the world; while in the intelligence of their people, and the wealth and extent of their dominion, they already greatly excel. The extensions of the United States alone are equal to all those of Russia; and Mexico, Chili, La Plata, must inevitably speak our language, for their red Indian race is no match for our colonists. An edict has been issued in Japan making English the language of that country.

When praying, the Burman joins his hands, palm to palm, and holds them to his forehead with the intended offering between them.

Little toy umbrellas and flowers are favorites, and saucers of oil, with a burning wick in the centre, are laid before their favorite pagodas. The Burman also leaves plates of rice, which feed all the crows and wild dogs in the vicinity.

Custom, almost a religious one, prevails in placing water, in porous, cooling vessels, in some naturally or artificially sheltered spot for the use of the thirsty wayfarer, and is somewhat analogous to our presenting fountains to cities for the purposes of mercy to man and beast. I think a great want in large cities is that of means for dogs to slake their thirst in the streets. Many a poor dog comes in from the country, and is destroyed as mad, when the wretched animal is suffering merely from exhaustion and thirst.

There is a large tree called the traveller's, which produces water when the leaf is broken off; and there is a creeper which grows on the rockiest and driest mountain-side which will furnish a draught of delicious water for the wearied and parched wayfarer.

I noticed in Burmah that extreme poverty was a rarity. Nature is there very bountiful, and the Burman is a happy-go-lucky sort of fellow, who, as a rule, is content to chew his betel-nut, eat his rice, and smoke his cheroot, with little or no thought of tomorrow. I do not remember ever seeing a case of deformity amongst them, and I do not believe they allow deformed children to live, or at any rate they simply let them die by neglect, following a custom similar to that of the Romans.

The Burmans are well-made, active, and upon the whole very good-natured and civil. They are very fond of athletic sports, and in all kinds of amusements a Burman may be said to be the Frenchman of India. Their game of foot-ball is a great favorite, and they are very expert at it. They use a wicker-work ball, very light; and this they keep flying through the air, tossing it to each other with hand, foot, and elbow. They are also good wrestlers.

I went to see one of their boat-races and was entertained by the monk or head man. The rowers took their paddles with a will, and sent their light canoes flying through the water; and the excitement, when the race was nearly won, was intense. To be declared winner, the man in the bow of the boat had to seize a bamboo which was fastened to a buoy in the middle of the river; and if he missed it, whether his boat passed or not, he lost the race. Sometimes the man would fall off into the water, and then the spectators greeted him with shouts of laughter and showers of jokes.

They have also buffalo fights, more amusing than anything else. Nothing at all like the Spanish bull fight and its intense brutality is presented. Two Burmans mount two buffaloes, and pit them against each other. Sometimes they fight, but much oftener one runs away; still it is dangerous work for Mr. Burman. The victor is covered with laurels, paraded round the place, and then, I have no doubt much to his satisfaction, is allowed to return to his pristine occupation of browsing in his native woods.

The *povay*, or theatrical entertainment, takes place in the evening, and consists of a large number of dolls worked by strings, and is something like "Punch and Judy" on a large scale. The Burmese have not, like the Chinese, a drama whose plays it takes from six to twelve months to act; but one soon gets tired of their less lengthy puppet shows. They belong to the same race as the Siamese and Chinese, and are handsomer and fairer men than either. Some of their women are exceedingly handsome. They are great gamblers, and play away all the money they have got, and very often their children. If a man wins a child, he adopts it as if it were his own, and it is not considered in any way a slave.

The male dress consists of a white jacket, called an *engie*, and a *putso*, which is made either of silk or cotton, and much resembles a Scotch plaid. It is folded round the body, and, when the white jacket is not worn, the long end is thrown gracefully over the shoulder. They allow their hair, which is as black as a raven's wing, to grow to a great length, often touching their ankles. Should they commit a crime and be sent to prison, it is all cut off. This is a terrible punishment, for it brands the man as a felon at once, or as a priest who has changed his mind and returned once more to civil life. He dare not appear in his own village in such a state; he is an outcast from society. His hair is sold by some prison official, who gets it as a perquisite, and probably helps to adorn the head of some Burman or other lady.

The Burmese men are elaborately tattooed, and, while undergoing this operation, have to be dosed with opium to deaden the pain. Should an overdose be given by mistake, the tattooing terminates rather abruptly. The breast is generally tattooed red, and the remainder blue.

The Burmese ladies dress their long hair with flowers, and use false hair. This is in its natural state, and not in the shape of *chignon*, or pad. On great occasions they wear a vast amount of handsome and valuable jewelry, and are as anxious to show themselves as the women of other parts of the East are to conceal themselves. They wear immense earrings, and the lobe of the ear has a large hole to hold the ornament. A Burmese lady dressed up is intrinsically a valuable bundle.

I have never seen ladies smoke so much as the Burmese do, until the other day, when I was in the country in this State, and there found that the chief accomplishments of ladies consisted in chewing and occasionally dipping snuff. Burmese children smoke very early.

I never saw a drunken Burman, nor any violent conduct at their games. They are a jovial set of people, and you would be astonished to witness the jollity with which they said good-by to an old priest at whose funeral ceremony I was present. A few days before this took place, I had entered a monastery where the priest was lying in state, in a coffin filled with honey, and covered with goldleaf. The honey, after doing the duty of preserving the old gentleman, was probably sent to Calcutta to be sold. No white man ever thinks of buying honey there. The body was taken to a large plain outside the city, where there was an altar erected; and there the ceremony of cremation, or burning the corpse, took place.

On the day appointed I went to the *rendezvous*, and I cannot explain to you how astonished I felt, when I saw the crowd and its preparations for this solemn rite. The whole thing was a novelty to me, but to the Burmans it seemed an immense joke. The whole country appeared to have turned out for a great piece of fun, for a general spree; and instead of its being the occasion of funeral rites for a priest of their religion, you would have thought it was a carnival, a Derby day, a Fourth of July, or a scene in a dancing-garden, where every one was up and out for a lark.

There were jugglers, tumblers, and buffoons, all exciting enthusiasm in their way; and the crowd in general had given themselves up to the most boisterous mirth. Every one appeared to be doing the most ridiculous things possible. In the centre of the plain, on the altar decorated with paper streamers, toy umbrellas, and goldleaf, lay the body of the priest. No one appeared to take the slightest notice of it, except some old women who brought flowers and rice as offerings. All around the body were crackers and packages of gunpowder, and to this pile fire was set, and it was soon in a blaze. When the powder exploded and the fire-works went off, shouts of laughter reëchoed over the plain. The scene was extraordinary, and, when you consider the occasion, it seemed ridiculous. Soon the altar was consumed, and wood was piled on till the body was reduced to ashes.

The above is one of the institutions of the religion of Buddha.

On returning home, my horse ran away with me, and dashed through the crowd to their great dismay; but, I am happy to say, to the injury of none.

Buddha's family name was Gaudama, and means the Illuminator. He was said to be without a father, but was really the son of a king. He was married, surrounded by every luxury, and kept as far as possible from the sight of all pain and suffering. One day, however, when he was being driven to the Royal Gardens, he saw for the first time an aged man; and, being told by his servants that all, if they lived, would be like that, he said that birth was an evil, if it ended in old age. On another occasion, on seeing a sick person, he went back thoughtful. The king, to banish these thoughts, multiplied his son's pleasures, and doubled the guards around him. But something entered the palace which no guards can keep out. Death came before him. Monks were admitted into the palace; and when Buddha saw one, and found that he devoted himself to religion, he determined to be one himself. He divested himself of his royal robes, and took a farewell look at his old life. Just as he was about to leave it, the birth of his son was announced. This was a new tie; but he broke through it, and withdrew from the palace to become a recluse.

Before finally leaving, he went to his wife's room, where she was sleeping with her arm round the child, and he dare not move it to see the child for fear of waking her. He left the palace in the dress of a beggar, and carried with him a hatchet to chop his wood, a needle to mend his clothes, and a filter to strain the water he drank, lest he should destroy animal life.

It has been often questioned which type of reform was higher—for the reformer to step up or step down; for the carpenter's son to enthrone himself as king of the Jews and of humanity, or for the king's son to forego his throne and make king's wish to be beggars like him.

These two types were embodied in the founders of the two greatest religions in the world, Christianity and Buddhism.

After some years as a monk, Buddha elaborated his

four great principles, which have been called the "wheel of the law."

1. He realized the fact of pain.
2. Examining the source of pain, he found it to be unregulated desire.
3. Destruction of pain by self-control.
4. The means of destroying it by the practice of virtue.

The rock-cut writings of King Asoka, dating over two hundred years before the present era, are amongst the oldest Buddhist writings, and from these we learn the thoughts which seemed greatest to this Buddhist king—this Constantine of the new religion.

Buddha's experience was symbolized by the attacks of evil spirits on him in a lonely place. After that ordeal, his heart became firm and pure, full of meekness and compassion. He hesitated awhile to spread truths which few could understand, but he made a solemn vow that he would do so. He began, and his work was not only religious but social.

He had to combat caste. In the lowest caste were those who exercised the callings of executioners and grave-diggers, and by no process of transmigration could they be reborn. Buddha associated himself with, and took the yellow robe of, these poor men. If he was wrong, the mistake would not simply attach to this life, but at his next transmigration, in consequence of his ignoring caste, he would become the meanest insect. A disciple of Buddha, asking a draught of water from a woman of the lowest caste, she, like the woman of Samaria, protested. The disciple said, "I did not ask your caste; I asked for a draught of water." Buddha and his followers, while not saying anything against caste, defied it in practice. He went to Benares, the sacred city of the Hindu, and preached to the poor in the fields. He showed favors to fallen women in their degradation. Afterwards he returned to his palace, and found that his wife had followed his example. Other females of his family, and finally two hundred women, came to the monastery, and made him receive them as fellow-workers.

This institution of Buddhism has lasted over two thousand years, and a Catholic bishop is said to have remarked that Buddhism equalized women with men. One thing is well known, and that is, that Buddhist women occupy a higher and more honorable position than any others in the East.

The great characteristic of Buddha's preaching may be summarized in this one maxim: "If a man does me a wrong, and I respond with love, the fragrance redounds to me, the harm returns to him."

During his whole life he went about doing good, and inculcating the theory of his four laws. He was an exponent of all the noblest principles of human action. He broke down caste, and raised women from a low estate. No form of religion has done so much for the Asiatics as Buddhism.

Buddha's birthday is still kept. There are white-robed guests, and gorgeous banquets, and each guest goes out and brings in a poor beggar woman, takes off her squalid clothing, and puts on her a white banqueting robe.

Asoka tried to find the tomb of Buddha, and at last succeeded. The door opened at his touch, and he found the lamps, which had been lighted two hundred and eighteen years before, still lighted and full of oil. The flowers which decorated the tomb were as fresh and beautiful as when they had been placed there, and the perfume was more exquisite than those in the garden.

Such is the tale believed by good Buddhists, but one which will not bear the scrutiny of this material age.

I must not forget to mention that the ladies appear on elephants, decked out in their best. These young ladies are not very long in bringing a courtship to a matrimonial termination, and the form of marriage is simply that the bridegroom has to pay the lady a certain amount of dowry, which increases in proportion to the amount of beauty she possesses. In case the tastes of the married pair do not agree, they separate, the lady keeping the money and the pair severally, if they choose, contract similar matrimonial arrangements.

The population of Burmah is said to be yearly decreasing, and this is said to be due to the uncertainty of the marriage relation, the consequence of which is to throw the maintenance of the children wholly on the mother. She, to escape this burden, has recourse to the crimes of fœticide and infanticide, or continues suckling a child for an unnaturally long period.

Almost all the travelling is done on elephants, as it is impossible to get through the bush with anything else. In fact, the elephant is useful, and is used in every department of life. He will drag timber, stack it, and perform all the laborious work connected with it with a patience unequalled, and an endurance unsurpassed. He is, however, liable to weaknesses, and this I found out when I was going through the jungle on the back of the steadiest old log-puller I could get.

A herd of wild elephants appeared, and off rushed my beast in an opposite direction, tearing everything off his back, and scattering our guns, etc., all through the woods. We were all on the look-out for this, and made for his tail, by which we dropped to the ground one after the other as fast as we could. No one was hurt; a few things lost and broken were the sole result.

Rich Burmans build houses for travellers, and where these do not exist the priest's house is open. I have often passed a night there. The Burmese are good carpenters and blacksmiths, but they are lazy, and it is a difficult matter to persuade them to work.

To a sportsman or hunter, Burmah is a perfect Elysium. There is nothing that you cannot get in the way of game, large and small. There are tracts of country where there has been no human habitation for years, and here the wild animals have increased indefinitely.

A good many gangs of thieves used to hang about Burmah, but the British authorities "cleaned them out."

Tigers are numerous, and the sport is considered so extremely dangerous that hunting them is generally done in parties of two or more, and then on elephants. Even then accidents occur, notwithstanding all precautions. Sometimes there are isolated cases where men go out alone, attack the tiger single-handed, and come out safely. One case in particular came under my notice.

A young officer, a nephew of Sir Francis Head, who was at one time Governor-General of Canada, came out with me; and, during the voyage to India, I knew that he did not use fire-arms as the rest of us did, and had never even fired a gun. Six months after we arrived in India, he went out, single-handed, and killed eight tigers. Cases like this are extremely rare; indeed, I hardly think that there is another parallel case. There have been cases of old sportsmen killing many a tiger single-handed; but in the end something happened and a tiger killed them.

The elephant, when wild, is also a dangerous creature, and particularly a "rogue elephant" who has been driven from a herd; for he will kill anything and everything he comes across without the slightest provocation. The white elephant belonging to the King of Burmah is said to be five hundred years old. The elephant which carried Warren Hastings, Governor-General of India, over one hundred years ago, and then several centuries old, is at present alive and well in Calcutta. He must have seen some changes in his checkered life.

We have the wild hog, rhinoceros, bison, and all kinds of deer, from one as big as a buffalo down to one not much larger than an ordinary dog. Monkeys and squirrels abound; and birds of the most beautiful and varied plumage are everywhere to be met with. Snakes are numerous and venomous. The most formidable is the hamadryad, the only one which is positively known to attack without provocation. Mr. Mason, an American missionary at Tonghoo, mentions in a work on the natural history of Burmah the following incident:—

"A Burman came across one of these reptiles, and immediately, comprehending his danger, fled away, with a speed which fear could alone create, over hill and dale. He rushed on at headlong speed until he came to a stream, which he crossed. He stopped, thinking himself safe, but there was the reptile swimming the river after him. With abject terror he again started to run, this time having dropped his red turban, upon which, the snake, fortunately for him, vented his fury and disappeared. A bite from this snake kills within half an hour."

The mosquito is well known in Burmah, and bites as viciously as here, or anywhere else. The white ant (unknown, I believe, on this continent) is continually at work at our houses, and at all wood, leather, or other substances you are rash enough to leave in his way. They build cone-like hills of clay, which they cement by some animal substance derived from their bodies. This is in great request for tamping, when blasting stone. The white ant will destroy almost anything but metal, and has been accused of that, when there was a deficiency of silver in the public treasury; but I am afraid the white ants in this case were of a different species. I may mention one instance where a leak occurred in the treasury, and how it was stopped.

An officer, a friend of mine, was in charge of one of the treasuries at Shoay Gheen, or "Golden City;" and it was his duty to count the money at stated times. This he did, but gave the key to his head clerk, who was a Burman. From some source he found out that all was not right, and he told his clerk that upon a certain day he should count the money. The money was there, and this time my friend thought, to make matters sure, he would keep the key himself. The result was as he had anticipated. His clerk was arrested for debt an hour afterwards.

There are missions from the various Christian sects in Burmah; but none of them have converts except the Catholics. If the apostles are still fishers of men, their baits or hooks must be bad in India.

Burmah is rich in gold and precious stones, and has abundance of silver, tin, iron, coal, and mineral oil. In fact, there is no mineral which Burmah does not possess.

Rice is cultivated abundantly, and trodden out by buffaloes, which, according to Eastern custom, are unmuzzled. The farming implements used are of the rudest description. The rice fields are abundantly supplied with water, for during the rainy season the whole country is inundated. Pineapples are plentiful. When you take a pineapple, it is customary to save the green part and plant it. By doing this I had a fine crop of pineapples in my own garden. Other tropical fruits are here in abundance, while vegetables of all kinds are cultivated by the "Heathen Chinee," who is as industrious and hard-working in Burmah as in any other place. There are a great many of the Chinese settled there, engaged in trades and other occupations. Numbers of Hindus and Mahometans come across from India, and engage in different vocations.

The mail was brought to us with the most scrupulous regularity, in canoes manned by from eight to ten rowers, who travelled night and day. A new project has been laid before the government to establish a line of communication between India and China by means of the great water-ways of Burmah, instead of going round through the straits of Malacca. Besides the Irrawaddy there are three other great rivers, the Memam, the Salween, and the Meekong, which all rise in the south-west corner of China. Of these, the Irrawaddy alone is well known; a steamer can proceed up this magnificent river for a thousand miles, and even at that distance the Irrawaddy is a splendid stream, three miles wide at full flood.

Of the other rivers so little is known that no certain opinion can be given regarding them; but it is reasonable to suppose, from their similarity of origin and size, that they also are capable of adding to the convenience of commercial intercourse. The Meekong or Cambooga River is said to be magnificent in volume and wonderful in length of flow. It divides Anam from Siam, and is said by the natives to be navigable for large craft twelve hundred miles from its delta. An immense traffic is carried up and down on the river in boats. Existing maps represent this stream as running right through south-western China, and, for aught I know to the contrary, they may be navigable for steamers of light draft.

The Memam flows through the heart of Siam; but little or nothing is known of its fitness for navigation. The natives only answer for three hundred miles of it.

The merchandise which comes down it consists of drugs, dyes, lacquered wares, gold, silver, and copper. There are splendid forests on its banks, similar to those of the Irrawaddy, of teak, sampan, and sandal-wood. The Siamese are very jealous of their river, and oppose exploration; but a recent visit of the King of Siam to the Governor-General of India has done much to dissipate this prejudice.

The Salween is another river of which little is known, but whose water-shed could be seen from Tonghoo, where I was stationed. On this river there is a tidal wave more formidable than that of the Sitang, reaching to the height of twenty feet.

All this vast river-system is practically unknown at present, for the reports of natives of these countries are perfectly unreliable. The English government are doing their best to take advantage of all communications which may benefit commerce in Burmah. The province has been in the hands of England over twenty years. Before she got it, the Burmese peasant was nothing but a slave, and dared not show his princes or king that he possessed anything, as it was as much as his life was worth to do so. It was astonishing, when he understood the character of the English law and that of the government which administered it, of the inviolability of life and property, how soon wealth began to appear. The men began to wear silk; to do so before brought sentence of death. The women began to indulge in jewelry and finery of all sorts. Rangoon, the chief city, rose from one of huts of bamboo to one of palaces of brick and mortar; and during these years, under the English government, instead of being a lawless, thieving, and marauding race, neighboring village robbing neighboring village, they were as law-abiding a people as any in the world. England, then, brought order out of chaos and harmony out of discord.

My sketch has now come to an end. It has wandered on many occasions from the land of the white elephant; but what of that, if it has been of sufficient interest for you to travel with me over the paths I have trodden long ago, and whose sides are everywhere to me strewn with memories of the past—some of intense pleasure, others of pain—and of some comrade who participated in these scenes, but who has long since passed away?

Have I interested you with the details of this wonderful country and people? If so, I have succeeded as I could have wished, and have made you somewhat of a fellow-traveller of mine.

PRISON REFORM.

At a special meeting of the Second Radical Club, last evening, held at the rooms of the Woman's Club, Mr. James Cotier, known as James Burns, a discharged convict from the State Prison, read a paper which criticised some points in the last report of Warden Chamberlain. He stated that the warden's disapproval of evening schools was unjust, and his deductions unreliable, as he is a very infrequent visitor at the sessions. The speaker asserted that, while a scholar at these schools, he saw Warden Chamberlain present but once during five months. He then asked why the adverse opinion of the present warden should be received in preference to that of ex-Warden Haynes, who was in the school nearly every evening, and who had full confidence in the beneficial influence of evening instruction. The speaker denied also that the convicts were all given trades, stating that at the end of his five years' imprisonment he was wholly unable, on account of constant change, to show sufficient skill in any branch of mechanics to earn his livelihood. His next complaint was urged against the chaplain, who almost never visits the convicts in their cells, even when sent for. The men could have little confidence, he urged, in the Christian teachings of a man who never protested against the inhuman methods of punishment which still form a part of our prison discipline. The uncleanly habits the prisoners are obliged to form was also a subject of the speaker's reproof. He alleged that the prisoners were allowed to bathe only once in two weeks, to change their under clothing only once in two weeks in winter, and each week in summer, and this while engaged frequently in the dirtiest kind of work. Blankets were washed, he said, once a year, bed clothing changed once a fortnight, and the beds themselves were alive with vermin. While such filthiness is allowed, the prisoner asked how the moral sense of the men could be elevated, since cleanliness is akin to godliness. Mrs. Wetmore, and Mrs. Brooks, ladies who have for years been interested and active in the reform of convicts, were present, and gave their testimony in support of Mr. Burns' statement, and in opposition to the present system of prison discipline, particularly the methods of Warden Chamberlain. Mr. Augustus, another ex-convict, made a few remarks, all corroborative of

the wrongs declared to exist by the speakers previously mentioned.—*Boston Herald, April* 5.

[The ladies above referred to did not corroborate every statement made by Mr. Burns, nor yet at all impugn his representation. So far as they had personal knowledge, they testified to his truthfulness and accuracy; but he said some things of which they had no personal knowledge at all. We add this note by request of one of the ladies.—ED.]

THE CORRECTORS CORRECTED.

"Free Discussion in Boston." Under this heading, an article appears in the last INDEX, signed by LaRoy Sunderland and John Hardy, to the effect that Mr. Sunderland originated or commenced the first free Sunday meeting ever held in Boston, which they say was in 1852. They make this statement in order to contradict "R. B.," who had said in THE INDEX (if we are not mistaken) that the free meetings began previous to that year.

"R. B." is right in this matter, and Messrs. Sunderland and Hardy are wrong. They don't mean to misrepresent—they forget, or perhaps never knew; and as the point involved is important, it had better be attended to now, and settled correctly. We remember Mr. Sunderland's free meeting in 1852, but that was not the *first* of the kind in this city. Twelve years before that time, or in 1840, a congregation of infidels and Christians, under the name of "The Free Discussion Society," commenced to assemble regularly every Sunday afternoon, in Winchester Hall, Purchase Street. Mr. A. B. Hutchinson, over whose store the hall was located, being a liberal-minded man, threw it open for free debates, and the meetings were there continued until transferred to other sections of the city. We do not remember of ever seeing Messrs. Sunderland and Hardy at the Winchester Hall discussions, and if our memory is not at fault they were both preachers about that time in some sort of a Christian church, or at least were not Liberals as at the present day. But "R. B." (a Liberal Christian) was there, active and zealous, and has so continued, in the cause of free discussion, from that day to this, he having enlisted in it for this life, if not for another.

It may be a question with the antiquarians (in coming time) as to where and when and who started the first free discussion in Boston? The correct answer, we think, is this: The meeting was begun in Winchester Hall, Purchase Street, in 1840, by infidels and such Liberal Christians as were friendly to free thought and free speech, and on this basis the novel and useful experiment has ever since been continued. The meetings are now held three times every Sunday at Hospitaller Hall, 593 Washington Street, and are well conducted, numerously attended, interesting, and instructive.

Our neighbor of THE INDEX will oblige us, and other friends, if he will please copy the above into his columns.—*Boston Investigator, April* 8.

THE EVILS OF INFLATION.

Fellow-Citizens,—We have assembled this evening, in Faneuil Hall, in the presence of the memorials of those who have been our leaders in peace and in war, to take counsel together upon the observance of the public faith. It is not for me to anticipate the result of your deliberations, but it does not require any prophet to declare that there will be no departure here from the principles which have hitherto guided Massachusetts and Boston upon this great subject.

The first legal tender act was passed by Congress on the 25th of February, 1862, and authorized the issue of $150,000,000.

Within one month of the passage of that act, on the 22d of March, 1862, the Legislature of Massachusetts passed a law declaring that "the interest and principal of all scrip or bonds of the Commonwealth of Massachusetts, which have been or may hereafter be issued, shall, when due, be paid in gold or silver coin;" and Massachusetts has redeemed and will continue to redeem this pledge.

On the 4th of April, 1862, the City Council of Boston passed an order "that the treasurer be and he is hereby authorized to pay the bonds of the city, and the interest thereon now due, or that may hereafter become due, in specie or its equivalent;" and Boston has redeemed and will continue to redeem this pledge.

Some new contracts, made payable in currency, have been so paid by the State and city.

After the great fire, in November, 1872, it having been suggested that the Secretary of the Treasury might issue an additional amount of currency in view of our calamity, it was unanimously resolved, at a public meeting of citizens in the Masonic Temple, that we "earnestly remonstrate against any such issue, as unwise, unnecessary, and prejudicial to the whole country;" and no such issue was made.

Massachusetts and Boston have taken their position, and it will be held.

On the 30th of June, 1864, Congress authorized a further issue of legal tender notes. The second section of the act contains this clause: "Nor shall the total amount of United States notes, issued or to be issued, ever exceed $400,000,000, and such additional sum, not exceeding $50,000,000, as may be temporarily required for the redemption of temporary loan." The fifth section of the act authorizes the issue of $50,000,000 in fractional currency.

The act of Congress of April 12, 1866, provides "that of United States notes not more than $10,000,000 may be *retired and cancelled* within six months from the passage of this act, and thereafter not more than $4,000,000 in any one month." Under this act, $44,000,000 were "*retired and cancelled*" in effect; and from that time $356,000,000 has continued and is, to-day, the limit provided by law for the legal tender notes.

On the 18th of March, 1869, Congress declared by law "that in order to remove any doubt as to the purpose of the government to discharge all just obligations to the public creditors, and to settle conflicting questions and interpretations of the laws, by virtue of which such obligations have been contracted, it is hereby provided and declared that the faith of the United States is solemnly pledged to the payment in coin or its equivalent of all the obligations of the United States not bearing interest, known as United States notes, and of all the interest bearing obligations of the United States, except in cases where the law authorizing the issue of any such obligation has expressly provided that the sum may be paid in lawful money or other currency than gold and silver. . . . And the United States also solemnly pledges its faith, to make provision, *at the earliest practicable period*, for the redemption of the United States notes in coin."

This was the first act of a general nature signed by President Grant, fourteen days after his inauguration, and, in the words of the present Secretary of the Treasury, "was an emphatic expression of the sentiment of the people, uttered by a new Congress then recently elected."

More than five years have elapsed since the public faith was thus solemnly pledged by an act of Congress, approved by President Grant. In order to form a correct judgment as to the performance of this pledge, we should in fairness consider the means at the disposal of the party who made it. The census of 1870, the year after the adoption of this law, gave, as the value of the real and personal estate of the country, more than $30,000,000,000, and the total issue of notes to be redeemed in coin was $350,000,000, less than one and a quarter of one per cent. of the amount of property on which it was charged. What merchant in any part of the civilized world could hold up his head in any community with liabilities amounting to one and one-quarter of one per cent. of his property, which liabilities he had solemnly pledged his faith should be redeemed in coin at *the earliest practicable period*, if, after the lapse of five years, they remained unpaid? The public legislation and the facts known to the whole country conclusively show that Congress has lamentably failed to uphold the public faith.

But this is not the only condemnation which lies at its door. It has recently been proposed, and a bill has passed the House of Representatives in Washington, to increase the legal tender issues to $400,000,000. By what authority is this to be done? How is it to be justified? At the time of the passage of the legal tender acts, it was generally conceded that they would not be sustained on any other ground than as war measures to preserve the government. By the proposed legislation, Congress would assume the power to enlarge the amount of currency at any time, and to any extent.

Upon a great question involving the public faith, no considerations of expediency should be allowed to intervene; but my convictions are clear and strong that there are no considerations of expediency, taken in a just and large view, which are in the slightest degree at variance with the plight of the public faith given in 1869.

It is claimed that the interest saved to the government by the circulation of its own notes is too valuable to be surrendered. Five per cent. interest on $356,000,000 is $17,800,000. The value of the annual products of agriculture, manufacturing, mining, and the fisheries is nearly $7,000,000,000, and the amount of wages annually paid in these branches of industry is nearly $12,000,000,000. If from the fluctuations of an irredeemable paper currency the loss to the country is only one quarter of one per cent., it is greater than the gain derived from the interest saved to the country by the circulation; and every laboring man and woman in the land knows that the advance in prices of everything which they use has been many times in excess of such fluctuation, for the use of such a currency.

If the industry of the country will lend its ear to its friends, and will give its own thoughts to a consideration of its interests, I have no fear that the present Congress will venture further in debasing the currency, and in violating the public faith; and if I am at fault in this opinion there can be no doubt that the Congress to be chosen in the coming autumn will answer with alacrity the appeal of the people.

A sound currency is the great demand of the labor of the people upon the government. They whose earnings are in the currency of the day or deposited in the savings banks of the land, whose loans are receivable in such currency, have the deepest interest in its fixed value. It is the great office of the government to place its stamp upon the coin which it issues, attesting its worth for commercial purposes, and it should never issue one dollar of paper money.

Many who now hear me can recall the suspension of specie payments in former days, and no such suspension has continued for any long time, when the currency was not issued by the government. The law and public opinion then compelled resumption at an early day. One year after the suspension in 1837, the best banks resumed, and full resumption took place in 1840. The suspension in 1857 lasted only three or four months. But so long as government paper is dishonored and unpaid, there can be no return to specie payments; and there is no power above the government to compel it to resume unless the people so resolve, and thus compel its action.

If a proper system of banks be established, with careful safeguards for the protection of the public, and just taxation be imposed for privileges conferred, the government using its power to enforce the provisions of law, we should have a currency as free and as abundant as the activity and capital of the country require.

We appeal to the President to uphold the public faith. Vicksburg is not and will not be forgotten, and he who led our troops to victory can protect us from defeat; and we confidently rely upon him to exercise his constitutional veto to preserve us from the threatened calamity of an unlimited issue of irredeemable paper money.

We appeal to the people of the country, who hold in their own hands in a large measure its future destiny. We appeal alike to the North and the South, to the East and the West, to keep inviolate the public faith. We will write upon our banners, never to be erased, "The public faith: it must and shall be preserved."—*Speech of Hon. Wm. Gray at the Boston Mass Meeting, April* 4.

A HERESY AND BLASPHEMY CASE.

We occasionally talk and write enthusiastically about this "enlightened nineteenth century," and half imagine in our conceit that all bigotry and superstition are gradually passing into the limbo of forgotten things. Here is a gentle reminder that religious intolerance has not wholly ceased in the world.

Rev. John Page Hopps, the Unitarian minister at Glasgow, is the author of a little book entitled *The Life of Jesus, Rewritten for Young Disciples.* It is said to be devout in thought, reverent in spirit, and pure in language, though as a Unitarian the writer naturally denies the divinity of the second person of the Trinity. It is not written in a sneering or scoffing spirit, but of course looks at the facts of Jesus' life from the Unitarian standpoint.

Now a certain Mr. Harry Alfred Long regarded this book as heretical, dangerous, and positively blasphemous. He accordingly reprinted it, with a general criticism of its faults and alarming tendencies, giving at the end of each chapter an attempted refutation of the doctrines advanced by Mr. Hopps. Naturally enough Mr. Hopps regraded this as an infringement of copyright, and the question has been up for legal decision.

The astounding plea is made by Mr. Long that *The Life of Jesus, Rewritten for Young Disciples* was blasphemous, heretical, and promulgating doctrines hostile to the law of the land. Consequently such a work could not be protected by copyright, and was the property of any critic who wished to expose its dangerous tendencies and—make a little money out of the piratical enterprise.

The agitation of this question has created a good deal of excitement in England and Scotland, and its decision has rightfully been regarded as having an important bearing upon the future of theological controversy.

The Sheriff-Substitute has at length come to the conclusion that "a reverent and sober statement of Unitarian doctrine" cannot be considered blasphemous. Though it is undoubtedly part of the common law that the second person of the Trinity is divine, yet "the public are entitled to criticize and controvert, if they please, the statute law of the land, provided they do so in such a way as not to endanger the public safety, morality, or peace." As the book does not violate these conditions, it is entitled to the protection of the law.

It thus seems established that Unitarians will hereafter be allowed to write books on theological subjects, even discussing the dangerous topic of the nature of Christ, without being in danger of having their works pirated and sold for the benefit of the first individual who happens to regard them as blasphemous and heretical. This is some slight gain; but what can be said of the average "enlightenment" of an age in which such things are possible?

We might appropriately add to our discussion of this comparatively harmless theological conflict a notice of the punishment which awaited one Richard Carlile, about fifty years ago, which we have just found in the current number of THE INDEX. This "incorrigible offender" had been guilty of publishing the work of such rampant blasphemers as Thomas Paine and Elihu Palmer. In a number of the *Athenæum* for 1820 is found this record:—

"In our last digest we had to mention the trials of Carlile for blasphemy, and his conviction. We have now the pleasure of recording his punishment; namely, for publishing the *Age of Reason*, an imprisonment of two years in Dorchester Jail, and a fine of one thousand pounds; for publishing Palmer's *Principles of Nature*, a further imprisonment of one year in the same jail, and a fine of five hundred pounds. At the expiration of his imprisonment, to enter into recognizances for his good behavior for life, himself in one thousand pounds, and two sureties in one hundred pounds each. Immediately after this sentence, a writ of *levari facias* was issued, under which all his property was seized, and his shop closed.

"With respect to the sentence pronounced upon this wretched man, we believe a culprit has never fallen under the penalties of the law from whose fate all sympathy is so utterly repelled. He has proved himself not only a daring, but an incorrigible, offender. He has betrayed no touch of shame or remorse during the whole of his profligate career. He took up blasphemy as a trade, and pursued the sordid traffic with a ravening appetite for gain which brands an odious quality of guilt upon his conduct."

Fifty years ago, doubtless, Mr. John Page Hopps would have fared as badly as poor Richard Carlile. We have grown a little wiser since then; but the instances of religious intolerance which are occasionally brought into public notice scarcely warrant us in supposing that the millennium is near at hand, or, as some hopeful people would have us imagine, that it is already here.—*Liberal Christian.*

MR. GARRISON'S LETTER

READ AT THE DEDICATION OF COSMIAN HALL, FLORENCE, MASS., MARCH 25, 1874.

BOSTON, March 22, 1874.

DEAR MR. CONNOR:—

I thank you for the invitation extended to me, in your letter, to attend the dedication of "Cosmian Hall," in Florence, the present week. Believing that the object of such dedication is, in spirit and purpose, directly in the interest of religious freedom and progress, on a broad and catholic platform, it would give me great pleasure to be present on the occasion; but that pleasure I am obliged to forego, in consequence of some local engagements.

It is many years since I saw the general emptiness of sectarian creeds and ceremonial observances, and was able to emancipate myself from all denominational trammels. As no body of men can be answerable for me at the bar of Eternal Rectitude, none shall control my liberty to think, speak, and act, on any matter touching the present or the future life. The idlest of all cries to me is that of "heresy," because all claim of human infallibility is profane egotism. Seeing that the heresy of one age is the recognized faith of the next, a new heresy is to be hailed as the germ of a fresh growth; or, at least, as something better than dead formalism or piety in "silver slippers." In the judgment of Rome, all Protestants are heretics; but how, on the Protestant ground of the sacred right of private judgment in all matters pertaining to religious faith and practice, there can be any Protestant heretics, because of differences of opinion, is what I do not understand. As a dogma, nothing is gained by substituting the authority of the Bible for that of the Pope; for what the Bible really teaches is to be settled by each reader for himself, and the result of this liberty is an endless variety of interpretations.

In order that Protestantism may stimulate to the boldest utterance and sturdiest non-conformity, whereby all possible mental and moral growth may be a resultance, there is yet a vast amount of Romanism to be eliminated from it. We are steadily making progress in this winnowing process; and I hail, as in the service of truth, every indication that the right of dissent is becoming more and more regarded as an inalienable right, and that dissent itself is not to be met with proscription or menace, but with courtesy and reason.

I am convinced that the readiest way to break the sorcery power of bigotry is a general coöperation in measures of radical reform and practical righteousness, having in view the happiness and welfare of the people; neither lingering in the past, nor concerning ourselves greatly about the distant future, but acting in "the living present," looking at its needs, nobly discharging its responsibilities, and conscientiously performing all the duties it imposes.

The various movements for the promotion of temperance, peace, moral reform, antislavery, impartial suffrage, popular education, scientific knowledge, etc., etc., have done much toward breaking down the old partition walls which for so long a period kept those who, but for them, "like kindred drops had mingled into one." In the presence of a great wrong to be redressed or an awful curse to be removed, all theological dogmatism becomes an impertinence, and every earnest worker in the field of reform will eschew it.

I have many pleasant and tender recollections of Florence in its early settlement, where were gathered together some of the best and freest spirits of the age.

Yours for going forward,

WILLIAM LLOYD GARRISON.

THE WOMEN'S CRUSADE.

The English press has shown a wonderful degree of interest in the women's temperance crusade, and the London journals continue to comment upon it. The *Pall Mall Gazette*, of March 5, has the following remarks in a long leader on the subject:—

"It is easy enough to look exclusively at the grotesque side of such proceedings, and there can be no sort of doubt that they are sufficiently ludicrous. There could hardly be a more absurd figure than that of the liquor-seller, who, having been fairly prayed out, thought that his best course would be to join the movement himself, and to take part in it vigorously, utilizing his past experiences of its evils in the cause of the praying women; but the movement has a very serious side indeed. It is a typical specimen of the sort of forces with which our women's rights agitators are playing. The two motives which always have worked, and which always will work, most strongly on women, are love and religion; between which, it is needless to say, there is a very intimate connection. The existing division of labor between the sexes puts these motives in the case of women in their proper places. The most affectionate and religious of women at the head of a household finds a proper sphere for her affections; and, on the other hand, finds a proper counterpoise to feeling in the arrangement of all the common daily affairs of life. Turn women into politicians, and they become at once violent and passionate; they see an evil, they determine to put it down without the least respect for the rights or property of others, and the course which they take is direct religious intimidation—an intimidation just as direct, just as distinctly coercive, as any which could be exercised by armed men, and much more objectionable, both because it is more difficult to resist, and because those who employ it have not been taught to regard it as wrong. A woman who would not for the world shoot a man, or burn his house over his head, or even threaten to do so, would think it a virtuous act in itself to go and stand in the rain and cold before his door, and, as she would say, expose herself to the scoffs of wordlings, and to the inclemency of the weather, till his hard heart was melted, or, in other words, till his business was driven away. Everything connected with religion—and especially religion in a more or less martyr-like, self-devoted form—is so very generally regarded as good in itself that numbers of women would take part in such proceedings as those described, without the least notion that they were doing a cruel wrong to the persons against whom their efforts were directed. It seems to us that to take away a man's property, or to destroy his trade by spiritual mobbing and intimidation, is just as bad as to produce the same effect by picketing or rattening, or even by threats of personal violence. If women are to be allowed to assemble together in crowds, for the purpose of praying whiskey-sellers out of their evil courses by besieging their shops, where are we to draw the line? Suppose they were to take it into their heads to mob a man for not going to church, or for going to what they regarded as the wrong church, what would be the difference? A harmless, inoffensive man, who had done nothing to injure any one otherwise than by setting what women of such a class might regard as a bad example, might on any Sunday morning, find a set of women collected in front of his house, determined to pray for him till he became cowed into due observance of his religious duties; and, if women ever took to such practises, we should be likely before long to see them supported by like-minded men. The machinery of missions would be brought to bear on a large scale on every class and every section of society, and hardly any act of our lives would be free from organized spiritual pressure of some form or other."

A TRUE STORY.

Two or three weeks ago an accident did *not* occur near Scranton, Penn.; the newspapers missed a sensational horror; and a dozen men, instead of being hurled into eternity without time to breathe a prayer, walked quietly home to their dinners, quite unconscious that death had had them by the throat. It might, after all, be worth our while to look into the cause of the loss of this tragedy to the world; we should have been keen enough to unearth the guilty party if it had occurred. The facts are briefly these:—

In the largest anthracite coal mine in the State, the care of the engine by which the cars for passengers are lowered and hoisted, is placed in the hands of a Scotch-Irishman, an ordinary fellow enough. The cable, necessarily of great weight and thickness, passes through the roof of a slightly-built shed under which he stands. One morning, as the man stood smoking his pipe, his hand upon the lever, his mind very probably busy with his dinner, and assuredly not wrought up to any heroic rapture of resolve, the ascending car (loaded with coal), at one end of the cable, broke, and fell crashing into the dark shaft, to be shattered into a thousand fragments. He knew that in the next minute the cable, released from the strain, would fly back and fall with crushing weight on the rickety beams and boards of the roof. Death was absolutely certain if he did not escape from the shed. But if he took his hand from the lever, the descending car, full of men, must fall one or two hundred feet. He had but one instant to face his death and theirs, and to choose between them. There was a boy in the back of the shed; the man motioned to him with his head to go out. Then he tightened his hold on the lever. The loosened cable struck and caught somewhere below against the side of the shaft. Surely God meant it should so strike! It was the delay of but a breath of time; but it was enough. The car grated with a jar against the ground far below; its occupants stepped leisurely out, while the man who had saved them above, threw himself from under the shed, just as its roof, beams, pulley, and all, crashed down on the spot where he had been standing.

We do not know the man's name, and should scarcely need to publish it if we did. Fame or reward jar somehow against the deed itself. There is a wholesome tonic for all of us in the certainty, which is forced upon us now and then, of the unknown, unmeasured resources of courage and heroism and unflinching integrity to duty which we possess among what we choose to call the mass of the people. It is, after all, only when a man reaches the certainties of middle age that he is not surprised every new day by the knowledge of how admirable a crew has been put into the world for its long voyage; how many of the women are gracious and finely natured; how many men respond promptly to the call of honesty, or duty, or even self-sacrifice, because it is the simple and natural thing for them to do so.

We will congratulate ourselves, then, not that his class can boast one such brave fellow as this Scotch-Irish engineer, but that, like King Harry over Percy's grave, we believe that it "has a thousand such as he."
—*New York Semi-Weekly Tribune, April 7.*

THE *Echo* is responsible for the statement that a distinguished London preacher, in a recent sermon, said that "there was *not the least doubt* that the earthly Paradise of Adam and Eve was filled to repletion with flowers, shrubs, and trees, formed of diamonds of the purest water, the combined lustre of which far exceeded that of the sun in his noonday splendor. At the Fall, these were scattered throughout in the shape of diamond *débris*. This *débris* was universal in the soil of all countries, and furnished the explanation of the diamond dust referred to as found in the Highlands."—*London Graphic.*

IT IS NOT what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what they practise, that makes them righteous.

Poetry.

[FOR THE INDEX.]

"GRIEFS OF THOUGHT."

BY MARION V. DUDLEY.

"Say, sweet-mouth, what is the shadow
That darkens your portals red?
And, wide-eyes, why has the wonder
From out of your beauty fled?

"What frightened the merry dimple
From the heart of a peach-bloom cheek,
And scattered the brown hair's lustre,
Like billows in careless freak?

"Come, banish the sadness of pity,
Shine out in your golden light!
Let Earth have the care of her poor ones,—
Play Sorrow is happy to-night."

" 'Tis not,"—and she said it slowly,
Her voice like the deep intone
Of waves when the storm-cloud lowers,
Ere its first black bolt is thrown,—

" 'Tis not for the ceasless moaning
Of sad ones that I am still,
For ever a ceaseless answer
They have from the great Good-will.

"My sadness to-night is not sadness,
But only a longing to know;
The haunting ghost of a query
Refuses to let me go.

"And if, in its eager speaking,
Irreverent seems my heart,
Then know that my restless thinking
Is too earnest for grace of art.

"I query why God the Father,
Who knew that the crested scale
Could charm from the Eden bowers
His daughter, so fair and frail,

"And ruin the sweet world's laughter,
And hush its young choral song,
And brand all the unborn ages
With stains of another's wrong,—

"I wonder why He, possessing
All power for love and right,
Held not from untaught innocence
The woe of a cruel blight.

"The world is so sad with sorrow,—
So dim with the dusk of tears!
How could an all-gracious Father
Let sin curse the white-souled years?

" 'Not question,' you say? 'Believe it'?
Ah friend, I am wrung with grief:
I pray, but no prayer relieveth
The spell of my unbelief.

"Blood stains the great hands Eternal!
'Twas blood that he made atone
For sin that his hand permitted,—
For crime in his knowledge done.

" 'A mystery'? Yes, so baffling
A mystery, and so deep,
That demons with glee must guard it,
While mortals in anguish weep.

"So long have I prayed for respite
From pressure of thoughts like these,—
So hard have I fought the foemen
Who mock at the golden keys,

"That open the pearly portals
Of heaven to him whose faith
Unwavering 'moves the mountains,'
And 'takes the sting from death,'—

"So long, that I fain would linger
To rest for a little while
On slopes of the upland sunshine,
In summer of Nature's smile.

"O sad is the weary progress
Of war that is never done,
And sad is the soldier's longing
For victory never won!

"I pine for the peaceful plashing
Of founts where the placid drink:
The dullest of low-browed mortals,
Who never was doomed to think,

"Has peace that surpasseth knowledge,
Believing with faith devout;
I am pricked with the goad of query,
And die from the pain of doubt."

CASH RECEIPTS.

FOR THE WEEK ENDING APRIL 11.

J. S. Palmer, $1; Chas. Voysey, $39.43; Leopold Goepper, $2; Melchert's Hotel, $3; P. B. Sibley, 50 cents; J. Breuckner, $3; G. B. Stebbins, 50 cents; Benj. Fish, $1; C. E. Fogg, $2; E. Hitchcock, $3; Geo. W. Mead, $3; Alex. Risk, $3; August Brentano, $4.80; R. H. Day, $3: Victor Bishop, $3; A. G. Wheelock, $1.50; Milton Dimmock, $1.50; Wm. Allen, $1.50; J. W. Colby, $3; Jno. Shackleton, $3.25; Mary W. Wellman, $1; J. A. Allen, $3; Thos. Ranney, $1; Mary Gunning, $1; E. Whipple, $1.50; J. M. Forbes, $3; Frank Jones, 75 cents; Ed. G. Babcock, $3; S. H. Wesner, $1.25; Jas. Beveridge, 75 cents; H. H. Everts, $3.50; Tiffany Brockway, $2; Thos. Davis, $13; N. Sternfeld, $3; Henry Lantz, 95 cents; Calvin Stebbins, $1; Thos. Martin, $3; F. A. Ely, $3; S. P. Putnam, $1; John Livsey, 75 cents; E. Smith, 25 cents; C. G. Cornell, 75 cents; Jas. Manson, $4; A. Hall, $1.50; Nonotuck Silk Co., $26; A. J. Warner, 75 cents; C. E. Fogg, $3; L. O. Bass, $2; S. Griffiths Morgan, $3; Lydia M. Plummer, $10; J. S. Thompson, $10; E. Longley, $1; R. W. Young, 75 cents; W. H. Forbes, $1.25; Enoch Plummer, $3; G. H. Foster, $2.37; Geo. Lewis, 75 cents; A. O. Perkins, 35 cents; Chas. C. Hibbard, 40 cents; Chas. R. Crandall, 40 cents; Judson A. Gager, 25 cents; J. C. Jackson, 35 cents; Wm. Allen, $1.50; R. H. Ranney, 75 cents; J. T. Dickens, 50 cents; W. H. Crowell, $1.50; Jas. M. Head, 75 cents; A. K. Loring, $1.64; E. P. Blickensderfer, 20 cents; Herbert Fletcher, 75 cents; Wm. Ingram, $3; John R. Lewis, $2; W. E. Lukens, $1; J. R. Hawley, $1.60; D. B. Morton, $1; A. M. Stayman, 50 cents; T. L. Smith, 50 cents.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Orders for Tracts or single numbers of THE INDEX which are *not on hand* will, if of small amount, be otherwise filled to the same amount without further notice.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.
Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

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BOSTON, APRIL 16, 1874.

N.B.—Any person whose name is now on our mail-list will receive a second copy of The Index, *mailed to the same address*, for a year, on pre-payment of **One Dollar.** This offer is made to accommodate those of our subscribers who wish to increase our circulation by sending extra copies as samples to their friends.

GLIMPSES.

The "Congressional Petition" foots up 5,245 names; the "Massachusetts Petition" foots up 8,845.

All the "Petitions" not yet sent in should be forwarded as speedily as possible. It will soon be too late to make any use of them this year.

The Freewill Baptist paper, the *Morning Star*, argues in favor of exempting church property from taxation. But its arguments are adapted only for home consumption.

Signatures to the "Massachusetts Petition" have been received as follows since last week: From Charles Almy, New Bedford, 16; from Newton Littlefield, Haverhill, 9; from W. W. Curries, Haverhill, 11. Total for the week—36.

A select committee of the Rhode Island Legislature has the subject of church taxation under consideration. We are always greatly obliged by any information sent us respecting such movements,—particularly for newspaper extracts, with name of journal, date, etc., attached. It is not in all cases possible to print the extracts with which we are favored, but they are always thankfully received.

Signatures to the "Congressional Petition" have been received as follows since last week: From Peter Young, Buffalo, N.Y., 149; from George M. Wood, Secretary of the Liberal League, Washington, D.C., (by direction of the League) 145; from the Boston *Investigator*, 143; from Samuel R. Honey, Newport, R.I., 24; from Lucius Everett, Dover, N.H., 5; from William Walker, Dover, N.H., 28; from Carl H. Horsch, Dover, N.H., 37; from David A. Patterson, Sutter Creek, Cal., 56; from D. J. Rogers, St. Johns, Mich., 68. Total for the week—655.

Mr. A. Wallace, writing in the *Contemporary Review*, denies the obligation of the State to carry out the wishes of owners of property after they are dead. This position has force in it. What reason in equity is there for regarding wills as inviolably sacred? A man can transfer his property, while living, to whom he pleases, but has no power to control it afterwards. Why should he be permitted, when dead, to tie up forever, perhaps to most foolish uses, capital that ought to be left free for employment by his survivors? Especially is the mischievousness of this evident in the case of property bequeathed for purposes of propagandism. The State might justly refuse to be made the tool of such purposes under the disguise of perpetual trusts.

The Scottish papers recently announced that the Duke of Argyll, author of the *Reign of Law*, is about to convert five square miles, or over three thousand acres, of his estate in the South-west of Scotland into a deer forest. When swarms of poor people in Great Britain are annually driven to emigrate because they can scarcely find standing-room in the over-crowded island, such wantonness of luxury is a crime against man. If the despairing millions rise at last in rebellion against the selfishness of the great landed proprietors, and confiscate their estates as Henry VIII. confiscated the estates of the Romish Church, the lords who thus goad them into violence will have themselves alone to thank. No wise man disturbs the crater of a slumbering volcano.

In the *Golden Age* of April 4, Mr. Tilton has a temperate article on the late Congregational Council. He quotes from a recent "manifesto" by Plymouth Church the declaration that "Every man has an indefeasible right to separate himself from the church by his own sole act." If a man joins an association by simply signing its articles of agreement, without any vote by the association itself, he ought to have the right to retire by formally requesting the secretary to erase his name. But if mere absenteeism constitutes a termination of his membership, without even the formality of a respectful notice, what association could possibly exist? If Plymouth Church means to declare that it does not require this formal notice, it has succeeded in making itself supremely ridiculous. Probably the "sole act" of the individual member means such a notice.

Professor William C. Russel, of Cornell University, delivered an address to the Delta Upsilon Fraternity at Amherst College some time since upon "Education and Character," which has now been put into pamphlet form. It lets the reader into a little of the secret of the great power exercised by Professor Russel over young minds, though the magnetism of presence and manner cannot be printed. He considers the influences of "indirect" education acting through the contacts of daily life, the press, the pulpit, politics, and business, and then the influence of our common schools, academies, and colleges,—all with reference to the formation of large and rounded character. The imperfection of all our existing educational institutions is brought to notice with a force of exposition not to be evaded. There is great need of moral as well as purely intellectual training, in order to secure such education as shall be "the development of brain-power and of earnest character;" and the State, the people as a whole, should furnish it. The whole address is alive with the very earnestness it would kindle, and must be read to be appreciated.

Whether all women who are earnestly striving to secure woman suffrage ought to imitate Miss Abby Smith, and others, in the refusal to pay their taxes until they get it, is not a question that any man can settle for them. But we would suggest that a parallel instance may be found in the case of those men who are conscientiously opposed to the exemption of churches from taxation, and whose taxes are increased in this State about a dollar a year, on the average, in consequence of this exemption. If a separate tax-bill were presented for this dollar, at least some men would refuse to pay it, and take the consequences, on the ground that such a tax was in direct violation of well-recognized rights of conscience. But as this is not the case, the dollar being lumped in with other taxes justly due, the only sensible course seems to be to pay the whole under protest, and meanwhile agitate for a repeal of the exemption laws. Women ought not to forget that they actually receive part of the protection they are taxed for, and that to refuse payment of all their taxes is to put themselves partly in the wrong. This fact is confusedly discerned by the community, and would go far to neutralize the moral effect of such a refusal. We merely offer this suggestion as a respectful contribution towards a right solution of the question.

"The Christian Church," writes Theodore Tilton, "needs a Personal Liberty Law." This was wrung out of him by his hard experience of Congregationalism, as administered by the late Council. But he only sees half the truth yet, if he still believes that, with a personal liberty law, the Christian Church could survive. As well expect the "patriarchal institution" itself to survive the enactment of such a law! Christianity is the bondage of the intellect and conscience to certain sentiments which, beautiful and imperishable in themselves, become tyrants by usurpation of a supremacy that does not belong to them. Reverence, awe, aspiration, love, sorrow for wrong-doing, etc., enter as elements into every grand and noble nature. Yet let these and their kindred sentiments give the law to thought instead of taking the law from it, and you have superstition; and superstition never yet learned the meaning of the word freedom. The moment the mind is emancipated from all law save its own, the whole fabric of Christian doctrine melts into air, and the Church falls like a house of cards. It is not the Church that needs a personal liberty law, but humanity itself; and if Mr. Tilton learns the whole lesson of his conflict with the ecclesiastical spirit, he will see at last the irrefutable truth of The Index position respecting Christianity. The Church cannot tolerate perfect liberty, either of thought or action; and in proportion as it tries to do so, it undermines its own foundations. Whoever wrestles with this truth will be cast by it; the "golden age" will tarry, till the world accepts it and ceases to battle against the nature of things.

PRISON REFORM.

That society has a right to protect itself from aggression on the part of lawless individuals, no one can reasonably or seriously deny; and this right of self-protection includes the right to do whatever is really necessary to this end. On the unquestioned right of self-protection must rest all just control by the State over the life, liberty, or property of individuals. So far as such control is not absolutely required by the necessities of public peace and order, interference with individuals by the State is tyrannical; and so far as the general object can be attained without interference with them, just so far have they the right to be uninterfered with. Individual rights are not all abolished or destroyed, even by crimes against society itself; on the contrary, society assumes new duties to individuals when it shuts them up in prison, and thus deprives them of the power to do what otherwise they would be justly expected to do for themselves. Good food and shelter and clothes, for instance, which in freedom every one is expected to provide for himself, must be provided for all prisoners by the State, whenever it exercises the right of depriving them of their freedom. The State has no right to starve or torture them, or in any way to subject them to unnecessary suffering; no more pain must be inflicted than is absolutely essential to protect society from positive injury.

Now an enlightened view of what self-protection on the part of society requires does not stop with the mere imprisonment of criminals for a term of years; this of itself secures protection only during the continuance of the imprisonment. What will these criminals do, when released? Will they become good citizens henceforth, or will they continue their depredations on society? There is no possibility of evading this question; it must be met. Hence it is not only the right of society to imprison offenders for a season, but also to take all possible precautions against the repetition of their offences after discharge from prison. This is the just basis of all reformatory prison discipline. The State has no more right to meddle with the morals of prisoners than with those of law-abiding citizens, except on this ground of preventing future crimes. It is the self-evident interest of the community to provide in all possible ways for the re-absorption of criminals into itself as peaceful and well-behaved members. The fact of crime already committed justifies a presumption that crime will be committed again; and this presumption alone gives the State a right to subject prisoners to reformatory discipline. It is easier and cheaper to prevent crime than first to suffer and then to punish it; and the problem "how to prevent crime" is one of the gravest and most important that now press upon public attention.

Is it not a striking illustration of the "solidarity of man," of the complete unity and identity of all human interests, that in this matter of criminal reformation the interests of the State and of the criminal are so manifestly identical? It is the interest of the criminal to become a good citizen; it is equally the interest of the State that he should become one. Thus the State's effort to secure a genuine moral reformation of all criminals, which must rest simply on its own right to protect itself, and cannot be grounded on any general philanthropic desire, actually contemplates the same object which the purest philanthropy of society and the real self-interest of the criminal alike propose. The prevention of crime in the first instance by wise and careful education of all children, which is of course the best of all policies, is not now under consideration; crimes being once committed, the difficult task of accomplishing under all the disadvantages of prison surroundings what ought to have been done under easier conditions—namely, the training of unfortunate individuals to rational self-control—must be undertaken, and this is what we are now considering. The criminal has been put in prison simply to protect society for a time from renewed assaults upon its security; and, once there, he is now subjected to reformatory discipline simply to protect society from such assaults after he is discharged. It is self-protection first and last and all the time; but if the State wisely conducts this process of reformatory discipline, it will simply do what it ought to have done before—*educate the criminal by natural methods to a noble self-government.* Neglect by the State of the duty of universal education is the chief cause of crime; now, in prisons, it is expensively and laboriously striving to remedy the gigantic evils that have grown out of its own neglect. But this simple and luminously clear philosophy of prison discipline is not yet comprehended by all; and the greatest obstacle to its consistent and successful application lies in the persistent survival of Christian superstition in prison

officials, in the government, and in the community itself. When General S. E. Chamberlain, Warden of the Massachusetts State Prison, declares: "Our discipline is founded on divine laws,—a system of rewards and punishments" [*Annual Report*, October, 1873: page 8], and goes on to pour out a deluge of similar theological drivel, showing how ignorant he is of the fundamental principle that self-protection, not punishment, lies at the bottom of all justifiable prison discipline, he completely justifies the conclusion expressed by Mr. Frank B. Sanborn in the Springfield *Republican*, in a fine review of this very report: "General Chamberlain's intentions are good, but we fear he has mistaken his sphere in becoming a prison-warden; as he certainly has over-estimated his own capacity to instruct the world in regard to prison discipline."

A little volume of one hundred and forty-three pages, written by Miss Mary Carpenter (so widely known both in England and America in connection with this whole subject), and published in 1872 in London, gives a most instructive and absorbingly interesting account of the Irish Convict Prison system, as developed by Sir Walter Crofton. This system, though in some important respects adapted only to a small country like Great Britain, and not to a vast one like the United States, in which the division into separate political communities or States must prevent the possibility of establishing a "ticket-of-leave" system, an efficient "police supervision," etc., stands at the head of all existing prison systems in the enlightened principles and methods by which it undertakes the task of "transforming offenders into honest, self-supporting men and women," and thereby "minimizing crime in society." The practical success of this system has been simply wonderful, though the theoretical justification of it is not fully or satisfactorily set forth by Miss Carpenter. There are three grades of imprisonment in Ireland; the first being separate imprisonment in a "cellular prison" at Mountjoy, Dublin, for the first eight or nine months of the sentence,—the second being imprisonment in an "associated prison" at Spike Island or Philipstown,—and the third being imprisonment in an "intermediate prison" at Lusk Common, within fifteen miles of Dublin. The convict is transferred from one grade to another, according to the fitness he manifests, by a system of marks which enable him by industry and self-control to shorten greatly the term of his sentence. The higher he goes up in this scale, the larger liberty he wins, and the more confidence is placed in him; hope and honorable ambition are stimulated, a hearty coöperation is secured between prisoners and officials, and every incentive is held out for an orderly and honest life. By developing self-respect and self-control, and by providing beforehand for a fair start after discharge in some regular employment, the convict is made to see that his own best interests are carefully studied and promoted by the very State that has imprisoned him in self-defence; antagonism and revenge die out, the future becomes bright to his anticipation, and reformation is in a very large per cent. of the cases actually secured through simple fidelity to the laws of human nature. This system was first tried about twenty years ago, and is still in most successful operation.

We wish that every person in the land might study this admirable little book, to the end that an intelligent public opinion, formed with due regard to the differences between Ireland and America, might necessitate the adoption of a better system of prison discipline than now prevails. Our own special interest in the subject has been very recently awakened by learning of abuses totally unsuspected by the public in the administration of at least one State Prison. Not wishing to be unjust to any one, we postpone further comments now; but we shall undoubtedly recur again to the subject, when more fully informed. If Free Religion means anything, it means the betterment of mankind; and the vast questions, how to prevent crime, and how to treat criminals, are among the most momentous to be answered. On these questions we have something to say; and nothing seems more directly in line with the general purpose of THE INDEX than to say it here.

LAW AND LOVE.

I have no doubt that, at some stage or other in our career, we shall be able to reconcile the elements that now seem hard to reconcile—law and love; scientific security on the one side, and faith in some personal guidance (using personal for want of a better word) on the other. It is plain that science is impossible, unless we assume the permanence of natural laws. On the other hand, there is so much more happiness in life, for almost all temperaments, in the belief in some personal relation to the Unseen—the absence of this seems to leave such a missing element in the noblest lives, as that of Stuart Mill—that most persons cling to it. For lives of sorrow and disappointment it seems almost essential.

"Ay, sooth we feel such strength in weal, thy power may be withstood,
But what are we in agony? Dumb, if we cry not God."

I do not mean that this emotion is at all necessary to the moral heroism and self-devotion of a life. The contrary is evident. But for the full happiness and sweetness and loveliness of a life, through severe trial, it seems essential. Science gives truthfulness and patience and equable endurance, and those may sometimes be worth more, for practical purposes, than the heights of religious emotion, where these are matched by corresponding depths. But if they are not so counterbalanced, then the table-land attained by such emotion is higher, it seems to me, than anything which science, as such, can give. Such a type of sweet security as those lines of George Wither's describe:—

"I should not care how low my fortunes were,
Might still my hopes be such as now they are
Of help divine; nor fear how poor I be,
If thoughts yet present still may bide in me,—
For they have left assurance of such aid
That I am of no danger now afraid."

I do not think we are called upon to surrender such emotions as this, at the demand of science. For one, I do not propose to surrender them. Sometime they may be reconciled with science. "We are too young, by some years yet, to form a creed." Half knowledge may often show us more than greater knowledge; as night shows us myriad suns, and day but one. When I look up at the starry skies, and feel crushed with a sense of my own ignorance and remoteness from the knowledge of those wondrous worlds, it is not so very hard to waive some questions, and to leave them to be settled when we are wiser. Let us not fear anything that science can teach us, nor forget how little its utmost range can give, compared to the unknown.

One thing we can all observe. The wiser a parent is, the more thoroughly are love and law identified in his administration, till his providence so completely covers every fact of his child's life that his law never needs to be changed, yet adapts itself to all contingencies, so that the child finds literally no distinction between law and love. The parental care is absolutely unvarying, yet absolutely tender; the highest tenderness and highest wisdom coincide; there is no need of variableness, neither the shadow of turning. The parent knows what the child needs to ask for, and what he will ask for, better than the child himself knows. The guidance is not recognized by the child; he thinks himself free, and is free; but his freedom is exercised within the embrace of a larger wisdom, and his prayers are granted without violation of law, because the law foresaw and included them. This is the tendency of every wise parental government: to become, literally and actually, an earthly providence to the child. If now a human parent can attain to this, or at least tend toward it, cannot the Power that maintains the universe in existence do thus much, and more? T. W. H.

THE WOMAN QUESTION AMONG THE FREEDMEN.

Some facts are stated in the book called *Hampton and its Students* which are interesting in their bearing on the woman suffrage question.

It says: "The proportion of girls to boys in the applicants for admission to the school is about two to three;" and, "as a general rule the young women are not so intensely alive as the young men are to the importance of an education."

Ask any young freedman what liberty means to him, and he will answer instantly, "Citizenship suffrage—the right to be an American citizen." Ask a young woman, and what could be the answer? Perhaps, not to be torn from her mother, not to be insulted by her master, not to be publicly whipped or sold. All negative values; but what great positive encouragement is open to her? It is well known that the negroes thoroughly believe in the old English law, and are fond of beating their wives; and many freedwomen refused to be legally married after their emancipation because they thus became legally enslaved to their husbands.

The writer goes on to say: "A higher stand-point than slavery has left her is necessary to see that freedom's rich gift to woman is better than the ballot-box, and imposes higher responsibility: the gift of home, the right to her husband, the right to her children, the right to labor for her loved ones in a secure home, whose purity and happiness depend more than half upon herself. She does not dream that there is as much connection between arithmetic and housekeeping as there is between grammar and public speaking." No, she does not see it, because she has not the control even of her children or her home. She has the right to labor, as most slaves have; but she has not the control of the results of her labor, and she does not see that education is to bring her honor or profit. Women, no less than men, are social as well as domestic beings, and ask for a wider recognition and more extended usefulness than the narrow circle of home offers; and it is in vain to think that they will eagerly seek after knowledge, if they have no opportunities to make use of it.

E. D. C.

AN ORTHODOX PUZZLE.

The following letter, mail-marked at Boston, March 12, was not meant, perhaps, for publication, but the writer (or writers) certainly cannot object if it be set to do a larger missionary work than with the one individual to whom it was addressed. The only way, too, in which I can give my new friend (or friends) the due consideration of an answer is through the press, since the letter does not name the present abode of "Paul and Cephas." One of my first impressions was that "Paul and Cephas" only furnished a disguise for some sarcastic radical; but on reflection I decide that it is a genuine and Orthodox epistle. Whether, however, the puzzle it presents will not perplex Orthodox believers more than rationalists, may be a question.

The *second* objection made is evidently the stronghold of "Paul and Cephas," and to that only will I call attention. The argument here presented has often occurred to my own mind,—though with a somewhat different application. I have long been accustomed to think that it is the old theological theory of a special revelation—the theory that Orthodox Christendom contends for—that is responsible for such modern religious demonstrations as Mormonism, Shakerism, Millerism, the Oneida Community. These all rest on the claim of a special divine communication made to certain individuals, and to be accepted as authoritative, however much it may transcend or violate the dictates of reason and experience; and this is the same claim which Orthodoxy makes for the authority of the Bible. "Paul and Cephas" think these modern claims are "fanaticism;" but what is to decide between these claims and the claims which *they* make for the revelation in the Bible? Is there any other test except the general reason and experience of mankind, for distinguishing truth from error in the so-called "revelations" that are claimed to have been made? And to set forth this test, by the doctrine that "revelation takes place through the rational human consciousness," was the object of the discourse to which "Paul and Cephas" objected.

Alas! it is true, their "revelation assures many Mormons that polygamy is right," and there are men who do "claim concubinage as right" by revelation; but how will "Paul and Cephas" manage "from the Bible" to rout these claimants who bring up the example of Solomon and other worthies with their multitude of wives? The New Testament teaches, indeed, a better "standard of morals," but what tells us it is better? Surely, not any supports that are alleged for its miraculous authority,—for the old Testament, the Orthodox claim, also had these. It must be admitted that "many contradictory theories are beguiling unsteady souls;" how many different and antagonistic interpretations, for instance, of the one infallible revelation in the Bible are put forth even by Orthodox Christians! How are we to know, among so many, which is the right interpretation of "the revelations of God"? Can "Paul and Cephas" tell us? W. J. P.

REV. WM. J. POTTER:

Dear Sir,—I have just read one of your discourses, entitled "Reason and Revelation;" and I respectfully beg to present you with some objections to your conclusion.

First, Christ was the finisher of the Christian faith; you cannot, therefore, add to it.

My second objection is this, and perhaps, as we understand matters, the strongest one:—

People may believe they have a revelation from God when they have none. All fanaticism is founded on such belief,—Mormonism, Swedenborgianism, Millerism, and so forth. Therefore the Christian world needs *a standard*. So do all systems of belief; and they must be tried within defined limits. Suppose that men should claim concubinage as right, would it be so? Must not we have some standard of morals? And if man has a revelation to suit himself,

may he not have as many wives as he can support? What is to prevent this? Revelation assures many Mormons that polygamy is right. Who is to decide the question?—the majority of people, or some man who has a revelation and reason to prove that he is right?

You see the danger of allowing every one to claim his own revelation; this was the case with William Miller, the deluded second-advent man, and also with many dupes. They all claimed reason and revelation, especially the book of Daniel, for their support.

Is there any way under heaven given to men whereby they can be saved, than the name and teachings of Jesus, the Christ, the only begotten son of God? On no other foundation than Jesus laid can any man build.

Why, look at the Spiritualists; see how many contradictory theories are beguiling unsteady souls, and playing the very devil in the world.

Satan assumes the livery of heaven, and deceives the very elect.

Aside from the Bible, how are we to know the revelations *of God?* Your friends,

PAUL AND CEPHAS.

LECTURE NOTICE.

Bishop Ferrette is to give a short course of three lectures at the New England Woman's Club Rooms, on Wednesday afternoons, beginning April 15.

We hope these lectures will be fully attended. They will be of a popular and entertaining character, and yet will impart much valuable information in regard to those interesting people who inhabit the ancient lands of the East.

The bishop has great power of lively narrative, and is sure to make his journey "from Bagdad to Damascus" full of interest to his hearers. He has much to say, too, about *The Arabian Nights*, of which we have in English only a garbled version. Bishop Ferrette's great learning and marvellous facility in the acquisition of languages enabled him to enter very fully into the thoughts and life of the people of the East, and his wide sympathies led him to look at their religion and customs without bigotry or prejudice.

We hope, too, our friends will avail themselves of his rare power as a teacher of languages; or rather, I might say, of language, for he goes deep down to the real meaning of all languages. We can speak from personal experience of him as a teacher in French. He bases the peculiarities of French pronunciation and idiom on law, and traces every deviation from the original type back to its source. He is equally interesting as a teacher in Greek, and would like to form classes in the language of the Koran.

E. D. C.

Literary Notices.

THE SACRED ANTHOLOGY. A Book of Ethnical Scriptures. Collected and Edited by Moncure D. Conway. London: Trübner & Co. 1874.

[The following passages, selected by W. C. G. from the *Sacred Anthology*, were crowded out of last week's paper. They will be found to be of great interest.—ED.]

(167.) Nánác lay on the ground, absorbed in devotion, with his feet towards Mecca. A Moslem priest, seeing him, cried, "Base infidel! how dar'st thou turn thy feet towards the house of Allah?" Nánác answered, "And thou,—turn them, if thou can'st, towards any spot where the awful house of God is *not!*" (Persian.)

(151.) The East and the West are God's, therefore whichever way ye turn, there is the face of God. (Koran.)

(412.) The roads leading to God are more in number than the breathings of created beings. (Persian.)

(120.) Ride thou on for eternity through the heaven, mounted on thy ideal, thou shalt not stride beyond his threshold! Soar thou beyond all limit to the roof of the universe, thou shalt behold one tile of his dwelling,—one tile, no more. (Persian.)

(142.) The Most Just raised me aloft, and I beheld the place of bodies like a drop in the ocean of souls; and I saw the place of souls like a drop in the place of intelligences, and the place of intelligences like a drop in the ocean of the Divine Essence. (Persian.)

(162.) Stand or walk or ride, lie down or rise from sleep,
Go with thy friend to a corner and whisper him secrets to keep,—
And Varuna, the Lord of the Worlds, knows all!
He is there as the third!
The firmaments two, of ocean and sky, are the loins of the King,
But the King,—he sitteth on his throne in the dewdrop's tiny ring.
Who flies from Váruna beyond the stars straight to Varuna flies,
And he knoweth and counteth, one by one, the twinklings of our eyes!
(Hindu. See Max Müller's *Chips*, I., 41,—versified.)

(122.) Which is the great name of God? Tell me his least name, and I will return to thee his greatest. (Persian.)

(411.) Clear have we made our signs for men of insight. God causeth the grain and the date-stone to put forth, he causeth the dawn to appear, he hath ordained the stars. God is not ashamed to set forth the parable of a gnat as well as any nobler thing. The believers will know it to be the truth from their Lord. (Koran.)

(118.) God hath made all atoms in space mirrors, and fronteth each one with his perfect face. Would'st know where I found the Supreme? One step beyond myself. Behind the veil of self shines unseen the beauty of the Loved One. (Persian.)

(102.) Thou art smaller than the smallest, and greater than the greatest. Seeming many, thou art one. O Universal Pervader! Where need of thee is, there art thou! (Hindu.)

(108.) Within my heart God's golden feet
I place, that I with God may meet.
If he be mine, what can I need?
Then everywhere to God does lead.
Within, beyond man's highest name,
My God existeth still the same;
In sacred books, in darkest night,
In the blue deeps of heavenly light,
In those with whom the truth has birth,
And in his faithful few on earth.
(Hindu versified.)

(113.) Heaven and earth take refuge with thee as a child with its mother. I celebrate the thought of the beneficent Father and the sovereign Mother, from whom all creatures have proceeded, an offspring sharing their immortality. (Hindu.)

(258.) The knowledge which men call certainty I deem the faintest dawn of thought. My heart is pearl, ocean, diver. I am myself hell, purgatory, and paradise. These verses bear witness to a free thinker who belongs to a thousand sects. (Persian.)

(369.) "O prophet," said one, "my mother is dead; what is the best alms I can give away for her soul?" Mahomet bethought him of the panting heats of the desert, and said, "Dig a well for her, and give water to the thirsty." The man dug a well and said, "This is for my mother." (Mohammedan.)

(375.) Those destitute of love appropriate all they have to themselves; those who possess love consider even their bones to belong to others. (Hindu.)

(353.) Never will I seek nor receive private, individual salvation,—never enter into final peace alone; but forever and everywhere will I live and strive for the universal redemption of every creature throughout all worlds. Until all are delivered, never will I leave the world of sin, sorrow, and struggle, but will remain where I am. (Chinese Buddhist.)

(212.) Know this well, O King, that whatever ceremonies prescribed in the Vedas bring needless pain or death contain no virtue and conduct to no beatitude. A Veda void of mercy is a Holy Scripture only in name. O King, not even a god could possess virtue did he not also possess mercy. And he alone is the true worshipper of God—be he Brahmin or Pariah—who cherishes all beings with generosity and compassion. (Hindu.)

(125.) The man who considers all beings as existing even in the Supreme Spirit, and the Supreme Spirit as pervading all beings, henceforth views no creature with contempt. (Hindu.)

(444.) He who reproaches the pariah is baser than he. Of what caste is He who speaks in the pariah! (Hindu.)

(737.) Justice is so dear to the heart of Nature that, if in the last day one atom of injustice were found, the universe would shrivel like a snake-skin to cast it off forever. (Hindu.)

(329.) Whoso would carelessly tread one worm that crawls on earth, that heartless one is darkly alienate from God; but he that, living, embraceth all things with his love, to dwell with him God bursts all bounds above, below. (Persian.)

(52.) Nánác says: "He alone is a true Hindu whose heart is just; and he alone a true Mussulman whose life is true." (Persian.)

(56.) A man does not become a Brahmana by his platted hair, by his family, or by both; in whom there is truth and righteousness, he is the true Brahmana. (Buddhist.)

(216.) He who has controlled his own spirit and desires gathers the fruit of a pilgrimage. The virtuous man's home is his desert of devotion. Thyself art the sacred river; its waters, truth; its banks, right conduct; its waves, benevolence. Here wash thy lips, for the interior soul is not purified by holy water! If truth be placed in a balance with a thousand sacrifices of horses, truth will outweigh a thousand sacrifices. (Hindu.)

(412.) The world is a man, and man is a world. (Persian.)

(170.) May that soul of mine, which contains all Sacred Scriptures and texts, as spokes held in the axle of the chariot-wheel, and into which the essence of all created forms is interwoven, be united by devout meditation with the Spirit supremely blest and supremely intelligent! (Hindu.)

(554.) The principles of great men illuminate the universe. (Chinese.)

(355.) This great, rich earth, with all its generations of men, is vigilant that sorrow shall not come upon kind hearts. (Hindu.)

(528.) Do thou only not withdraw thy neck from the yoke of God, and nothing shall be able to withdraw its neck from thy yoke. (Persian.)

(734.) A Durwaish in his prayer said: "O God, show pity towards the wicked; for on the good thou hast already bestowed mercy by having created them virtuous." (Persian.)

(323.) When a man dies, mortals will ask, "What property has he left behind him?" but angels will inquire, "What good deeds hast thou sent before thee?" (Mohammedan.)

(637.) In Paradise there met the soul of the departed one a beautiful maiden, whose form and face were charming to heart and soul. To her he said, "Who art thou, than whom none so fair was ever seen by me in the land of the living?" The maiden replied, "O youth, I am thy actions."

(728.) In a region of bleak cold wandered a soul which had departed from the earth; and there stood before him a hideous woman, profligate and deformed. "Who art thou?" he cried. "Who art thou, than whom no demon could be more foul and horrible?" To him she answered, "I am thy own actions." (Parsee.)

(709.) Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where a man might be freed from an evil deed. (Buddhist.)

(730.) I saw in hell one whose body a noxious creature gnawed, but his right foot was not gnawed. The angel said to me, "This is the soul of a lazy man, who when living never did any good work; but with that right foot which suffers not, a bundle of grass was cast before a ploughing ox." (Parsee.)

(720.) On the day when all shall give an account of their deeds, not a grain shall be taken of that which thou hast reaped, but a harvest shall be demanded of that which thou hast not sown. (Persian.)

(634.) Your savior is your deeds, and God himself. (Parsee.)

NEW RESEARCHES ON ANCIENT HISTORY: Embracing an Examination of the History of the Jews until the Captivity of Babylon; and showing the Origin of the Mosaic Legends concerning the Creation, the Fall of Man, Flood, and Confusion of Languages. By C. F. Volney, Count and Peer of France, author of *The Ruins; or, Meditations on the Revolutions of Empires*, etc. Boston: published by J. P. Mendum, at the office of the Boston *Investigator*. 1874.

No better idea can be given of this book, with its long title, than to quote entire the "recapitulation" of its contents at the close, which is as follows:—

"Now, if we recapitulate the results just obtained, we conceive we have established the truth of the following propositions:—

"First, that the book called Genesis is essentially distinct from the four others that follow it.

"Secondly, that the analysis of its several parts proves it to be, not a national book of the Jews, but a Chaldean monument, revised and arranged by the high-priest Hilkiah, so as to produce a premeditated effect, political as well as religious.

"Thirdly, that the pretended genealogy, mentioned in the tenth chapter, is in reality but a nomenclature of the nations, known to the Hebrews at that time, and that it forms a *geographical* system in the style, and according to the genius of, the Orientalists.

"Fourthly, that the pretended antediluvian and post-diluvian chronology, so improbable, and even so absurd, is not, until the time of Moses, anything more than an allegorical fiction of ancient astrologers, whose enigmatical language, like that of the modern alchemists, first led into error the superstitious vulgar, and afterwards, in process of time, the learned themselves, who had lost the key of the enigmas and secret doctrine.

"Fifthly, the true chronology did not and could not commence before the true history of the Jewish tribe; that is, the period when their legislator Moses united them into one national body.

"Sixthly, that nevertheless, even at this period, no regular calculation can be discerned in the Hebrew books; that it is not until the pontificate of Eli, twelve centuries before our era, that one begins to find a continued chain of dates and facts, meriting the name of *Annals*.

"Seventhly, finally, that these Annals were drawn up with such negligence, and transcribed with such inaccuracy, that all the art of criticism is requisite to reëstablish them in some satisfactory order.

"From all these propositions, it follows evidently that the books of the Jewish people have no right to regulate the annals of other nations, or to be our sole guides in remote antiquity; that their only merit is to furnish means of information, subject to the same inconveniences, liable to the same rules of criticism as those of other nations; that their system has been hitherto wrongfully made the regulator of all others; and that it is in consequence of this erroneous principle that writers have fallen into inextricable difficulties, by striving at one time to make ancient events descend to later dates, at other times by lengthening out more recent events to remoter periods. This kind of confusion, which is particularly observable in the history of the empires of Nineveh and Babylon, is with us a motive for examining it anew, and offering additional proofs of the excellence of our method."

This work is recommended to those who are willing to examine the Jewish Scriptures, as to their claims to authenticity, with the same impartiality that they would any other writings, and who do not fear any results to which evidence may commit them.

A. H.

NO SUCH WORD.—The late Mr. Choate was one day taking up his papers at the conclusion of a long hearing before a referee, when the latter, referring to a particular branch of the case, said: "It seems to me, Mr. Choate, that there are some *hiati* in the evidence upon this point." "Oh, no, Brother So-and-So," replied the advocate, "that is impossible; it cannot be so in the very nature of things, for *hiatus* is of the fourth declension."

THE DEVIL has been badly worsted by Rev. J. B. Sylvester of Chatham Centre, N. Y., who writes to the *Christian Advocate* as follows: "A few weeks ago, the devil got up a ball (or dance) on my charge. I announced that we would have seven prayer-meetings for each ball. The movement resulted in fourteen prayer-meetings, at which the church was greatly quickened."

Communications.

THE NAME.

I have read with interest the expression of views in THE INDEX, by different persons, respecting the name which religious people should wear. I do not accord with any of them entirely, for the reason, as it appears to me, that they all fail to dig down to "hard pan." Let us try, if we can, in a small compass, to arrive at "the true idea."

What is man? The highest expression of the Infinite known to us. Out of man (this manifestation, on this planet, of the Infinite himself) have grown all systems of religion and government which have existed, or now exist, among men. These are valuable, just as they have attained, and practically taught, eternal and universal truth. Just as this has been learned and taught has man advanced in his grand progress as a child of the Infinite, and become a man, until the idea culminates in the various conceptions of "the grand man." Now a dog may properly wear a collar inscribed with the name of his owner. But can men properly do so? Are not all sectarian names, virtually and truly, servile badges? Hence are they not one and all terribly repressive and dwarfing to the wearers of them? Must we not have been in bondage, ever to consent to wear them? Can we be freemen, standing in "the freedom of the truth," if we voluntarily and intelligently continue to wear them? Even the Free Religious Association seems to me short of the mark. It seems rather to me, if you will pardon the presumption of the comparison, like the manly yearning of the oppressed, striking for "the land of freedom," dimly in sight, but not yet attained. The right of an individual to dispense with collars is not acknowledged by any sect that I know. The right to be men in the fullest and purest sense cannot be gainsaid, and is not in terms denied by any. As there is much in a name that truly expresses a correct and grand idea, permit me to suggest, for the consideration of the lovers of truth and freedom, one which I learned years since to revere, on account of its grand significance and universality. In the traditions of the West, there exists a legend of a race of men who occupied the soil long before the advent of the pale-face. The grand developments of Nature had a corresponding effect on man. They took, in harmony with their surroundings, the proud title of "Illini," which means, *The Men*. This seems, to my apprehension, a name unobjectionable, grand, and universal. It is a name that all the lovers of truth and freedom can, without a tinge of shame, inscribe on their banners, and under it march on, until the "unity of truth," and the "brotherhood of man," are proudly and intelligently acknowledged over the earth. E. H. B.

[Would our correspondent have advised the Free Religious Association to dub itself "The Men" at the start? Or how can it now modify its name so as to merit his unqualified approval? We confess a little curiosity to learn the answer to these queries.—ED.]

PROPERTY RIGHTS.

EDITOR INDEX:—

I am glad that the columns of your good paper are open to all wise reforms, and am, as you are already aware, especially interested in the discussion of property rights.

Wishing to "be true" to my principle, and "not flinch from its logical consequences," I would ask, in reply to Mr. Abbot's arguments of January 26 and March 5 (that the only way to establish the husbandman's "right to the whole crop" is to abandon the cost principle, and vindicate it by conceding "the righfulness of taking interest"), whether, admitting that the crop "is the product of Nature's energy," it follows that the husbandman, in accepting it, receives his "value increased by the energy of the users"?

If, as Mr. Abbot argues, a claim to it as "the wages of Nature, given him for guiding and protecting her energy," is *not valid*, for the reason that he has "conferred on Nature no benefit," and made her "no better off," and "rendered to her no equivalent whatever;" then, as the "invested capital" was no more beneficial to her than the labor, which Mr. Abbot says was of no benefit, the logical consequence of Mr. Abbot's argument is the destruction of his own vindication.

As proof that the whole crop in excess of the seed is the wages of Nature, given for guidance and protection afforded her energies, let the doubter invest seed *without* any labor, and learn whether or not Nature will "concede the rightfulness of taking interest."

When Mr. Abbot says, "A quantity of corn equal to what he planted, *plus* a quantity of corn exactly equal to the value of his time and labor, is all that the cost principle will allow to be justly his,"—does he not admit all that we claim for the farmer?

His error consists in making a false comparison between the labor and the corn.

The criterion of the real cost of labor may be discussed in the future. Meantime, will Mr. Abbot give us a criterion of the *true rate of interest*, or increase, that Nature and man should comply with?

Since Mr. Abbot defends usury, and justifies the taking of "value increased by the energy of the usurers," let him apply his principle to Nature, in her dealings with men, and inform us how and when his principle is observed; and how much interest, or increase, Nature may rightfully require at their hands. Who will say that Nature does not get an "equivalent" for all her investments in mankind? Or that mankind do not get an "equivalent" for their investments in Nature? Would Nature create mankind at a loss? Or do men receive either more or less from Nature than they give up to her?

We agree with Mr. Abbot that the cost principle "rests on another principle back of itself," but we do not accept his definition of it, namely: "The right of labor to its own products is the only valid property-right," in the sense in which Mr. Abbot uses it; for he makes no provision for exchange with Nature, where man's labor simply guides or protects.

Natural law limits all property to those qualities and conditions of things produced either by human energy or by that of animals or Nature, while guided or protected by it. To "be true" to this principle we hold that cost should be the limit of price in order to protect the inviolable rights of property.

Remove all unjust restrictions from, and protect the inalienable rights of, each individual, and the advantages of preserving property by a scientific and just exchange will soon induce even selfishness, when enlightened, to sell at cost, or less.

Respectfully, WM. L. HEBERLING.

BATH, Ill., April 2, 1874.

[How either "selfishness" or unselfishness can long afford to "sell at cost, *or less*," it passes our ability to comprehend. It is certainly as *unjust* to take less, as to charge more, than cost. But as we find the different advocates of the cost principle taking positions which are mutually contradictory, we shall refrain from further comment till we consider the statement of this principle by Mr. Warren, its promulgator.—ED.]

LICENSE TAX ON SECTARIAN PROPERTY.

BY BISHOP FERRETTE.

The advocates of Church Property Taxation have done their task so admirably that I have nothing to add to their arguments.

Assuming, then, as demonstrated by others, the proposition that CHURCH PROPERTY SHOULD CEASE TO BE EXEMPT FROM TAXATION, it is my present object to introduce the further proposition that ALL SECTARIAN PROPERTY, BESIDE BEING TAXED AS OTHER PROPERTY, SHOULD PAY A SPECIAL LICENSE-TAX.

By sectarian property I do not mean church property, as such, alone. Sectarian property includes not only the church property of sects, but also that of their schools, hospitals, and other institutions, the enjoyment of the temporal advantages of which is submitted to a sectarian condition. On the other hand, church property is not necessarily sectarian, for the Church, considered in its essence, is not sectarian but human. I can easily conceive a church simply catholic in the human sense, and having nothing sectarian at all. The Unitarian Church might, perhaps, lay claim to be that church; and it is on the ground of its having that character that most of its members, so far as I am aware, adhere to it. Unitarians call themselves Christians; but Christianity, in their eyes, is not a sectarian belief. It is a special assertion of the great universal human truth, which did not originate in Jesus. Jesus professed it because it was true.

It is not, however, the position of the Unitarian Church that I am now discussing, but the necessity of imposing a License Tax on Sectarian Property. If the Unitarian Church is a sect, it should, according to my proposition, pay the license tax as any other sect, without any favor.

By a license tax I mean not such license as is imposed on merchants and some professional men for mere fiscal purposes; but such license as is imposed by the State on some special kinds of property, such as whiskey and distilleries, for the moral purpose of checking the development of social evils promoted by them.

In admitting that such establishments, where they exist, should be kept in check by being submitted to a specially heavy license tax, I do not wish to be understood as taking side in the quarrel which now divides the State of Massachusetts as to whether those industries should be allowed to exist at all. If they do not exist, they cannot be taxed. If they cannot be made to cease to exist, no one will deny that they should be kept in check by special taxation. Likewise I do not assert that deeds of trust for the application of property to sectarian purposes should be recognized as valid by the law. I think, on the contrary, that, while the deed itself might be held valid, the sectarian condition should be cancelled, because IT IS IMMORAL TO MAKE THE PROFESSION OF A SECTARIAN OPINION A CONDITION FOR THE RECEIVING OF MONEY. All religious conditions, such as of changing or not changing one's religion, are reputed immoral by the French law, and in all such cases the property passes to the beneficiary whether he performs the condition or not. The law of this country should certainly be modified in this sense, and will no doubt be at no very distant period.

But assuming the law to be what it is, and the tenure of property on sectarian conditions to be recognized as valid, the law should make an unfavorable discrimination with regard to property held on those conditions, just as it does in the case of distilleries and whiskey-shops where they are allowed to exist: on the ground that all these things tend to deteriorate public morals. Sectarian trust-deeds tend to prolong the life of creeds so absurd that neither the people who profess them, nor the ministers who preach them, nor the trustees who pay the ministers on condition of preaching them, can believe them. The hypocrisy thus maintained among certain classes of religious leaders is the germ of bank defalcations and election frauds and legislative bribes, just as whiskey-saloons and gambling-houses lead to prostitution, theft, and murder. Clergymen of all denominations should welcome the passage of a law which would invalidate the sectarian condition in all deeds under which their emoluments, places of worship, or the ecclesiastical property of their respective denominations are held. Such a law would be to them what Lincoln's Proclamation of Emancipation was to the negroes: it would elevate them to a new sense of their dignity as men. But until that millennium, that year of the deliverance of the Lord, comes, there should be a tax on religious slavery just as there is one on whiskey and on tobacco.

"PROPERTY" AND "POSSESSION."

BOSTON, March 30, 1874.

MR EDITOR:—

In a communication in a late number of THE INDEX, Mr. Heywood claims that "man has not the right of ownership in land and other natural resources;" that he has only rightful ownership of the fruits of his own labor. To own *materials*, he says, "is naturally impossible." What Mr. Heywood means by wishing to abolish land-ownership, etc., I cannot understand, for he afterwards goes on to say: "Undoubtedly the fact that one has expended labor on materials establishes the right to the *possession* of those materials against all who have invested no service in them."

In order to get a better understanding allow me to suppose a case:—

Two men, A and B, with an equal expenditure of labor, build each a house. After both buildings are completed, B discovers that, owing to the *superior quality of the clay* from which A's bricks are made, A's house is so much superior to his, in beauty, durability, and comfort, that he would gladly exchange buildings, even though he had to give a *bonus* from his other possessions as an equivalent for its superiority.

Under these circumstances I would like to ask Mr. Heywood—

1st. Has A the right to accept this *bonus* from B?

2d. If so, is not this selling what his labor did not create?

3d. If otherwise, then by what right does A *hold and enjoy* these natural advantages which are as much B's as his? In other words, what right has man to *possess* property, if he has not the right to dispose of it?

4th. Are not the right of possession, and the power to dispose of that right, all that is meant by the term "ownership"? Respectfully yours,

R. H. RANNEY.

"SCIENTIFIC ETHICS."

MR. ABBOT:—

I have just finished reading your lecture on "Scientific Ethics," published in THE INDEX of March 12, and can assure you that one of your readers did not "pass it over as even more dry than long." It impresses me with its comprehensive and grand ideas, disappointing me only in its brevity. Though the analysis to which you subject moral science goes far beyond the "thus far" of my religious education, I cannot discover any danger accruing from so candid and rational conclusions as yours. Certainly no one can esteem moral science less, or find any justification for delinquency in duty, from reading such a respectful, sincere, and profound treatise of the subject as yours. Under the tyranny of a hereditary religious intolerance that attempts to fetter the spirit and mind of progress with the narrow conceptions of the past, such thoughts come to the earnest seekers of truth like the hope of deliverance to the long immured captive.

THE INDEX discusses in an unequivocal manner the very subjects that I have been interested in for several years, and is doubtless satisfying the requirements of this thinking age more than any other paper that claims to be an index of religious thought.

It appears to me that the enlightened world is discarding the superstition and bigotry of past ecclesiasticism, and beginning to comprehend true religion in its sublime, catholic, and ennobling nature.

This golden science, for which so many base counterfeits have been imposed on ignorant credulity, is now pointing aspiring humanity to larger attainments and more perfect relations than the churches of the past have conceived of.

Yours truly, H. CLAY NEVILLE.

PLEASANT MOUNT, Mo.

CERTAINLY a large proportion and the best of the pleasantries in the Drawer come from and are about the clergy. Here is one of the Rev. Mr. ——, who had taken into his service, for general utility, a poor lad, and for whose spiritual welfare he was, of course, bound to look out. Desiring one morning to put in practice his benevolent intent, he called the boy to his study, and with visage of the gravest sort, said:—

"Sam, do you know you are a sinner?"

"Yes," falteringly replied Sam.

"Do you know what will become of you, if you do not repent?"

Receiving no coherent reply, he launched into repentance and redemption, encouraged by the evident impression made by his words, and feeling no small compunction the while that he had so long neglected a "subject of grace" so promising. At last a vacant and wandering look roused a sudden suspicion, to verify which he inquired:—

"Sam, what is a sinner?"

Imagine the situation when the "subject of grace" promptly responded:—

"Sinner, sir? Yes, sir; sinners is strings in turkeys' legs, sir."

The sinews of the parson's face relaxed.—*Harper's Weekly.*

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AT

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EDITOR:

FRANCIS ELLINGWOOD ABBOT.

ASSOCIATE EDITOR:

ABRAM WALTER STEVENS.

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ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor.*

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

NOTES AND COMMENTS.

BY A. W. S.

ERNEST RENAN is working on the last pages of the manuscript of his *Origin of Christianity*.

IT IS NOT what others think, but what *I* think, that is of most importance to me. Nor is it what others feel obliged to do, but what *my* conscience dictates, that is of greatest concern to me individually.

THE *Jewish Times*, in noticing the latest new volume of sermons by O. B. Frothingham, says: "The weapon which Mr. Frothingham uses in demolishing the structure of misconception, misbelief, irrationalism, and unnaturalism, is of the finest, sharpest material; his logic is polished and bright, and so fascinating as almost to make attack attractive."

THE *Shaker and Shakeress*, for May, contains this notice: "*Shakers Wanted.* One hundred thousand Shakers wanted soon as convenient. None need apply who cannot sha e, or learn to shake, themselves free from all prejudice, all wrong, all sin—all evil of every name and nature."

CORNELL UNIVERSITY has another "feather in its cap." A Lectureship of Hebrew History and Literature has been founded in it by an eminent Israelitish banker of New York; and Dr. Felix Adler, an accomplished scholar, has been selected as Lecturer. This is another happy advance against sectarianism.

IT IS VERY generous in Rev. Mr. Murray, of the Park Street Church, to offer to serve his society without any salary, until such time as they can afford to pay both him and an associate pastor. This shows that Mr. Murray is not a mercenary man, and should be set down not only in his favor but in that of ministers as a class.

NO MAN can live by himself wholly; and yet we may live too much in society. A good degree of privacy is essential to the finest life. Too much society makes us mere imitators, apes; too much individualism makes us selfish and conceited. Between the centrifugal and the centripetal motion of our being we must preserve a nice and even balance.

"JUDGE NOT that ye be not judged." How difficult it is to obey this precept! Even he who was wise enough to utter it was not always consistent enough to be true to it. We ought ever to discriminate between opinions and persons, between even practices and persons; and while we condemn, if we must, what is expressed in word and deed, we should strive to do justice to motive, aim, and spirit.

"WHAT IS LIFE worth without action?" said Mr. Sumner, on one occasion. As truly may it be said, What is life worth without repose? He who is always doing, always acting, always forth-putting, without due pausing, due resting, due self-containment, becomes inevitably a sensationalist, a fanatic, a dogmatist, a nuisance, and a bore. Fortunately, Mr. Sumner was as grand in repose as in action, in rest as in motion.

"I NEVER regarded my function as negative, except in a small degree," said Theodore Parker. "I would pull up the weeds, and give them to the pigs; then plant the corn for men and pigs too." Yes, even pigs like corn as well as men, and will eat it, too, in preference to weeds when they can get it. Sower of truth! sow broadcast your seed, on "high" and "low," on "wise" and "ignorant"! The "way-side" sometimes may yield you better return than the furrowed field.

IT APPEARS, from the minority report of the Liquor-Law Joint Committee of the Massachusetts Legislature, that Massachusetts has more liquor-shops open than any other New England State in proportion to her population, and that she pays the Federal government thirty per cent. more for taxes on liquor than all the other New England States together. And yet Massachusetts has a Prohibitory Liquor Law on her statute book; notwithstanding which, the Committee say, intemperance has fearfully increased in this State!

THE EDITOR of the *Investigator* thus states his position: "For our part, we accept truth—the pearl of great price—wherever we find it; whether in Jesus, Socrates, Confucius, Buddha, Zoroaster, Voltaire, Abner Kneeland, or Theodore Parker; and whatever any one of them teaches that seems to us wrong we reject, 'hit or miss.' Thus believing what we regard as true, and disbelieving only what appears to us to be error, we think our belief is good, and our unbelief good also." This is square, fair, and sensible.

M. D. CONWAY has been visiting M. Renan, and this is the picture he draws of the distinguished Frenchman:—

He is a man of about fifty, thick set, but not tall, with a full face and a strong brow. His eye is at once sweet and penetrating, and his voice both gentle and firm. He gives one the impression of a man who has a great deal of work in him, and one likely to give the orthodox far more trouble than he has even yet done. With his smooth-shaven face and black academic dress he conveys still the impression of the priest until he converses, when he is felt to be more than all a scholar. He divides his labors between his theological writings and the Asiatic Society, of which he is Secretary, and which, indeed, rests mainly on his shoulders.

A POET, in a moment of deep vision, has written the following line:—

"And beauty breathes throughout the land."

But is it true? We believe it is. And yet how few of us have the fine poetic sight to see it! Patches and blots of ugliness meet our eye in many places; and of beauty, in such cases, we can see none. Still, these are but masks, now put on, now put off; behind them *is* beauty—"Beauty old but ever new!" It is the highest reach of the artistic-religious mind ever to perceive this universal breathing beauty through any and all disguises.

JOSIAH WARREN died in Charlestown, Massachusetts, Tuesday, April 14. His death, at last, was somewhat sudden, as his condition previously had taken a more hopeful turn, and it even was thought that he might be restored to a comfortable state of health again. But such hope proved fallacious, and when he once more began to fail he sank rapidly to his death. His funeral took place, in this city, on Friday of last week; the services being conducted by Rev. W. R. Alger. It is expected that some fitting biographical notice of Mr. Warren will be prepared by his friend Mr. Morse, and be published hereafter in THE INDEX. Meanwhile, there will be found in another place in this paper a report of some remarks made at the funeral of Mr. Warren, by one taking part in the services.

THE NEW YORK East Methodist Conference, in a recent session, voted overwhelmingly not to print hereafter in their Minutes the memoirs of ministers' wives. If they had voted against printing any memoirs of anybody, it would have been well enough; but to make a discrimination between ministers and their wives, in this matter, seems to us unfair and unchivalrous. We have known, in the course of our life, a good many Methodist ministers and their wives, and we feel "under deep conviction" that our testimony ought to be given in on the woman's side in this question. We have observed that, besides often being "the making" of their husbands, the piety, humility, patience, devotion, and usefulness of the wives has been fully equal to that of their lords. If there are to be any memoirs printed, therefore, we should vote that the wives should have their share of the honors as well as the labors.

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
BOSTON, MASS.—J. S. Rogers, President; J. P. Titcomb, G. A. Bacon, Secretaries.
JEFFERSON, OHIO.—W. H. Crowell, President; A. Giddings, Secretary.
SAN JOSE, CAL.—A. J. Spencer, President; J. L. Hatch, Secretary.
TOLEDO, IOWA.—J. Reedy, President; E. S. Beckley, Secretary.
VINELAND, N. J.—John Gage, President; Sue M. Clute, Secretary.
JUNCTIONVILLE, NEB.—J. W. Eastman, President; B. L. Easley, Secretary.
OLATHE, KAN.—S. B. S. Wilson, President; H. A. Griffin, Secretary.
DETROIT, MICH.—W. R. Hill, President; A. T. Garretson, Secretary.
BREEDSVILLE, MICH.—A. G. Eastman, President; F. R. Knowles, Secretary.
OSCEOLA, MO.—R. F. Thompson, President; M. Roderick, Secretary.
BATH, ME.—F. G. Barker, President; C. Rhodes, Secretary.
BERLIN, WIS.—President, J. D. Walters; Secretary, E. M. Bridgman.
WASHINGTON, D.C.—George M. Wood, President; J. E. Crawford, Secretary.
AUBURN, OHIO.—John Fish, President; G. W. Barnes, Treasurer.
MINNEAPOLIS, MINN.—President, J. B. Bassett; Secretary, Anton Grethen.
NEW YORK, N.Y.—J. B. Brown, President; D. M. Bennett, Secretary.
ST. JOSEPH, MO.—P. V. Wise, President; T. H. Kennedy, Secretary.
EAU CLAIRE, WIS.—President, S. J. Dickson; Secretary, W. Kennedy.

[For THE INDEX.]

The Philosophy of the Labor Movement.

AN ESSAY READ AT A MEETING IN THE ROOMS OF THE NEW ENGLAND WOMAN'S CLUB, APRIL 8, BY

FREDERIC A. HINCKLEY.

The battle of Despotism *versus* Liberty is at least as old as the hills, and it would sometimes seem as eternal. From general political chaos to the divine right of kings was a great step; from the divine right of kings to the divine right of majorities was a greater step; from the divine right of majorities to the divine right of the individual will be the greatest step of all, and presupposes more than one revolution. "I feel that I cannot go wrong when I lean to the side of liberty," was the sublime utterance of the noblest soul Massachusetts ever sent to Washington. Spite of all seeming retrograde movements, mankind are ever gravitating toward justice. Taken at their best, they are seeking freedom in dead earnest. This is the meaning of the reforms, each one of which, so far as it is guided by thought, is a protest against some form of the "barbarism of slavery," and a demand that liberty shall be not only national, but world-wide and universal. Of course all aristocracies, whether of color, intelligence, wealth, or sex, are antagonistic to this idea, and are being, or are to be, overturned. The labor revolution grows naturally out of a condition of things which produces and maintains an aristocracy of wealth.

"The State," said Emerson once, "must consider the poor man, and all voices must speak for him." That is one of the duties of this hour. In every period of history there is some great fact which stares us in the face, demanding attention and ultimately removal. With us, for thirty years, that fact was chattel slavery; to-day it is poverty. The struggle for the abolition of the second is a natural outgrowth of that which resulted in the abolition of the first. They are as like as father and child, the son possessing all the traits of the sire. Poverty is full of the elements of slavery, extreme wealth of slave-holding. Just as the abolition of slavery carried with it the slave-owner, so the abolition of poverty will carry with it the labor-owner. Justice required that the black man should own himself; it requires that labor shall own itself. Goldsmith wrote wiser than he knew when he said:—

> "Ill fares the land, to hastening ills a prey,
> Where wealth accumulates and men decay."

Perhaps he had some slight vision of the time when men should say to their sons, in the old lines of Ben Jonson:—

> "Get money; still get money, boy;
> No matter by what means."

It is not hard to see the results of such teaching on every hand. From the man of business who, in the lust for the almighty dollar, gives up all home life, and bolts down his meals in restaurants, to the poor outcast who has no home to eat her meals in, the corrupting influence of a state of society in which (to borrow an expressive phrase) men are "choked with cotton dust and cankered with gold," is painfully apparent.

Perhaps your next-door neighbor is a millionnaire. His elegant mansion is filled with the finest furniture, pictures adorn its walls, and books in abundance lend their inexpressible charm. This man is a large operator in stocks. He has been what is called a lucky fellow, and without working very hard has accumulated a fortune. From his windows he can look out upon a half dozen dilapidated buildings, in which sunlight is unknown, on whose floors are no carpets, on whose walls and tables neither pictures nor books. Filthy, ignorant, half-starved human beings,—that is all they contain. The mansion of wealth and the hovels of poverty side by side,—these are the products of the highest civilization the nineteenth century can boast. As the poor men and women who rent those miserable abodes pass and repass that stately mansion, going forth from home at daybreak only to return with the setting sun, think you their aspirations for a full development of all their faculties are large? Do they grasp forward for great ideas, for justice, love, mercy? Neither do the pampered family inside those stately halls. Alike in their lack of appreciation of the great realities, an impassable gulf separates them forever, save when they go hand in hand to vote iniquity at the polls. Take it where you will, if you can imagine society divided into three sections—the rich, the middle class, and the poor—you will at once see that the greatest amount of real happiness is to be found in the middle class. In that is the most sobriety, the best education, the largest progress; while, if you seek the strongholds of vice and crime, the abodes of intemperance and prostitution, you go straight to the doors of extreme wealth and poverty. Now if the good things of life are in excess in the middle class, and the bad things preponderate in the other two, it follows that the middle class comes the nearest to the ideal state: in other words, that the abolition of extreme wealth on the one hand and poverty on the other would bring no nearer to a just commonwealth. Directly bearing on this point, Stuart Mill, in his *Autobiography*, referring to a change in his own views from the time when he thought only of mitigating the inequalities of existence, says: "The notion that it was possible to go further than this in removing the injustice—for injustice it is, whether admitting of a complete remedy or not—involved in the fact that some are born to riches and the vast majority to poverty, I then reckoned chimerical, and only hoped that by universal education, leading to voluntary restraint on population, the portion of the poor might be made more tolerable. . . . I now look forward to a time when society will no longer be divided into the idle and the industrious; when the rule that they who do not work shall not eat will be applied not to paupers only, but impartially to all; when the division of the produce of labor, instead of depending, as in so great a degree it now does, on the accident of birth, will be made by concert on an acknowledged principle of justice; and when it will no longer either be, or be thought to be, impossible for human beings to exert themselves strenuously in procuring benefits which are not to be exclusively their own, but to be shared with the society they belong to. The social problem of the future I now consider to be how to unite the greatest individual liberty of action with a common ownership in the raw material of the globe, and an equal participation of all in the benefits of combined labor."

Do such views seem visionary to-day? And if so, why? Because to-day the desire for money overrides everything else. Live intemperance, live prostitution, live all manner of wickedness, so you help the powerful to coin dollars and power out of the miseries of the weak!

"Master," said the fisherman, "I marvel how the fishes live in the sea?"

"Why, as men do a-land," was the reply; "the great ones eat up the little ones."

Exactly so; and the labor movement proposes to reform that fact, so far as the men are concerned, by so changing the existing order of things regarding wealth and poverty that there shall be no great ones to eat, and no little ones to be eaten. It recognizes at the start, in the language of its best thinker, that the greatest evil of modern times is poverty; and the abolition of it will be the most important knowledge which can be communicated to mankind. It knows well that poverty is the dead weight on many men's shoulders, keeping them down, and thereby retarding the progress of society. Whatever people do about this demand of labor, one thing is certain:—

> "This mournful truth is everywhere confessed:
> Slow rises worth by poverty depressed."

Nor must the intimate relation between poverty and extreme wealth be forgotten. The two live or die together. Not more certain is it that the large majority of laboring men receive too little than that the few who constitute in the main the employing class receive too much. The excess in the one case is the result of the deficit in the other. Hence rational labor reform means that the power of accumulated wealth shall be destroyed, and its natural counterpart, poverty, abolished; or in other words it calls for a more equitable distribution of wealth. There is something very forcible in the eloquent and touching little speech which Dickens put into the mouth of Stephen Blackpool, who, his employer said, always had a grievance.

"Look round toun," he said, "so rich as't is—and see the numbers o' people as has been broughten into bein heer, fur to weave, an to card, an to piece out a livin twixt their cradles and their graves. Look how we live, an wheer we live, an in what numbers, and by what chances, an wi what sameness; and look how the mills is awlus agoin, an how they never works us no nigher to ony disant object—ceptin awlus, Death. Look how you considers of us, an writes of us, an how yo are awlus right, and how we are awlus wrong, an never had no reason in us, sin ever we were born. . . . Sir, I canna, in my little learning an my common way, tell what will better aw this, but I can tell yo what I know will never do't. The strong hand will never do't. Agreeing fur to make one side unnat'rally awlus and forever right, and t'other side unnat'rally awlus and forever wrong, will never do't. Most o' aw, ratin 'em as so mooch power, an reglatin 'em as if they was figures in a soom, or machines, wi out loves an likens, wi out memories and inclinations, wi out souls to weary an souls to hope,—this will never do't, sir, till God's work is onmade."

And Stephen might have added, Only one thing will do it, and that is justice. And justice means that in some way or other this man who owns States and controls Legislatures, and this poor woman who, driven by poverty, goes down to hell in North Street, shall be brought under the reign of civilization, and enjoy the benefits of the golden rule. It means the curbing of unjust power, and the lifting up of the ignorant and passionate. It means education, opportunities, aspiration, fair play. In a word and primarily, it means a more equitable distribution of wealth.

Now how shall this distribution be accomplished? Men say, "Suppose you get wealth equally divided, it will all work back again to its present condition. The same causes which have made things as they are will make them so again." Ah, yes; but we propose to change the causes. True, if Stewart and Vanderbilt are to sit down once a month, or once a year, and distribute their dividends to the less favored, they will have to continue the operation regularly. But that would be the most artificial arrangement in the world, and is an idea promulgated not by the friends but the opponents of labor reform. Labor cares nothing for A. T. Stewart; it cares everything for the system of which he is the fruit. It knows well that he gives of his possessions liberally,—that he establishes lodging-houses for workingwomen, and all that; but it does not like the system which makes it possible for him thus to give, and necessary for the workingwoman thus to receive, his charity. Be it clearly understood, therefore, we have nothing to do with the past, everything to do with the future accumulations of wealth. See the difference. If we operate on that already garnered, we deal inevitably with men, and make mere surface work of it. It is like cropping off the twigs and branches; the roots and trunk are left, and the tree still grows. If, on the contrary, we look to the future, we shall work not upon men but underlying causes and principles, and change them. Or perhaps, more correctly speaking, we shall remove the artificial impediments which man has set up to stop the peaceful operation of natural laws. The great thing is not to abolish Stewart, but so to alter the existing order that such as he shall be impossible in the future. Dig up the roots, and the twigs and branches will take care of themselves. When any one asks, therefore, "What does the labor movement mean?" the answer is plain. It means a more equitable distribution of the proceeds of labor, the abolition, through natural causes, of extreme wealth on the one hand and poverty on the other. And this brings us direct to the question, Under what sort of a system can the relations of capital and labor be based on equity? The answer is contained in one word, CO-OPERATION. Not the combining of one class against another. Not protective unions formed for the saving of a per cent. Circumstances may justify and excuse the one, and prudence and economy lie at the bottom of the other; but both are superficial. The real coöperation is a combining of principles, a protective union of the two vital forces. As Mr. Phillips has expressed it, Capital and Labor are naturally like the two parts of a pair of scissors. They shall be partners, every laborer being a capitalist and every capitalist a laborer.

Herbert Spencer says "that, while the humanity of the remote future will have but one religion, as primitive humanity had but one, we are now living midway in the course of civilization, and have two, which are opposed to each other—the religion of enmity and the religion of amity. The two religions are adapted to two conflicting sets of social requirements. The one set is supreme at the beginning; the other set will be supreme at the end; and a compromise has to be maintained between them during the progress from beginning to end. On the one hand, there must be social self-preservation in face of external enemies. On the other hand, there must be coöperation among fellow-citizens, which can exist only in proportion as fair dealing of man with man creates mutual trust. Unless the one necessity is met, the society disappears by extinction, or by absorption into some conquering society. Unless the other necessity is met, there cannot be that division of labor, exchange of services, consequent industrial progress and increase of numbers, by which a society is made strong enough to survive."

Evidently, such a harmonious relation is not to be reached in a day, a month, or a year. It is to come naturally and in order. So that although we may talk of coöperation as an end to be sought, it is only as something in the future; it is not, in this broad and radical sense, possible to-day. Before we can consider what the condition of labor will be, when it gets its share of the world's wealth, we must consider its condition here and now. Before we can answer the question, How shall wealth be more equally distributed? we must first answer the question, How is wealth distributed as equally as it is?

This brings us face to face with the wage-system. For our present purposes, it is sufficiently accurate to say that the wealth of the world is distributed through four channels—Profits, Charities, Theft, and Wages; and that by far the larger portion of it is distributed through wages. At all events, what the laborer gets comes through that channel. Now the wage-system is world-wide, and may be safely taken as the gauge of civilization. That is, to use the language of the *Report of the Bureau of Statistics of Labor*, the day's pay of the Chinaman is an index of his idol worship, his patriarchal government, and exclusive policy. The day's pay of the American indicates freedom and a republican or coöperative government. The wage-system is the natural step from barbarism and slavery to coöperation. The passage through it must be a natural growth. The race did not jump from barbarism to wages; it cannot jump from wages to coöperation. It ever moves by the slow but sure process of natural laws.

First, then, having accepted the fact that so much of the wealth of the world as labor secures comes to it through the wage-channel, we proceed to answer the question, How shall the transition be made from wages to coöperation? by saying that it must be by causing the laborer to receive gradually more and more of wealth in the shape of wages. Or, more ex-

actly speaking, wages must be increased without increasing to a corresponding extent the cost of production. Men must be made dear faster than things. Plainly, if labor could receive to-morrow fifty per cent. more of the proceeds of its toil in wages than it receives to-day, without having the cost of production so much increased that it would cost it fifty per cent. more barely to live,—that is, if the purchasing power of its wages could be increased,—it would be an advance toward that coöperation which means a more equitable distribution, and is so well illustrated by the scissors. So we come to ask ourselves, What is the law which governs wages? Why have they been steadily increasing for hundreds of years? What will continue the increase in years to come? We answer, The expense of living; or, in plainer phrase, perhaps, the habits of the people. There is no power like habit, especially where education is lacking. The beast does things from habit, and, the more animal man is, the more does he act from the same impulse. Now you cannot teach the mass of men to hoard money. Here and there an individual may, but the majority will spend very nearly what they receive; and, by a law as strong as any in the universe, they will receive, as a whole, about the amount they spend. That is, their wages and expenditures will be regulated by their habits of living.

Mr. James Hole, in his *Homes for the Working Classes*, writes:—

"That wages are very much regulated by the habits and standard of living of the workman is one of the best established principles in political economy. Inferior habits of living are as much a cause as they are a result of low wages."

John Stuart Mill says (*Political Economy*, vol. 1, p. 455):—

"No remedies for low wages have the smallest chance of being efficacious which do not operate on and through the minds and habits of the people."

Hon. Amasa Walker says (*Science of Wealth*, p. 255):—

"There being, then, no uniform and established standard of wages, they vary according to the expenses of subsistence in different countries, and the condition in which the laboring classes are willing to live."

However these authorities may disagree on other points, they seem to agree on this: that wages represent very nearly the expense of living. Hence the capitalist, looking from his narrow standpoint, says that the ignorant man, the degraded, brute man, is the cheapest laborer. So he is, but he is also the poorest consumer. And he is a cheap laborer because a poor consumer. Increase his wants, and the new slippers, the extra coat, the most superficial of improvements, will tend to raise his whole standard of living. Thus, elevating his habits, you will increase his wages, and, while increasing his wages, will increase his consumption. Making him a dearer laborer, you also make him a better consumer. Making him a better consumer increases by so much the demand for production, and increasing the demand for production naturally makes the manufacture of merchandise cheap. So that while improving the habits of the people will on the one hand increase wages, on the other it will increase the amount of production, and hence diminish rather than increase its cost. Or, in other words, whatever will increase the wants and comforts of a people will increase wages, without increasing to a corresponding extent the cost of production. If it be urged that wages may be increased without increasing the cost of production, and still the capitalist receive as large or a larger proportion of the profits than now, because of the increase in the amount of production,—that is, that the capitalist may receive a smaller percentage of the profits, and still, by the introduction of machinery and the action of the generally recognized law that it does not cost ten times as much to make ten coats as it does to make one, secure the same lion's share of the proceeds of labor which he now enjoys, and therefore a more equitable distribution of wealth be as far off as ever,—we reply that, the more the habits of the people are improved, the better will they be able to obtain wealth, and use it wisely. The process of education in its broadest sense, which shall take A. B., who lives in that dilapidated ten-foot building at the North End, without carpets, curtains, or tablecloths, surrounded by filth and corruption of every description, and put him into a neat cottage, with plenty of sunlight, furniture, papers, and books,—which shall give his wife a flower garden, and his children a healthy atmosphere,—that process inevitably educates into him more of the ability to secure his share of the wealth of the world. To suppose this to have been done with the thousands of A. B.'s, who "delve from early morn 'til late at eve" for a mere pittance, is to suppose a gigantic stride taken towards coöperation and the more equitable distribution which it signifies.

The objection brought to most of the schemes advanced in behalf of labor is that they fail to recognize the importance of education. The objection is a sound one, and usually well-founded. The twin evil of poverty is ignorance, and education, broad and universal, an absolute necessity. It is the glory and the strength of this theory concerning wages that it is based on that very proposition. It is *the* educational phase of the movement. Its fundamental idea is that the masses must be educated up to better habits of living. No wise man looks upon education as a mere matter of school books. Education means the freest and broadest development of all the faculties. With the mass of men, ground down by poverty, the first step in that development is to better their habits of living.

See that man with ragged clothes and filthy face, his hair uncombed, just enough of his boots left to hold them together. As he walks your streets, he looks ready to go to pieces all at once, like the deacon's "one-horse shay." Put some new shoes on his feet—he begins to see the need of new trousers to go with them; then a new vest, a new coat, and a clean face. Then he goes home; his wife and children need new clothes, too, he thinks. Then his house must be repaired; there must be a carpet on the floor, a table in the room, and by-and-by, when months, perhaps years, of such reform have gone on, he will come home some night with the *Herald* or *Times*. Then his taste for reading will begin. He won't read Charles Sumner's speeches at first; more likely the doings of the Police Court. But he will have begun the habit of reading. So we might follow him through a long life of such gradual improvement. Well, that is education, broad and substantial; the natural, logical way to abolish ignorance and its attendant evils, such as intemperance and prostitution. It is precisely the education which forms the grand base of this whole theory of increasing wages by raising to a higher level the habits of the people, creating in them new wants, enabling them to secure new comforts. Am I not right, then, in claiming this as the educational phase of the labor movement, and in summoning to its support the men and women whose minds are broad enough to see, and whose hearts are warm enough to feel, that this is the education which the world needs? Had I ten thousand tongues, each one gifted with the eloquence of O'Connell, they should all say, "Improve the habits of the masses, that they may be dearer laborers and better consumers; that thus, by naturally increasing wages and production, a more equitable distribution of wealth may be attained."

This, then, is the touchstone to which all measures proposed on behalf of labor must be brought. Every means by which the habits of the masses can be improved, their wants increased, their style of living raised to a higher level, and thus wages naturally increased without a corresponding increase in the profits of capital,—every such means is to be accepted. Of all the measures proposed, the two which most fully and clearly come under this head are *the ballot for woman* and a *reduction of the hours of labor*. Let us briefly consider each of these. Take the ballot for woman. If a careful observer of men and things were asked what is the most scandalous fact of the century, he would be forced to reply, The condition of the workingwoman. She is doubly enslaved. She suffers first, as all women do and as workingmen do not, from the old and barbarous idea, not yet outgrown, of the inferiority of the female sex, and its consequent subordination to the male; and, second, she suffers as all workingmen do, and as other women do not, from the old and equally barbarous idea of the degrading influences of labor, and the consequent subordination of the laboring to the capitalist class. She is not only a woman, but a laboring woman. She is not only a laborer, but a woman laborer. She is the subject of two aristocracies; one of sex, the other of wealth. She must be emancipated from both. The heavy oppression which cuts her off from her share of the world's opportunities, and refuses to open to her all the avocations of life, will not be overcome until both the labor and the woman's rights movements conquer. The triumph of the former will simply place her in the category with other women. The success of the latter will only put her on the same platform with the workingmen. The friends of woman, therefore, may well insist that she shall have time and room in which to grow, and the friends of labor will be false to her highest interests if they do not insist upon her having the ballot, that with it she may demand her own rights, and speak on all public questions for herself. The ballot means for her the opening of a career; the opening of a career means a change in all her habits of living; and a change in all her habits of living means a larger share of the proceeds of her labor. I recall with no small degree of satisfaction the admirable words of the *Report of the Bureau of Statistics for* 1871:—

"The workingwoman (in common with all other women) should be at once endowed with her rightful political equality. This will do more towards purifying the social state, and correcting the evils under which she suffers, than volumes of statutes. The vilest man can further his villainy at the ballotbox; the purest and noblest woman cannot protect her smallest right thereby. The tyranny that oppresses her is strengthened by her own disfranchisement, and makes her impotent to defend her own prerogatives."

The ballot, then, is an instrument in the hands of the workingwoman for securing a more equitable distribution of wealth, through the wage-channel. It is the columbiad of which Mr. Sumner speaks, that shall make her a full-armed monitor.

Again: take the measure of a reduction of the hours of labor. Not necessarily ten hours or eight hours (by-and-by it may be six or four), but a *reduction* of the hours of labor. That means more leisure for the working classes,—room in which to grow,—time for the making of *men*. This demand raises man above all consideration of manufactures or commerce, and calls for the largest development of humanity. In other words, it says, Secure through wages that better distribution of wealth which shall lead to coöperation, by improving the habits of the people; by that broad education which means the fullest possible development of all the faculties. Now to claim that a man is open to such an education who has time only to work, eat, and sleep, who leaves home at daylight only to return at night utterly exhausted, is simply an absurdity. To quote from a recent writer, himself a mechanic, the present system of long hours means, so far as labor is concerned, "to get up in the morning at five o'clock, cook and eat a hasty breakfast, run perchance to catch the cars, go off into a corner to eat a cold dinner from a basket, and to reach home at seven in the evening, used up bodily and mentally. What opportunity is there here for recreation and culture? There is a great deal said about parental influence. The influence of a father who goes to his work before his little children are up, and returns to his home to find them sound asleep, is certainly mild in its nature."

Such is the testimony of a man speaking from practical experience. Can we not all of us endorse what he says? Do we not know that to improve even an hour, from eight to nine in the evening, in reading and culture, we must come to it with unwearied limbs and a fresh, active brain? How can you expect a man who labors at the forge or tends the shuttle from sunrise to sunset to be in a condition outside his working hours for anything but sleep? Ah, but you say, Look at Elihu Burritt, at Theodore Parker, and a host of others who have sought knowledge over the midnight oil, and scaled mountains of obstacle almost against fate itself. True; but you forget that these men are the exceptions, giants who come only once or twice in a generation. Would it be fair to gauge the speed of all horses by the Arabian charger, or to condemn the deer on Boston Common because not so fleet of foot as in their God-given mountain home? Still less is it fair to compare all immortal souls with the great intellectual and moral masters, who seem by nature to grasp the very eternities. It may be creditable to the exceptional man that by superhuman effort he achieves success, but it can be no discredit to the mass of mankind that under unfavorable circumstances they fail to do likewise. We must take men as we find them. Shall we say to the workingmen, Go to work, keep contented, "sit up late o' nights," and become Theodore Parkers? We might as well talk to stones; and why? Because there isn't the stuff there out of which Theodore Parkers are made.

See now where this train of thought brings us. Either we must say that the masses are poor, worthless trash, good only as hod-carriers and tenders of machinery, and so to be left as they now are in ignorance, or that our social arrangements must be so changed to meet their wants as to give them time and opportunity for education and culture. We can neither dig under them nor fly above them. We must either entirely ignore them or meet them where they are. To ignore them means—a servile class, and ultimately despotism. To meet them, take them by the hand, lift them up, teach them to lift themselves up, is the only republican way, and therefore for us, who long since in name adopted republican institutions, the only alternative. Now if we are to meet them, it must be at points where they most need help; and inasmuch as their present hours of labor shut them off from education, we must not go to them, saying, "Leopard, change your spots!" or, "Mountain, move!" but, like sensible men, meeting the demand squarely and fairly, we must shorten the hours. Increase the leisure, and fill it to the brim and running over with opportunities. Men talk about education as if that were the great thing; and, broadly viewed, it is. But time and opportunities must precede even that narrow thing which people call education, which consists of a little arithmetic, a smattering of grammar, and a weak show of so-called accomplishments. How much more are they necessary as the forerunners of that truer idea of education, which means the full development of all our faculties, the steady growth of character!

To the objection that the time, if given, will be spent uselessly, perhaps in the grog-shop, it is to be said that, if that be really so, so much the worse for this boasted civilization of ours, which allows such ignorance to exist, and provides so many schoolhouses called bar-rooms for the teaching of such immorality. But is it really so? Would the time be thus spent? Is it not a safe principle of action that *opportunities given are opportunities improved?* We have carried books and schools to the freedmen at the South, and reports from all quarters show how gratefully every opportunity thus given is embraced. The city of Boston has opened free evening schools, and the crowds unable to gain admittance testify that here, too, opportunities given are opportunities improved. Carry the principle a little further. Give with wise, generous purpose more time and greater opportunities, will the heavens fall? Will more liquor be sold? No, the heavens will remain secure, and less liquor be dispensed; for the laws of the universe will remain unchanged, and the stimulus of culture supersede the stimulus of grog. The following letter received in Anniversary Week of 1872 is too valuable to be omitted in this connection:—

SENATE CHAMBER, 25 May, 1872.

Gentlemen,—I cannot take part in your public meetings, but I declare my sympathy with workingmen. In their aspirations for greater equality of condition and increased opportunities I unite cordially. Therefore I insist that the experiment of an eight-hour law in the national workshops shall be tried, so that, if successful, it may be extended. Here let me confess that I find this law especially valuable because it promises more time for education and general improvement. If the experiment is successful in this respect, I shall be less curious on the question of pecuniary profit and loss, for to my mind the education of the human family is above dollars and dividends. Meanwhile accept my best wishes, and believe me,

Faithfully yours, CHARLES SUMNER.

Such is the legacy the great statesman left a cause in which he was fast becoming interested, and of which, had his life been spared, he would sooner or later have been an earnest advocate.

Now, to put the whole question in a nutshell, let us say:—

1st. Poverty is the great fact with which the labor movement deals.

2d. Its abolition means also the abolition of extreme wealth, and every approximation thereto a more equitable distribution of wealth.

3d. This distribution can never be accomplished by artificial means dealing with the accumulations of the past, but must be sought through the peaceful operation of natural laws, making such accumulations impossible in the future.

4th. All efforts to this end will ultimately result in coöperation, which is the only basis for a just relation between capital and labor.

5th. The greater portion of the world's wealth is now distributed through the wage-system, and every increase of wages which comes from better habits of living will effect a still more equitable distribution, and ultimately result in coöperation. Those measures are to be selected, therefore, which peacefully and naturally tend to this result.

6th. Since the ballot in the hands of the workingwoman means for her opportunities and the opening of a career, it will thus increase her wages; and to this end she, in common with all other women, should be at once endowed with the elective franchise.

7th. A reduction of the hours of labor means time for improvement, and is the essential and natural way into that education which means better habits of living. As a first step, its importance cannot be overrated. It is the primary school of labor reform.

8th. The twin evil of poverty is ignorance, and education of the head, heart, and hands is a necessity. Every advance made toward the abolition of the one is a blow at the other, as well as at intemperance, prostitution, and general crime. The labor movement, thus understood, takes its place as first among the educational forces of our time.

Such, it seems to me, is the philosophy of labor reform. It proposes to teach a knowledge never learned of schools; a knowledge that shall make human life truer to the highest ideals. And it begins where common sense dictates; not up in the clouds calling to the wingless mortals upon this sordid earth to fly, but to the men who are intellectually or morally crawling on their knees it proposes to teach the science of walking. The ballot, it says, means feet for the workingwoman; shortening the hours means feet for all labor. Feet mean improvement of habits of living. Improvement of habits of living means an increase of wants and an increase of real worth, and these effect an increase of wages, through those natural causes which shall bring about a more equitable distribution of wealth.

I said this was a movement which signified revolution. Do you realize, ladies and gentlemen, what that means? It is the gradual growth of the principle of freedom, here and there asserting itself, sometimes in peace, sometimes in war, but always to achieve final success. "There is an irrepressible conflict," said Mr. Seward, "between freedom and slavery." There was one. How many homes can testify to that now! There is an irrepressible conflict between freedom and poverty. Shall we be wise in time, or shall we invoke here, too, the hard hand of war? It seems to me it is for the brains and hearts of the nineteenth century to decide. There are strikes, the outcome of ignorance and passion, the forerunners of conflict,—not, as some think, an utter abomination, nor yet the exclusive property of labor. They have been indulged in in all ages and by all classes. When the clerk says to the merchant, "I must have an increase of salary or leave your employ," he strikes. When the merchant says to the clerk, "Henceforth you must work for a reduced salary or leave my employ," he strikes. Ministers strike, societies strike, and when labor strikes without appealing to forces, it acts upon the same principle, and with quite as much, if not more, excuse; for it knows no better way. Ground down by poverty, it can neither dictate nor argue. There is the whirling machinery before its eyes, which weaves out of the raw material and its drudgery the fabric which capital shall sell and buy. It sees but one way to relieve itself for a single hour, and adopts it. It clogs the wheels; it stops the machine; and then the cultured and so-called religious classes pronounce it barbarous that these ignorant and pestilent fellows should do the only thing they have left it in their power to do. I say *they*, the cultured and religious classes, because if the state of poverty and ignorance out of which strikes grow exists in the community, they are most responsible for it who, with abundance of wealth and a large degree of knowledge, might do the most, if they would, to prevent it. As it is, labor has no reason to expect sympathy from such quarters. It fights its own battles, therefore, with the one clumsy weapon it possesses, and, so far as any large result is concerned, generally fails. The truth is, one is rarely in a condition to strike successfully, unless in a condition to do something much better than strike. Especially is this true of labor. Unless in striking its demand is at once complied with, it must lie idle for weeks, perhaps months. Usually it does not possess pecuniary ability enough for more than one or (at the outside) two weeks' support. After that it must beg, steal, starve, or surrender, the chances being that the last will be the most difficult thing to do. In the meantime, its antagonist, capital, can hold out for months, perhaps years, shut up its shops, go home and live on the interest of its money; every want gratified, at all events, every necessity met. What an unequal contest! Ease and luxury *versus* starvation. The majority of strikes reduce the battle to just that point. They enable capital to stand, not like the highway robber, with grip upon the throat, demanding, "Your money or your life!" but with clenched fists and closed money-drawers to exclaim, "Come to terms, brutes, or die!"

While, therefore, the class does not exist which has a right to criticise labor because it strikes, it is nevertheless the duty of every thoughtful man and woman to teach it a better and nobler way. And the first lesson in this department of knowledge must be from the text book of exact justice. In other words, thought must develop and expound the underlying philosophy of the movement, substituting its own peaceful and more effective methods for those of contention and ill-will.

Many of these same objections apply to the method of politics even more popular now than the method of strikes. As at present constituted, politics are given over to fraud and corruption. It is a simple impossibility for a new question to get anything but the most superficial discussion from parties and politicians. Now, every cause must have its era of thorough discussion; its philosophy must be studied and plainly set forth, before any salient points can be arrived at, upon which to found a political party. That the labor question, like every other so vital to national welfare, must sooner or later be carried to the ballotbox, is of course true. That is the democratic way of settling customs and laws; but after all a political party simply records public opinion, and the ballotbox is the place where the record is made. If, as Whittier sings,

> "The crowning fact, the kingliest act of freemen,
> Is the freeman's vote,"

as true is it that brains and hearts inspiring that vote are "the power behind the throne, greater than the throne itself." The party, and all that goes with it, must be subordinated to the idea. Only as it serves that is it fit to live. To change the figure, parties are mile-stones, not leaders. They mark, as one has said the Church marks, the place up to which humanity has travelled at a given time. Back of, and greater than, parties is the moral agitation of ideas which shall mould them to its purposes and make intelligent political action possible. Agitation, therefore, is the great power in a republic, and it is that to which I would summon the thought of the hour. Strikes, let me repeat, mean war; political action uncurbed by thought means war; moral agitation, greater and deeper and truer than both combined—that, and that alone, holds out the only reasonable hope of peace. Not only as a sympathizer with labor, but as a non-resistant, as one who with O'Connell would welcome no social amelioration at the cost of a single drop of blood, I plead for that. As you value peace, as you value the future of the American experiment in democratic institutions, I urge you to study and investigate the demands of labor. For this problem is thoroughly national in its aims and scope. Aye, more than national: it holds in its keeping the future of the democratic idea. There is no logical terminus between barbarism and freedom, and, whether we will or not, we are on the high road to a pure democracy. Our fathers, wiser than they knew, declared principles good for all time. Our national troubles have all come from departing from the plain propositions they so well laid down. If we are to live as a nation, one after another of the usurpations of which we have been guilty must be abolished. There can be no aristocratic class in a pure democracy, whether of the skin, of intelligence, nativity, condition, or sex. The slave-holding aristocracy, founded on the color of the skin, has been destroyed. The aristocracy of wealth and the aristocracy of sex must follow. The labor movement is an organized protest against the one,—to some extent, as I think, against the other also. Its demands, so far as they are guided by thought, are not unreasonable; they only ask the republic to be true to its own ideals.

Pardon me if I say in all seriousness that the thoughtful men and women of to-day have a duty to this cause which must not be, cannot be, safely neglected. They may or may not accept my views, but they must study and investigate to the end that they may form views for themselves. How many of the absurdities now advanced in the name of labor would be swept away, if only a dozen thinking men and women in every town in Massachusetts would give it that attention to which it has a just claim. It will never do to excuse yourselves by saying it is agrarian, and crude, and despotic. If it really is so, all the more necessity that you, who are neither agrarian, nor crude, nor despotic, should give it the benefit of your practical, developed, liberty-loving natures. This great idea of freedom in the course of progress is to receive new meaning. Confront the fact of poverty with it! It shall in time dissolve like icebergs under the tropic suns.

> "To honor justice, and to love the right,
> Which friends to friends and State to State unite,
> Be ours. We honor equal aims and ends;
> But still the greater with the less contends,
> And evil times begin."

There is much talk now-a-days of public corruption. What is the real meaning of *crédit mobiliers*, and salary grabs, and the general low tone of life in official circles? Do you think you can abolish dishonesty in Congress by reforming a few Representatives? Not at all. John Morrissey in the House of Representatives means a constituency of John Morrisseys in New York. Poverty and wealth, we have said, never join hands, save when they go together to vote iniquity at the polls. It is the lust of wealth on the one hand, and the ignorance of poverty on the other, which makes the demagogue's election sure. Whoso would abolish demagogues, let him make education and an honest living possible to all. A reform of the civil service is one of the prominent party watchwords of the day. But the reform needed is the introduction of common honesty into all departments of the government, from the White House down. This will hardly come so long as business is run on the principle of seeing how much each man can cheat his neighbor without being found out. Public men are neither better nor worse than the average public sentiment. A business and general industrial system rotten to the core finds its legitimate fruit in knaves and buffoons in public life, for whose misdeeds your cheeks and mine tingle with shame. With noisy demonstrations they stump States and manipulate legislation, all in the name of the highest principle; while, blind to the wrongs of a large majority of the people,

> "They bawl for freedom in their senseless mood,
> And still revolt when truth would set them free;
> License they mean, when they cry liberty."

And licensed they are to prey upon the public treasury, and corrupt the public morals by those evil influences in social and industrial life of which they are the legitimate representatives. The labor movement does not cover the whole of God's truth; but it means the diffusion of general intelligence and honesty, by destroying the conditions which make ignorance a necessity and corruption a plant of easy growth. When this is done, the demagogue will find himself without a constituency, and the public service cease to be so largely at the mercy of thieves who break through and steal.

> "The discipline of slavery is unknown
> Amongst us,—hence the more do we require
> The discipline of virtue; order else
> Cannot subsist, nor confidence, nor peace.
> * * * * * *
> Trust not to partial care a general good;
> Transfer not to futurity a work
> Of urgent need. Our country must complete
> Her glorious destiny. Begin even now,
> * * * * *
> Now, when corruption is a prime pursuit,
> Shew to the several nations for what end
> The powers of civil polity were given."

It is to such an educational work that the labor movement calls. Said I not rightly it is truly national in its aims and scope? Freedom is constructive, poverty destructive, of all those elements which make a nation truly great. That is what labor says. Its summons is already ringing in your ears. Sooner or later it will be heard. The sooner the better! For in answering its call the Republic of States shall become the democracy of the people, and, marching bravely forward and upward, lead the world to freedom.

[For THE INDEX.]

THE INDIANS, AND HOW TO TREAT THEM.

ST. PAUL, Minn., March 16, 1874.

FRANCIS E. ABBOT:

My dear Sir,—I hope you will not require any other apology for this communication than what is given in the subject of it.

After many years of experience with the Indians, and study of their character, habits, and customs, I have become very much interested in their future welfare. I see very clearly that the present policy, and every other thus far suggested, means extermination in the end. My feelings having become so earnestly exercised on the subject, I was led to communicate with Senator Sumner, giving my views, and urging the importance of Congressional action; but his decease ends all hope in that direction at present. In looking over the Congress of the United States, I do not perceive another member who is actuated by so strong a love for humanity. I am now impressed with the fact that the government cannot be brought to act in the right direction, until the public is enlightened on the subject through the press; and as I feel incompetent for the task of doing justice through my own communications, I have determined to write you personally, hoping you would feel it within your province to speak in telling words through THE INDEX.

The solution of the Indian question, I think, is not a difficult one, rightly considered and acted upon. Our failure with the Indians is the result of our losing sight, in our treatment of them, of natural laws. We regard and treat them as children, and are proud of the expression that they are "wards of the government," while denying them the benefits of law. (I believe there is no tribe in America that has the benefit of the civil, and only one the benefits of the criminal, code.) Suppose we had left the Indians just where we found them, scattered over the entire country in their small bands or families, and agreed that they should be as we are, having all the benefits of our laws for the protection of their life and property: would not the Indians to-day have been all absorbed in the body politic? It is not too late now to act on this theory, and treat them like men and citizens by allowing them to settle, each family on its own homestead, subject to the benefits of the regulations provided for other men. As soon as this principle was established, they would become citizens. They would be benefitted by their contact with their white neighbors by adopting their customs and manners, and in return the whites would be benefitted by some of their traits of character, such as affection, generosity, and stoicism. I believe the Indian should be assisted on his way upward by the government; but this assistance should never be as a gift. It should come in the shape of payment for services rendered by his own hands, even if it is for work on his farm or house. He should be taught the value of his labor. In all our dealings with him, we should keep in view the natural law that labor is the great promoter of development, and that nothing is accomplished without effort. By impressing upon the minds of the Indians the necessity of their becoming self-sustaining, they will soon see, as indeed they do now, that their advance to civilization is only to be accomplished by their own efforts. I think that, if the money expended by sectarian missions alone had been used in carrying out this theory, they would have been making rapid strides in mechanics, agriculture, and the useful arts, and we should now hardly realize that we ever had a wild, war-like race to deal with. Instead of their being, as now, entirely dependent children and wards of the government, they would be adding greatly to our material wealth, and contributing something valuable to our national character. Thus would be saved to the government

the millions expended in fighting them, not to mention the millions that have been worse than thrown away under the pretence of clothing and feeding them. This money has been really nothing more than the great corruption fund of the nation.

Under the present system we make treaties only to be soon broken on our part; the whole power of the government is exerted to force them on to reservations in a crowd, to hold everything in common, with no personal responsibility, no inducements to individual efforts. How short-sighted this policy, and how unnatural in its working! The object is plain: the whole thing is jobbery and robbery from beginning to end, to enrich contractors and agents. Another bad feature of our present system is that it exposes the Indians to the arts of rival sectarian organizations. In everything they are victims. They are starved and nearly frozen, diseased, and driven to all manner of improprieties. As good old Strike-the-Ree (a chief of the Yankton Indians) once told me, naming his many grievances, "You send your worst class of whites among us, and they ruin our wives and daughters." I give it in his own language. His religious teacher or teachers (I know on our reservation of four denominations contending for the spoils) court him, which naturally leads to the cultivation of indolence. The result is very much in keeping with the missionary work so ably described in the January number of the *Westminster Review*. The whole reservation system is an insult to their pride and manhood. It debases their better natures, so that, in a very few years of reservation experience, their stoical character is crushed. They lose very soon their self-respect. Thus it goes on from year to year, growing worse all the while; and the country is duped to believe that the government is acting a very humane part towards them.

The Indian wants the protection of law in every respect, and to be let alone, the same as any other citizen; until he gets this justice, there is no hope for him. A white man may outrage him in every way, and he has no redress. A few years ago, in a town I was in, in Kansas, a white man boasted that he had killed sixty Indians. I have no doubt he had, and killed every one of them in cold blood; he was made a hero. The popular cry goes forth for extermination. The law should have said he was a murderer, and treated him accordingly. We hear now of the prospect of a great Indian war. No candid man in the West believes there is a particle of foundation for such apprehension. This cry is raised often by the whites, the object being to get up a military expedition to enrich the managers and a particular section, as if they could not steal enough by the ordinary channels, but must resort to a more barbarous mode. In some instances, the Indians have been exasperated by so many outrages that they have retaliated by hostile demonstrations; but more often these reports of Indian depredations are false, or they have been committed by white men in Indian costume.

Now, my dear sir, I do say earnestly, in the name of everything that is sacred, that this state of things ought to cease. We have too long practised our barbarism, fraud, and corruption, under the false color of trying to civilize the Indian; and I feel that you are the man to do the work of exposing these evils to the world in language that will reach the ear of the nation.

There is no reform that has greater claims upon earnest effort than the reformation of our Indian policy, with the view of bettering the condition of those we have so much wronged. We cannot afford to exterminate them; they are worth saving. We want no more Indian treaties, reservations, or so-called Indian territories; the reservations already established should be subdivided; the Indian should be allowed to take his individual homestead, and the white man allowed to settle near him,—say, on every alternate section. The large territories should be divided, and organized into smaller ones, so that the jurisdiction of each government may be of reasonable extent; there should be a sufficient military force in each, under the direction and control of the civil authorities, to preserve order with the white man as well as the Indian. The idea of turning over the Indians to the management of the military ought to be abandoned at once; for who does not know that the most degraded of all Indians are those about a military post? Besides, the idea of placing the military in power over any class is not in keeping with the spirit of humane government at all. There is too much tendency in the military to arrogance,—too much degradation among the soldiers to promote the development of a race like the Indian.

At Beaver Bay, on the north shore of Lake Superior, there are some Germans settled in the lumber business. A large number of the Pigeon River reservation Indians have left their reservation, and are settled with the German families, and they depend upon their help entirely to carry on their business. Very little money is paid to those Indians annually, and hence there is no object in forcing them back on their reservation; and the consequence is they are living in their little houses, working for their daily wages, and are comfortable and happy. This only illustrates what might be the effect all over the country, if the temptations to fraud and corruption were removed by doing away with the present Indian system, and treating them in the future like men, and not like babes. I hope you may become the benefactor of the Indians by advocating their cause in THE INDEX. Yours very truly, B. M. SMITH.

[The best we can do is to publish Mr. Smith's earnest and eminently rational plea for the Indians. The method and policy he indicates seem to us to carry their own recommendation with them. If THE INDEX were what we have in sanguine moments dreamed it might become—a journal so widely circulated as to reach every free mind and noble heart in the land; or if the powers at Washington did not seem deaf to every suggestion not backed up by a bottomless purse and an army of lobbyists,—then its "telling words" might be something better than the tinkling of a bell in a vacuum. So far as its voice can be heard, however, it will be heard in favor of treating the Indians as men, and not as wolves; in favor of justice as against rapacity and cruelty. Our information is too scanty with reference to the subject above treated to make our word of much weight; but we are very glad to give place to such a valuable statement as Mr. Smith has made, and to express a hope that it may reach those who have power to act on its wise and humane suggestions.—ED.]

[For THE INDEX.]

THE DEATH OF JOSIAH WARREN.

At the meeting of the Boston Council, No. 1, of the "Sovereigns of Industry," on Wednesday evening, April 15, the following resolutions in commemoration of the life and character of Josiah Warren were unanimously adopted, and ordered to be placed on the records of the society:—

Whereas, This Council of the Sovereigns of Industry have heard with deep emotion of the death of that eminent thinker and experimenter in social reform, Josiah Warren, whose writings and example unfold principles of the most vital importance for securing a better civilization based on justice and co-operation, we deem it fitting that we place on record our profound appreciation of his worth as a man, and of his genius as an original and masterly student of the deepest problems of political economy. Therefore,

Resolved, That we pay our heartiest tribute to the blameless and beautiful character, the pure and heroic life, of this devoted friend of the laboring classes, this self-sacrificing and unwearied thinker and toiler for the rights and welfare of all men.

Resolved, That such a character and such an example as that of Josiah Warren reflect glory on human nature, and confirm our noblest hopes by their prophecy of a time to come when the discords and wrongs of our present civilization shall end, and the life of society be perfected in equity, love, freedom, and happiness.

Resolved, That those who knew Mr. Warren most, and understood him best, have the comfort of feeling that he died in peaceful faith, in a ripe age, and that his fame is likely to grow illustrious, as years pass and bring to full fruit the seeds he planted.

GOVERNOR DIX'S MESSAGE.

ALBANY, Tuesday, April 7.

Governor Dix sent the following message to the Legislature this morning:—

STATE OF NEW YORK,
EXECUTIVE CHAMBER, April 7, 1874.

To the Legislature:—

I deem it due to the interest and honor of the State to call upon you, as its chosen representatives, to take into consideration the propositions before Congress in regard to the currency. Though yet immature and requiring the concurrent action of both Houses to give them the validity of law, they have, nevertheless, received in each such partial sanction as to excite serious alarm as to the result. In my annual message, in January last, I expressed the earnest hope that the paper circulation issued by the government would be curtailed, and that early steps would be taken to resume specie payments. I did not anticipate that so extraordinary a proposition as that of inflating the currency by adding to outstanding legal tender notes, or by authorizing a further issue of national bank paper, would be seriously made. In view of the purpose which has been indicated to enlarge the volume of paper of both descriptions, and to repudiate all attempts to reëstablish the standard of specie—a policy, as I sincerely believe, fraught with wide-spread ruin to the industry of the country, and with imminent danger to its credit—I invoke your interposition to contribute all in your power to prevent its adoption. Your opinion, representing as you do more largely than the Legislature of any other State the financial and commercial interests of the Union, should carry with it great weight.

The flagrant injustice of the proposed measure will be the more apparent when you consider that, if adopted without repealing the legal tender act, the result will be not only to depreciate the paper currency still further, but to compel its acceptance in payment of debts, thus openly violating the solemnly proclaimed pledge of the government, five years ago, to redeem its notes in specie at the earliest practicable period, impairing the obligation of contracts, and consummating what the Constitution prohibits to the States as an act of moral and political turpitude. To degrade the currency, and at the same time to compel the people to receive it as equivalent to specie, would be the most tyrannical exercise and abuse of financial power of which a civilized government has ever been guilty in time of peace. It differs in no essential respect, either under its moral or its practical effects, from a degradation of the standard of specie by an adulteration of the national coin.

Five years ago, the sense of rectitude would have revolted at the suggestion of such an act of perfidy; but a persistence in wrong and injustice rarely fails to reconcile further wrong to the thought first and to the purpose afterward. If, spurning away all the teachings of history, and trampling under foot all the maxims of political justice, we adopt a policy as fraudulent as it is demoralizing, our successors will look back on our conduct with humiliation and shame. The millions of depreciated and irredeemable paper, if issued as proposed, will, by a law of distribution which no human power can control, be poured into the city of New York to uphold and stimulate stock-gambling; to glut the channels of industry, embarrass all honest transactions of business; to cause reactions in the various departments of labor by which the working classes are thrown out of employment, and to shake to its foundations the fabric of the public credit.

Against the introduction of such an instrument of dishonor and calumny we should enter our solemn protest, as we would against any other flood of contamination. I speak with a clear understanding of the force of my words. I believe and trust you will concur with me in the opinion that the emergency demands the plainest and most emphatic language. I therefore recommend such an expression on your part as may comport with the dignity of the Legislature, and as you may deem due to the interests of your constituents. I am not without hope that a timely declaration of your views, to be presented to Congress through the Senators and Representatives from this State, may arrest the torrent of disgrace and disaster with which the country is threatened from this source. If your protests and warnings are unheeded, you will have the consolation of reflecting, when the evil comes upon us, that no effort on your part has been spared to avert it. JOHN A. DIX.

Resolutions were adopted by the Senate, endorsing Governor Dix's message, and asserting that the judgment of the Legislature of New York is, that it is the duty of the administration at Washington and of Congress to stay the pernicious and ruinous policy of increasing the volume of irredeemable paper currency, and to take measures for speedy resumption of specie payments. Copies will be sent to members of Congress.—*Boston Globe.*

Poetry.

[For THE INDEX.]

"UPPER" AND "LOWER."

BY S. H. M.

Ah me! and is it so—
Thou above, and these below?
Measure now this value well—
Who's above no *fool* can tell.
He is wise whose eye undimmed
Not the world of things hath skimmed,
But the central fire doth see,
Flame of the eternity.

Set the world apart in rows;
Preach the savageness of blows;
Preach—and, while thy gospel-note
Echoes to the hills remote,
Dull the ears thy message heed:
"High" and "low" sow armed seed.

High and low—
'Tis well to know
Of the deep
Each soul doth keep.
Whirls the globe in heavenly space,
Evermore the sun doth chase,
Pauseless 'mid his flooding light,
Onward through the depths of night.

Listen now, thou proudest one!
Perfect not thyself alone:
To the universe is thy fate wed,
By the whole is thy life fed.
Let the justice of the sky
Banish once thy "low" and "high,"
Soon thine eye'll delighted find
How equal stands all human kind.

CASH RECEIPTS.

FOR THE WEEK ENDING APRIL 18.

J. S. Shailer, $3; G. R. Russell, $3; Augusta Clement, $3; Harvey Moore, $3; Irving Stone & Co., $3; D. H. Fitzhugh, $3; Richard M. Lucas, $5.50; G. N. Smith, $1.50; S. Woodin, $1; J. F. Johnston, $3; Walter F. Johnson, $3; —— Green, $3; Jas. W. Baicourt, $1; Henry Phelps, $3; Evald Hammar, 50 cents; D. A. Robertson, $4; James Damon, $3; Thos. A. Ladd, $3; Geo. McMurray, $3; C. B. Moore, $1.50; Jno. A. Todd, $2.30; R. C. Hyde, $1; Jno. Hauck, $3; Jos. Barnsdall, $1; B. Gerrish, Jr., $4; E. Wigglesworth, $10; Maggie B. Stone, $6; W. H. Crowell, $1.70; Jno. Wetherbee, $10; Victor Bishop, $2; Geo. H. Foster, 75 cents; W. A. Thurston, $1.50; D. F. Henderson, 75 cents; Geo. Lewis, 25 cents; Hiram W. Moore, 85 cents; Jno. S. Crum, $2; Jas. P. Hallett, 70 cents; S. L. Hill, 50 cents; C. A. Smith, 10 cents; W. C. Gannett, 60 cents; O. H. Allerton, 20 cents; Geo. N. Chapman, 35 cents; Charles Alpin, $3.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Please remit by post-office money-order, by registered letter, or by draft on Boston or New York. Checks on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

N. B.—Orders for Tracts or single numbers of THE INDEX which are *not on hand* will, if of small amount, be otherwise filled to the same amount without further notice.

N. B.—Postage on THE INDEX is five cents per quarter, dating from receipt of the first number, payable in advance at the place of delivery.

N. B.—When writing about a former remittance, always give the date of such remittance as exactly as possible.

N. B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.
Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

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BOSTON, APRIL 23, 1874.

N.B.—Any person whose name is now on our mail-list will receive a second copy of The Index, *mailed to the same address*, for a year, on pre-payment of **One Dollar.** This offer is made to accommodate those of our subscribers who wish to increase our circulation by sending extra copies as samples to their friends.

GLIMPSES.

Sumner and—Washburn! "Oh, what a fall was there, my countrymen!"

A lady of our acquaintance jestingly remarked, with reference to "Dress Reform," that the reform most to be desired was—"new dresses, and more of them!"

The Free Religious Society of St. Louis has the following officers: President, Dr. T. J. Dean; Vice-President, H. E. Sharpe; Secretary, H. C. O'Bleness.

The New York Assembly has passed a compulsory education act, requiring that all children between the ages of eight and fifteen years shall be instructed, either at school or at home, during at least fourteen weeks each year, in the common English branches. This is a move in the right direction.

The funeral of Josiah Warren was held on April 17, at Bulfinch Street Chapel, Boston. Addresses were made by Mr. Stevens, Mr. Morse, and Mr. Alger. The aged reformer was buried at Mount Auburn with the honor and reverence due to him; but his ideas still live and throb in loyal hearts. Peace to his ashes!

The "Compulsory Education Bill" in Louisiana passed the Senate by a vote of 18 to 10, but did not reach the House. We are glad to see that Mrs. J. R. Walker and Mr. Wm. F. Perkins, of New Orleans, occasional articles by whom have appeared in The Index, have been active in calling public attention to this excellent measure, and urging its merits.

The first number of the *Freethinker*, edited by Dr. Friedrich Leiss in New York, has articles on "Who is a Freethinker?" "The Religion of Humanity *vs.* the Religions of Superstition," "Causality," "Cremation *vs.* Interment," and "The Poetry of the Future." It is a vigorous and thoughtful monthly of sixteen octavo pages, and is only twenty-five cents a year. Address "Freethinkers' Publishing Company," Box 2675, New York City.

James Russell Lowell, in his long poem on Agassiz in the *Atlantic Monthly*, calls this country "The Land of Broken Promise." It is mortifying that such a reproach should come from such a source. But is it undeserved? Ask yourself mentally how many of your fellow-citizens regard a promise as inviolably sacred. The ancient Persians were taught "to ride, to shoot, and to tell the truth;" but if modern Americans are satisfied with keeping a promise merely when it is convenient, the hatchet-and-cherry-tree story is not enough to put them on a level with the Persians.

An adjourned meeting of persons interested in taking measures to care for the neglected classes at North End, especially the children, was held last Thursday evening at the rooms of the New England Woman's Club. The spirit of the meeting was earnest and hopeful, and great good may yet come of it, though it is too soon to say much about it. At that very same hour, as a satirical illustration of the necessity of such measures, our own home was broken into in our absence, and about a hundred and fifty dollars' worth of silver stolen—not much, to be sure, but about all we had, and valued chiefly for the givers' sake. It was rather a biting jest. But all the more do we desire the success of the experiment at North End, that other homes may be spared such visitations.

CAUSES AND CURES.

What is the matter with the world? Why is it not happy and pure—a veritable "kingdom of heaven"? What is the great cause of the miseries that afflict mankind?

"Sin," says the Church.

"Ignorance," says science.

"Poverty," says commerce.

"Intemperance, prostitution, war, the subjection of women, the oppression of labor," says reform.

Such answers as these might be multiplied; and there is truth in them all. But the whole truth is in none of them. Philosophy looks at the evils of human society as in a large degree inevitable, resulting from the fact that society is still in the making, under the great law of evolution. It sees that civilization is necessarily relative and imperfect, and consists in constant amelioration rather than in the actual attainment of a perfect or ideal state. It perceives that all amelioration depends on increasing, by intelligent adaptation, the degree of harmony already existing between man and his environment. It comprehends that there is and can be no short cut to the abolition of all evils, no royal road to general blessedness, no infallible panacea for what is supposed to be disease or derangement, when in fact the trouble is not so much malady as immaturity. It discerns the unwisdom of excessive reliance on specifics under whatever name, be it that of regeneration, education, peace, equal distribution of wealth, total abstinence, woman suffrage, cost principle, labor reform, or any other. These may or may not tend to bring man into a higher conformity with his own nature and the nature of things; but philosophy must rate all special ameliorations as parts only of a universal process which cannot but be a long one at the best, and is only made longer by pushing any one of them as if it were sufficient and sole. The habit of inveighing against the existing state of things as unmitigated barbarism, the ambition to "reconstruct" or "re-organize" society on some novel plan of suspicious simplicity, is especially misleading. Whoever bears in mind the exceeding patience the universe has manifested in attaining its present stage of evolution will not be disposed to wipe the slate clean, and start all over again.

We do not aspire to do more than make a few suggestions on this vast subject, chief of which is the wisdom of shaping all our reformatory efforts with reference to the great law of universal evolution. The time-honored recipe of Christianity, though somewhat in disfavor with the semi-modernized branches of the Church, is a "new heart," and a "new creation" of the world after the "pattern shown in the Mount." The Church starts with "sin" as the cause of all social evil, and assumes the necessity of making mankind all over again by a process of "regeneration" or "salvation." No matter what phraseology may disguise this remedy, it is substantially the same as prescribed by all but the most latitudinarian sects, which retain the faintest possible flavor of the original gospel in their preaching. Individual transgression of an arbitrary command first sank the world in sin; individual transgression perpetuates the curse; and individual redemption will remove it. Sin is the explanation of all man's miseries; sin is inherent in man's individual nature and choices. Hence the ecclesiastical theory of his reformation can take account of nothing but his individual relation to the Holy Spirit or its representative, the Church. The idea of a continuous evolution of humanity under natural law is utterly alien to Christianity; and the plan of reforming individuals by influencing them through changes in their social environment, or of seeking the general advancement of society itself by setting natural causes to work, is tantamount to a negation of Christian theology.

Nevertheless, the only reformatory method which promises really valuable results is precisely that. The influence of sin in producing the great evils of society has been, and still is, even among radical circles, greatly exaggerated. These evils result largely from unwholesome general conditions rather than depraved individual volitions; and the wisest of all efforts is to rectify these bad conditions. Take the case of those hot-beds of vice to be found in all our large cities,—the overcrowded, unhealthy tenement houses which it is almost impossible to abolish, because they pay their grasping proprietors twenty, thirty, and even forty per cent. profit on the money invested in them. Whole families packed away in small, close, dark, fetid apartments, men, women and children all together, with no possibility of privacy or self-respect,—gloomy and dirty lanes swarming with children of all ages, who are exposed unprotected to the contamination and contagion of the worst examples,—what can be expected of such poor victims of society's injustice and neglect but careers of perpetual crime? What use is it to send missionaries of the sin-and-salvation gospel to such as these? What hope of any real alleviation of the wretchedness here so rank, or any abatement of the iniquity here generated, until decent homes are provided, at reasonable rents, that shall render decency in the inmates at least possible? All the preaching in Christendom must be as water poured into a sieve, so long as these horrible outward conditions are left unchanged. The root of the evil is not sin, but dirt, squalor, bad air, want of room, violation of every condition that virtue requires. Especially is the situation of children, born thus to a sure heritage of degradation and misery, to be lamented and promptly relieved. We are all guilty, every one of us, if we take no interest in plans for rectifying these evils by rational methods; though their vast extent may well strike dismay to the most sanguine heart. The sin-theory of the Church breaks down utterly in dealing with them, as does also the method which that theory prescribes. Society ought, in sheer self-defence, to take vigorous and early measures for treating such cases of moral pestilence as it would treat them if small-pox were concerned. Why not have a Board of Safety from Crime, as well as a Board of Health? It is the insane sin-theory of the Church that prevents. When the teachings of philosophy and social science have taken the place of this obstructive superstition, society will be roused to as keen a sense of danger from such reeking haunts of moral corruption as it is now quick to feel when the cholera breaks out. Meanwhile we all suffer the consequences of our own neglect, and have little right to complain when we experience the fruits of it in person. That is the way that new light breaks in upon the world, and even thus the new light is cheaply bought.

JOSIAH WARREN.

The following is the substance of some remarks made at the funeral of Mr. Warren, Friday, April 17.

I feel it to be a privilege to be permitted to say a few words at the funeral of Josiah Warren. I cannot claim the right to do so by virtue of any well established friendship with the deceased, nor even of long acquaintance with him. Neither is the right of speech mine on this occasion because I ever specially have championed the peculiar views of Mr. Warren, or presumed to be an instructor of others in them. I feel that I inadequately have studied Mr. Warren's doctrines,—that I but imperfectly understand them; and it would therefore ill become me to presume to expound them, or to attempt to instruct other minds as to their nature and bearing. My acquaintance with him personally has been all too brief, although, in a few short interviews with the man, I have had some real communion with him.

By virtue, therefore, of no right such as I have named, am I here to speak to-day, but merely by privilege for which I am grateful; by the kind invitation of those who were his trusted friends, and whose privilege it has been to have known him long and well, to have ministered to him in his last sickness, to have listened to some of the wisest words that dropped from his lips, and whose privilege now it is to have the last care for his material remains.

I cannot help inquiring as to the significance of this assembly here to-day. It is composed in part of many who knew Mr. Warren scarcely more than by reputation. The weather itself is very inclement, and naturally might have been expected to keep most of us away. Why then are we here? Our presence is not a tribute to a great name, albeit Mr. Warren's was not unknown to a small but highly intelligent circle in this country, and had reached even across the Atlantic, and been spoken with respect and honor by one of England's most eminent men. Yet Mr. Warren was a modest man, and never sought to make himself famous as he easily might have done. Our presence then is not a tribute to his reputation; it is only a tribute to his character. We know him to have been a true man and a just. We feel him to have been noble, brave, and magnanimous. And so we are here to honor him for his manly qualities, and ourselves are honored by his life and his mute presence with us.

Was Mr. Warren a reformer? Not in the ordinary sense of that word. He sought to improve society, but not by manipulating its framework; not by mending its machinery here, and by patching it there. He brought an idea, a principle, to its cure. Mr. Warren believed that we have no true society to-day; no true commonwealth, no true civilization. And so he did

not seek to reform society, but to reorganize it; nay, rather, to disorganize it, and to build it anew on principles more just, and by methods more equitable. He was not a revolutionist, or a mobocrat. The revolution he sought was one of ideas, and he would have worked it out peaceably. He would have planted new ideas, which should impart a new vitality, and which should create a new, a glorious, and harmonious society.

Was Mr. Warren, then, an idealist? Yes, truly he was. But do you associate that word with a dreamer? Well, then, Mr. Warren was a dreamer. But how beautiful were his dreams! Yet he dreamed them, not in sleep nor in indolence, but when he was wide awake and hard at work. He dreamed so of a "true civilization" more fair than any ideal republic conceived of by any master mind of old.

As early, he once told me, as when he was fourteen years old, he began to think of society as it was and of society as it ought to be. He looked about him, and he saw misery, crime, poverty, and hard, grasping selfishness. He saw the poor growing poorer, the rich growing richer, and the gulf daily widening between the social classes. He trembled for the future of his country and his race, if this process should go on. And he said to himself, "What is the matter?" The radical, revolutionary, momentous question had been asked; and even then the earnest, thoughtful, enthusiastic boy set himself the task of answering it.

All his life long, Mr. Warren steadily, heroically worked at the self-appointed task of trying to answer this question. And he believed that he had answered it. He believed that he had discovered the principle, which, if adopted and carried out in good faith, would reëstablish and rehabilitate society, and cleanse it clean of those foul leprosies that now are destroying its very life. Those who would know what his discoveries and his doctrines were must read and study his social theories as set forth in his published writings.

And because he was a man of ideas, and was true and faithful to them utterly, we are here to reverence and do honor to him now. Though he stood so stoutly for individualism, he exercised one of the individual's highest rights to sacrifice himself for his ideas. This is what commands our unhesitating homage. He tried to live his own ideal life, and he did it through poverty, neglect, and loneliness.

Here now he lies in what we call death. How refreshing it is! His long day's work is done; darkness, the darkness of the grave, summons him from his labor, and we say to him, "*Good night!*" Ah, it is harder and more heroic to live than it is to die! Who of us has not come on the time when it would have been easier for us to die than to live; to go down into death's stillness and calm, than to turn and take up again life's hard work, face its stern duties, and bear its trials and disappointments? Yet life is noble, and its tasks both noble and necessary. And while we say to our brother, "Farewell, true man and true philanthropist!" we *will* turn again to our own life-work, and try to live as true and faithful to our ideas as he did to his. A noble life will make a noble death!

A. W. S.

LONDON LETTER.

To the Editor of The Index:

Sir,—Our social instincts are, fortunately for us, ever asserting themselves, and leading to organizations more or less powerful.

Hitherto, in England, and especially in London, free thinkers have been scattered about in little theological or scientific *coteries*, and even in comparative isolation; and in consequence of this separation, incidental at first, their influence has been retarded, though by no means wholly lost.

At a meeting of the London Students' Union—a society, by the way, which certainly failed to make any impression on "students," and was composed chiefly of men and women in middle life—it was wisely proposed by the Rev. R. R. Suffield (whose name and Roman Catholic antecedents must be well known to your readers) to extend the operations of the society in the direction which it had manifestly taken.

This suggestion eventually took practical shape in the transformation of the old society into a new one, under the title of the "Liberal Social Union,"—the main object being to gather together all free thinkers of every school of thought and of every shade of liberality. The meetings were to be of a social character, such as are commonly known under the foreign names of *soirées*, *conversaziones*, etc., at which papers should be read, followed by general discussion.

Members would thereby be brought in contact with each other, and at the same time there would be an instructive mode of passing the time—no one to be excluded from membership on account of any religious, political, or speculative opinions.

At first starting we numbered about one hundred and fifty members, and our first *soirée* was attended by nearly four hundred visitors, many of whom will in all probability become enrolled.

A paper was read on "Openness and Reserve in the Expression of our Religious Opinions," a subject remarkably suitable to such an inauguration, and handled with great skill and vigor by the writer, Dr. Morell, one of Her Majesty's inspectors of schools. This paper is being brought out by Mr. Thomas Scott. The reading was followed by an animated discussion, most opportunely commenced by an orthodox clergyman of the Church of England, representing the Broad school, and therefore somewhat open to the charge of "reserve," which he tried his best to defend. Before such an audience, however, his attempt signally failed.

Then came Mr. Conway, who put in a plea for "openness" on all points of morality, as well as on religion. He was followed by a Miss Marshall, whom it was a treat to listen to, for her fluency and good sense.

Other speeches were made, among which the most popular was that of Mr. Suffield, who must have felt delighted at the success of his idea.

Mr. William Shaen occupied the chair, and I need not say that, wherever he presides, he is welcomed with acclamation.

I noticed two or three clergymen of the Church of England there, besides some who had laid down their orders and gone to the bar, etc. It was certainly as well mixed a gathering as we could have desired. Nearly all the sects were represented, and, most gratifying of all, a large party of Jews with their families, and Hindus, Parsees, and Japanese.

One must not make prophecies till after their fulfilment; but the first *soirée* of the "Liberal Social Union" gave promise of being a very fruitful source of improvement and progress.

I must now tell you of the formation of another society lately instituted, which aims at a beneficial reform of the highest importance.

In January last, Sir Henry Thompson, M.D., invited a few friends to talk over the subject of cremation, on which he had been writing his now famous article in the *Contemporary Review* for January, 1874. There were eight of us altogether, among whom was the lamented Shirley Brooks, late editor of *Punch*. The other names I will not mention without permission. We then and there founded the "Cremation Society" on the following basis:—

"We disapprove the present custom of burying the dead, and desire to substitute some mode which shall rapidly resolve the body into its component elements by a process which cannot offend the living, and shall render the remains absolutely innocuous. Until some better method is devised, we desire to adopt that usually known as cremation."

The next thing was to pursue investigation by experiment, which Sir Henry Thompson undertook to do, and the results of which he has given to the world through the *Contemporary Review* for March. Nothing could be more complete or satisfactory than these experiments, as regards the decency, inoffensiveness, and economy of the process.

Some further investigation will have to be made in reference to the law of the land. It is well known that there exist no statutes against the process, but the Act of Uniformity may possibly present some difficulty to clergymen who may wish to see cremation supersede burial, but must continue to use the burial service of the Prayer Book. For my own part, I do not apprehend any difficulty on this point, inasmuch as the Church already permits of a deviation from the original formula in the service for burial at sea.

If the religious rites of burial are performed before cremation, the phrase might be, "Therefore we commit the body to the flames;" and if performed after cremation, the minister might say, "We commit the ashes to the tomb."

The society is now announced to the world, and all persons who desire to join it, or to promote its objects, are invited to send their names to the Secretary, Wm. Gassie, Esq., C. E., 1 Great-Winchester Street Buildings, London, E. C. I hope that this letter may be fruitful in bringing over hundreds of names from America.

What has surprised me most is the fact that so many orthodox Christians have warmly embraced the idea whenever I have put it before them.

It is with a pardonable pride that I regard my association with the first effort of the kind which has been made in this country.

I am, sir, very truly yours,

Charles Voysey.

Camden House, Dulwich, S. E., March 31, 1874.

Literary Notices.

Sex and Education. A Reply to Dr. E. H. Clarke's *Sex in Education*. Edited, with an Introduction, by Mrs. Julia Ward Howe. Boston: Roberts Brothers. 1874.

This little volume is made up of criticisms upon Dr. Clarke's book, by a dozen or more writers, every one of whom is, in the main, opposed to the position he takes in regard to the co-education of young men and women. The tendency of each article is to undermine the basis of what Dr. Mercy B. Jackson calls Dr. Clarke's "pet theory that women must not do mental or physical work during certain periods."

Mr. Higginson, quite at large, shows that Dr. Clarke did not consult statistics as he ought in forming inferences so broad, and that his generalizations are based upon an extremely limited number of facts, several of which are indeed disproved as misstatements. Even on the supposition that Dr. Clarke's objections to co-education are well founded, Mr. Higginson does away with them entirely by suggesting such a change in the general collegiate *curriculum* as would be "only a quiet carrying out of what is already the marked tendency of Harvard,—to substitute elective for required studies, voluntary attendance on exercises for required attendance, and examinations as tests of scholarship in place of daily marks." As to the additional expense of admitting women to Harvard, which Dr. Clarke puts at the sum of two millions, Mr. Higginson says (for what seem to be good reasons) that he "does not see why it should cost a cent." Mrs. Mann testifies to the success and good effects of co-education at Antioch College. She says: "The health of the girls was much better than that of the young men." Mrs. Badger, from personal acquaintance with the same institution for a period of ten years, says: "Out of the twenty-seven graduates, between 1857 and 1863, all but three, whose post-graduated history has been unreported, are known to have done effective work for a longer or shorter term of years, in educational and other departments; and a large number of them have blooming families to rise up and call them blessed." No one of these writers,—among whom are Mrs. Howe, Mrs. Dall, and Miss Phelps, in addition to those ladies already named, and who, *being women*, and possessing understanding and culture, certainly should be supposed to know something of the laws and necessities of their own nature,—agrees with Dr. Clarke that the exigencies of woman's constitution, at any period of her life, need seriously interrupt any reasonable exertion of mental or physical power; and they all claim that the true causes of the failure of health in young women must be sought elsewhere than in those alleged by Dr. Clarke. Certainly it would seem that Nature had not done her work well, if, in carrying out her processes, one-fourth or one-eighth of the time of woman must necessarily be in a great measure lost to her. The demands upon strength, both of brain and muscle, responded to by women as wives, mothers, and teachers, together with various other avocations in which they engage, as well as that of continuous study, seem to refute such an idea; and it has always been stated that women in the savage state suffer no disabilities of times or seasons, even childbirth offering no serious interruption to labor or travel.

By personal observation, as a practical teacher for many years, I have known young ladies go through a school term, and even a school year, without losing a day or a recitation, and still retain their usual health. Absences and failures to meet appointments were attributable generally to want of interest in study, to a readiness to be drawn away by other attractions, to weakness of purpose and of principle, and to a baneful habit of dilatoriness and unpunctuality,—to one or all of these causes, far oftener than to inability of attendance on account of health. At the academy where I was educated, young men and women pursued studies in common, and recited together, and no one ever dreamed of questioning the ability of the girls to keep fully up with the young men, without the least injury to their health; indeed, it always seemed that the girls, with less effort, tended naturally to get ahead of the boys. The same was true in different institutions in which I have been a teacher, where co-education was practised.

There are reasons in abundance for the deplorable and almost universal breaking-down of the health of women at the present day, entirely aside from those assigned by Dr. Clarke. The evil dates back to causes operating before the birth of the young women now upon the stage. The fathers and mothers, either from ill-adaptedness to each other, from want of moral and physical soundness, or from both combined, have not given them an honest start in life. They have little or no stamina to build upon. Then there is in the training of children a deplorable ignorance of physiological functions and the laws of health, on the part of parents. Joined to this is the miserable ambition, on the part of many, of early bringing their children forward to make a show in the world, rather than of laying the foundation of solid knowledge and worth. Consequently, young ladies are eager to "finish their education," and to "come out" into society. They undertake to accomplish between the ages of twelve and sixteen what ought to extend to the age of eighteen or twenty. Schools, both public and private, are largely modelled upon

this high-pressure principle, to which is added the exciting stimulus of emulation. The Boston public schools seem to constitute no exception to this charge. I have known young ladies so crowded and oppressed with the claims of these schools upon them that their nervous systems were wrought up to a degree that threatened entire prostration of health.

Other causes of the failing health of school-girls are that they attend dancing-parties, theatres, and other places of amusement which break in upon the hours which should be devoted to sleep; they neglect proper exercise; they are imprudent in their diet, eating at all times, and devouring all manner of indigestible substances; sufficient care is not taken that they have pure air to breathe, either at home or in school; they add much exciting novel-reading to the tax upon brain and nerves; and, added to all these injurious influences, is their manner of dressing, which involves tight lacing, paddings which produce unnatural heat in some parts of the body, together with unnatural coldness, through scarcity of clothing, in other portions, and thus deranging the even distribution of the circulating fluid; also the excessive weight of skirts, dragging upon important muscles which already have work enough to do. These sins in regard to *dress alone* are amply sufficient to produce all the evils which Dr. Clarke attributes to that continuous mental application which would be involved in co-education. Girls should have imparted to them a more thorough knowledge of the principles of hygiene than they usually receive, and they should be impressed with a deeper sense of the moral obligation they are under to avoid violating any of the laws of their physical well-being.

There is truth in the idea advanced by Miss Phelps, and some other writers in this little book, that many young ladies lose their health after leaving school in consequence of coming into a condition of *perfect inanity*, from having no avenue of agreeable and interesting exertion open to them. The mental and physical depression arising from this state is enough of itself to derange all the healthful bodily functions. There have been instances of the kind alluded to, where the adoption of a course of study which called forth the energies of the mind, and gave food for thought, has proved the best means for the recovery of health.

The last critique in this book is a sarcastic article by Maria A. Elmore, in which she says: "Dr. Clarke talks as though women in everything but college life had perfect liberty to change at will their position from the erect to the reclining; as though a regular, sustained, and uninterrupted course of work was something of which they had never had any experience." And she asks derisively: "Has Dr. Clarke written a book on Sex in Manufacturing Establishments? on Sex in Clerkships, Sex in Workshops, or Sex in Sewing?" She goes on to show that remission from regular labor is as much required in these cases as in that in which co-education is involved. She draws a ludicrous picture of the school teacher and the house-maid, who, in applying for a situation, should make the condition that, at stated intervals, they must be relieved from all consecutive labor.

The book closes with testimony in regard to Vassar College, Antioch College, Michigan University, Lombard University, and Oberlin College, all tending to invalidate the truth of the theory on which Dr. Clarke bases his argument against the co-education of young men and women. A. H.

Communications.

AID TO DISCHARGED CONVICTS.

EDITOR OF THE INDEX:

Dear Friend,—I am sure it was not of your own knowledge that you affirmed (among the "Glimpses" in THE INDEX of the 9th instant) "the absence of any proper care for discharged [State Prison] convicts." Whether a better administrator than the present Warden be desirable, and a better system of operation within the prison, I will not undertake to say, though I would not settle either question affirmatively on the testimony of the particular discharged convict who lately addressed the Second Radical Club. But if *he* denied the absence of any proper care in aid of convicts at and after their discharge, he not only perverted the facts, but gave false testimony, knowing it to be false. Not only good counsel and friendly coöperation in the attempt to gain honest employment, but material aid according to the necessities of the case, is offered to every convict when he leaves the prison; and every convict, some days or weeks before being discharged, has the opportunity of full conference with the agent who administers this aid, to make known his necessities and his wishes. This agent is employed by "The Massachusetts Society for Aiding Discharged Convicts," among the directors of which are Dr. S. G. Howe, Judge Russell, William I. Bowditch, Esq., Robert F. Wallcutt, and Dr. Winslow Lewis. No one who knows these gentlemen will readily believe that they intrust the funds and the work of this Association, year after year, to one who either abuses or neglects his business. On the other hand, while many inmates of a penal establishment are likely to find fault with their treatment under any circumstances, the loudest, most sweeping, and most persistent complaints are sure to come from the vicious and ill-disposed. When a man is resolved not to try honest industry, he will naturally be dissatisfied with the person who offers to procure it for him.

C. K. WHIPPLE.

BOSTON, April 11, 1874.

[Perhaps our language would have been less liable to misunderstanding, if we had said—"the absence of any *sufficient* care for discharged convicts." We intended no reflections upon the State Agent; but the necessity of far more efficient aid than can be rendered by a single individual who has exceedingly limited means at his command is very clear. Since receiving the above communication, we have inquired of Mr. James Burns what aid he himself received on leaving the prison, and his statement will be found below. It is evident that more adequate provision needs to be made at the most critical period of the prisoner's life, when he will be drawn back by irresistible circumstances into the vortex of crime, unless judicious succor rescues him to a better fate. We only say that the utmost the State Agent can do is and will be insufficient without the coöperation of society itself, which now terribly neglects its own duties to the prisoner; and that we are confident Mr. Whipple would not be understood to intimate suspicion of Mr. Burns' statement.—ED.]

WHAT ARE DISCHARGED PRISONERS TO DO?

EDITOR OF INDEX:—

Please permit me through the columns of your valuable paper to make a few statements that may be the means of calling direct attention to the condition of discharged prisoners, and procuring for them more pecuniary assistance than is now furnished them.

I was discharged from the Massachusetts State Prison on the fourth of last November, after serving a sentence of five years. I received an ill-fitting, filthy, ragged suit of clothes, $4.00 in money from the Warden, and a $5.00 ticket to New York from the State Agent. The coat was darned in many places, very filthy, and the stench emitted from it was so offensive that the friends at whose house I stopped were obliged to wrap it in paper and throw it into the wood-shed. The shirt was much worn, had two large holes in the bosom, and a large patch on the back. I could not have worn it more than one week. On the steamer, going to New York, the third night after my release, my other clothes were falling from me; my pants ripped in the seat, the buttons fell off, my suspenders broke, and, had it not been for the liberality of my friends, I should have been obliged to walk the streets of New York, Thanksgiving morning, in a condition calculated to attract the attention and excite the ridicule and aversion of those who passed me. The coat and shirt I wore a few hours; the rest I wore three days.

After my return to Boston, about five weeks after my release from prison, I received from the State Agent two changes of under-garments, a white shirt, two pairs of socks, and a box of paper collars, all of the poorest and cheapest quality. This was all I received for my five years of hard labor.

I have mentioned these facts, because it is of the utmost importance that the public should know the amount of aid rendered to discharged prisoners.

Mine is not an exceptional case; there are large numbers discharged from our different prisons annually in a condition similar to mine, and many in a much worse state. Nearly all the clothes given to released prisoners are those worn by men when they are brought to prison. A well-known Boston detective told me that he knows nearly every man discharged from the State Prison from the clothes which he has on.

Ex-Warden Haynes informed me that, when he was Warden, he gave each man a *new* suit of clothing, if he preferred it. He had constantly on hand different qualities of cloth; and, about a month before a prisoner's discharge, he was allowed to select his own cloth and be measured for his suit. The statutes say that *no* man shall be discharged from prison without a "*decent*" suit of clothes. This statute is being constantly violated, as can be proven, if necessary.

Now I ask that the word "*decent*" be changed to *new*, so that each discharged prisoner shall receive a new suit. Not an expensive and fashionable suit, worth $40.00 or $50.00; but a plain, substantial suit, worth $15.00.

I ask also that each man discharged shall receive more pecuniary aid than is now furnished him. How long would my four dollars have lasted me, if I had been friendless and homeless? I have *learned* that there is a society for aiding discharged prisoners. I do not *know* that there is such a society in existence. I have received no personal aid from it. I never saw one of that society, and never was informed by any of the prison officers that there was such a society. No released prisoner has yet told me that he has received any assistance from its members. It is all a myth to me. If there is such a society, it would be well for some of the members to make themselves visible to those in absolute need of their sympathy and aid, that they may not be obliged to steal to earn a livelihood. If I had been friendless, and obliged to apply for work in the condition I was in when discharged, not one in a hundred would have employed me. Admitting that clothes do not make the man, yet the generality of persons are apt to judge the habits and character of a man by his external appearance, and would be more likely to employ me if I presented myself in a decent condition.

But released prisoners require more than slight pecuniary aid. They need sympathy and encouragement, and to be put where good influences will surround them. They are now regarded with too much indifference, distrust, and oftentimes aversion, by a great many people. This is wrong. They are only to be reclaimed by sympathy, encouragement, and a proper degree of confidence. I have recently been informed of an instance of a man who was employed in a certain establishment in Boston for several months, conducting himself properly, and giving his employer the best satisfaction; but his employer suddenly dismissed him, upon accidentally learning that he was a discharged prisoner.

Another case: a man who had served five years in the State Prison obtained employment in a shoe manufactory in this State, and at first received $18.00 per week. His employer, after a few months, learned the circumstance of his life, and took advantage of his knowledge by reducing the man's wages to $12.00 per week. In a few weeks the other men employed there became aware of his former imprisonment, and refused to work unless the man was discharged. The poor fellow was thrown out of employment, though he had a wife to support. He could get no other employment, and had to steal; he was arrested and sent to the House of Correction for nine months. Shortly after his release from there, he committed another theft, and was sent back there again. He is now free, but where he is I know not.

These are only two cases. I could mention others, if necessary. It is time now that some earnest practical effort should be made to assist and reclaim discharged prisoners, by giving them sympathy and encouragement, and placing them where they will be surrounded with good influences. God help the discharged convict! The prison will have him no longer, and society refuses him. What shall he do?

Men and women, I charge you to be true to your nobler impulses, and not neglect your duty to unfortunate humanity. Do what you can to reclaim your fallen brother and sister from a life of crime and dishonor!

I hope this will be the means of enlisting the sympathy of some in behalf of our unfortunate criminals, and of inducing them to adopt some method to aid our discharged prisoners, and let them know that they are not entirely forsaken and forgotten.

J. H. C. ("JAMES BURNS.")

[Mr. Burns was not aware, when he wrote the above, that the State Agent is also Agent for the "Massachusetts Society for Aiding Discharged Convicts," receiving part of his salary from it. Of course, what he did was done partly on its behalf.—ED.]

THE CASE OF "JAMES BURNS."

April 1, 1874.

EDITOR OF INDEX:

Sir,—While so much is being said in regard to prison discipline, allow me through your columns to give a little history of my experience in the Massachusetts State Prison, that the public may see the need of reformation among officers of that institution, as well as among the prisoners.

It is nearly five years since I commenced writing to a friendless young man, placed there for the term of *ten years* for stealing a harness valued at *fifty dollars*. Two years last December he wrote to me, requesting as a favor that I would write to a man there by the name of James Burns, as he had no one to write to him. I wrote, calling him *brother*, and strove in every way in my power to convince the man (for I then did not know whether he was young or old, or what the crime was for which he was imprisoned) that I was interested in him and his reformation, whatever his crime. I found my correspondent but a boy, and learned from his letters, which proved very interesting, that he was imprisoned when but fifteen years old; that the crime for which he was serving a five years' sentence he was innocent of, though he told me he had been bad enough, but was in this case only guilty of having a stolen watch found on his person. He had been taken with the two guilty ones into a court of justice (?) and, without time being allowed him to procure counsel, was tried, found guilty, and sentenced, in the space of a few hours. He went into prison smarting under the sense of a great injustice done him; he became, after a term of three years, so utterly disgusted and tired of his life that, feeling himself forsaken both by God and man, he planned suicide as a relief. Just at this time my letter reached him, and the poor boy was so overjoyed, as his reply plainly showed, that he made a solemn vow to live, and become a *man*, in the true sense of the word. I visited him at the prison, and saw and conversed with the Warden in relation to him; whose only complaint at first was that he was egotistic, and thought too much of himself.

For awhile all went smoothly with or between me and my correspondents. Finally a long letter of sixteen pages failed to reach my *first* correspondent. I learned this through one of the officers. I wrote the Warden to ascertain about it, and was told that no such letter had ever been received; but as I had heard that the clerk considered my letters "very peculiar," I did not think it strange that it "never had been received." In the letter I sent the Warden, I asked, if in the future I transgressed the rules of the institution in any manner, that he would have the offending letter returned to me with the odious sentiment marked, as my desire was to conform to prison regulations, and benefit, not injure, my young brothers there. I was, therefore, all the more surprised, the following spring, to learn that Burns was not receiving my letters. I called to see him, but could not, as he was on the "black list." I tried to learn what terrible thing he had done, but was told both by the Warden and his deputy (in a manner which I then thought implied that he was only a *little* fractious) that he was "inclined to be insolent;" "wanted to teach his superiors;" "had dared to write the Warden a letter of complaint;" and this was all I learned at this time. At this call I had not learned of the detention of my last letters. Soon I heard of it, wrote another letter enclosing it in one to the Warden him-

self, hoping thus that Burns might get it, but heard nothing from it. Three months afterwards I called at the prison, saw Burns, and learned from him that he was confined in "Solitary" for three days for writing the letter of manly complaint to the Warden. The Warden did not tell me that he punished him for it, but really made light of his failings, as I then thought; but I now see he did not care to talk about the *punishment*.

At this last visit, I had a long conversation with the Warden, which space will not permit me to relate. He gave me a letter which had been sent to me, and came back from the Dead Letter Office, stating "that my letters were withheld because I constantly referred to Burns' wrongs, which was a virtual admission that a great wrong had been committed in sending him to prison;" that "he, the companion of low thieves and pickpockets outside, under the influence of my letters, tried to come the high-toned sentimentalism, and get himself greatly excited on prison reform and reformation of prison officials, without expressing any remorse for his own crimes." He said my letters "were models of excellence in most respects, and in ninety-nine cases out of a hundred just the thing for a prisoner."

On the 24th of November, Burns' time in prison expired; and he came directly from prison to my home, clad in garments filthy, ragged, and poorly fitting. His sole wish seemed to be to benefit those he had left behind him in prison. He went to New York, but returned by request of a friend in a few weeks, to do what he could towards exposing certain wrongs in prison. For over seven weeks he was one of my family, and conducted himself in every way becoming a gentleman. He was accused by the Warden or his officers of being in the vicinity of the prison on several occasions, and of being seen signalling and heard shouting on Thursday, the 19th of February, the day previous to the escape of two prisoners; and it was suspected that he aided them to escape. After it was proven that Burns was at the State House at the time, he was still said to have been seen there, and for some time after no retraction was made by the Warden, or officer, of the false statement.

He recently visited the prison to consult with the Warden in regard to clothing, which was due him from the State. In presence of Inspectors Lewis and Hall, the clothing he had received already was denied to be that furnished him there, or the *shirt* and *coat*, the two wretched garments which he had worn from the prison to my home, and there removed. The shirt was so thoroughly worn out that it had to be washed with care to keep it from coming to pieces. It was patched, basted, and worn to lace-work. The coat was filthy, and badly worn, but the filth was the objectionable part, rendering it too offensive to retain it in the house. *Now* it is denied that these garments are the ones furnished him. My veracity has never before been called in question, nor the word of my parents set aside as worthless. Shall prisoners and those striving to aid them be insulted by the Warden, and no notice be taken of it? The Warden asks what the public has to do with him. I hope, for the good of prisoners suffering and dying daily, for the good of humanity generally, that the public will let the Warden know what it has to do with him. Too much depends upon the reformation of our prisoners to allow a man to continue at the head of an institution who rules by arbitrary authority, without natural refinement enough in his nature to discern the difference between a prisoner striving to be true to his higher nature, and a murderer, hypocrite, and saint, all in one.

In heaven's name, cannot something be done? Is justice dead? Shall the Warden shut from the institution those desirous of aiding the unfortunates there imprisoned? Shall he be permitted to withhold letters from prisoners, and attribute injurious results as a consequence of permitting them to be read, without delivering these letters up as *proof* that they contain nothing injurious? Is it gentlemanly, after he has been requested to return letters if not suitable for a prisoner, to retain them, and allow more than seven months to pass, after being politely asked to return them, before any notice is taken of the request? Have not citizens some rights as well as Wardens? I have asked him to give them to the Investigating Committee on Prisons, or to the Inspectors; but no reply ever has been made to such request.

I do not complain on my own account, but for the prisoners. If the Warden thus withholds letters in one case, he may in many more, and thus deprive prisoners of the only enjoyment they have.

Since writing the above, a note from the Warden has come to hand, in reply to a letter of mine, again requesting my letters to be returned or given to the Inspectors, and thus he replies: "To your request to return certain letters, it *paines* me deeply to be *oblidge* to decline." The matter will now go before the Inspectors; and I trust that something beneficial to the prisoners will be a result.

Truly yours, M. S. W.

THE SNOHOMISH ATHENÆUM.

SNOHOMISH CITY, Snohomish Co., }
Washington Territory. }

EDITOR INDEX:

Dear Sir,—You will probably be surprised to receive a letter from a place so far away in the great Northwest, and so little known and obscure as not to appear on any map yet published. Isolated as we are, the spirit of the age and true progress has found a home among our sparse population.

We have organized a public library association, incorporated under the name of Snohomish Athenæum, embracing literary exercises, lectures, recitations, etc. We have raised about $700.00, one-half paid in, and the balance coming in daily. Among the books in our library are Darwin's complete works, Agassiz, Lyell, Buckle, Hume, Herbert Spencer, and many others of a liberal type. Our people are very poor, but there is less superstition and cant in this community than I have ever met with elsewhere. We have no religious exercises at all of a sectarian character. The coming summer we intend to organize a Free Religious Association, on the plan recommended by THE INDEX.

We are very poor indeed, both as a society and as a community. Any of the liberal-minded in your community who have any tracts, pamphlets, or books they could donate to our society would be scattering seed in a soil all prepared to bringing forth fruits of advanced truth. We have a scientific department in connection with our Athenæum, and have already quite a little collection of curiosities. We should be glad to exchange specimens from our museum with those of other parts of the world. Any one desiring geological or botanical specimens from this part of the world, by writing to the "Corresponding Secretary of the Athenæum," and specifying the nature of specimens desired, will receive such by way of exchange. Any word you can say for us to friends of science, progress, and free thought will be gratefully remembered. I have donated THE INDEX to the library, and it is extensively read and much sought for.

With many assurances of respect and esteem, I have the honor to subscribe myself,

Yours to command, A. C. FOLSOM,
Cor. Sec. Snohomish Athenæum.

[The best way to show our interest and good-will seems to be to publish the above very interesting letter, and add the expression of a wish that its modest requests may be generously remembered by all who are able to help the Athenæum. It is one of the best signs of the times to see such institutions as this starting up spontaneously in the far West; and we would respectfully tender our congratulations and most cordial sympathies to its founders and friends. —ED.]

"SUFFICIENCY OF PRAYER."

EDITOR OF THE INDEX:—

An article from the New York *Independent*, giving the religious standing of the leading literary and scientific people of the country, has been going the rounds of all the papers North and South, and to-day is taken up by the press of this city. Unitarians, Free Religionists, Congregationalists, Spiritualists, and Quakers, all get an honorable mention. I was surprised to find the name of Mark Twain among the Congregationalists, for an article of his on the subject of the "Sufficiency of Prayer," which appeared in our papers a few weeks ago, had given me the impression that he belonged with the "infidels" of our sad and back-slidden day and generation. I cut out the article at the time, and was on the point of sending it to a friend, but on second thought feared it might not be in all respects a fair test of the Tyndall "prayer-gauge;" and I also feared it might offend the innocent, and thus bring ceaseless visions of mill-stones hanging about my neck, and the depth of some bottomless sea to swallow me! Hence, I refrained. But now that Mr. Twain has been properly placed, it becomes a duty for me to present to the readers of THE INDEX a Congregationalist's testimony.

W. F. P.

NEW ORLEANS, La., Feb. 27, 1874.

SUFFICIENCY OF PRAYER.

BY MARK TWAIN.

"Uncle Dan'l" (colored), aged forty; his wife, "Aunt Jinny," aged thirty; "young Miss" Emily Hawkins; "young Mars" Washington Hawkins, and "young Mars" Clay, the new member of the family, ranged themselves on a log after supper, and contemplated the marvellous river, and discussed it. The moon rose and sailed aloft through a maze of shredded cloud-wreaths, the sombre river just perceptibly brightened under the veil of light. A deep silence pervaded the air, and was emphasized at intervals, rather than broken, by the hooting of an owl, the baying of a dog, or the muffled crash of a caving bank in the distance. The little company assembled on the log were all children (at least in simplicity and broad and comprehensive ignorance), and the remarks they made about the river were in keeping with the character, and so awed were they by the grandeur and the solemnity of the scene before them, and by their belief that the air was filled with invisible spirits, and that the faint zephyrs were caused by their passing wings, that all their talk took to itself a tinge of the supernatural, and their voices were subdued to a low and reverent tone. Suddenly Uncle Dan'l exclaimed:—

"Chil'en, dah's sumfin a comin!"

All crowded close together, and every heart beat faster. Uncle Dan'l pointed down the river with his bony finger.

A deep coughing sound troubled the stillness, way toward a wooded cape that jutted into the stream a mile distant. All in an instant a fierce eye of fire shot out from behind the cape and s nt a long brilliant pathway quivering athwart the dusky water. The coughing grew louder and louder, the glaring eye grew larger and still larger, glared wilder and still wilder. A huge shape developed itself out of the gloom, and from its tall duplicate horns dense volumes of smoke, and spangled with sparks, poured out and went tumbling away into the further darkness. Nearer and nearer the thing came, till its long sides began to glow with spots of light which mirrored themselves in the river and attended the monster like a torch-light procession.

"What is it! Oh, what is it, Uncle Dan'l?"

With a deep solemnity the answer came:—

"It's de Almighty! Git down on yo' knees!"

It was not necessary to say it twice. They were all kneeling in a moment. And then, while the mysterious coughing rose stronger and stronger, and the threatening glare reached farther and wider, the negro's voice lifted up its supplications:—

"Oh Lord, we's ben mighty wicked, an' we knows dat we 'zerve to go to de bad place, but, good Lord, deah Lord, we ain't ready yit, we ain't ready—let dese po' chil'en hab one mo' chance, jes' one mo chance. Take de ole niggah if you's got to hab somebody. Good Lord, good deah Lord, we don't know whah you's a gwine to, we don't know who you's got yo' eye on, but we knows by de way you's a comin', we knows by de way you's a tiltin' along in yo' chryot o' fiah dat some po' sinner's gwine to ketch it. But good Lord, dese chil'en don't b'long heah, dey's f'm Obedstown, whah dey don't know nuffin', and you knows, yo' own sef, dat dey ain't 'sponsible. An' deah Lord, good Lord, it ain't like yo' mercy, it ain't like yo' pity, it ain't like yo' long sufferin', lovin' kindness for to take dis kind o' 'vantage o' sich little chil'n as dese is when dey's so many ornery grown folks chuck full o' cussedness dat wants roastin down dah. Oh Lord, spah de little chil'en, don't tar de little chil'en away f'm dey frens, jes' let 'em off jes' dis once, and take it out'n de ole niggah. Heah I is, Lord, heah I is! De old niggah's ready, Lord, de ole—"

The flaming and churning steamer was right abreast of the party, and not twenty steps away. The awful thunder of a mud-valve suddenly burst forth, drowning the prayer, and as suddenly Uncle Dan'l snatched a child under each arm and scoured into the woods with the rest of the pack at his heels, and then, ashamed of himself, he halted in the deep darkness and shouted, but rather feebly: "Heah I is, Lord, heah I is!" There was a moment of throbbing suspense, and then to the surprise and comfort of the party it was plain that the august presence had gone by, for its dreadful noises were receding. Uncle Dan'l headed a cautious reconnoisance in the direction of the log. Sure enough, the Lord was just turning a point a short distance up the river, and while they looked the lights winked out and the coughing diminished by degrees, and presently ceased altogether.

"H'wsh! Well, dere's some folks say dey ain't no 'ficiency in prah. Dis child would like to know wha'h we'd a ben now if it warn't fo' dat prah. Dat's it, dat's it."

"PROHIBITING" BIBLE-READING.

FILLMORE, N.Y., March 7, 1874.

MR. ABBOT:—

In talking with an Orthodox clergyman, I found that he objected to the fourth "Demand of Liberalism" that it is intolerant, in that it would *forbid* the use of the Bible in schools as a reading book by those who believe in it. He thought liberals ought to go no farther than to prohibit those being compelled to use it who do not believe in it.

I see by THE INDEX (present volume, page 66) that a mass meeting of the citizens of Vineland, N. J., has adopted the following preamble: "*Whereas*, We believe that the enforced use of the Bible, or any other book, in the public schools, as a religious exercise, is contrary to the principles of religious freedom, therefore, *Resolved*," etc. Please explain why liberals should ask any more than the citizens of Vineland asked.

I do not believe you would be willing to enact an intolerant statute.

Yours in the cause of liberalism, G. W. T.

[To prohibit Bible-reading in general would most certainly be intolerant. But to prohibit it in schools which *all tax-payers* must support is not intolerance. No person has a right to force his private religion into a public institution; and Bible-reading (as a religious exercise) in our public schools is a direct violation of equal rights. The "Demands of Liberalism" are as intolerant as equity and justice, and no more so.—ED.]

RABBITS AND GHOSTS.

At a debating society somewhere in Missouri, the question for the night was, "Is there such a thing as experimental religion?"

Various arguments were brought forward on both sides, when one of the debaters on the affirmation arose, with the air of one about to convince the world, and very deliberately said that he *knew* there was such a thing as experimental religion, because he had felt it *here* (laying his hand where his heart was supposed to be). Of course that was unanswerable. But after a time sufficient for the audience to breathe freely again, one of the invincibles of the opposition arose, and said he had had no religious experience, but he believed in ghosts. He had always been taught to believe in ghosts, and, when he was going through the woods of a dark night, and a rabbit jumped up, he knew it was a ghost, for he felt it *here* (laying his hand with a ludicrous seriousness on his heart).

ST. JOSEPH, MO.

JACK, who is at boarding-school in the country, writes home: "Please send me a good trap to catch a woodchuck, and a piece of carpet for me to say my prayers on."

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PUBLISHED BY THE

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AT

No. 1 Tremont Place, Boston.

EDITOR:

FRANCIS ELLINGWOOD ABBOT.

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(This pamphlet has not been on sale for a number of years, and many persons who have all of the Annual Reports succeeding do not possess this.) Price 50 cents.

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2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor*.

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

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ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

NOTES AND COMMENTS.

BY A. W. S.

MR. SUMNER'S last book, *Prophetic Voices Concerning America*, is being published by Lee & Shepard.

M. GUIZOT, of France, is in his eighty-eighth year. He has recently finished his *History of France*, and is just commencing his *Universal History*.

THE *Investigator* has reached its forty-fourth volume, and Mr. Seaver, its editor, the thirty-seventh year of his editorial life. Both have our heartiest congratulations and good wishes.

BAYARD TAYLOR speaks of Egypt (where he now is) as "a country, which, once seen, forever after attracts." We understand that Mr. Emerson did not find himself of the same opinion when he was there last; but was glad to get away from the land of the Sphinx.

WE ARE INFORMED, on the best authority, that Mr. Emerson, as one of the Overseers of Harvard College, *did* vote for Compulsory Prayers at that institution. The truth must be told, whether we like it or not. Yet we can but think that this vote was inconsistent with the whole drift of his former life and teachings.

THERE ARE to be some private theatricals, for the benefit of the Free Religious Association, at the Hall of the Christian Union, No. 300 Washington Street, to-morrow (Friday) evening, at a quarter before eight o'clock. Tickets can be had at Ditson's, 255 Washington Street. We hope the entertainment will receive excellent patronage from the friends of the Free Religious Association.

AT A SPECIAL meeting of the Second Radical Club, at the house of Rev. Dr. Bartol, Monday evening, April 20, when Dr. Bartol read a wonderfully interesting and beautiful essay on Shakspeare, Mrs. Dall stated that there is in this city, at the present time, a portrait of Shakspeare, which was painted during his life. The picture, we believe, is the property of the New England Historic-Genealogical Society.

A VERY handsome picture of Charles Sumner has been published by J. H. Bufford's Sons, 490 Washington Street. It is a copy of a recent photograph by Black, and is a satisfactory likeness of the great senator as he appeared in the late period of his life. R. Thayer, 18 1-2 Boylston Street, is the general agent for its sale; but any reader of THE INDEX can, if he chooses, procure it by sending to this office, and it will be forwarded to him by mail. The price of the picture is seventy-five cents.

RALPH WALDO EMERSON has written a letter accepting the candidacy for the office of Lord Rector of the University of Glasgow, Scotland. It is addressed to the Committee formed to promote his election to that office. He says: "If you persist, you are at liberty to propose my name; and, if elected, I shall certainly endeavor to meet your wishes and those of the University, as to the time and the duties which the office shall require." We suppose that the principal duty of my Lord Rector is to deliver an inaugural address setting forth his views on Education.

PUBLIC OPINION in favor of cremation instead of inhumation of the dead appears to be making some progress both in this country and Europe. Early in this month, a meeting was held in New York for the purpose of organizing a Cremation Society. Several prominent gentlemen were present, and letters were read from O. B. Frothingham, C. A. Dana, and others. Some very good arguments were brought forward on this occasion to prove that burning the bodies of the dead is a better practice every way than that of ordinary burial. As the result of the meeting, a bill has been introduced in the New York legislature to incorporate the Cremation Society then provided for.

A WRITER in the Brooklyn *Argus* says: "The actor and the actress are among the hardest-worked people on this two-penny little footstool which men call the earth—and very often they are the poorest paid in proportion to the work they do. Yet they are, as a rule, very jolly folk." We believe there is a most unjust prejudice on the part of society in regard to theatrical people generally. So far as our acquaintance with them goes, they have as many virtues and as few vices as the common run of men and women. Their vocation is as legitimate as any other; for it is just as necessary to amuse and entertain people as to feed, clothe, and instruct them. And it is even possible sometimes to get as good a lesson from the stage as from the pulpit.

A NEW monthly paper, called *Equity*, has made its appearance in Boston, for the first time, this month. It declares itself to be "a journal of Christian Labor Reform," its aim being "to point out the way to real Equity." Its editor—Rev. Jesse H. Jones, a man of ability and devotedness—writes a frank, manly, vigorous opening article for his paper, in which he thoroughly commits himself to all the interests involved in the Labor Reform movement, but distinctly states that he shall work under the Christian banner and by distinctively Christian methods. "We build," he says, "on man and God, by faith in the power of Jesus Christ." We certainly do not withhold from him our sincerest wish that he may succeed in doing all possible good in the peculiar way that he has chosen. His little eight-paged paper makes a most neat and presentable appearance, and we have no doubt will be well worth the dollar a year which he asks for it. The New England News Company have it for sale.

THE SECOND RADICAL CLUB had one of its most interesting meetings last Monday evening. Having, on previous occasions, heard the story of an ex-convict, indeed, of two ex-convicts, of their experience of State-prison life, and their statements as to the discipline at present enforced in the Charlestown prison,—all which had awakened the deep sympathies and the keen interest of many of its members,—the Club, with that fairness which, we hope, is characteristic of all radicals, determined to hear both sides of the case before judging; and therefore they invited General Chamberlain, the present Warden of the State Prison, to visit them, and give his version of the whole matter. An unusually large meeting welcomed the General, and gave him the most careful and respectful hearing. The impression which he made upon the members of the Club, we think, was generally a quite favorable one. While he himself does not claim to be infallible in his official capacity, and while it is evident to us that he has made some mistakes in his administrative theory and practice, at the same time we cannot resist the conviction that the present Warden is a man who means faithfully to do his duty in whatever position he occupies, and that his motives are excellent and honorable. The *system* of prison discipline which he is expected to enforce is more to be blamed than is he; and to reform or change *that* should be rather our purpose than to find fault with the Warden. It ought here to be said that the two ex-convicts, to whose statements General Chamberlain was in part replying, were present at the meeting, and in their replies bore themselves with great modesty and dignity; and we think that the result of the meeting is an undiminished confidence, on the part of a great majority of the members of the Club, in the substantial veracity and integrity of these two gentlemen, inasmuch as the statement of the Warden was in most particulars corroborative of their previous statements.

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
BOSTON, MASS.—J. S. Rogers, President; J. P. Titcomb, G. A. Bacon, Secretaries.
JEFFERSON, OHIO.—W. H. Crowell, President; A. Giddings, Secretary.
SAN JOSE, CAL.—A. J. Spencer, President; J. L. Hatch, Secretary.
TOLEDO, IOWA.—J. Reedy, President; E. S. Beckley, Secretary.
VINELAND, N. J.—John Gage, President; Sue M. Clute, Secretary.
JUNCTIONVILLE, NEB.—J. W. Eastman, President; B. L. Easley, Secretary.
OLATHE, KAN.—S. B. S. Wilson, President; H. A. Griffin, Secretary.
DETROIT, MICH.—W. R. Hill, President; A. T. Garretson, Secretary.
BREEDSVILLE, MICH.—A. G. Eastman, President; F. R. Knowles, Secretary.
OSCEOLA, MO.—R. F. Thompson, President; M. Roderick, Secretary.
BATH, ME.—F. G. Barker, President; C. Rhodes, Secretary.
BERLIN, WIS.—President, J. D. Walters; Secretary, E. M. Bridgman.
WASHINGTON, D.C.—George M. Wood, President; J. E. Crawford, Secretary.
AUBURN, OHIO.—John Fish, President; G. W. Barnes, Treasurer.
MINNEAPOLIS, MINN.—President, J. B. Bassett; Secretary, Anton Grethen.
NEW YORK, N.Y.—J. B. Brown, President; D. M. Bennett, Secretary.
ST. JOSEPH, MO.—P. V. Wise, President; T. H. Kennedy, Secretary.
EAU CLAIRE, WIS.—President, S. J. Dickson; Secretary, W. Kennedy.

[For THE INDEX.]

What is Free Religion?

AN ADDRESS DELIVERED BEFORE THE FREE RELIGIOUS SOCIETY OF PROVIDENCE, R. I., AT THEIR FIRST MEETING, FEBRUARY 22, 1874.

BY A. W. STEVENS.

Every person, institution, idea, or thought which comes into the world, and attains any degree of prominence among intelligent people, is confronted with a challenge of inquiry as to *what it is*, and *what it means*. "Who goes there?" says the sentinel on duty, to every individual coming into relation with the military position: "advance and give the countersign!"—let us know whether you be friend or foe; whether you mean us well or ill! So it is society's privilege and duty to inquire of everything which comes into relation with it, "What is your nature, and what is your purpose? Do you propose welfare, or do you propose detriment?" Whoever or whatever cannot meet this challenge, and, after due examination and trial, give satisfactory account of itself, is rightfully subject to arrest and rejection.

Somewhat recently, a little company of thoughtful, earnest men and women have brought forward to the notice of the world what they call "Free Religion," which they propose to offer in the place of what has gone before, and to endeavor to establish in the minds and hearts of the people. It is therefore exceedingly proper that the world should inquire, "What is Free Religion? What does it stand for; what does it signify?" And none are so anxious that this inquiry should be made—made searchingly and thoroughly—as this same little company who already believe in Free Religion. As one of this company, *speaking for nobody but myself*, I propose to give my definition or explanation of Free Religion. I simply propose to tell why I believe in it.

Words are often very inadequate vehicles of thought, and yet when words are used by careful and discriminating persons they mean a great deal; in fact, they sometimes mean exactly what they say. I think that those who have lately, in this country, inaugurated a somewhat new departure in thought and discussion upon religion, were most happy in the name which they chose to give distinction to their movement. This new thing which they proposed to offer to the world, they called "Free Religion." I hail the felicitous title! It suggests the two grandest ideas which the human mind has ever conceived and entertained; the two ideas which have been the inspiration of man's head and heart through all time. FREEDOM and RELIGION! History has been written to describe the progress of these two great ideas. But for them, the pen of the historian would have lacked its golden point, and his page have failed to instruct and thrill. But for them, man would still be the barbarous being which he was when he first appeared on this planet, and no halo of civilization would now crown his uplifted head. His whole long, stumbling, struggling career has been an endeavor to get a better statement and a better experience of freedom and religion; and in proportion as he has realized his dreams of these he has advanced from the lowest animalism into the stature and semblance of humanity. In his effort to apply these to his own state, the possibility of society first dawned upon him; and no true society can exist until these are relieved of every trammel and alloy, and firmly established in the intellect and conscience, and thoroughly incorporated into the character, of every individual.

Those who originated the Free Religious movement, therefore, but opened a new chapter, or turned a new leaf, in the history of the race. They did not cut themselves off from the past, but placed themselves in the line of its progress—looking forward, not backward. The very name which they chose—Free Religion—linked them with all that had gone before, with all the effort and the struggle which humanity had made to gain a fuller freedom and a purer religion.

I have to say, then, that all that Free Religion means, and exactly what it means, is FREE RELIGION. The very marrow of its significance is found in its very name. In the fulness and the exigency of time it has come to lay its emphasis on, first, *freedom;* second, *religion.* And the emphasis which it brings is greater and grander than any which has been laid on either of these two words before. To show that this is so, and that Free Religion has a mission in the order of the natural evolution of ideas, we must look at the past.

I. FREEDOM.

Freedom never yet has had full birth in Christianity. I do not believe it ever can have. Christianity is not its natural mother. By her very constitution and temperament, she was evidently never designed to bear such a deep-chested, broad-shouldered, high-browed, and clear-eyed offspring. She has been in pains of labor with him for eighteen centuries; but she has never fairly delivered him. And she cannot do so without dying; her throes of labor must end in throes of death. Her breasts never can feed the child Freedom with the milk which he needs to grow his lusty life. Her home is too small to give scope to his expanding powers. She has tried it, and she has failed. She has brought up many fine and beautiful offspring, but not one of them has turned out to be Freedom himself; only a race have they been which preceded his birth, while he waited for the hour which should give him real existence.

Jesus of Nazareth was a noble soul. He was a splendid religious genius. He towers high and eminent among all the glorious men of the past. The world has not done with him yet. It never can have done with him; for all the words of truth he spoke are immortal, and they will live in the memories and glow in the hearts of men forever. And Jesus was better than is the Church which goes by his name; he was broader, deeper, grander, sweeter, more charitable and more liberal every way. He ought not to be held responsible for all the narrowness and bigotry and intolerance which the great body of his disciples have always shown; for could he have reappeared in any of the centuries after his Church had got well established, even no wiser and no better than when he died, we believe he would have severely rebuked it for much of its spirit and many of its deeds.

But Jesus' own heart was better than his head. His intuitions were nobler than his judgments; his moral sense was wiser than his intellect; his sympathies were broader than his belief. He had love enough in his soul to have made him a universalist; but he had narrowness enough in his understanding to make him a specialist. He was a sectarian, though his sectarianism was not of the heart, but rather of the head; it was not so much a personal as it was a national characteristic in him. As a lover of humanity, an inspirer of holiness, and a benefactor in his day and generation, Jesus is almost unapproachable; but as a teacher, he often comes far short of being wise. In this latter capacity, it cannot be denied that he did at least *plant the seeds* of the arrogance, dogmatism, and intolerance which have been ever conspicuous in the Christian Church. That principle of authority which the Church has always insisted upon, and which has always been the bitter foe of freedom, we may fairly lay at the door of Jesus; its germs can be clearly discovered in some of his teachings. "Christ is the authoritative, specially divine teacher," says the Church; and Christ himself seems scarcely to make any more modest claim. As he grew older in life, and especially older in his public career, his self-consciousness seemed to grow upon him; he more and more swelled with the conviction of a particular, providential destiny. We find him inviting too much attention to himself, setting himself forth too much as a necessary mediator and savior, laying too great stress on faith and belief in him, and discipleship of him. "Come unto me," he says—"follow me"—"believe in me"—"abide in me"—"ask in my name"—"without me ye can do nothing"—"I am the vine, ye are the branches"—"he that believeth in me shall never die"—"the Father loveth you because ye have loved me"—"I go to prepare a place for you." All this is sublime, but irrational and unjustifiable, egotism—an egotism entirely inharmonious with the law of mental and spiritual liberty; with the truth, not as it is in Jesus, but as it is in each aspiring, independent individual. And then, although Jesus charges his disciples to go and "preach the gospel to all the world," yet he tells them to preach and to baptize in *his name;* and winds up by saying, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned,"—which saying contains the very essence of dogmatism, narrowness, and bigotry, and furnishes the amplest excuse for all the cruel, persecuting zeal which his disciples in all ages have manifested for him.

In my opinion, it is incontrovertible that the didactic Christianity of Christ is not favorable to personal freedom of thought and action. His Christianity means *authority*, not of the individual mind and conscience, but *of the Christ and his Church*. Jesus was a noble protestant against the juiceless formalism of Judaism; but in turn he became—unintentionally, perhaps, but really—a dogmatist in the interest of Christianity. The New Testament does not conspicuously cultivate manly self-reliance, vigorous independence, virile exercises in mental and spiritual freedom; but rather a constant looking to and dependence upon Jesus, as the indispensable and all-sufficient mediator, teacher, and savior.

Inasmuch as Christianity in its origin was not favorable to freedom in religion,—inasmuch as its revered founder announced himself as the great Master whose words alone are saving truth and life,—it is to be expected that the Christian Church, if faithful to the "author and finisher" of its faith, should have followed out the logical line of his instructions, and laid claim to an authority in his name, which was a denial of the right of private judgment, and an extinguisher of the growth of free thought. This is exactly what it did. The Christian Church, as soon as it got established, proved itself to be the unhesitating and uncompromising foe of mental freedom. Christianity annexed the State to the Church, and used the tremendous power of both to subject the individual, and absolutely to control his faith and his conduct. There really was no freedom in the Church for centuries; the rule of authority excluded personal independence. Every free tongue was bound, every free voice was hushed; the ecclesiastical mandate was supreme. The "dark ages" indeed prevailed, because the sun of freedom was eclipsed by the opaque body of Christ's Church. Civilization halted, and seemed about to turn and leave the Christian world; for liberty is the soul of civilization, and when liberty is suppressed progress is prevented.

This was Catholic Christianity. Do you say that Protestant Christianity was different? I contend that it was not essentially different. The Christian claim of *authority* was not surrendered by Protestantism. That claim was pushed just as vigorously after Luther's famous protest as it was before; and Luther himself pushed it as energetically as did ever the Pope. Luther and the Pope agreed as to the authority itself, and the ultimate source of it. Christ was the absolute Master of both; he was the "very God manifest in the flesh," to whom each equally bowed. Their only quarrel was as to who or what should *represent* that authority. The Pope said he represented it. Luther said the Bible represented it. This was the pith of their contention. They quarrelled, not about a principle, but about an office.

Now it is this assumption of an authority external to the individual, which makes Christianity the foe of freedom. No matter what that authority is, nor what is chosen to represent it; if the private judgment must yield to it, if the reason and the conscience of the individual must be subject to it, then mental liberty is denied, and free thought is put to death. Martin Luther never dreamed of denying this authority—the authority of Christ as represented by the Bible. These are his words: "Unless I be convinced by Scripture and reason, I neither can nor dare retract anything; for my conscience is a captive to God's Word, and it is neither safe nor right to go against conscience. There I take my stand. I can do no otherwise. So help me God. Amen." Brave words they were for him, under the circumstances; and we will honor him for them. But they were not brave enough. "My conscience is a captive to God's Word," he said. If the conscience is captive to anything, it is not free; and a free conscience is absolutely essential to make a free man—it is the indispensable condition of seeking and knowing the truth. The conscience of Protestantism is captive to the Bible; and therefore the Protestant conscience is not free. History abundantly proves this. It proves that the office of representing Christ's authority was only transferred, by the Lutheran Reformation, from the Pope to the Bible. The right of private judgment still continued to be denied; reason was still enslaved, and conscience struggled to be free. All who, like Descartes, dared to exercise mental freedom, and think independently of the Church's dogmas, had to break with the still asserted authority of Christianity, and go out into the wide field of personal independence. They were heretics to the Church, and were compelled to suffer her severest displeasure.

But shall I be told that another form of Christianity remains to be considered, and that this is favorable to freedom? I know that the gradual progress from authority to liberty produced what is called "Liberal Christianity," and that this claims to be a real assertion of the right of private judgment, a guaranty of free thought and reason in religion. I wish I had found it to be so! If I had, I should have been saved the great pain of parting from the faith of my fathers, and wresting my individuality from that form of Christianity in which I was born and nurtured. A loving and sensitive man does not wantonly break ties that bind him to tender memories and dear associations. None but a fool will offend his friends without cause, and turn his back on the hopes he had cherished, and forsake the work to which he had dedicated himself in his enthusiastic youth. If some had found "Liberal Christianity" all that it pretends to be—the home of free thought and rational religion—they certainly would be among its devoted ministers to-day. But disappointment touched their hearts, when the free word of God that was glowing there rose to their lips and essayed full utterance. That word, because it was *free*—because it was not the word of tradition, or custom, or formalism—found no hospitality among "Liberal *Christians*," but came back to the speakers tortured, distorted, and bewrayed, accompanied with looks of surprise and words of indignation.

No; Liberal Christianity was a beautiful dream, but it is not a beautiful reality. At best, it is only Liberal *Christianity;* not Liberal *Religion*. The old Christianity is there, with the authoritative Christ, and the semi-authoritative Bible. It is only liberty within Christianity; and Christianity never has meant liberty, and it never can mean liberty. The acknowledgment of Christ as *Master*—that is, Master in any absolute or specially divine sense—is a stab at freedom in its vital part. The great, orthodox leaders of "Liberal Christianity," dead and living, have uttered many noble words, for which they should be everlastingly revered; but not one of them has ever uttered any word in favor of a liberty larger than Christianity, or inconsistent with the acknowledgment of Christ as an authoritative and specially divine teacher of religious truth. "Liberal Christianity" is a sect. It has always been a sect; it has always acted as a sect. It has never encouraged free thought but within Christian limits. Behold how it treated Theodore Parker; and he lived when "Liberal Christianity" was comparatively young, and when it had as much enthusiasm for liberality as it ever

has had. Mr. Parker, because of his free thought and reason in religion, because he dared to think and speak without stopping to consider what effect his thinking and speaking would have upon distinctively Christian doctrines, was an offence to "Liberal Christians;" he was a heretic in their eyes, and was dealt with by them accordingly. The "Boston Association of Ministers" condemned him. Prominent clergymen in the Unitarian denomination would not speak to him in the street, nor sit on the same sofa or bench with him. Those of them who dared to exchange pulpits with him were themselves thrust out of pulpits, or had their societies rent asunder. Theological students in "Liberal Christian" Divinity Schools were warned against his "dangerous" doctrines; and the venerable President of one of these schools said, with threatening finger pointed at a student suspected of leaning to Mr. Parker's views: "We must *crush out* this Parkerism!"

Did all this signify liberality? It signified "Liberal *Christianity*," but it did not signify Liberal *Religion*. "Liberal Christianity" did as well as it could; it could not have done better and been true to its Christian name and traditions. I do not blame it; I only recall history, and re-state facts. "Liberal Christianity" did as well then as it has done since, or is doing now. It has got the "Lord Jesus" enthroned in the preamble to the Constitution of its National Conference; and nobody is in favor in its ranks, who does not bow, or at least nod, to that name as he passes. And, just now, in entire consistency with all their sectarian history, "Liberal Christians" are beginning to excommunicate those who will not excommunicate themselves. They are dropping from their list the names of men, against whom no charge of misconduct is brought, but who only decline to call themselves *Christians*. Be it so. It is in accordance with the fitness of things. As one of the excommunicated, I make no complaint. I recognize the logical and historical fact that my *free* religious views put me outside of any Christian sect however liberal. I reverence the Christian name, because I reverence him on account of whom it came. Its memory is fragrant to me, and always will be. But I do not accept what it doctrinally signifies, nor believe in what it distinctively implies.

In the light of the history which we have hastily scanned, I repeat now what I said before, that Christianity is not favorable to freedom. Freedom struggles *away from* Christianity, not towards it. All that is good in Christianity freedom and Free Religion will perpetuate. But the free faith of the future cannot bear the Christian name or the Christian tradition. *Free* Religion comes, because Christianity is inadequate to meet the demands of *free* thought. It comes to emphasize what Christianity has failed to emphasize; namely, FREEDOM. It comes to reconcile *freedom* with religion. It comes to prove that *free* thought in any and every direction, independent of the authority of Christ and Church and Bible, is consistent with and demanded by the religious nature and religious development of man. For one, I should believe in Free Religion if it did no more than simply to stand for freedom; because I see that freedom is so essential to the progress of humanity in everything that is good, and because I see how freedom has been snubbed and hurt and hindered by that greatest of all the world religions—Christianity. Without freedom Science could not prosper; and Science is one of the greatest lights, helps, and hopes of man. Christianity has never favored Science, because Science has never favored Christianity; it simply could not—each is antagonistic to the other. But Free Religion and Science are harmonious; each believes in the other, and their great destinies are in common.

Free Religion, then, stands for freedom; such freedom as man has never known but only dreamed of. A freedom which shall give scope to all his wonderful powers and faculties; which shall enable him to seek wisdom among things old and new, and to gather in from every quarter the precious thoughts, sentiments, and experiences of his race; which shall set him face towards Truth, with untrammelled mind to search for her and to declare her glorious secrets, as from time to time they shall be revealed to his patient hand and brain.

II. RELIGION.

But Free Religion stands for *religion* no less than for freedom. It is not only *Free* Religion, but it is Free *Religion*. It demands freedom first, because freedom is an essential condition and method wherein and whereby everything good in thought and life is reached; but it believes in and hopes for pure religion as the end and crown of all.

The word religion has got itself fastened into our language. I do not think it ever can be thrown out. It has not, like the word Christianity, a chiefly historical and doctrinal significance; but, on the contrary, the word religion has a deeply human and spiritual significance. *It stands for universal experiences.* The thing itself is human. It is in and of humanity. It crops out with human nature even in barbarism—grotesque and unseemly, indeed, and yet full of promise. Civilization does not destroy religion, any more than it destroys human nature; but with human nature religion is developed and made more pure and true by civilization.

I say that for this pure religion Free Religion hopes. We have not had *pure* religion yet, simply because we have not had *free* religion. We have had religion, in many forms, ever since we have had man; but we have had it mixed with superstition. Christianity has never given us pure religion, because it has never believed in and used the method of freedom. It has given us many truly religious men and women, as indeed has every other great world religion; but Christianity, as a system, an institution, a Church, has never produced or taught religion pure and simple. It has given us a theology, a Christology, an eschatology, an idolatry, and a morality; but I undertake to say, speaking historically and logically, that it has never given and never can give us *pure religion.*

In this direction, also, Christianity has done as well as it could. Under the circumstances, I find no fault with it; I only point out its failing. But Christianity started wrong; and therefore it has proceeded wrong, and come out wrong. Jesus himself, essentially, was a purely religious man; and if he had not, in the end, got his religion mixed up with his notions of his own Messiahship, he might have been the man to have prophesied the beautiful and pure religion for all time. But, as it was, he gave *himself* to his disciples rather than his religion; and they made the mistake of *accepting the gift*, and going out to preach "Christ and him crucified" instead of the simple truths of pure religion. The result is that, in the Christian world to-day, we have an idolatry of Christ rather than a pure worship of God; we have an observing of forms, a handling of sacraments, *in the name of Christ*, rather than a truly human faith in a truly human religion.

All these Christian forms and sacraments, I allow, have some good meaning in them, and produce some good effect; and the better and more truly religious the man who administers or observes them, the deeper is their meaning, and the more beneficial their effect. But as fixed and instituted rites, invariably performed on the authority and in the name of Christ, they mislead the mind from the latent meaning to the patent symbol, and eclipse truth by error, and substance by show. I speak from experience no less than from observation. I have been a devout observer of these Christian rites; and, honest as was my thought in observing them, I know that they did, by their stated and inappropriate and authoritative recurrence, dull the edge of my finest enthusiasm, and retard the flow of my deepest feeling. And when at last, as a minister of a Christian church, I sought some relief from the incubus of form that was weighing me down, by proposing some changes in the ordinary observance of the "Lord's Supper,"—such as dispensing with the bread and wine, and sometimes substituting the invariable mention of Jesus with a reference to some other great departed soul,—my proposition was received by the most Christian of my congregation with horror; and they said: "Away with him! for he has given up Christ, and refused the Christian communion!" Without knowing it, they had made their Christ and his symbols an idol, and were as really worshipping a fetich as did any heathen who ever bowed the knee to "stock or stone." They were so blinded by their venerable idolatry, that they could not see that my suggestion was made in the interest of a purer worship and a deeper communion.

Our Christian churches, to-day, are full of this same idolatry of a man and his memorials. It is not *religion*, pure and simple, which is found there, but *Christianity*; and Christianity largely means superstition and idol worship. It is a religion of profession and form, and ceremony and show. It is a religion "for Christ's sake," not for man's; it is a religion which commemorates the Savior, not one that celebrates the saved. I would do no injustice to any truly religious men and women who are devout Christians. I know there are many of them, and have been many of them. I speak of systems and institutions, not private persons. But in proportion as a man is truly religious he ceases to be distinctively a Christian. Both history and logic prove this. The most truly religious men and women in the Church have not been those whom the Church has most honored; often they have been those whom it has most dishonored and persecuted. No finer saints ever lived than Fénelon and Madame Guyon; and both were in disgrace with the Church. Was not Theodore Parker saintly? He was so pious that he found the "Liberal Christians" cold and undevout; and they found his religion unchristian! When a man becomes purely religious, his natural tendency is to pass out from dogmas, to disuse instituted forms, to disrespect official persons, and to grow in love with the free spirit and the wide, large fellowship of souls. His church then ceases to be the "Church of Christ," and becomes the Church of Humanity.

It is to emphasize *religion*, therefore, that Free Religion appears. It comes to emancipate religion from superstition; to free it from dogma and formalism and personal leadership. It comes to establish a *free spiritual fellowship*; to prophesy and work for the *Universal Church of All Souls.* I wish it might not be thought or said by anybody, that Free Religion means only freedom, and that it intends to dispense with religion altogether. As I understand it, it means and proposes no such thing. Religion cannot be dispensed with. Superstition may; idolatry may; dogmatism may; formalism may. But religion is not any one of these, nor all of them. Religion is the flowering out of the finest possibilities of humanity; it is the highest culture of all the powers of man; it is the desire and the effort of the individual to realize the Best which his mind conceives, and his heart imagines; it is the poise and aim of the whole being towards the Ideal that forever allures and attracts it. Can you dispense with all this? You must dispense with man first! Religion is the purest poetry and the truest romance of life; it is the passionate, blushing love of the soul for all that is true and beautiful and good; it is the spirit of enthusiasm in youth, and the thrill of inspiration in maturity; it is the hope, the dream, the omen of "a better time coming" for boy and man, for girl and woman, for poor and rich, for low and high, for slave and freeman, for ignorant and wise, for bad and good. Will you fling away all this? Then fling away human nature; let ruin come on civilization, and man relapse into the animal!

For one, as a believer in Free Religion, I am not ashamed to say that I still persevere to have faith in God and hope of immortality. I know no reason why I should not do so. Others may, and therefore they will do differently. But these two beliefs yet remain to me the best and most probable explanation, not only of my own life, but of the universe; they are elements in, if not the basis of, my own religion. But I *believe* in God so much that I wish to *say* very little about him. I decline to be called on to tell *what* I believe in regard to him, though I ought to be willing always to try to tell *why* I believe in him. I have no description to make of him, and scarcely any name to give to him; yet to me he is a reality, and the Reality of realities. I do not hesitate, at times, to lift up the heart and voice of aspiration to him, and to say, "O Thou!" But my confidence in him, as the Great Friendliness of the universe, is so mighty and constant, that I could not think of begging him to do this or that for me, when I feel sure that the best is always being done for all.

Now, so far as my experience goes, Free Religion cultivates such a faith as this in God. It is not, however, my privilege to speak for others in this matter. Some who believe in Free Religion call themselves "atheists" and "materialists." *I* do not call them so; they may be. And yet, because they decline to call the power in the universe *God*, but only call it *Power*, *Force*, *Law*, or *Eternal Substance*, I know not why the name "atheist" or "materialist" should fall on them. At any rate, I know so much as this—that their speculative atheism and materialism do not seem so bad, or so dangerous, or so unreligious, to me, as do the *practical* atheism and materialism which I see among Christians. I would rather a man should *think* materialism than *be* material. It is far safer that our *thought* should be materialistic than that our *life* should. Many of these Free Religious atheists and materialists are what I should call religious men; they are devoted to truth and devoted to goodness; the look of their life is upward, not downward; their tendency is forward, not backward. Free Religion does not spoil men for being religious, nor does it make them unreligious; on the contrary, if it takes hold of them deeply,—if it affects not only their thought, but their feeling and their life as well,—it tones them up throughout, making them more earnest in purpose, more faithful in action, and more reverent towards all the wonders and mysteries of the world of matter and of man. The effect of freedom, on a true man, is itself religious. The thought that he is free to think, irresponsible to church, or sect, or party; that he is free to follow the truth wherever it leads, and that no "damnation" waits for him if he makes a mistake,—this thought fills him with the highest sense of responsibility; it puts new lustre in his eye, and a new, sweet joy in his heart.

I say, then, all hail to FREE RELIGION, which stands equally for freedom and for religion,—a larger freedom and a purer religion than the world has ever seen! May its altar rise in every heart and mind! May its truths invite all of every race and clime; may its fellowship of the spirit include all of every faith and creed; and may at last its more beautiful worship and its nobler service fill and bless the whole world!

JOSIAH WARREN'S LAST LETTER.

[As our readers have been already informed, Mr. Josiah Warren, the author of *True Civilization* and other unpretentious little works on social reform, died in Charlestown, Massachusetts, on the fourteenth of April, at the age of seventy-five years. Although he was confined to his chamber during most of the winter, his mind was as vigorous as ever; and he took great interest in the articles on his "cost principle" which have been published from time to time in THE INDEX. On the eleventh of April, he wrote the first of the following papers; but, not being satisfied with it, he essayed without entire success to re-write it on the thirteenth, the very day before he died, even calling upon an attendant to steady his hand while writing. There is something exceedingly touching in this unquenchable enthusiasm for his idea manifested by the good old man, while the flame of life was flickering in its socket; and, notwithstanding the repetitions, it seems well to publish both drafts of his paper together, that his latest thought on the subject to which he had devoted his entire life may be preserved entire. Under these circumstances we refrain from making the comments that suggest themselves by way of rejoinder to his criticisms.—ED.]

[For THE INDEX.]

MR. ABBOT:—In THE INDEX of the 5th of March, I see that, in treating of the "cost principle," you do not grasp the whole significance of it, but confine it to money, the compensation for labor, while we are continually reiterating that the word cost is used on account of its convenience to express *sacrifices* of all kinds, whether physical or mental.

You instance two men: one finds a brickbat, and the other picks up a diamond. You say that the cost principle requires that, the labor being the same, the one should exchange his diamond for the other's brickbat; entirely ignoring that the cost principle justifies him in demanding compensation, not only for the sacrifice of time and ease in picking up the jewel, but for the sacrifice made in parting with it.

You do great injustice to the subject, too, when you imply that the cost principle requires any one to buy anything (like the brickbat) that is of no value to him: you seem to think that, because one accepts a principle, he is bound to accept any absurd application that any one chooses to make of it, however it

may be distorted. But the natural sovereignty of each person will take care of this.

I had thought of saying something about interest on money; but, as I approach the subject, I find it gathering such a cloud of childish sophisms to unravel, I can only laugh at them, and say we shall accomplish nothing, unless we make money what it ought to be; and if we do this, there will be nothing to be done in borrowing and lending money. Nothing to say about interest. JOSIAH WARREN.

I am too sick to write plainly.

[For THE INDEX.]

MR. ABBOT:—In THE INDEX of the 5th of March, I see that, in treating of the "cost principle," you do not grasp the whole significance of it, but confine it within the limits of labor performed; while the word was selected and is continually explained to include the sacrifices of all kinds that we make in serving each other. For instance, the inventor spends his time and money, and perhaps sacrifices a few nights' sleep; and, for a convenient phraseology, we say his machine has *cost* him time, money, and sleep. If this view of the word cost is borne in mind, the principle will not long be disputed, but will be acknowledged to be the basis of a new and successful civilization.

You instance two men: one picks up a brickbat, and the other a jewel; and you say that the cost principle requires that, the labor being the same, the one should exchange his jewel for the other's brickbat, entirely ignoring the fact that the cost principle justifies him in demanding compensation not only for the sacrifice of time and ease in getting possession of the jewel, but also for the sacrifice he makes in parting with it.

I don't know that I ought to be surprised at this misconception of the cost principle, since I have several times seen it announced as referring only to labor performed by the hands.

I may buy a house that I have particularly desired, and be willing to pay more for it than its labor cost. If I do this cheerfully, all is well; but when the owner stretches his demands beyond what he knows to be compensation for his labor and sacrifices, he has entered on cannibalism.

[Here the manuscript abruptly ends; the tired hand, which at last found it impossible to execute the bidding of the tireless mind, rested from its toil forever.—ED.]

[For THE INDEX.]

THE CHRISTIANIZING FANATICISM.

Amongst your editorial paragraphs of February 19 there is one upon the subject of the Convention held at Pittsburgh by the Christian Amendment party, in which you state, "We consider it by no means improbable that they will succeed in this project [of getting 2,000,000 signatures to their petition]. Whoever believes the Christian Amendment movement to be devoid of vitality, power, or other elements of a formidable agitation will discover his mistake in due time." Well put remarks. *Project* and *movement* best characterize the undertaking, which is in full accord and harmony with that spirit of religious unrest, doubt, and uncertainty which so conspicuously marks and agitates the present period of the nineteenth century, the world over. The movement of human knowledge and of human liberty, accelerated by the protected right of freedom of opinion in this country, necessarily keeps up religious agitation—operating, however, as its true spirit dictates, peacefully—within the numerous sects professing religion, in its broad and universal acceptation.

In striking contrast with the Pittsburgh proposed Amendment to the United States Constitution, as framed and transmitted by our fathers (who were wiser in their day and generation than the modern children of light), THE INDEX sets forth a glorious proposal, broad and liberal,—confirming, enlarging, and thoroughly defining the first Amendment to the original Constitution. The aims and purposes of the Pittsburgh Convention appear to be insidious, subtle, deliberately conjuring up, by plausible appeals, an unwholesome inter-sectarian agitation which may reach the dignity (so to speak) and true character of a quasi-national fanaticism by the coming of the national centennial year.

The first Amendment to the United States Constitution ordained by our fathers is: "*Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof.*" The use of the term *religion* is an acknowledgment of Almighty God, as he is understood to be by all civilized nations. Religion is defined to be—"belief in the being and perfections of God," in its most comprehensive sense, as understood by the people, either from tuition or education, and as entirely distinct from theology, or theological ideas and definitions of Christianity.

"*Suitable acknowledgment of Almighty God as the author of the nation's existence, and the ultimate source of its authority; Jesus Christ as its* [the nation's] *ruler, and the Bible as the supreme rule of its* [the nation's] *conduct*"—is a theological definition both of Christianity and religion, and not the people's.

This country has, in less than a century, grown from the weakness of infancy into the strength and power of full manhood, under the influence and the spirit its founders breathed into our glorious Constitution—a document they designed to be the nation's Book of Life, its Holy Writ.

Although it provides in itself the mode of amendment, and the Pittsburgh Conventionites may have that mode in full view, it appears to me that no man of truly American heart and instincts, casting his vision back into that august assembly of noble patriots who formed, framed, and breathed their unbounded *liberalism* into the Constitution, can doubt that they did, in their very hearts, intend to make such suitable acknowledgment of Almighty God as was essential to secure his divine protection, and give strength and cohesion to the government. Their careful avoidance of any such special religious sentiment or belief, as the modern children of light are so anxious now to have incorporated into it, manifestly shows they foresaw that a republican form of government could only rest upon the consent of the people, and that religion could not be legislated upon without violation of the natural and inherent rights of the people. The fathers did not frame the first Amendment for their own generation, but for the lifetime of the republic. There were, perhaps, as many sects of religion represented, both in the convention which published the Declaration of Independence and in that which framed the Constitution, as there are sects now in the present age. The fathers—scholars, statesmen, Christian philosophers as they were—did suitably recognize the Almighty God sufficiently for the well-being of a nation, calling to all the people of the earth—"*Come ye hither where ye shall enjoy freedom of religion as ye understand it, not as theologians teach it.*"

Is it possible, after nearly a century of the most unparalleled growth, prosperity, and happiness any nation ever attained, that the farther growth, prosperity, and happiness of *this* must languish and die out, unless a fuller acknowledgment, such as the Pittsburgh Conventionites desire, be forced into the national Constitution? Gloomy and discouraging indeed would such possibility be.

The very enunciation of the Christianity the Pittsburgh Conventionites seek to incorporate into the Constitution, if adopted by the States, would necessarily force a faith upon the whole people, be their individual convictions what they might: to wit, that Almighty God is the author of the nation's existence, Jesus Christ its chief ruler, the Bible the supreme rule of its conduct.

Though the majority of the people, as Christians, may believe it all, or a majority may not, they are too proud, if they will truly consider and value the proposition *as a principle*, to have it forced upon them.

The President of the Pittsburgh Convention, Mr. Brunot, says in his address: "We have not proposed to change these [fourth Article and first Amendment United States Constitution]. We deem them essential, in connection with the Amendment we ask, to the preservation of religious liberty." What sort of religious liberty would it be, if Atheists, Deists, Hebrews, Free-thinkers—good upright citizens,—called upon to take office and an oath to support the Constitution, are compelled to affirm in taking the oath that God is the author of the nation's existence, Jesus Christ its chief ruler, and the Bible the supreme rule of its conduct? Under THE INDEX'S proposed enlargement of the first Amendment, Jew, Gentile, Greek, Atheist, Deist, Mohammedan, all may enjoy unrestricted liberty of conscience as now. Under that of the Pittsburgh Convention's proposed Amendment, no!

The majority, under our form of government, rules; that is, in elections of officers, legislative bodies, in political affairs generally. But the voice of the majority in matters of religion or religious dogmas should ever be as the first Amendment designed they should be—silent and powerless.

If the first Amendment of the United States Constitution must needs be amended, modified, or enlarged at all, it ought to be the hope, and prayer, and earnest effort of every enlightened citizen that THE INDEX'S "Religious Freedom Amendment" will successfully antagonize and prevail over the Pittsburgh Conventionites' scheme. LIBERALIST.

BROOKLYN, N.Y., March, 1874.

ON BEHALF OF THE UNIVERSAL FREE-THINKERS' ASSOCIATION.

MR. EDITOR:—

The following preamble and resolutions were adopted by a full vote of the delegates of the Universal Freethinkers' Association, here in convention assembled in March, 1874, and continuing its sessions during the entire month. In accordance with the vote above referred to, I transmit this to you for publication.

DAVID HOYLE,
Chief Secretary U. F. A.,
No. 75 West Fifty-fourth Street, New York.

Whereas, The First Universal Freethinkers' Congress, held at Naples, in 1869, acknowledged and appointed this organization as its successor, and

Whereas, We, in convention here assembled, do agree upon and decide to convene the "Second Universal Freethinkers' Congress" at Philadelphia, Pa., U. S. A., on the fourth day of July, 1876, at noon. Therefore be it

Resolved, That this Convention issue a protocol to all Freethinkers throughout the world, directing them to form clubs at once, and that each separate group of clubs so formed by the different nationalities of the world elect a Secretary to correspond with the Chief Secretary of the U. F. A., David Hoyle, No. 75 West Fifty-fourth Street, New York city, U. S. A. It is furthermore

Resolved, That this Convention do hereby recognize and endorse the following gentlemen as Secretaries of present existing branches, to wit:—

D. M. Bennett, Secretary of the English branch of the U. F. A., 335 Broadway, New York.

M. Stein, Secretary of the German branch of the U. F. A., 58 Goerck Street, New York.

Marc Thrane, Secretary of the Scandinavian branch of the U. F. A., Box 63, Chicago, Ill.

And that all clubs of different nationalities that may be formed in the future address themselves to their own national Secretaries.

Resolved, That extra exertions shall be made by the different foreign members of the parent Association to create and organize French, Spanish, Italian, and Russian clubs and branches, as soon as possible, for which extra exertion a premium is offered by the parent Association.

Resolved, That the following gentlemen, having held the positions of Vice-Presidents under our former constitution, are endorsed and their actions approved by this Convention, and that they may be requested to send on their reports to our Chief Secretary, David Hoyle, as soon as this notice is received, and that the duties of said Vice-Presidents remain as heretofore.

Dr. Theodore Klein, Zürich, Switzerland.
Alfred Weigal, London, England.
Capt. Charles Armstrong, Box 8000, Chicago, Ill.
John Pollack, Pesth, Hungary.
Prof. Otto Meyer, Tacna, Peru, S. A.
Chr. Schwendiman, Hespelar, Ontario, C. W.
Dr. Zoeler, Callowhill Street, Philadelphia, Pa.
Prof. Shultz, Yorktown, Dewitt Co., Texas.
Hugh B. Brown, 267 Broadway, New York.
James Schroeder, Esq., Guttenberg, Clayton Co., Iowa.
G. Klauder, Box 309, Henderson, Ky.
S. Janowitz, 137 West Baltimore Street, Baltimore, Md.
J. Nusser, Box 170, Birmingham, Bucks Co., Pa.

Resolved, That each club shall be represented at the next Congress by one or more delegates in person or by proxy.

Resolved, That we extend the hand of fellowship to Liberals of all shades, and Freethinkers of every caste, and that we especially extend a cordial invitation to all Liberal Leagues, Free Religious Associations, Liberal Spiritualists, and all anti-theological societies that work for the emancipation of the human race, to become members of our organization, and communicate with us. It was

Ordered, by the Convention assembled, that all Secretaries of the various nationalities now existing or that may be formed in the future, together with all Vice-Presidents, shall communicate at once with our Chief Secretary, David Hoyle, and receive from him our amended Constitution and By-Laws, showing our object, aims, and means, which shall also be published in all our free-thought journals. It is furthermore

Resolved, That a copy of these resolutions be sent for publication to the following journals:—

Boston *Investigator*, INDEX, *Truth Seeker*, *The Freethinker*, *Golden Age*, *Woodhull and Claflin's Weekly*, *Banner of Light*, *Religio-Philosophical Journal*, *The Word*, *Der Freidenker*, *Reformator*, *Pionier*, and *National Reformer*, London, England.

(By order of the Convention.)

DAVID HOYLE, *Chief Secretary U. F. A.*,
75 West Fifty-fourth Street, New York.

THE STATE PRISON ABUSES.

BY F. B. SANBORN.

The prison question is, every month, taking on more and more the character of a popular issue, and ceasing to be the exclusive topic of a few persons, in which the great public could not be induced to feel any interest. There was a time, thirty years ago, when it engrossed public attention in Boston, almost as much as the question of slavery; and Charles Sumner then made one of his great speeches upon it, having previously written about it in the *Christian Examiner*, and debated it in meetings of the now extinct Prison Discipline Society, where he opposed the "wrath and partiality" of Louis Dwight and his Boston friends. The speech is printed in the first volume of Sumner's works, followed by a letter from M. de Tocqueville in praise of its argument. This was in 1847. In 1822, a quarter of a century earlier, Josiah Quincy, then a judge in Boston, had taken part in an agitation of the same kind, for the reformation of prisons, out of which grew this same Boston Prison Discipline Society. But in many respects things are now as bad as they were in 1822, when Mr. Quincy said, speaking of a law of Massachusetts: "The act looks well upon paper. Strangers who know nothing of our laws but in the statute book will wonder and admire at the providence of our Legislature. But citizens who know facts and see effects must feel something like contempt for such provisions; unless, indeed, a higher and holier sentiment shall invite them indignantly to urge upon their representatives the disgrace which results to a commonwealth from *wise laws existing in form, and being repealed in effect*; from those who ought to be the fathers of the State *condescending to promise reformation, and, under that promise, continuing old abuses.*" This continuance of old abuses is exactly what is taking place now at the Charlestown prison, under a warden who has never learned the alphabet of prison discipline, and who governs as capriciously as he spells.

Exactly what prospect there is of improvement at Charlestown is uncertain. Under the new organization of the board of inspectors there (Mr. Weston Lewis being chairman and Dr. Estes Howe taking the place of Mr. Hall), the warden no longer has a veto on the inspectors, and new regulations are promised, which will correct some of the neglects and abuses that have grown up. When the prison committee of the Legislature visited Charlestown, last week, some of the members went into the hospital, and found that neither the diet nor the cleanliness of the beds and clothing was what it should be; and one of them has stated that the clothing of some of the sick prisoners is only washed once in three weeks. There has been much complaint, also, concerning the quality of

the clothing given out to prisoners when discharged; and this is to be improved. The prison labor is, of course, much disorganized by the loss of the workshops, and the earnings will, this year, fall off considerably from the estimate made last October. In the more important matters of discipline and reformation, it is doubtful if much can be done until a warden is appointed who comprehends, and is in sympathy with, the best sentiment and highest wisdom concerning the treatment of prisoners, and is willing to coöperate with these rather than to sneer at and obstruct them. Meantime the new prison is to be built at Concord, but for only seven hundred and fifty convicts instead of one thousand, and with some better facilities for classifying and employing them. The work proceeds slowly, and I believe the plans are not yet adopted by the building commissioners, but probably ground will be broken on the new location in course of the spring. The finance committee, which has had the bill for a women's prison under consideration for some weeks, could not agree in favor of it, and there is some doubt about its passage; but its friends are hopeful, and it will probably be carried.

In 1845, the late Dr. Wayland, of Brown University, writing to Charles Sumner, said: "It seems that John Augustus, a poor man, has done much. We praise him. This is well. Can we not take means for following his example?" This John Augustus was a Boston shoemaker, who devoted himself to the rescue of children and poor persons from prisons and from a life of crime; and it was of him that Judge Hoar said, a few years later, when it was proposed to enlarge the Westboro Reform School, that "he would not vote money to build that structure any bigger, but would cheerfully add a couple of wings to John Augustus." He has been dead now for many years (he died in 1859). The present John Augustus, his son, was unlucky enough, three or four years ago, to get sentenced to State Prison for some mercantile offence. It was not so culpable as Secretary Richardson's issue of the bogus "reserve," and was positively praiseworthy in comparison with the Sanborn contracts. But as King Lear said:—

> "Through tattered clothes small vices do appear,
> Robes and furred gowns hide all. Plate sin with gold
> (Greenbacks will do as well if sin's stuffed with 'em),
> And the strong lance of justice hurtless breaks;
> Arm it in rags, a pygmy's straw doth pierce it."

So John Augustus went to Charlestown for three years, while Richardson, for signing the Sanborn contracts, was made Secretary of the Treasury for three years. In prison, Augustus was exemplary in conduct, and since he came out, last fall, has not only conducted himself well, but has become, like his father, an active philanthropist, and now seeks to improve the condition of his fellow-prisoners, both at Charlestown and after their discharge. He has written a book about prison life (as I mentioned, some weeks since), which is to be published in May or June, and he is making arrangements to start a weekly newspaper, *The Prisoner's Friend*, to discuss the whole subject of prison discipline. Several persons of ability and reputation have promised to write for this paper; it will give some attention also to the imprisonment of the insane in great hospitals without proper classification, and Mrs. St. John, the author of *Bella*, a novel founded on hospital experiences at Worcester and elsewhere, will probably be a contributor. It may not be a very judicious enterprise to publish such a paper, but Mr. Augustus has made up his mind to do it, and will, no doubt, begin its publication before summer. A paper or magazine of the same name was printed in Boston, many years ago, by the brothers Charles and John M. Spear; but that was edited by amateurs, and not, as this will be, by a man who has had personal experience of what prison life is. I have seen no specimens of his writing, except the dedication of his book. He is a fluent, rather garrulous, talker, active, and persistent, and may prove to be a successful journalist. His purpose is not purely philanthropic, for he has his own living to earn; but he is as sincerely interested in prison reform as most of the persons I meet, and knows much more than they do of the subject he is interested in. Thus far his efforts have done good, and it is hard to see how they can do harm. The dense ignorance of the public on this subject should be enlightened in all possible ways. Many of his friends here aid him for his father's sake, others because he is aiming at a good work.—*Springfield Republican.*

MRS. CHENEY'S TRIBUTE TO SUMNER.

A request from the West for the preservation in print of Mrs. Cheney's remarks, at a recent meeting of the Radical Club, relative to Mr. Sumner, has led to the following note, which we have the pleasure of publishing:—

JAMAICA PLAIN, April 10, 1874.

Dear Mrs. Sargent,—I send enclosed sketch of the few words I said at your house. But I always think of Emerson's "Each in All" at such meetings, and indeed that feeling is the charm of them. We cannot "bring home the river and sky." Mr. Julian's ready sympathy gave more meaning to the words than they will have in the repetition. They came out of a full heart, surely; for I think I never felt "How blest the good man when he dies" so strongly as in the sense of faith in humanity and moral power which Sumner left with us. Is there a spiritual correlation of forces, and did something of human power which he gave up become energized in us? It does seem as if something better must come for the country out of all this rich life than Butlerism and Financial Inflation.

Yours very truly, EDNAH D. CHENEY.

REMARKS.

There seems to be a want in human nature which the Church ought to supply. It ought to be the social expression of the highest feelings, the noblest moral sense. We felt this on the day of Charles Sumner's funeral, when the throng of people left their business and their homes, all feeling that the day should be consecrated to other than ordinary uses. All in that hour seemed by the idealizing power of death to be lifted up to his height of moral being. One thought of the words of Jesus: "And I, if I be lifted up, will draw all men unto me." Should it not have been the office of the Church to deepen and fix the feeling of the hour, and so help to make it a perpetual influence in men's lives? It seemed as if every church should have been open, and the memory of his life set to music or beautiful speech in them, so that the multitude, instead of aimless wandering about the streets, should have known where to turn for the influence which would calm the grief of the hour, while it made more lasting the great lessons of a noble, heroic life, which was a perpetual service to God in Humanity.—*Boston Sunday Gazette.*

PARKER TO SUMNER.

[Such a letter as the one below could only have come from a great spirit, and only have been welcome to a spirit equally great. Weighing every word of it, the hopes it breathed were fulfilled in Sumner as if it were a prophecy. No one imagines the great Senator to have been faultless; but for moral majesty no such figure has elsewhere appeared in American politics. If Parker had stood by his grave, he would have said, though with a broken voice: "You have done better than I advised."—ED.]

BOSTON, Apr. 26, 1851.

DEAR SUMNER,—

I have not been able to come and offer my congratulations on your election. I was almost at your office this morning, when I met some one who told me that you were not there; so you will accept my written congratulations instead of the spoken, and let me read you a bit of a sermon. Perhaps you had better lay this away till Sunday, for I am going to preach. You told me once you were in morals and not in politics. Now I hope you will show that you are still in morals although in politics. I hope that you will be a Senator *with a conscience.* The capital error of all our politicians is this: with understanding and practical sagacity, with cunning and power to manage men, in a heroic degree; in moral power, in desire of the true and the right, "first good, first perfect, and first fair," they are behind the carpenters and blacksmiths. Look at Cass, Woodbury, Webster, Clay, Calhoun—nay, even at J. Q. Adams. The majority of the shoemakers in Norfolk County had a love of justice which bore a greater proportion to their whole being than Adams' to his. He never *led* in any moral movement.

Now I look to you to be a leader in this matter; to represent justice, *quae semper et ubique eadem est.* If you do not do this, you will wofully disappoint the expectations of the people in this country. It is a strange sight to see men as much inferior in moral power as they are superior in intellectual power; as much inferior in willingness to sacrifice for their country as they are superior in station. I expect you to make mistakes, blunders; I hope they will be intellectual and not moral, that you may never miss the right, however much you may miss the expedient.

Then you told me once that you should never find it more difficult to make a personal sacrifice for the true or the right than in 1845. It seems to me, just as you take a high office in the State, you are bound more and more to perfect yourself for the sake of the State; to deny yourself for the sake of the State. I consider that Massachusetts has put you where you have no right to consult for the ease or reputation of yourself, but for the eternal Right. All our statesmen build, on the opinion of to-day, a house that is to be admired to-morrow, and the next day torn down with hootings. I hope you will build on the Rock of Ages, and look to eternity for your justification.

You see, my dear Sumner, that I expect much of you, that I expect heroism of the most heroic kind. The moral and manly excellence of all our prominent men is greatly overrated by the mass of men. I hope that you will never be overrated by the people, but will overshoot their estimate of you. Yours is a place of great honor, of great trust, but of prodigious peril; and of that there will be few to warn you, as I now do; few to encourage you as I gladly would. You see I try you by a difficult standard, and that I am not easily pleased. I hope some years hence to say, "You have done better than I advised." I hope you will believe me what I am, sincerely your friend,

THEODORE PARKER.

HERE IS A NICE name for a newspaper: *The Journal of the Disciples of Satan.* Such is the title of a new paper which has appeared at Palermo, Sicily, for the benefit of the youth of that city. The Young Men's Free Thinking Association, of that city, hailed its appearance in the following terms: "We salute the birth of a paper which bears the name of the true god, the god of science, liberty, and progress, the god we worship—Satan." A government which permits the circulation of such a paper undoubtedly is "preparing its own coffin," as the French say. Such periodicals as the above paved the way for the French revolution of '93. Italy should not forget the "terror."—*Catholic Review.*

RICHARD A. PROCTOR, the astronomer, writes: "I know an English scientist, far too skilful for us to afford to have his energies wasted, who has been working for two years to obtain results which, I have learned since my arrival here, were demonstrated a quarter of a century ago in this country."

Poetry.

[For THE INDEX.]

LAND AND SEA.

BY MRS. DAVID H. CLARK.

Afar the hills in softened splendor lie,
Swathed in the kingly purple of the air;
While, on the golden ladders of the sky,
Ascending and descending angels bear
The chrism of Light—the anointing Life of all:
And, garlanded in sweet September grace,
The pliant earth, tranced in such loving thrall,
Smiles like a dear babe to its mother's face.

* * * * * *

Oh, changeful glory of the autumn day!
Faint shadows creep, with slow, reluctant feet,
O'er all the violet hills, that turn to gray;
The fresh wind blows the pine bough's spicy sweet;
And darkening tremors run along the wold,
Beneath the glancing of the pale first star,
That deepens from its amber into gold—
As sunset dies beyond the harbor-bar.

Harbor of hope! Where soon his sail must lie,
Who comes to greet me o'er wide leagues of sea
From constellations of a Southern sky,
Whom days and hours are bringing home to me:

Home from the palm-fringed shores of fairy isles,
Set, sapphire-like, in gold of sunlit wave,—
Where never-ending summer wreathes and smiles,
And sirens murmur from their coral cave.

Sirens! But not to him whose faithful soul
Enshrines one image, and that image mine.
Blow, happy winds, and haste him to the goal
Whose reaching shall be crowned with Love's red wine;

When each shall hold the other dearer far
Because of perils that have ceased to be,
While sunset dies beyond the harbor-bar,
And, dying, glorifies the tranquil sea.

NORTHUMBERLAND, Pa.

NEW SUBSCRIPTIONS TO INDEX STOCK.

Mrs. F. W. Christern,	New York City,	One	share,	$100
Richard B. Westbrook,	Sonman, Pa.	"	"	100
R. C. Spencer,	Milwaukee, Wis.	Two	"	200
R. W. Howes,	Boston, Mass.	One	"	100
Chas. W. Story,	Boston, Mass.	"	"	100
E. W. Meddaugh,	Detroit, Mich.	Five	"	500
Jacob Hoffner,	Cumminsville, O.	One	"	100
John Weiss,	Boston, Mass.	"	"	100
W. C. Russel,	Ithaca, N. Y.	"	"	100
A. W. Leggett,	Detroit, Mich.	"	"	100
B. F. Dyer,	Boston, Mass.	"	"	100
James Purinton,	Lynn, Mass.	"	"	100
F. A. Nichols,	Lowell, Mass.	"	"	100
J. S. Palmer,	Portland, Me.	"	"	100
Robt. Ormiston,	Brooklyn, N.Y.	"	"	100
Mrs. A. L. Richmond,	Lowell, Mass.	"	"	100
Mrs. Benj. Ireson,	Lynn, Mass.	"	"	100
J. E. Oliver,	Ithaca, N.Y.	"	"	100
E. H. Aldrich,	Providence, R.I.	"	"	100
Geo. L. Clark,	Providence, R.I.	"	"	100
W. M. Jackson,	Providence, R.I.	Two	"	200
Mrs. E. B. Chase,	Valley Falls, R.I.	"	"	100
L. F. Garvin,	Lonsdale, R.I.	One	"	100
James Damon,	Ipswich, Mass.	"	"	100
Joseph A. Barker,	Providence, R.I.	"	"	100

CASH RECEIPTS.

FOR THE WEEK ENDING APRIL 26.

J. E. Follett, $3; Richard Dusenbury, $3; N. J. Trenham, $1.50; G. P. Bradley, 95 cents; Aaron Berntrager, 75 cents; Ezra Phillips, $3; R. J. Turnbull, $3; J. E. Cass, $3; E. F. Ring, $6; Emma Herzog, $3; Matt. H. Ellis, $1; M. W. Stubbs, 75 cents; Mary Rogers, $3; A. M. Lathrop, $3; Joseph Bristol, $1.50; C. M. Lawler, $3; Joseph Post, $3; Maria H. Bray, $1; J. E. Oliver, $6; Mrs. Jno. H. Sweet, 75 cents; Jno. R. Lewis, 55 cents; Photius Fisk, $20; Julius K. Rose, $5.50; O. Ditson, $100; M. B. Bryant, $20; Free Religious Association, $1; D. I. Bastion, 45 cents; G. H. Foster, $1.0¢; A. K. Loring, 80 cents; J. P. Mendum, 17 cents; R. H. Ranney, 15 cents; Cash, $2.55; P. B. Sibley, 25 cents; R. H. Skues, 50 cents; Wm. H. Web', 75 cents; E. D. Linton, 80 cents; Jas. H. Cotier, 25 cents; Elisha H. Bearse, $2; A. H. Trask, $3; C. Jillson, $3; M. F. Whitehead, $3; G. H. Snelling, $1; Geo. N. Fletcher, $10; David Anderson, 50 cents.

RECEIVED.

Books.

PHILOSOPHERS AND FOOLS. A Study. By Julia Duhring. Philadelphia: J. B. Lippincott & Co. 1874.

RELIGION AND THE STATE. Protection or Alliance? Taxation or Exemption? By Alvah Hovey, D.D., President of "Newton Theological Institution." Boston: Estes & Lauriat, 143 Washington Street. 1874.

Pamphlets and Periodicals.

A MEMORIAL OF CHARLES SUMNER. A Discourse by Samuel Johnson. Boston: A. Williams & Co. 1874.

SAINTLINESS. A Sermon by O. B. Frothingham. New York: D. G. Francis. 1874.

THE AGONY OF THE SON OF MAN. A Sermon by O. B. Frothingham. New York: D. G. Francis. 1874.

THE RESURRECTION OF THE SON OF MAN. A Sermon by O. B. Frothingham. New York: D. G. Francis. 1874.

SERMONS by the Rev. Charles Voysey, at St. George's Hall, London: Why we are Heretics—Moral Weakness—Recreation, Parts I., II., and III.

TAXATION OF CHURCH PROPERTY. A Sermon by L. K. Washburn, at Minneapolis, Minn.

IMMORTALITY. An Easter Sermon by Ezekiel W. Mundy, at Syracuse, N. Y. 1874.

ESSAY UPON INTEMPERANCE, and Radical Reformers. By Willard Twitchell, Syracuse, N. Y. 1874.

ANNUAL Report of the Moral Education Society of Washington, D. C., January 9, 1874. Washington: 1874.

JOURNAL OF SPECULATIVE PHILOSOPHY. April, 1874. St. Louis: Gray, Baker & Co.

ATLANTIC MONTHLY, May, 1874. Boston: H. O. Houghton & Co.

OLD AND NEW, May, 1874. Boston: Roberts Brothers.

HERALD OF HEALTH, May, 1874. New York: Wood & Holbrook.

THE SANITARIAN, May, 1874. New York: Office 234 Broadway.

NEW ENGLAND MEDICAL GAZETTE, February, 1874. Boston: Otis Clapp.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.
Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLINGWOOD ABBOT, ... *Editor.*
ABRAM WALTER STEVENS, ... *Associate Editor.*
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BOSTON, APRIL 30, 1874.

SUNDAY LECTURES.—The Editors of THE INDEX will ecture occasionally on Sundays, if desired, within a convenient distance of Boston.

N.B.—Any person whose name is now on our mail-list will receive a second copy of THE INDEX, *mailed to the same address*, for a year, on pre-payment of **One Dollar.** This offer is made to accommodate those of our subscribers who wish to increase our circulation by sending extra copies as samples to their friends.

GLIMPSES.

THE LONDON *Academy* says that Mr. Darwin is engaged on "a revised and extended edition of the *Descent of Man.*"

REV. MR. TALMAGE avers that "Heaven never burns down." If John Milton was well informed, Lucifer once contrived to get up a pretty serious fire-alarm in it.

PRESIDENT GRANT has deserved well of his countrymen by his veto of the inflation bill. To have saved the financial honor of the country will atone for many grave mistakes, less hurtful than that of Congress.

AS ANNOUNCED in our advertising columns, there will be some private theatricals next week for the benefit of the Free Religious Association. "Act well your part"—is a good rule of life; and kind friends of the Association will show us all how to do it.

PROFESSOR MUELLER, in the *Academy*, has given a very valuable recapitulation of the discoveries of Dr. Schliemann on the site of ancient Troy. But he puts small faith in the Doctor's glowing imaginations about Priam and his worthies, whose whole story he ranks with other myths.

REV. DR. HODGE, of Princeton, the great blue-light of Presbyterianism, declares that "no man is a Darwinian who does not desire to be one." As between Darwinians and Hodgians, this desire may certainly be forgiven. But did you ever see a Doctor of Divinity who could discover any other root of heresy than an "evil heart of unbelief"?

IT IS certainly a cheering sign of the times that about twenty of the most prominent clergy of Philadelphia should unite to invite Anna Dickinson to address the public of that city on the question of licensing the "social evil." Woman's plea for woman ought to be heard with profound respect; and no doubt Miss Dickinson can afford needed instruction to many a D.D. on this subject.

THE LIBERALS of Wisconsin are stirring vigorously in behalf of church taxation. The Milwaukee *Sentinel* of April 15 details an interview with Dr. Hübschmann, who states that the plan is to bring a test case before the Supreme Court of that State. A bill was reported in the Wisconsin Legislature, in 1872, providing for the abolition of all tax-exemption, and its supporters still hope to see it become a law.

NEARLY TWO-THIRDS of the real estate of Turkey, under the policy of tax-exemption, had come into possession of the mosques, when, a few months ago, the Sultan was compelled to imitate Henry VIII. and confiscate it. France, Italy, and Mexico have all been driven to the same step. If the churches of the United States are wise, they will be willing to be taxed now rather than incur a worse fate hereafter.

FROM A RECENT volume by Mr. J. Norman Lockyer (editor of *Nature*), published by Macmillan with the title *Contributions to Solar Physics*, it appears that there are no compound vapors in the sun, although they seem to exist in the atmosphere of some of the stars; and that there are vaporized substances in it which are unknown on the earth. So rapid is the progress of solar physics that a very few years are enough to render books on the subject antiquated.

THE *Independent* of April 16 has a long editorial account of the wrangling of the missionary Boards over possession of the native Japanese churches of Yedo and Yokohama, and a translation of a very dignified protest by these churches against it, which the *Independent* calls "the most withering rebuke that we remember to have seen of this cursed spirit of sectarianism." But sectarianism is inseparable from Christianity, and will outlive all such protests. The only remedy for it is one which the *Independent* shrinks from applying.

HERE IS an appeal from the Rev. T. DeWitt Talmage which could have proceeded from no one less thoroughly de-witted: "Young men of the Theological seminaries! Read less of Thomas Carlyle and Ralph Waldo Emerson, and more of Richard Cecil and Samuel Rutherford. We like new things brisk and breezy; but the story of Christ is as old as Calvary, and the Law is as old as Sinai, and the system of Theology is a sham which has not in it the two mountains." The "Ark of Salvation" is doubtless a pretty stout craft; but if it can ride the sea of modern thought with a brace of mountains stowed away in its hold for ballast, it is a bigger ship than we suspected.

A RESPECTED CONTRIBUTOR to the "Communications" department of THE INDEX inquires why his article was not printed,—as many others have inquired before him. We simply plead our inability to put a quart into a pint-pot. Somebody's communications have to go without publication for want of room; and we print by preference those that we think most likely to be interesting or useful to our readers. Our judgment is certainly very fallible; those whose articles do not get printed probably think it a very wretched judgment, and scarcely worth having. But as it is the best we have, we are obliged to depend on it, regretting that narrowness of space crowds out so many good contributions.

IT IS wonderful how tenacious of life is error. "Truth crushed to earth shall rise again:" yes, and error as well. The reason is that thought, whether true or false, tends to perpetuate itself,—to run from mind to mind, and soon to pass beyond the reach of any refutation. Pastor Knaak, of Berlin, can preach still that the sun moves round the earth; and radicals can still echo the disproved derivation of "religion" from *religare*. It is a cheerful hope that the results of scholarship will by-and-by become a part of common knowledge; but so long as free thinkers—the *Freethinker* itself—can reiterate this ancient and exploded blunder of Lactantius, it is a hope that demands a sublime optimism to feed on.

THE REVISED EDITION of the Unitarian creed is—"I believe in Christianity as I understand it." When, in strict accordance with this creed, the *Liberal Christian* said a few months ago that—"A man may be a Pantheist or an Atheist, and, if he call himself a Christian and is not immoral in life, he may join the Unitarian Conference and claim as good ecclesiastical standing as the most conservative believer," the editor of the *Investigator* very forcibly replied: "That is to say, if a Pantheist or an Atheist will acknowledge that he is what he is not (or, in other words, will play the hypocrite), he can be considered a Unitarian Christian. Blessed privilege and magnanimous offer! As old Mr. Weller said to his son Samivel when learning the alphabet, "It is going through a great deal to get at a little."

AN "EVANGELICAL MINISTERS' ASSOCIATION" has been lately formed in Boston. Its second Article (which is binding on all the members) is as follows: "The doctrinal basis of this Association is the broad, historic, evangelical, catholic ground, which has been occupied by all vital Christians from the beginning; embracing the belief in the Divine Human Person and the atoning work of our Lord and Savior Jesus Christ, and the personality and the regenerating and sanctifying offices of the Holy Spirit, as the only source of salvation, and the centre of all true Christian union and fellowship." This has been the doctrinal ground of "all vital Christians" from the beginning; yet we are thought to be very unfair by Unitarians for taking Christianity at its word—as if a small sect scarcely fifty years old had a right to put a totally new meaning on a word defined by the *consensus* of the whole church for at least fifteen centuries! The real unfairness will by-and-by be clearly discerned.

HOW EX-CONVICTS ARE TREATED.

As our readers know, a young man nineteen years old was discharged from the Massachusetts State Prison last November who had served a five years' sentence for "breaking and entering." The name under which he was committed (as usual, an assumed one) was James Burns. Instead of "keeping quiet" on being discharged, as most ex-convicts do, he has undertaken the perilous task of exposing what he believes to be abuses in the administration of the prison, for the sake of securing a reformation of them. He believes that, if he is ever incarcerated in that institution again, his lot will be rendered a very hard one by way of retaliation for this exposure; he remembers the advice given in more pungent than elegant phrase by an ex-official of the prison—"Young man, keep out of prison, or your goose is cooked!" But he persists in making his statements publicly; and they have at least had the effect of arousing no little interest in this community. That he is sincere, there is very little room for doubt in our own mind; that his impressions and statements are all accurate, may be fairly doubted until a thorough investigation has been had, and both sides fully heard. But that he has been accused unjustly in at least one important instance by officials connected with the State Prison, is a demonstrated fact, as the following evidence shows.

On the twentieth of February last, two convicts named Worthing and Jones effected their escape from the prison. The report of this occurrence in the Boston *Herald* closed with this paragraph: "The officers of the prison have on three occasions lately observed James Burns, *alias* Cotier—a former inmate, who is now lecturing on prison reform—about the prison, and on Thursday he was seen beckoning and heard shouting to some one inside the walls. They therefore express some suspicion that he was privy to the escape of these men." This paragraph at once called out a protest in the same paper and in the *Globe* from a philanthropic lady of Charlestown, at whose house Burns was hospitably entertained some seven weeks on his release from prison. She wrote: "The officers know he was not there. Every minute of his time for that day can be accounted for, from early in the morning till dark, or later. What earthly motive but to injure the young man can there be in these insinuations or assertions?" In reply to the card of this lady two letters were published in the *Globe*, dated February 25, and written by two officers of the prison. One of them, Mr. J. F. Moore, said: "Last Thursday (19th), about 11 o'clock in the forenoon, I saw a man on Canal Street, which [*sic*] I did then and do now believe to be the same Burns. He was shouting and motioning with his hands to the prisoners, several of whom saw him and believed it to be him. I walked out to the wall and ordered him away, and he left. This was the day before the escape of Worthing and Jones." To this circumstantial testimony, the lady above referred to (an article by whom with the initials M. S. W. was published in our last week's issue) replied in the *Globe* as follows: "On Thursday, the 19th—the day Officer Moore 'saw Burns shouting and motioning, and ordered him away'—Burns was before the Investigating Committee on Prisons, at the State House, from before 10 till past 1 o'clock, as the Hon. Mr. Nye, Chairman of the Committee, ex-Deputy Whitcomb, Inspector Lewis, and others, can testify." A more satisfactory *alibi* was never proved. So overwhelming was the proof of Mr. Burns' innocence of the charge made against him, that Mr. Daniel Russell, State Agent and Agent for the Massachusetts Society for Aiding Discharged Convicts, went to the Warden of the prison, General Chamberlain, and informed him that Burns could not possibly have been seen as alleged by Officer Moore. *Yet the charge stands unretracted to-day, false and injurious as it is, and is well known to be!*

Now this attempt to break down the reputation of Mr. Burns, and to destroy all the effect of his unwelcome revelations, by accusations which have been absolutely proved to be false, deserves to be denounced in the severest terms. Why has not Warden Chamberlain, without whose approval it is incredible that Officer Moore published his statement, put a card into the papers, exonerating Mr. Burns from this most injurious charge of endeavoring to help convicts escape from prison? If the Warden for reasons best known to himself refuses to do it, why does not State Agent Russell, who is paid by the State to befriend discharged convicts, befriend Mr. Burns in the most efficient way by coming forward now on his behalf to repel a slander which he has confessed he knows to be such? Their silence, when so gross a wrong de-

mands their loud and instant speech, has done more than anything else to convince our own mind that Mr. Burns' story is substantially true. If there was no evil to be covered up, no such transparent determination to crush him would exist. We have no interest in the matter whatever, except a strong desire to see justice done, wrongs righted, and reforms begun; we do not intend to foreclose the case in our own thought until there has been a faithful and impartial investigation of the whole subject; but that the Warden and State Agent, who should be the first to lend a helping hand to a discharged convict-boy unjustly accused, now suffer a stigma to rest upon him which a word from either would at once remove, is of itself a proof that "something is rotten in the State of Denmark." It has been said that "the loudest, most sweeping, and most persistent complaints are sure to come from the vicious and ill-disposed." On the contrary, the testimony is that the most vicious convicts, who are the most likely to get into prison again, are afraid to complain publicly even of real injustices they may be made to suffer; they dread the resentment of those who have power to make them feel it most severely on a return to confinement. If Mr. Burns consulted his own interest, he would remove to a distant part of the country, and conceal the fact of his imprisonment; he would make a new record, and wish all to forget the old one. But now he braves the public opinion against discharged prisoners, and renders it very difficult to escape its consequences. Is it not unlikely that selfish motives should prompt to such a course? If he is a humbug and a sham, he cannot be exposed too soon; but if, as we think, he has with uncommon pluck set himself to work under every conceivable disadvantage to rouse attention to real abuses in the State Prison, for the sake of those still confined there, let him not be burdened with such a load of false accusation as its officers have put on his back and the State Agent declines to lift off. Justice, gentlemen, justice—that is all we ask; and that will come yet.

P.S.—Since writing the above, a meeting of the Second Radical Club was held on April 27, at which Warden Chamberlain was present by special invitation, and made a long opening address in defence of his administration of the State Prison against the many criticisms it has received of late. He said explicitly that Officer Moore was mistaken in the testimony he gave, in the letter quoted above, as to seeing James Burns about the prison on February 19; and that he *now acquits the latter of all complicity whatever with the escape of Worthing and Jones.* To a direct question we put whether he was willing to make this exculpatory statement, over his own name, in the same newspaper that had contained Officer Moore's mistaken accusation, and thereby do justice to Mr. Burns, he responded, "Most certainly." We hope that this promise will be faithfully kept. Tardy as this act of bare justice will be, it will do something to prevent future harm to Mr. Burns from the now acknowledged slander.

FREE RELIGIOUS ASSOCIATION.

The SEVENTH ANNUAL MEETING of the Free Religious Association is to be held in Boston on the 28th and 29th of May. The meeting will open with a session for business and addresses on Thursday evening, the 28th, at 7 3-4 o'clock, in Horticultural Hall (lower). At this session the following Amendments to the Constitution are to be acted upon:—

1. In the statement of the objects of the Association in the First Article, to change the phraseology so as to read thus: "Its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history."

2. To change the number of Directors, now limited by the Second Article to "six," so that the number shall be "not less than six nor more than ten."

On Friday, the 29th, there will be sessions for essays and addresses, forenoon and afternoon, in the upper Horticultural Hall, and a Social Festival in the evening at the new Parker Memorial Hall.

Interesting topics are to be discussed by able speakers,—of which further particulars will be given hereafter. WILLIAM J. POTTER, *Secretary.*

F. R. A. ANNUAL MEETING.

The notice required by its Constitution of the approaching Annual Meeting of the Free Religious Association, is inserted in this week's INDEX. It is too early yet to give all the particulars in respect to the subjects to be discussed and the speakers who will address the Convention. It may be said, however, that the arrangements promise a very interesting occasion. A number of able speakers who have not before spoken on the platform of the Association are expected to be present, and each session will have features of special interest. It is proposed to make even the business session one of solid worth and vitality, by devoting a portion of it to addresses on various practical phases of the free religious movement; while, as last year, the meetings are to culminate in a Social Festival, which, in the hands of the same committee that made it so charming an occasion last May, cannot fail to be a most attractive success. That the Festival is to be in the new Hall, consecrated to the memory of Theodore Parker, will give it an additional attractiveness.

At the business session two amendments to the Constitution are to be presented for action. One of them simply gives power to enlarge the number of Directors. The other is a change in the phraseology of the statement of the objects of the Association as expressed in the Second Article. This change—or the substance of it—was proposed last year by the venerable Lucretia Mott. Her special purpose was to get rid of the word "theology" which now stands in the Article, and which to her mind has always suggested those dogmatic systems of faith that are generally taught in theological seminaries, and have been such a barrier to religious progress. Others have felt the same objection. Others again have said that "the scientific study of theology" is a tautological phrase, since "theology," properly defined, is itself a science, or is claimed to be. The proposed change will obviate these objections, while it will express quite as well, or better, what those who framed the Constitution had in mind when they used the phrase "scientific study of theology." By connecting the word "scientific" with "theology," they meant to indicate, not that kind of study of theology which is ordinarily pursued in theological schools for the training of sectarian ministers, but that free investigation after religious truth which is carried on by free minds, and of which such researches as are made by Max Müller and Tylor are notable illustrations. They meant the application of the *scientific* method of study, instead of the *dogmatic* method, to man's religious nature and religious history; and since the proposed change more clearly expresses this idea, it is desirable that it should be adopted.

It will be seen that Friday's Convention, is to be held, not in Tremont Temple where it has usually met, but in Horticultural Hall, where the Association was first organized seven years ago. W. J. P.

IMMORTALITY.

The Easter season is passed, but a thought on it may not be amiss. The theme of the season was, as usual, immortality; and the familiar strain that the Gospel had brought life and immortality to light was sounded once more from Christian pulpits. Preachers told the people with all the ancient confidence that Christianity guaranteed immortality, and that with the decline of faith in Christianity the hope of man would die. Now if there be one thing well ascertained and thoroughly demonstrable, it is that Christianity distinctly, professedly, purposely *limits* the hope of immortality. Its peculiarity consists in this. That immortality is the natural hope of man, and the destiny of all men, is not a doctrine of the Christian religion. The doctrine of the Christian religion is that a future life, in any intelligible sense, as understood by mankind at large, is for the Christian believers, and for them alone. This was Paul's teaching, as his genuine epistles, and most especially the first Epistle to the Corinthians, show: "If Christ be not risen, then is our preaching vain, and your faith is also vain." "If Christ be not raised, then they who have fallen asleep in Christ (Christians who have died) *are perished.*" "Christ, the first fruits; afterwards *they that are Christ's*, at his coming." "The last Adam was made a quickening spirit." Paul, as a Pharisee, believed already that men survived death, after a fashion, and continued to exist in a nebulous, but unsatisfactory, manner, to which the term "life" could not with the least propriety be applied. There was nothing in the anticipation, even by good men, to make death seem otherwise than terrible. It was a hopeless hope, which gave neither inspiration nor comfort. All sinners must die; and, as all men were sinners, all men must die, and pass into the dismal under-world of ghosts. The sinless man *could not die.* Christ was the sinless man, and consequently died not, but rose from the sepulchre into the open air of a new existence. This sinlessness was the ground of his resurrection; his resurrection guaranteed his sinlessness. With him begins a new series of experience in regard to the future life; for they who have faith in him, and, by living faith, join themselves to him, become sharers in his immortal privilege. *But none others did.* The rest, be they who and what they might,—philosophers, sages, valiant and good men,—must continue the long procession to that *Sheol*, which was scarcely an advance on annihilation.

And all the time that Paul was preaching this narrow, exclusive doctrine, the Jewish rabbins, as we know from the Talmud, were teaching a noble, spiritual philosophy,—the immortality of man as man; individual continuance after death, with full consciousness of personality; the equal hope and common destination to bliss of all men, Jews and heathen alike; the existence of a rational principle which had the seed of immortality in it; the possibility for every soul of freeing itself from sensual bonds, and mounting to the holy seats. The old faith opened richer prospects than the new; Christianity closed doors instead of bursting them.

The doctrine of Paul is the doctrine of the New Testament throughout, as has been proved over and over again, as has been from the beginning claimed by the consistent members of the Christian communion. The Church, instead of widening the aperture from death to life has rather made it closer. Immortality for *believers* has been the teaching. "Thou hast opened the kingdom of heaven to all believers" is the language of the ancient creed as voiced in the *Te Deum.* The Bishop of Manchester is reported as having, in his late Easter sermon, pointedly corrected the impression that his religion taught or implied the natural immortality of mankind, or promised a future life to all men; affirming, on the contrary, that the resurrection was reserved for Christ's own, who "lived in him," and that for others only a *hope* was to be indulged. He was frank enough to give no encouragement to any but churchmen, herein showing himself a faithful reporter of the original tradition.

If this were the only way in which "Christianity" curtailed the privilege of immortality, we might be happy, for there was nothing absolutely appalling in the contemplation of *Sheol*, a negative state of being, in which, if there was no joy, there was no sorrow; they who were shut out from the Christian's exclusive privilege had nothing to look forward to more dreadful than extinction, or something akin to it. But "Christianity" has taken away that sad hope. For the shady *Sheol* it has substituted a flaming hell, and for the melancholy boon of annihilation an inevitable future of conscious pain. So even the New Testament does. In opening a world of light above the gloomy abodes, Paul opened new abysses of sorrow below it.

It is simply a mistake to ascribe to Christianity an enlargement of the belief in a future life. The faith in natural immortality came from other sources, and is due to other teaching. The Christian doctrine is *the resurrection of the body through faith in Christ.* They who hold a belief distinct from this derive but little support from the Church. The Talmud gives them more countenance than the Gospels. For the Talmud repudiates the notion of everlasting damnation for anybody, declaring that there is a space of "only two fingers' breadth between hell and heaven." It is in the Gospel that we read of the "great gulf" that is fixed, which cannot be passed over. It is as men have departed from the Christian tradition that they have had life and immortality brought to light.

O. B. F.

AN INSIDE VIEW.

A Western woman, of uncommon intellectual ability, and undisputed Orthodox position, writes as follows. T. W. H.

"So thoroughly was I inoculated with puritanism that I am afraid I never shall outgrow the effects of it, and take any other *ism* with safety and enjoyment. . . . My aim is to do right for the right's sake. There is no comfort in wrong-doing. If there were no Scripture teachings on this point, there is self-respect, almost as authoritative. The drift of pulpits is not in the direction of this 'one thing needful.' It keeps before one the necessity of the new birth before one can enter the kingdom, forgetting that self-respect renders almost unnecessary that great change. I do not see that our most ardent Christians value themselves very highly, or hold humanity in esteem. Outside the Church philanthropy thrives best, and they who wear chains are helped most by those who believe as you do. These facts trouble me. I would like to have 'believers' stand at least by the side of heretics if they will not lead in the matter."

Literary Notices.

HAMPTON AND ITS STUDENTS. By two of its teachers, Mrs. M. F. Armstrong and Helen W. Ludlow. With fifty Cabin and Plantation Songs, arranged by Thomas J. Lenner. New York: G. P. Putnam's Sons.

This handsome volume is a very welcome addition to the record of the great epoch through which we have so recently passed, covering the emancipation of the country and four millions of its people from slavery. In giving an account of one of the most important efforts to educate the freedmen, it throws much light upon the condition of the slaves before the war, upon the characteristics of the negro race, and upon the requisite conditions for their future improvement.

Gen. Armstrong has rightly seen that the development of the material resources of the State through skilled labor, and the intellectual education of the whole people, is the great hope of Virginia; and, in supplying the State with teachers of her primary schools, he is at the same time diffusing through them a great deal of useful, practical knowledge. This experiment is interesting and encouraging in reference to the great question of industrial education, as well as for its bearings on the elevation of the negro.

The only discouraging point we have noted is the expense of this education, which is put at $70 per annum [p. 48], exclusive of board and clothing. As this is more than three times the average cost per head in the best schools of the largest cities, it seems as if this system could not be very widely extended, unless its price can be reduced. And this is, after all, the great difficulty in industrial education, as in most of the improvements proposed in our school system. While a favored few may be benefitted, it is not yet found possible to secure results at such a price as to put them within the means of all. All public expense is of course really borne by the productive labor of the whole people, no matter in what way accumulated capital favors it. Now, calling the average value of labor two dollars and a half a day, it would take twenty-eight days of a man's labor to support one child at school, and this is a pretty severe tax; even when, as in this case, the child pays a part of his board and clothing.

As a model and normal school, this one may be worth all it costs; but it does not prove that the great *desideratum* has been discovered—how to educate the whole people at a reasonable price.

The teachers bear the same testimony that all acquainted with the freedmen have borne, to their eagerness for knowledge and their readiness to profit by instruction. They also speak of that beautiful quality of forgiveness, so strong in the negro race, which makes them averse to speak of the wrongs they have endured, and ready to pardon and assist their old masters, when opportunity offers. One amusing exception is, however, given of an old man who told with much pride of his experiencing religion.

"Then, as you have experienced religion, Mr. Jarvis," said his visitor, "I suppose you have forgiven your old master, haven't you?"

It was an unexpected blow. The glow died out of his face, and his head dropped. There was evidently a mental struggle. Then he straightened himself, his features set for an inevitable conclusion. "Yes, sah! I'se forgab him; de Lord knows I'se forgab him; but—" his eye kindled again as the human nature burst forth—"but I'd give my oder leg to meet him in battle." Negroes are very like white folks, certainly.

Another service rendered by this book is the preservation of fifty of the most popular cabin and plantation songs, such as the Hampton singers have sung throughout the country. These songs represent a phase of life and religion which is rapidly passing away. Pass it must, and unregretted; but, like every other phase of life, it has its philosophic and artistic value, and helps us to understand human nature and its divine relations better.

There is a curious melodic charm in the words of these songs, though wholly destitute of intellectual value; as in—

> "Oh swing low, sweet chariot,
> Swing low, sweet chariot,
> Swing low, sweet chariot;
> I don't want to leave me behind."

One of them,—called "Religion is a fortune,"—is a very genuine expression of their feeling, that to get religion is a matter of good luck, quite independent of the will of the receiver:—

> "Oh religion is a fortune,
> I raly do believe," etc.

The Hampton singers are again about to visit us, and there will undoubtedly be a renewed interest in their songs from the study of this book.

It is very desirable that such records as these should be preserved. "History never repeats itself;" certainly the history of the last twelve years never can be repeated on this continent, and every memorial of it should be carefully preserved. E. D. C.

A CORRESPONDENT of the Madras *Athenæum* describes a procession in Salem, Madras Presidency. He says: "I observed some devotees had their tongues pierced with iron rods; some had pins stuck all over their bodies, and garlands hanging from them; some had made incisions in their sides, in which were inserted iron rods; some passed through these incisions large ropes, held on both sides by two persons; and some employed four men to carry a small car, the middle of whose axles passed through their sides." Such heathen have not advanced far in civilization.

Communications.

A PROTEST.

DEAR ABBOT:—

I wish to protest against the character of the "London Letter" printed in THE INDEX of April 9. Had it appeared in any other than a professedly liberal publication, its appearance still would have been a surprise. For I must think that even our Orthodox friends are getting above such wholesale attacks upon the *motives* of people from whom they differ. Mr. Voysey as a "free-thinker" ought not to be permitted without rebuke to write in this fashion. Could he not state his objections to "free love," and even describe all the evils which in his judgment would flow from its practice, without impeaching the moral purpose of those who are known as its advocates? "You tell us," he says, in effect, "that you do not mean evil? Out upon ye, we are not fools! Do you think we are such dolts as not to see through your flimsy disguise?". Now in my judgment any High Church devotee might find it as difficult "to write with becoming patience" of Mr. Voysey and his "sickly nonsense" of "free religion," as Mr. Voysey does of Mrs. Woodhull's "free love." Mr. Voysey's views on religious freedom, undermining all established authority, appear to many good people to be the open door through which every conceivable immorality will stalk in to drag the race down to the pit. Suppose they say to him: "This is *not* what you want? Don't take us for fools. We know better. You do." How would he like it? For them to talk thus is a slight offence, since they do not profess "freedom," "reason," "private judgment." Mr. Voysey goes against his own "faith," and sets up an orthodoxy of morals quite as arbitrary and dogmatic as any churchman defends in religion. Will he not mend his *spirit*, and thereby improve his argument? S. H. MORSE.

THE ALTERNATIVES—FREE LOVE OR ENFORCED LUST.

EDITOR OF THE INDEX:—

Dogmatic assumption finds favor with the ignorant and bigoted. I do not believe either of these classes is largely represented among the patrons of THE INDEX, and therefore that the "London Letter" does not represent the views of any considerable number of them.

A clear statement of principles or a well-considered argument, for or against, on any question, merits attention; but an article so arrogant in temper and offensive in tone as the one in question deserves contempt only. Under ordinary circumstances I should take no notice of it; but as it has appeared in THE INDEX without comment, I feel that I ought to correct the false impression such negative endorsement may convey.

To the query, "Are we men or are we beasts?" I reply that women who believe in the right to self-ownership do not intend to remain subject "to the wild indulgence of the most imperious of our passions." Woman has suffered too long and too severely from such indulgence, and she now asks to be emancipated. She demands the restoration to herself of the supreme control of her sexual functions, so long delegated to man by marriage. She is determined to rise to the level of the female brute, as sovereign in the domain of sex, so that, if men have "veins full of warm blood," they may not be able to assuage the fever through her debauchery.

It is not strange that men cannot conceive "the sex" as independent of them for support. They doubtless imagine that women always will look, as they always have looked, to them for maintenance. But this is a mistake. As fast as women wake up to the fact that to marry for a home or for support is not a whit better than prostitution,—indeed, that it *is* prostitution,—they will demand and receive employment by which to take care of themselves.

In the blind idolatry that has been given to marriage, the most important thing of all has been neglected. In the strife to keep "one and one" tied together, their offspring are forgotten. Now, in the name of common sense, which is the more vital question: that of legal marriage regardless of results, or that of having the proper kind of children? Christianity has held to the former, until the world is almost ruined, sexually and physically. It has endeavored to save souls by damning bodies. My doctrine is precisely the reverse of this—is to save bodies, and the souls cannot be damned. But I see clearly, in the near future, that the question to be asked of mothers will be: "What is the *status*, physically, mentally, and morally, of your child?" and not: "Who is its father?" In preserving the *form* of marriage, its *spirit* has been quenched.

I am laboring for the birth of proper children. Such must be rightly conceived, and not subjected to the influence of legal lust during the period of gestation. If no children were to be born for the next generation except those desired by mothers (and under free love there could be no others), there would be a renovation of the world, physically and morally. As it is, four in five of those born are not wanted; and what is worse still is that mothers do everything they know how to do to kill them in their wombs. Is it to be wondered at that murder stalks through society, when so many children are born with the brand of Cain upon them? A mother cannot *think* of murdering her unborn child without affecting it for ill.

When woman is no longer forced into pregnancy,—when it shall be hers to determine when she shall become pregnant,—there will be no more murderers, no more drunkards, no more criminals of any kind born. Men should think of the *ends* to be gained before making a sweeping condemnation of the *means*, and should be careful of their charges against persons who are demanding freedom for woman sexually, as these means, rather than wantonly to brand them as advocating debauchery.

To me, free love means no more children than such as mothers desire, in advance of conception, to have; no more prostitution; no more enforced or legal intercourse; it means purity, health, and virtue, voluntarily on the part of woman, and through her necessarily for man. And I know it means the same to all genuine free-lovers. Nor can all the vulgar abuse of all the rest of the world make it mean anything else.

These, then, are "the *retrograde* views," the "insane waste of breath and energy;" these are "not to know the real feelings that lurk behind the cry for free love,"—"not to be able to guess what she is driving at," "going backward from all moral conquest to the laxity of savages,"—"to be pushed over the precipice before they are aware of the danger,"—"a wide leap backward,"—"to embrace bestiality,"—"to poison the air with nasty theories,"—for "adulteresses to glory in their shame." For woman to achieve and maintain freedom is to be all these, is it? So says Charles Voysey; but so say not I. As against my sex, I hurl the base insult in the teeth of its utterer.

There are but two alternatives between which the world can choose — free love and enforced lust. Which will ye have?

VICTORIA C. WOODHULL.

[It is necessary to say that the publication of editorial contributions "without comment" by the editor is neither positive nor "negative endorsement" on his part. It is mutually understood that the editorial contributors of THE INDEX shall write exclusively on their own responsibility; we have reserved no right to reject in whole or in part what they may choose to send, so long as they remain editorial contributors at all. With regard to publishing occasional contributions from other writers, we exercise the usual editorial right of acceptance or rejection; but even in this case the absence of comment is no indication whatever of our own views. By the standing rule of this paper, each writer is responsible alone for what he writes, except so far as the mere opportunity of being heard is concerned. If we make a note, it is only because we wish to say something on the same matter. It is true that we know of no other paper conducted on such a plan; but we hope that repeated statement will at last make our own plan understood.

Having, therefore, no right of rejection in the case of editorial contributions, we feel no obligation to give up the remaining space in our columns to any controversies they may naturally provoke. But we judge it to be fair in this case to give Mrs. Woodhull a hearing, and then, so far as we are concerned, to let the subject rest for the present. Mr. Voysey has expressed his opinion of "free love," and Mrs. Woodhull has expressed hers; and we hope that both will now be satisfied. If, as may happen by-and-by, we should be desirous to express our own definite views on this topic, it will be in an independent and purely impersonal form, and not in a mere note suggested in this manner.—ED.]

FREE SPEECH ON SUNDAY.

It appears from a statement in the *Investigator* of the 8th instant that a regular Sunday meeting for free discussion of theology, religion, and other matters of interest was begun in Winchester Hall, Purchase Street, in 1840, "by infidels and such liberal Christians as were friendly to free thought and free speech." I know of no such meeting of earlier date, and it looks as if the infidels must have the credit of the first movement in this very important direction. Their priority in taking this stand seems the more probable, as it accords with the sentiment of the motto inscribed over the desk where, at a still earlier date, Abner Kneeland used to preach on Sunday mornings, namely: "He who will not reason is a bigot; he who dares not reason is a coward; he who cannot reason is a fool."

I write to inform you of the next movement for free speech on Sundays after this, as far as Boston is concerned. This was a course of free Sunday morning lectures, to be followed by conversation or discussion, at the pleasure of the men and women who attended them. These lectures were held in Amory Hall, up two flights of stairs, at the corner of West and Washington Streets, and were established by persons who did not value church ceremonies of public worship, but who wished rather that which was recommended by the author of the Epistle to the Hebrews (x., 24, 25)—mutual exhortation and instruction; exhorting one another, to provoke unto love and to good works; to which these people added the exposure and rebuke of popular errors and sins which were left unrebuked by the clergy and the churches.

I don't remember whether any of the people who called themselves "infidels" were movers in the enterprise last mentioned. Most, certainly, if not all its originators, were people who thought the words Christian and Christianity susceptible of a better meaning than that given them by the clergy and the churches. They therefore procured the well-known abolitionist, Charles C. Burleigh, to open their enter-

prise by giving three lectures, on three successive Sunday mornings, in the place above named, inviting the public by advertisement in the daily papers. These lectures, given quite early in the year 1844, were on the following subjects:—

"Christianity, why called a Gospel?"

"Christianity, in relation to the treatment of enemies."

"Capital Punishment."

These three lectures were well attended, were exceedingly interesting, and were followed by free discussion on matters suggested by the discourse. At the close of the third lecture, one of the hearers proposed to the audience the inquiry whether it were not desirable to continue the arrangement, and have a lecture and discussion there weekly, by the best thinkers and speakers attainable, at least until the return of warm weather. The affirmative answer was so emphatic that the meetings were continued into the month of May. They would probably have been continued the following year, and thereafter, but then the ministry of Theodore Parker began, in which both free speech and free thought were as thoroughly represented as any one could desire.

C. K. W.

April 17, 1874.

A LETTER FROM MR. SARGENT.

EDITOR OF THE INDEX:

Dear Friend,—The following article was recently presented for publication to the Boston *Evening Transcript*, where it rightly belonged, being in answer to certain strictures and personalities relative to the Parker crisis, which appeared in that paper. But as the *Transcript* (with that timid policy of conservatism which seems to govern it) has peremptorily rejected the article, I will ask the favor of a place for it in your freer columns, and am truly yours,

JOHN T. SARGENT.

UNITARIANISM AND THEODORE PARKER IN THE CRISIS OF 1844.

An article, in the *Transcript* of the 16th instant, reviewing, at some length, Rev. O. B. Frothingham's recent fine *Biography of Theodore Parker*, has some personal references of so invidious a character as to require a few words in reply, at least so far as to ask an explanation. Alluding to the controversial excitement which, in 1844, grew out of pulpit exchanges between one of the, then, "Ministers at Large" and Mr. Parker, he being at that time a settled Unitarian minister in West Roxbury, and the writer of this (the "Minister at Large" referred to) being in the service of the so-called "Fraternity of Unitarian Churches in Boston," which took exception to this act of their minister, the writer in the *Transcript* affirms that the officials of said Fraternity had other reasons than those which Mr. Frothingham assigns for the course they took in protesting against the fellowship or recognition of Mr. Parker by their ministers.

The seeming personality of the *Transcript* article to which I now refer is in these words: "*The officers of the Benevolent Fraternity of Churches would, doubtless, state somewhat differently the reason and spirit of their course towards one of the ministers in their employ.*" If, by this, the writer means to insinuate that in the action of said Fraternity towards that Minister at Large there was aught of a personal nature apart from or independent of that breadth of pulpit tolerance and liberality which he so rightfully required of them as "Liberal" Christians, so-called; or if, by what the writer calls "*the reason and spirit of their course*" in that crisis, anything else be meant than their manifest disloyalty to the great principle of the "largest liberty,"—then I challenge him to be more explicit in the revelation of the secret he seems thus to intimate. Certain it is that, immediately after my exchange with Parker and the exclusive action of the Unitarians in consequence thereof, the public sympathy and sentiment of Boston were unequivocal as to his right and claim to be heard; for he was at once called to the city as by acclamation of a great popular gathering pledging him the support and tolerance under which, by the blessing of God thus far, his influence has continued to be felt. Nor is this all; for we have lived to see, as it were, the fulfilment of predictions to which, in the height of that controversy with the Fraternity, we gave such expression as this: "The course of Unitarianism is suicidal just so far as it compromises freedom of opinion or freedom of the pulpit." "It will bleed to death, if there be any blood in it, by the rash excision of Theodore Parker." Those timid Unitarians were further admonished that it ill became them (notorious infidels as they were to all the rest of the Christian world) to stigmatize one of the wisest and most progressive men among them as an infidel, or to close their church doors against him; and, if it had really come to that, my relations to them might as well cease, for none other than a *free* pulpit could I occupy. Not having considered it my special mission to make "Unitarians" only of the poor to whom I was ministering, I had freely and constantly proffered the privilege of pulpit exchange to all the ministers of every other denomination both *in* the city and *out* of it (not excepting the Catholics); and if, by any reserve of theirs, this reciprocity of exchange was declined, I no less freely offered them the privilege of my pulpit for a third service in the evening. With this breadth of purpose in my ministry, I could see no good reason for exceptional exclusion of Theodore Parker, of whom it may truly be said—"The people heard him gladly." That the Unitarians would come to regret their injudicious and exclusive course, I felt well assured, and so forewarned them; and not a few of them, since that eventful crisis, have said, "*Ah well! we made a great mistake!*" Of course they did, and they *see* it now and *feel* it, if not in the consciousness of their disloyalty to a great principle, at least in the experience and conviction that it has hurt the social relations and credit of Unitarianism as a liberal system, and reduced its denominational force; for although it *may* be and *is* true that "liberal principles," on the whole, are largely on the advance, in these days, it surely is not through the influence of Unitarianism as a system, but rather by the stimulus of influences *outside* of it or seceding from it, such as RADICAL CLUBS and FREE RELIGIOUS ASSOCIATIONS.

JOHN T. SARGENT.

THE CATHOLIC PRIEST'S LETTER.

NEW YORK, April, 1874.

EDITOR OF THE INDEX:

Dear Sir,—I was highly gratified at the contents of a letter in your issue for April 9, which appears without signature, but is stated to be from the pen of a learned and sincere priest of the Catholic Church. I say I was gratified, because the writer appears as liberal and humane as he is learned and sincere. In that letter the writer says plainly that those who, without any fault, are convinced that theirs is the true religion, and serve God in justice, are to be reckoned amongst the members of the true Church, etc.

If these are the real, genuine teachings of the Catholic Church of the present day, then it has either undergone a most radical renovation, or it is in contradiction with itself.

What it taught in former times may be gathered from the following facts. At the conversion of the Protestants in Hungary, the converts were required to take the following oath:—

"We swear and confess that the doctrine of the Church of Rome is the catholic, pure, divine, saving, old, and true doctrine; but the Protestant is false, erroneous, blasphemous, accursed, heretical, damning, seditious, ungodly, etc. Hence we curse (*maledictos pronuntiamus*) *our parents*, who educated us in the heretical faith. We curse also those who raised in our minds any doubts of the Roman Catholic faith. We curse the books which we have read, and which contain those heretical and blasphemous doctrines. We curse, also, all the works we read whilst we lived in the heretical faith, that we may not be answerable for them before God at the last day. We moreover swear, as long as a drop of blood remains in our veins, to pursue the accursed Protestant faith in every way, secretly and openly, with force and fraud (*clam et aperte, violenter et fraudulenter*), with word and deed, yea, *even with the sword*." (*Authentic History of the Professio Fidei Tridentinæ*, by J. F. Mohnicke.)

The prelates assembled at the Council of Trent closed their deliberations by pronouncing the following curse, at the suggestion of the presiding officer, the Cardinal de Lorraine, who cried out, "Curse all heretics," all the bishops responding with one voice, "Curse, curse, curse":—

"We *excommunicate* and *curse, in the name of Almighty God*, the Father, the Son, and the Holy Ghost, and in the name of the apostles Peter and Paul and our own . . . . all Lutherans, Zwinglians, Calvinists, Anabaptists, etc.; all apostates from the Christian faith, as well as all other heretics, whatever they may call themselves; and also those who believe them, receive them, patronize and defend them; all those who read their books without our permission, or keep, print, and defend them, for whatever reason it may be, publicly or privately, whatever may be the pretext or design; also all schismatics and those who through obstinacy withdraw their allegiance *from us*. (The Bull in *Cœna Domini*.)

So much for the past; now for the present:—

"Before God, no man has any right to be of any religion but the Catholic." (*Catholic World*, April, 1870.)

"Citizens who have no religion have no conscience that persons who have religion are bound to respect." (*Ibid.*)

"The God of Protestantism is one of the devils; a dirty devil." (*Freeman's Journal*.)

And this is enough for the present. The writer of the letter alluded to concludes in the following words: "If there is something yet not satisfactorily explained, I shall find pleasure in endeavoring to supply the defect." Now what I should consider a favor conferred on your readers would be an explanation as to the way of reconciling the liberal views of the reverend writer with those of the Catholic Church—with the teachings of that same Church, as exhibited in the extracts and documents quoted.

D. E. DE LARA.

"THE SOUL FIRST OF ALL."

MR. ABBOT:—

Although a constant reader of THE INDEX, I have heretofore refrained from offering any contributions to its columns, because I thought the pages of a paper characterized by so high an order of thought could be more acceptably occupied by writers possessing more culture than I can lay claim to. I trust, however, that you will bear with me while I make a few inquiries.

For fifteen years I have been groping my way through a labyrinth of metaphysical mysticisms. My little bark has been tossed upon the troubled sea of speculative philosophy, but at last, like Noah's dove, I found a resting place for the sole of my foot,—a corner-stone upon which I might erect the superstructure of a rational faith. I mean the "*scientific method*." I fondly imagined that it was the duty of every sincere inquirer after truth to collect all the facts possible, compare, arrange, and classify the same with the utmost care before attempting any generalization; and where complex phenomena present themselves, to analyze them completely before attempting any synthesis, and to accept as true that which was *scientifically demonstrated* to be true, and to accept that also which has a large preponderance of evidence in its favor, at least until it is *disproved*. But now comes the author of *The Bible of the Ages* (Mr. G. B. Stebbins), who, in an article entitled "The Soul First of All," tells us "the *truth within* must take place of this idolatry of authority without." This "truth within" he defines to be "intuition," and calls it the "true method."

Now *if this be so*, then am I again—

> "A thousand miles away from shore,
> Without a rudder, sail, or oar."

Can it be that observation, experience, and induction are not to be depended upon; that reason and knowledge are, and must be, subordinate to a higher law, a *truer* method? Are the indefatigable labors and careful deductions of Tyndall, Carpenter, Huxley, Darwin, and Agassiz to go for naught, if they do not happen to "verify" these "voices from the inner temple"? Mr. Stebbins says: "All that is in the Infinite Spirit is in the spirit of man, less in degree and scope, but the same in kind;" by which it would appear that the souls of men are emanations from the Deity. Again: "Before experience was, were these interior realities, these truths of the soul." So our ideas are *innate*, and it is the business of reason and experience to verify them. Truly, Mr. Stebbins is sufficiently orthodox to satisfy the most exacting! But, before I conclude to return to my wallowing in the theological mire, I would like by your permission to ask him a few questions:—

1. If "soul is first of all," and existed in the Deity from eternity, how are souls multiplied as men multiply? Did they exist in indefinite numbers "first of all," or are they created as occasion requires?

2. What *is* "soul"?

3. If ideas are "innate," how comes it that hereditary predisposition, observation, experience, reason, and education make the man?

4. If inspiration and intuition are the true sources of truth, how is it that they do not agree? For instance, Moses under the guiding power of inspiration said: "Thou shalt not suffer a witch to live." (Exodus, xxii., 18.) Also, "Slay every man his brother, and every man his companion," etc. (Exodus, xxxii., 27.) Again, St. Paul says, "If women would learn anything, let them ask their husbands at home." (I. Corinthians, xiv., 34, 35. See also I. Timothy, ii., 11, 12.)

Do these and many similar inspired declarations harmonize with our innate ideas of love, justice, etc.?

If Mr. Stebbins will deign to answer these inquiries, I *may* have something further to offer on the subject. Meanwhile I will comfort myself with the belief that "reason is the highest and best standard or guide we possess."

Anxiously yours, HARRY HOOVER.

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ANECDOTE OF PROFESSOR AGASSIZ.

"Since his death, Professor Agassiz has been much and ardently lauded as a Christian scientist, and a champion of the faith against scientific scepticism." So we are told by the editor of the *Popular Science Monthly*, in a recent number of that "indispensable" magazine (according to Henry Ward Beecher).

In this connection, I am induced to relate a brief conversation which, although occurring many years ago, made so deep an impression on me that I remember every word of it.

In company with a friend, now well known to fame, M. D. Conway (then a student of divinity at Cambridge), I attended a geological lecture of the eminent professor, and afterward spent a delightful hour with him at his office. The conversation turning upon the subject of the recent lecture, Mr. Conway inquired if the professor attempted to reconcile the views therein expressed with the statements of the first chapter of Genesis. He replied that the Bible was not held up now as an authority in science, but as a rule of faith and practice. "And do you regard it," inquired my friend, "as an infallible guide in those matters?" "Oh," said Agassiz, with an arch look at the divinity student, "as to questions of that sort, it is *your* business, not *mine*, to interpret. But," resuming a serious air, and with that beautiful foreign accent of his, "if any man shall say that we have a *better* guide *here*" (laying his hand impressively on his breast) "than *any book*, I shall not contradict him."

W. H. F.

HOW THEY LOVE ONE ANOTHER.—*The Methodist on Close Communion.*—The downfall of a dogma so repugnant to the spirit of Christianity and the age, so inconsistent with American thought and feeling, so hostile to the principles of freedom on which the Baptist organization is built, was inevitable. It could be held up at all only by prejudice and a temporary sectarian excitement. The intelligence and energy of the Baptist people, combined with the influence of their earnest disposition to coöperate with men of other denominations in practical Christian work, may be relied upon to cause a speedy extinction of this most offensive dogma.

The Baptist Examiner on the Methodist.—If there is one evangelical denomination that went beyond every other in exclusiveness; that will go farther than any other to make one proselyte; that more uniformly than any other centres what is called "patronage," in the broadest sense of the word, on itself—then the Methodist denomination was that one. It seems very queer, that Baptists should be scolded for illiberality. But we will give him one fact for his personal meditation. We assert that Dr. Crooks has more fingers and toes than American Baptists, with nearly 12,000 ministers, have of pastors who hanker for the reign of open-communionism in their churches.

Wrote Edmund Burke: "Nothing has driven people more into infidelity than the mutual hatred of Christian denominations."

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AT

No. 1 Tremont Place, Boston.

EDITOR:

FRANCIS ELLINGWOOD ABBOT.

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ABRAM WALTER STEVENS.

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(This pamphlet has not been on sale for a number of years, and many persons who have all of the Annual Reports succeeding do not possess this.) Price 50 cents.

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2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor*.

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

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SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

NOTES AND COMMENTS.

BY A. W. S.

A SERIES of interesting papers on Charles Sumner, written by M. D. Conway, has appeared in the London *Examiner*.

THE TITLE of one of Gerald Massey's lectures, which he has been delivering in this country, is: "Why does not God kill the Devil?" We supposed he had, long ago.

THERE ARE many definitions of what constitutes a Christian, but we think none could be more Orthodox than that which Rev. Dr. Hill (Unitarian), of Portland, Maine, gave to a friend of ours the other day. "No man is a Christian," said Dr. Hill, "who does not believe in the perfect authority of Christ."

MR. AUSTIN HOLYOAKE—brother of George Jacob Holyoake, and, like that distinguished gentleman, a prominent Freethinker and Atheist—died in London, April 10, aged forty-seven years. He was a man of high and irreproachable character, and of good ability. He held to his atheistic belief to the end, but died with calmness and resignation.

THE FOLLOWING language was used by Mr. C. C. Burleigh, in the dedicatory services of Cosmian Hall, Florence, Mass.: "So we dedicate our house to the service of truth and right; to freedom of intellect and conscience; to the highest Ideal of God in the mind and soul of each." If every church should be so dedicated, we could not have too many of them.

SENECA, the Roman philosopher, contemporaneous with St. Paul, is one of the prophets of the discovery of America, whom Mr. Sumner quotes. Seneca's words, in his *Medea*, are thus translated by Whately: "There shall come a time, in later ages, when ocean shall relax his claims, and a vast continent appear, and a pilot shall find new worlds, and Thule shall be no more the earth's bounds."

A POET says:—

"We gather shells from youth to age,
And then we leave them like a child."

We leave behind us what becomes foreign to us—what we outgrow. The constant and faithful soul does no more; it carries with it forever what remains *of* it, and neither time nor change can loose its hold of what it loves and owns.

FOR THE first time in the history of the country, a negro occupied the chair of the Speaker of the national House of Representatives, one day last week, when the House was in Committee of the Whole. The colored member, so distinguished, was the Hon. Mr. Rainey of South Carolina. Democrats and Republicans, Northerners and Southerners, alike expressed their hearty satisfaction at the manner of Mr. Rainey's bearing as temporary Speaker.

THE *Morning Star* (Baptist) says: "It will be only a question of time and use to decide how signally true it is that Christianity is not a failure, THE INDEX to the contrary notwithstanding." Certainly, "time and use" must decide whether Christianity is a failure or not. The opinion of THE INDEX, in this case as in every other, is only good so far as it goes. It does not claim to be infallible. It but announces its judgment, and gives its reasons therefor. But it may be mistaken. We can afford to wait and see.

THE *Jewish Times*, which, by the way, is an interesting and able paper, utters itself in the following very sensible and liberal strain:—

Not as Jews, but as citizens of an enlightened age; as men who feel in accord with the aspirations of humanity at large; who stand above the narrow pent-up churches that hold forth one dogma or other as the shibboleth of admission to God's presence,—must we bend our energies to help pull down the sectarian barriers. We must confine sect and creed to the church, the temple, the mosque; we must assist in delivering art, science, culture, from the chains of sectarianism; we must proclaim again and again that society deals only, and can deal only, with the moral man, not with the member of this or that church.

A YOUNG MEN'S Hebrew Association has been formed recently in New York. Its specific aims are the establishment of a reading room and library; lectures on historical, scientific, literary, and social topics; entertainments of a social, artistic, and musical nature; the establishment of free classes for general instruction; the organization of a bureau for securing employment for deserving young men. It will be seen that this is not designed to be a sectarian Association, like the Young Men's Christian Association, but a *human* one. We wish for it success and prosperity, and are glad to see our Hebrew friends coming to the front with such notable and praiseworthy enterprises as they have of late embarked upon.

"BROTHER" BEECHER was talking about the Trinity, a few evenings since, in his conference meeting; and, as his mind seemed to be cloudy on the subject (although he had declared his acceptance of the dogma), he was questioned somewhat by the brethren. Brother Halliday, his colleague, asked: "What do you suppose is meant by Christ's declaration, that he was one with the Father?" Mr. Beecher—"I don't know." (Laughter.) Brother Halliday—"Don't know what you *suppose?*" Mr. Beecher—"I don't suppose at all. . . . It is a great deal easier to say you don't know, when you once get used to it, than to say you do, and try to explain what you can't explain." Mr. Beecher puts himself on the safe side or *both sides* of the fence (if that is possible), by saying that he believes, and then, in the same breath, saying that he doesn't know whereof he believes.

IN AN interesting article on *Female Poets*, the London *Examiner* says: "We do not venture to assert that examples of the genus have been very numerous, or that they have often ranked with the foremost men; but we do maintain that, among the true poets of the world, women have been and more frequently may be numbered." It mentions Miriam and Deborah as the earliest female poets; speaks of the "divinity of the genius" of Sappho; and ends with Mrs. Browning, of whom it says: "We doubt if any in our own day or age has touched a harp at once so sweet, so strong, so heart-rending and heart-devouring as hers." The *Examiner* thinks that "the genius of women has hitherto for the most part been confined to an unhealthy growth in the dark," and believes that "we must give it the full light of day, before we can lay down the limits of its capabilities."

THE EULOGISTIC ORATION on Charles Sumner, pronounced by Carl Schurz in the Boston Music Hall, last week Wednesday, was most noble and fitting in every respect. Both the head and the heart of the orator dictated its every word. It was not undiscriminating and fulsome, but just, loving, and true. Massachusetts, we think, hung her head with sorrowful shame as she listened to the eloquent rebuke of Mr. Schurz for the censure she gave her great Senator for his conscientious and magnanimous action in regard to the national battle-flag inscriptions. That Sumner did not die before his State had recalled her hasty and disgraceful condemnation of him was alike his and her most happy fortune. Grand lessons of wisdom and virtue, we trust, will accrue to our people from the life of the illustrious dead, and from this vivid and masterly portrait of him sketched by the illustrious living.

LIST OF LIBERAL LEAGUES.

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Compulsory Education.

REPORT OF THE COMMITTEE ON EDUCATION OF THE NEW YORK CITY COUNCIL OF POLITICAL REFORM.

In a democratic republic like ours, where all political power resides in and springs from the people; where, to use the language of Abraham Lincoln, "*the government is of the people, for the people, and by the people,*"—no subject can be presented to the citizens for their consideration more important than the education of the youth.

UNIVERSAL EDUCATION ESSENTIAL TO FREE GOVERNMENT.

Intelligence in the rulers is essential to good government; with us the rulers are the voters, hence the necessity of fitting them by education to rule. With intelligent voters, our form of government is the best yet devised; but with ignorant voters, it is one of the worst. An intelligent people seek freedom, and an ignorant one despotism, just as naturally and certainly as the needle points to the magnetic pole.

The founders of our free institutions two hundred and fifty years ago saw this, and scarcely had they completed the log cabins for their families, when they began the log schoolhouse for the school and schoolmaster.

The schoolhouse has spread, developed, and improved from Maine to California equally with the dwelling-house. It is the nursery of American citizens.

THREE CARDINAL PRINCIPLES OF AMERICAN LIBERTY.

These three cardinal principles our forefathers never lost sight of: namely, a free State, a free School, and a free Church. Self-preservation imposes upon our government the duty of educating the people sufficiently to qualify them to exercise intelligently the right of suffrage. Conscious of this, every free State established a system of free schools.

So great and beneficent has been their influence upon the people, that the material prosperity, intellectual and moral development, respect for law and obedience to it, in each State, may be relatively measured and calculated by the condition of the free public schools.

WHAT THE NATIONAL GOVERNMENT IS DOING FOR EDUCATION.

The national government has already set aside for educational purposes one hundred and forty millions (140,000,000) of acres of public land; and the question of devoting to education the whole proceeds of the public lands still undisposed of is discussed. In the last Congress, the Committee on Education and Labor in the House of Representatives reported favorably a bill for this purpose, and, after a careful debate and consideration, it passed that body and was sent to the Senate. It has established a Bureau of Education as a permanent part of the government, with a Commissioner of Education at its head. His annual report is one of the most interesting, instructive, valuable, and important documents that issues from the government press. *Every legislator and every school officer* in the United States should *study its contents and heed its facts.*

MAGNITUDE OF THE SCHOOL INTEREST.

(1.)—*In the Nation.*

We have in the United States over fourteen and a half millions (14,500,000) of children of the school age; we expend annually for schools over ninety-five millions ($95,000,000) of dollars, which is equal to one-third of one per cent. of the value of the property, real and personal, of the whole country, as returned by the last census; and we employ two hundred and twenty-one thousand (221,000) teachers. This is our standing army, and those are our raw recruits. Their arms are the pen and the slate pencil; their munitions of war the text-books; their forts and arsenals the schoolhouses; and the enemy they are enlisted to conquer, ignorance and bigotry. Through the munificence of the government, the finest building that springs up in every village in our new States and Territories is the public schoolhouse. Like the light of heaven and the water of the earth, it is open and free alike to rich and poor.

(2.)—*In the State of New York.*

In the State of New York we have one million and a half (1,500,000) school children, twenty-eight thousand (28,000) school teachers, twelve thousand (12,000) schoolhouses, and one million (1,000,000) volumes of books in the school district libraries. The school property of the State is worth twenty-four millions of dollars ($24,000,000,) and we are expending two million dollars ($2,000,000) a year to add to it and improve it. The law in the State of New York requires us to raise annually one and one-quarter of a mill tax upon each dollar of valuation of taxable property, for the support of the free schools. This amounts to two and a half millions of dollars. But so fully is the value of the schools appreciated that the people voluntarily tax themselves annually four times this amount, making the whole sum spent upon schools in this State ten millions of dollars ($10,000,000) a year.

This is called the "Empire State," So long as we continue this liberal policy of education for the whole people it will remain such.

The canal interest, the railroad interest, the manufacturing interest, important as they are to material progress, are yet small compared with the education of our million and a half of youth.

(3.)—*In the City of New York.*

The city of New York had, last year, over two hundred and thirty thousand (230,000) pupils in its schools. It employed three thousand (3,000) teachers and school officers, and expended upon public education three millions three hundred thousand dollars ($3,300,000). The citizen, however humble, has only to send his child to the public school, and government furnishes him there, free of cost, an educational palace, warmed and lighted, the best text-books and apparatus, and the most skilful teachers.

Stewart and Astor, with their hundred millions of property and no children in the public schools, like true-hearted American citizens, gladly pay the school taxes that educate the sons and daughters of thousands of poor laborers who have no property to be taxed. Aided by the free school, the greatest wealth and the highest honors and offices in this broad land are within the reach of the sons of the humblest workman.

THE PROPERTY SHOULD EDUCATE THE CHILDREN.

The American doctrine is, that "*the property of the State shall educate the children of the State.*" This benefits equally the rich and the poor. It decreases crime, reduces taxes, improves labor, increases the value of property, and elevates the whole community. One of the first and decisive questions asked in seeking a permanent location for one's family is: What are the means provided for education? A village, town, or State, with good free schools, is the resort of families; without them it is the home of criminals.

In this city, it costs more to support police and police courts to restrain and punish a few thousand criminals, nearly all of whom became such from want of education, than to educate our 230,000 children.

CRIME THE CONSEQUENCE OF IGNORANCE.

In France, from 1867 to 1869, one-half the inhabitants could neither read nor write; and this one-half furnished ninety-five per cent. of the persons arrested for crime, and eighty-seven per cent. of those convicted. In other words, an ignorant person, on the average, committed seven times the number of crimes that one not ignorant did.

In the six New England States of our own country, only seven per cent. of the inhabitants, above the age of ten years, can neither read nor write; yet eighty per cent. of the crime in those States is committed by this small minority; in other words, a person there without education commits fifty-three times as many crimes as one with education.

In New York and Pennsylvania an ignorant person commits on the average seven times the number of crimes that one who can read and write commits, and in the whole United States the illiterate person commits ten times the number of crimes that the educated one does.

The above facts are derived from official statistics.

THE SCHOOL THE PREVENTIVE OF CRIME.

We may have supposed that it is the churches rather than the schools that prevent people from becoming criminals; but the facts indicated by statistics collected by government show the contrary.

The kingdom of Bavaria examined this question in 1870. In Upper Bavaria there were 15 churches and 5 1-2 schoolhouses to each one thousand buildings, and 667 crimes to each one hundred thousand inhabitants. In Upper Franconia the ratio was 5 churches, 7 schoolhouses, and 444 crimes. In Lower Bavaria the ratio was 10 churches and 4 1-2 schoolhouses and 870 crimes. In the Palatinate the ratio was 4 churches, 11 schoolhouses and only 425 crimes, or less than one-half. In the Lower Palatinate the ratio was 11 churches, 6 schoolhouses, and 690 crimes, while in Lower Franconia the ratio was 5 churches, 10 schoolhouses, and only 384 crimes.

Tabulated for clearness of comparison, it is as follows:—

	Per 1,000 Buildings.		Per 100,000 Souls.
	Churches.	School Houses.	Crimes.
Upper Bavaria	15	5 1-2	667
Upper Franconia	5	7	444
Lower Bavaria	10	4 1-2	870
The Palatinate	4	11	425
Lower Palatinate	11	6	690
Lower Franconia	5	10	384

In short, it seems that crime decreases almost in the same ratio that schools increase, while more or less churches seem in Bavaria to produce very little effect upon it.

Those unerring guides of the statesman—statistics—demonstrate that the most economical, effective, and powerful preventive of crime is the free common school. Universal education tends to universal morality.

THE SCHOOL THE PREVENTIVE OF PAUPERISM.

An examination of the statistics of England, Scotland, Ireland, and of the different countries of Europe, indicate that, other things being equal, pauperism is in the inverse ratio of the education of the mass of the people; that is, as education increases, pauperism decreases, and as education decreases, pauperism increases. The same rule holds good in our country.

Taking the three States of Pennsylvania, Ohio, and Illinois for illustration, we find that of the illiterate persons *one in ten is a pauper;* while of the rest of the population only *one in three hundred* is a pauper. In other words, a given number of persons suffered to grow up in ignorance furnish on the average *thirty times as many paupers* as the same persons would if required to get such an education as our free public schools afford. Add to this that they furnish also *ten times the number of criminals,* and the right as well as the duty of government, as the protector of society, to enforce general education is clear, for it is the plain obligation of government to protect society against pauperism and crime.

EDUCATION, THEN, SHOULD BE COMPULSORY.

Government should prevent both crime and pauperism by extirpating the cause of each; to wit, ignorance. An educated citizen is of more value to himself, to society, and to the country than an ignorant one.

An examination covering prominent points or centres of labor in twenty States, made three years ago, developed the fact that even such education as our free common schools afford adds on the average fifty per cent. to the producing capacity of the citizen; while a higher training increases it two or three hundred per cent.

He can do more and better work, from the street scavenger up to the most skilled mechanic, with the same expenditure of time and force, from the mere fact of possessing knowledge.

A well-educated commonwealth, however narrow its borders or poor its soil, soon becomes rich and powerful; while an ignorant one, even under the happiest circumstances of land and sky, falls a prey to anarchy, poverty, and despotism.

Government is making ample provision for the secular education of all. Has it not a right, then, *to require all to be educated,* either in the public schools at public expense, or in private schools at private expense? We think it has, and that secular education sufficient for the common affairs of every-day life, and to enable the citizen to vote with intelligence, should be compulsory.

Prussia and many other German States have tried it for years, with the happiest results. It is her vigorous system of compulsory education that in sixty years has raised her from a bankrupt and conquered petty kingdom to the ruling empire of Europe, and made her the seat and home of intelligence, industry, and wealth. Boston has had such a law for twenty years, and in the last ten they have reduced truancy from school sixty per cent. New Hampshire, Connecticut, Rhode Island, and Michigan have now adopted it. England has given her school boards power to adopt it, and in London they have. The effect is to increase the attendance at school, and decrease the number of juvenile delinquents. The time has arrived to try the experiment in the cities of our State at least, if not in the whole State. This will cause every child to enjoy the benefits of the public school, or of some private school.

Wherever compulsory attendance has been tried long enough to determine its effect, the result has been so satisfactory that it has become a fixed and settled policy. Prussia, Saxony, and democratic Switzerland testify to its excellence. It is in harmony with the true spirit of a democratic republic to *require* every citizen to qualify himself for the right of suffrage, and for earning an independent living.

The taxpayers who furnish the money to educate *all* the people have a right *to require that all shall be educated,* in order that crime and pauperism, and the public burdens caused by the same, may be reduced to a minimum, and the ballot wielded only by intelligent voters.

The ballot, in the hands of a corrupt and ignorant populace, is the torch of the political incendiary; but with an intelligent people is the bulwark of liberty.

"An ounce of prevention is worth a pound of cure." It costs far less to *prevent* crime, pauperism, and civil commotions, by educating the whole people, than it does to *punish* criminals, *support* paupers, and *maintain armies* to repress an ignorant and vicious population.

The average daily attendance in this State upon the public schools during the school year is only about one-third of the whole school population; and upon all schools, public and private, it is only about one-half.

The class most in need of school training seldom attend school at all; to wit, those whose parents, through ignorance, poverty, avarice, or crime, give them little or no home education. This class can be reached only by the aid of a compulsory and searching statute. Every other remedy has been tried without curing the disease.

By a judicious law, firmly but kindly enforced, compelling attendance during school hours upon some school, either public or private, the streets of our large cities could be cleared of the thousands of youthful vagrants from whose ranks now our army of

criminals is almost entirely recruited. Such a law in a single generation would work a moral and intellectual reformation and regeneration of our criminal and pauper classes, and save millions of money in the departments of police, charities, and corrections, and largely increase the wealth, influence, and producing power of the State.

The wisdom of developing and perfecting our free schools is admitted by the great majority of the community. A small minority oppose them on the ground that their religion is not specially and authoritatively taught therein.

OUR GOVERNMENT CANNOT AND SHOULD NOT TEACH RELIGION.

Our government cannot give religious education; because while protecting each citizen in the undisturbed enjoyment of his own religion, as a sacred matter between him and his Maker, and thus tolerating all religions. it has none of its own, and cannot favor any sect or denomination or class.

The whole letter and spirit of the Constitution of the United States, as well as of the several States, prohibits the establishment either directly or indirectly of a State religion; or the showing any favor or giving any protection, privileges, or financial support to one religious sect more than to another. *Protection to all equally, but support to none, is, on this point, the organic law of America.*

If the churches would not interfere with the government's secular education, but would devote the whole of their strength to giving, in their own places and manner, religious education, they and the government, though working in different spheres and in different buildings, would act in entire harmony, and would in the end produce the best possible general result. By simply protecting religion, but not teaching it, government is, as matter of fact, giving the utmost genuine vitality and strength to the religious element.

BUT ONE SECT OPPOSED TO FREE SCHOOLS.

This American doctrine of free non-sectarian schools is substantially accepted and adopted by all religious sects save one. That one, however, is large, enthusiastic, well drilled, and ably and powerfully led; and though its members are chiefly of foreign birth, yet, having become citizens, they are entitled to the same voice and rights and privileges as natives are in this matter. The leader of this sect, though a foreign ruler, has ordered the destruction of our free non-sectarian system of popular education, and the substitution of his own system of church or parochial schools; that is, schools whose text-books and teachers are selected, appointed, and controlled by the Church, though the State may be permitted to pay all the bills. In the city of New York, through State and municipal legislation, the following amounts of money were obtained in the last five years from the public treasury for sectarian institutions, such as churches, church schools, and church charities; namely:—

1869.....	$767,815	of which	this one sect	received	$651,191
1870.....	861,326	"	"	"	711,436
1871.....	634,088	"	"	"	552,718
1872.....	419,849	"	"	"	252,110
1873.....	324,284	"	"	"	306,193
Tot. 5 yrs.	$3,017,362	"	"	"	$2,473,648

If this is a better system than ours, we should adopt it, for we want the best; but if it is a worse, we should reject it.

THE PAROCHIAL SYSTEM PRODUCES MORE ILLITERATES, PAUPERS, AND CRIMINALS THAN OURS.

It has been tried for centuries; and in some countries, as Italy and Spain, under the most favorable auspices, for there this sect has had despotic power, both civil and religious, and so could carry its system out to its highest perfection.

What, then, are its fruits? We may say, its necessary and inevitable fruits? By its fruits it should be judged. They are as follows:—

(1.) A highly educated few; but among the masses general ignorance, instead of general enlightenment.

(2.) A low grade of morality.

(3.) A large pauper and criminal class.

(4.) A tendency to despotism and to official selfishness and corruption.

(5.) A lack of national progress and development.

These statements are made, first from a personal knowledge of the facts gained by investigation in those countries—having visited them before they rejected that system, for the purpose of studying this very question; and secondly, they are made from a careful analysis of official statistics.

The fruits of the two systems also exist side by side in our own country.

There are with us five and a half millions of foreign-born inhabitants, the greater portion of whom came from countries, as Ireland and England for example, that have had the parochial or church system of schools; hence they may justly be taken *intellectually* and *morally* as the fair average product of that method of education.

Of these the *illiterates* above the age of ten are fourteen per cent. (.14) of the whole number; the *paupers* are four and one-tenth per cent. (.041), and the *criminals* one and six-tenths per cent. (.016).

While, on the other hand, in the twenty-one of our States having the American system of non-sectarian free public schools, there is a native population of twenty millions. This native population has been educated in this system of schools, and in like manner may be justly taken, *intellectually* and *morally*, as the fair average product of this method of education.

Of these, the *illiterates* above the age of ten are only three and one-half per cent. (.035) of the whole number; the *paupers* only one and seven-tenths per cent. (.017), and the *criminals* only three-fourths of one per cent. (.0075).

In other words, from every ten thousand (10,000) inhabitants the parochial or church system of education turns out fourteen hundred (1400) illiterates, four hundred and ten (410) paupers, and one hundred and sixty (160) criminals; while the non-sectarian free public school system turns out only three hundred and fifty (350) illiterates, one hundred and seventy (170) paupers, and seventy-five (75) criminals. Or if we take Massachusetts by itself, which has the type or model of our free public school system, with its 1,104,032 native inhabitants, the number is still less; namely, seventy-one (71) illiterates, forty-nine (49) paupers, and eleven (11) criminals.

	Illiterates.	*Paupers.*	*Criminals.*	*Inhabitants.*
Parochial school system.....	1,400	410	160 to the	10,000
Pb'c school system in 21 States.	350	170	75 "	10,000
Public school system in Mass ..	71	49	11 "	10,000

That is, we are asked by these friends who have come here and joined us, and whose zeal and energy, if rightly directed, will be of great service both to themselves and the country, to abolish our own well-tried system of education, and adopt the one to which they, in their former homes, became accustomed; though that one, on the average, produces *four* times as many illiterates, *two and a half* times as many paupers, and more than *twice* as many criminals as ours. Or if we take Massachusetts as a fair sample of our system, we are asked to adopt one that will give society *twenty* times as many illiterates, *eight* times as many paupers, and *fourteen* times as many criminals.

We cannot do this, and when they come to understand thoroughly the facts they will not wish us to do it; for the welfare of their children is just as dear to them as that of ours is to us, and they, equally with us, desire to diminish ignorance, pauperism, and crime, and to make the country of their adoption and the home of their descendants intelligent, prosperous, powerful, and happy.

The whole future of our country and the very existence of our free government is wrapped up in the common school. Promote and develop that, and every department of industry and intelligence will flourish like a tree well watered and nourished at its roots. Destroy the common school, and ignorance, poverty, despotism, and bigotry will soon pervade the whole land.

Generalizations drawn like the above from the official statistics of twenty-five millions of people are unerring guides. They settle the question as to the comparative excellence of the two systems of education. They are intellectual, industrial, and moral beacons, that direct with certainty and safety the statesman and the philanthropist. *They point out unmistakably to the legislator the duty of enacting a law requiring attendance upon schools, during the school age and the school terms, of all the children in the State*, unless legally and for good and sufficient reasons temporarily excused.

The preservation of free government requires this. Protection of society against pauperism and crime demands it. The material development of our country calls for it. The success and happiness in life of the children of the poor, the ignorant, and the vicious can be secured only by such a statute.

Your committee recommend the passage of the following resolution:—

Resolved, That the Legislature should enact a law authorizing and empowering the school boards in each city, town, and incorporated village to require the attendance at some school, public or private, during the school terms and the school hours of each day, of all children between the ages of eight and fifteen years, unless for good and sufficient reason temporarily excused. DEXTER A. HAWKINS,

Chairman of Committee on Education of the New York City Council of Political Reform.

NEW YORK, Dec. 30, 1873.

[For THE INDEX.]

THE BIBLE IN THE SCHOOLS:

AN ARGUMENT FOR UNSECTARIAN EDUCATION BEFORE THE OLATHE (KANSAS) LITERARY SOCIETY, JAN. 12, 1874.

BY J. E. SUTTON.

In taking the affirmative of this question, let me first state that, if it were intended that the Protestant Bible should be read in our schools as a history of the Jewish people, and of their peculiar views on religion, and as a history of a noble Jewish reformer who was so faithful to his own convictions of right and duty that, like another Socrates, he died for what he believed to be the truth, then by all means let it be read; and side by side with it, let there be read the Koran, the Veda, and the Jewish Talmud. Let all these be studied as a part of history, showing the peculiar views on religion held by different races of mankind. It would be a wholesome exercise in the curriculum of historical studies, calculated to give broad and liberal views on true religion and morals, and would effectually shield our children from a narrow, sectarian spirit. It would teach them a religion embracing all humanity, and in harmony with universal progress.

But if it is intended that the Protestant Bible alone shall be read, in all the schools, as the only *infallible text-book* of divine revelation on religion and morals, excluding all other Bibles, then most emphatically I would object, on the grounds that it would be *unjust, unphilosophical, and unscientific.*

It would be unjust to the Catholics (outnumbering the Protestants two to one), who would want the Douay Bible for their children; to the Jew, who would prefer the Talmud; to the Unitarian, who does not believe in the plenary inspiration of the Bible; and to all parents who would prefer teaching their children from a different book.

It would be unphilosophical, because it assumes that belief is a *matter of choice*—that a child can choose to believe in the Mosaic history, while at the same time he is taught the facts of geology and astronomy! The very rocks and stones upon which the Earth's history of herself has been written in indelible characters contradict the Biblical record. As the pupil is made acquainted with the science of the heavens, of the firmament above him, how can he choose to believe in the plenary inspiration of the book! His faith in it will be lost forever, unless, indeed, like another Hugh Miller, he loses his reason in the futile attempt to reconcile such a revelation with science.

It would be unscientific, because all science teaches that our world, and all it contains—animate and inanimate—is governed by *fixed, uniform laws*, not by a supernatural power, above and outside of law, as the Protestant Bible teaches. All experience, as well as science, demonstrates this great fact. Never do we see a supernatural power intervening to prevent the uniformity of Nature's laws. The Chicago fire burned up the houses of the good and the just, quite as much as those of the wicked and sinful. The sacred churches were consumed, as well as the rum-shops and places of infamy.

The Protestant Bible would teach children to expect a supernatural intervention. In case of drought, they would pray for rain; in sickness they would supplicate for health; while science and common sense would teach them to obey the laws of health, and to expect rain in accordance with the usual natural conditions.

As an evidence that men of culture and learning everywhere believe that we are creatures *of law*, allow me to read a short extract from the Cincinnati *Commercial* of last week. It states that Dr. Carpenter "recently read a paper on 'The Reign of Law,' before a certain religious institution called Zion College, where the bishops and clergy of London are wont occasionally to meet to listen to a paper or lecture, which is followed by a discussion. Dr. Carpenter in his essay maintained 'that Nature represented a kingdom of orderly evolution, which had never been invaded by anything arbitrary, preternatural, or supernatural; and his address ended by the emphatic declaration that all liturgies, litanies, collects, and prayers that were ever uttered never had influenced—never could influence—the course of this universe, nor mankind, nor a single individual, in the slightest degree.' This paper created the most intense excitement, which was further increased when Professor Tyndall arose and said in a slow and solemn voice: 'I am speaking to men of education and men of learning; to men who have read history and observed the course of Nature; and I feel constrained to ask you, as gentlemen of culture, whether it is really possible that you can have any belief in the efficacy of prayer to affect this universe in the slightest degree.'"

It would therefore be in the highest degree irrational to teach our children a religious faith which would be flatly contradicted by the facts made known to them by science and observation.

If, then, the Protestant Bible is to be read as an infallible text-book of divine revelation, we should vote to exclude it from the schools; but if it is to be classed with other histories of religions, by all means let it be read side by side with the other Bibles of every nation.

We are surprised that gentlemen on the other side are in favor of taking away from any man, or his children, his beloved Bible. If he believes in the Protestant Bible, let him and his children enjoy it to their hearts' content; no matter whether he believes in the Presbyterian, Methodist, Campbellite, or Unitarian interpretation of it. If he believes in the Catholic, or Douay, Bible, let him enjoy it; if in the Jewish Talmud, or in the rationalist's Bible of science, let them and their children enjoy them, and go on their way rejoicing.

But if you attempt to bind down all men to your own dogmatic Bible, you virtually take away their right to enjoy their own Sacred Scriptures; and soon they will burst asunder the bonds of such mental slavery. Judging from the rapid progress of science all over the civilized globe, occupying as it does no longer a defensive attitude, but attacking the very strongholds of superstition in London, we may confidently expect that in 1876 we shall see a more glorious spiritual independence gained than the political independence of 1776.

A SENSIBLE HEATHEN.—It seems that when writers or speakers want to use a particularly noble and charitable sentiment, they look for it among the works of heathen writers. Notwithstanding the innumerable Christian sources from which they are at liberty to draw, it appears that the search for grand, rugged, unselfish charity, generally carries them back to the heathens.

But it was of Mr. Disraeli in particular that Roundabout was thinking. That gentleman is somewhat famous for saying eminently beautiful and large-minded things, and quite recently distinguished himself by a quotation which attracted more than usual notice. Freely rendered, it runs thus:—

> "These things and all things, at all times, I say;
> My faith is come straight from the gods to men.
> Whoso deems other form of doctrine true,
> He has his creed; let me adhere to mine."

It struck everybody as the consummation of perfect liberality—the gracious and divine deliverance of thought which makes men god-like; but, on inquiry, it was found to be an excerpt from the *Ajax* of Sophocles, and *not* from any of the great Anglican polemics, as many pious churchmen at first supposed. —*New Orleans Times.*

GENERAL LAMAR'S EULOGY ON SUMNER IN CONGRESS.

Mr. Speaker: I rise to second the resolutions presented by the member from Massachusetts. I believe that they express a sentiment which pervades the hearts of all the people whose representatives are here assembled. Strange as, in looking back upon the past, the assertion may seem, impossible as it would have been ten years ago to make it, it is not the less true that to-day Mississippi deeply regrets the death of Charles Sumner, and sincerely unites in paying honors to his memory. Not because of the splendor of his intellect, though in him was extinguished one of the brightest of the lights which have illustrated the councils of the government for nearly a quarter of a century; not because of the high culture, the elegant scholarship, and the varied learning which revealed themselves so clearly in all his public efforts as to justify the application to him of Johnson's felicitous expression, "He touched nothing which he did not adorn." Not this, though these are qualities by no means, it is to be feared, so common in public places as to make their disappearance, in even a single instance, a matter of indifference, but because of those peculiar and strongly marked moral traits of his character which gave the coloring to the whole tenor of his singularly dramatic public career; traits which made him for a long period, to a large portion of his countrymen, the object of as deep and passionate a hostility as to another he was one of enthusiastic admiration, and which are not the less the cause that now unites all these parties, ever so widely differing, in a common sorrow, to-day, over his lifeless remains. It is of these high moral qualities that I wish to speak; for these have been the traits which in after years, as I have considered the successive acts and utterances of this remarkable man, fastened most strongly my attention, and impressed themselves most forcibly upon my imagination, my sensibilities, my heart. I leave to others to speak of his intellectual superiority, of those rare gifts with which Nature had so lavishly endowed him, and of the power to use them which he had acquired by education. I say nothing of his vast and varied stores of historical knowledge, or of the wide extent of his reading in the elegant literature of ancient and modern times, or of his wonderful power of retaining what he had read, or of his readiness in drawing upon these fertile resources to illustrate his own arguments. I say nothing of his eloquence as an orator, of his skill as a logician, or of his powers of fascination in the unrestrained freedom of the social circle, which last it was my misfortune not to have experienced. These, indeed, were the qualities which gave him eminence, not only in our country but throughout the world; and which have made the name of Charles Sumner an integral part of our nation's glory. They were the qualities which gave to those moral traits of which I have spoken the power to impress themselves upon the history of the age and of the civilization itself; and without which those traits, however intensely developed, would have exerted no influence beyond the personal circle immediately surrounding their possessor. More eloquent tongues than mine will do them justice. Let me speak of the characteristics which brought the illustrious Senator who has just passed away into direct and bitter antagonism for years with my own State and her sister States of the South.

Charles Sumner was born with an instinctive love of freedom, and was educated from his earliest infancy to the belief that freedom is the natural and indefeasible right of every intelligent being having the outward form of man. In him, in fact, this creed seems to have been something more than a doctrine imbibed from teachers, or a result of education. To him it was a grand intuitive principle inscribed in blazing letters upon the tablet of his inner consciousness, to deny which would have been for him to deny that he himself existed. And along with this all-controlling love of freedom, he possessed a moral sensibility keenly intense and vivid, a conscientiousness which would never permit him to swerve by the breadth of a hair from what he pictured to himself as the path of duty. Thus were combined in him the characteristics which have in all ages given to religion her martyrs, and to patriotism her self-sacrificing heroes.

To a man thoroughly permeated and imbued with such a creed, and animated and constantly actuated by such a spirit of devotion, to behold a human being or a race of human beings restrained of what he deemed their natural rights to liberty, for no crime by him or them committed, was to feel all the belligerent instincts of his nature roused to combat. The fact was to him a wrong which no logic could justify. It mattered not to him how humble in the scale of rational being the subject of this restraint might be, how dark his skin or how dense his ignorance. Behind all that lay for him the great principle that liberty is the birthright of all humanity, and that every individual of every race who has a soul to save is entitled to the freedom which may enable him to work out his salvation. It mattered not to him that the slave might be contented with his lot; that his actual condition might be immeasurably more desirable than that from which it had transplanted him; that it had given him physical comfort, mental elevation, and Christian truth, possessed by his race in no other condition; that his bonds had not been placed upon his hands by the living generation; that the mixed social system, of which he formed an element, had been regarded by the fathers of the republic, and by the ablest statesmen who had risen up after them, as too complicated to be broken up without danger to society itself, or even to civilization; or, finally, that the actual state of things had been recognized and explicitly sanctioned by the very organic law of the republic. Weighty as these considerations might be, formidable as were the difficulties in the way of the practical enforcement of his great principle, he held none the less that it must sooner or later be enforced, though institutions and constitutions should have to give way alike before it. But here let me do this eminent man the justice which, amid the excitements of the struggle between the sections, now past, I may have been disposed to deny him. In this fiery zeal and this earnest warfare against the wrong, as he viewed it, there entered no enduring personal animosity toward the men whose lot it was to be born to the system which he denounced. It has been the kindness of the sympathy which in these later years he has displayed toward the impoverished and suffering people of the Southern States that has unveiled to me the generous and tender heart which beat beneath the bosom of the zealot, and has forced me to yield him the tribute of my respect, I might even say of my admiration. Nor in the manifestation of this has there been anything which a proud and sensitive people, smarting under a sense of recent discomfiture and present suffering, might not frankly accept, or which would give them just cause to suspect its sincerity. For, though he raised his voice, as soon as he believed the momentous issues of this great military conflict were decided, in behalf of amnesty to the vanquished, and though he stood forward ready to welcome back as brothers and to reëstablish in their rights as citizens those whose valor had so nearly riven asunder the Union which he loved, yet he insisted that the most ample protection and the largest safeguards should be thrown around the liberties of the newly enfranchised African race. Though he knew very well that, of his conquered fellow-citizens of the South, by far the larger portion, even those who most heartily acquiesced in and desired the abolition of slavery, seriously questioned the expediency of investing, in a single day and without any preliminary tutelage, so vast a body of inexperienced and uninstructed men with the full powers and responsibilities of citizenship and suffrage, he would tolerate no half-way measures upon a point to him so vital.

Indeed, immediately after the war, while other minds were occupying themselves with different theories of reconstruction, he did not hesitate to impress most emphatically upon the administration, not only in public, but in the confidence of private intercourse, his uncompromising resolution to oppose to the last any and every scheme which should fail to provide the surest guarantees for the personal freedom and political rights of the race which he had undertaken to protect. Whether these measures prove him to be a practical statesman or a theoretical enthusiast is a question on which any judgment which we, to-day, may pronounce must await the revision of posterity. I allude to them here only to show that the spirit of magnanimity which, during the last three years, breathes in his utterances, and manifests itself in all his acts affecting the South, was as evidently honest as it was grateful to the feelings of those to whom it was displayed. It was certainly a gracious act toward the South, though, unhappily, it jarred upon the sensibilities of the people at the other extreme of the Union, to propose to erase from the banners of the national army the mementoes of the bloody internecine struggle, which might be regarded as assailing the pride or wounding the sensibilities of the Southern people. That proposal will never be forgotten by that people so long as the name of Charles Sumner lives in the memory of man. But, while it touched the heart of the South and elicited her profound gratitude, her people would not have asked of the North such an act of self-renunciation.

Conscious that they themselves were animated by devotion to constitutional liberty, and that the brightest pages of history are replete with evidences of the depth and sincerity of that devotion, the Southern people can but cherish the recollections of the battles fought and the victories won in defence of their hapless cause. And respecting, as all true and brave men must respect, the martial spirit with which the men of the North vindicated the integrity of the Union and their devotion to the principles of human freedom, they do not ask, they do not wish, the North to strike the mementoes of her heroism and victory from either records, or monuments, or battle-flags. They would rather that both sections should gather up the glories won by each section, not envious, but proud of each other, and regard them a common heritage of American valor, so that future generations, when they remember the deeds of heroism and devotion done on both sides, will speak not of Northern prowess or Southern courage, but of the heroism, fortitude, and courage of Americans in a war of ideas—a war in which each section signalized its consecration to the principles, as each understood them, of American liberty and of the Constitution received from their fathers.

It was my misfortune, perhaps my fault, personally, never to have known this eminent philanthropist and statesman. The impulse was often strong upon me to go to him, and offer him my hand and my heart with it, and to express to him my thanks for his kind and considerate course, of late years, toward the people with whom I am identified. If I did not yield to that impulse, it was because the thought occurred that other days were coming in which such a demonstration might be more opportune and less liable to misconstruction. Suddenly, and without premonition, a day has come, at last, to which, for such a purpose, there is no to-morrow. My regret is, therefore, intensified by the thought that I failed to speak to him out of the fulness of my heart while there was yet time.

How often is it that death thus brings unavailingly back to our remembrance opportunities unimproved, in which generous overtures, prompted by the heart, remain unoffered, frank avowals which rose to the lips remain unspoken, and the injustice and wrong of bitter resentments remain unrepaired! Charles Sumner, in life, believed that all occasion for strife and distrust and harsh legislation between the North and South had passed away, and that there no longer remained any cause for continued estrangement between these two sections of our common country. Are there not many of us who believe the same thing? Is not that the common sentiment, or, if it is not, ought it not to be, of the great mass of our people, North and South? Bound to each other by a common Constitution, destined to live together under a common government, forming unitedly but a single member of the great family of nations, shall we not now at last endeavor to grow toward each other once more in heart as we are already indissolubly linked to each other in fortunes? Shall we not, whilst doing honors to the memory of this great champion of human liberty, this feeling sympathizer with human sorrow, this earnest pleader for the exercise of human tenderness and charity, lay aside the concealments which serve only to perpetuate misunderstandings and distrust, and frankly confess that on both sides we most earnestly desire to be one; one not merely in political organization; one not merely in identity of institutions; one not merely in community of language and literature and traditions and country; but, more and better than all that, one also in feeling and in heart? Am I mistaken in this?

Do the concealments of which I speak still cover animosities which neither time nor reflection nor the march of events has yet sufficed to subdue? I cannot believe it. Since I have been here I have scrutinized your sentiments as expressed, not merely in public debate, but in the *abandon* of personal confidence. I know well the sentiments of these my Southern brothers, whose hearts are so infolded together that the feeling of each is the feeling of all; and I see on both sides only the *seeming* of a constraint which each apparently hesitates to dismiss. The South—prostrate, exhausted, drained of her life-blood as well as of her material resources, yet still honorable and true—accepts the bitter award of the bloody arbitrament without reservation, resolutely determined to abide the result with chivalrous fidelity; yet, as if struck dumb by the magnitude of her reverses, she suffers on in silence!

The North, exultant in her triumph and elated by success, still cherishes, as we are assured, a heart full of magnanimous emotions toward her disarmed and discomfited antagonist; and yet, as if under some mysterious spell, her words and acts are the words and acts of suspicion and distrust. Would that the spirit of the illustrious dead whom we lament to-day could speak from the grave to both parties in this deplorable discord in tones that should reach each and every heart throughout this broad territory: "My countrymen, *know* one another, and you will *love* one another."—*Boston Globe.*

PRISON LIBRARIES.

In one of the recent periods of disturbance on the Gold Coast, a veteran English general insisted that only men who could read and write should be enlisted for service in that unwholesome quarter. "Those fellows keep themselves occupied, and therefore cheerful, and therefore well, and in good *morale*," he said; "but the ignoramuses simply feed on their own grievances in the long seasons of inaction, get low and discontented, mutiny, desert, or sicken and die with vacancy of mind and homesickness. They can't stand the monotony of the life and the separation from their friends."

We have lately spoken of the enormous disproportion in the list of criminals between the intelligent and the illiterate classes, reckoning simply the ability to read and write as the standard of cultivation. In New England ninety-three per cent. of the inhabitants, above the age of ten, can pass this test. From the remaining fraction come eighty per cent. of the convictions for crime. In New York and Pennsylvania the offenses of ignorance are, to those of enlightenment, as seven to one, and in the country at large as ten to one.

Our prisons, then, are occupied chiefly by tenants whose habit of moral stumbling follows on their blackness of mental darkness. They are convicted rogues, but they have not ceased to be men. What should hinder the hard fate of the expatriated soldier from overtaking them? Wherein their conditions differ it is to the disadvantage of the prisoners. We might reasonably expect to find among them, therefore, a disposition "to feed on their own grievances, to get low and discontented, to mutiny, desert," and, if not "to sicken and die of vacancy of mind and homesickness," then to grow still more callous and insensible to gentle influences.

But our prison system, affirms the State, has not more in view the safety of society than the reformation of the criminal. The very first step toward this end, then, would seem to have been the establishment of a thorough method of elementary education coincident with the incarceration of the first half-dozen unrighteous whom the State felt compelled to shut up for the well-being of the more upright remainder. But New York, for example, has been putting her malefactors behind bolts and bars for two centuries and a half, ever since good Governor Peter Minuit purchased Manhattan Island of the Indians for twenty-five dollars, and was forced to commit to the improvised lock-up various and sundry persons whose patriotic joy over that event effervesced in drunken and disorderly demonstrations. And not yet has she devised any organized system of instruction adapted to the needs of those grown-up children, the convicts, who are to be taught to begin life over again.

The consequence of this neglect is not far to seek. A frightful majority of the discharged prisoners, coming out of jail as unintelligent and as little fitted for pursuits of honest industry as they went in, returns thither again and again, each absence being a

period of missionary activity wherein their energy makes new converts to their gospel of depravity. That even jail-birds are capable of better uses experience has proved, not once but many times, and economic as well as humane motives prompt society to subject them to intellectual and industrial training.

The Russian penitentiary at Moscow, for example, re-receives less than one-half of one per cent. of the original commitments. Each inmate, besides obtaining elementary instruction, is required to learn some one trade in the most thorough manner, and this trade is of his own choosing. The earnings of his apprenticeship belong to the State, but of those of his journeymanship he has a liberal share. The hope of this reward of industry and good conduct so inspires the prisoners that not a few of them master their business in two months, and nine-tenths are capable of being foremen on leaving the jail. The Irish prison system, which also makes instruction its corner-stone, is not less successful. It is much more severe, especially in the early months of sentence, than our own. But it permits no capricious punishments, no arbitrary pardons, no possible exhibition of favoritism. It appeals to the convict's ambition and hope, regulates his privileges by his good behavior, studiousness, and industry, and, as the term of his imprisonment wears on, trusts largely to his sense of honor.

But the beginning of advancement in every instance of real reformation has been the awakening of the slow and dormant intelligence of these step-children of Nature. And therefore a late appeal for books and papers for his large family of rogues, made by Warden Hubbell of Sing Sing, ought to be answered by a library not for that prison alone, but for every jail and penitentiary in the land. It has been the general custom of jailers to lock up the felons in the darkness of their solitary cells, as soon as they have eaten the coarse supper which follows their hard day's work. Ignorance is always superstitious. Who shall say what awful spectres people the silence of those chilly dungeons? Who shall estimate the loss of healthful energies through this slow sapping of the nerves, or guess how fast the intellectual aptitude dies out in minds shut in to the lowest pleasures and interests of the coarse and diseased bodies that hold them?

So great is his fear of this nightly vigil with the ghosts of his evil past and wretched present that many a poor prisoner presses out all the grease from his scant rations of meat, and, with a poor wisp of rag, makes a feeble taper which keeps off the darkness for another short half-hour. Sing Sing has changed this cruel usage. Each cell has its lamp. Each well-behaved prisoner is allowed to read till nine o'clock every night, the only condition being that he shall take good care of his book or paper. The prison library now contains six hundred volumes, and five or six thousand old magazines and newspapers, which have been read thread-bare. The taking away of the lamp is the heaviest punishment which can be inflicted. "In the evening," says Warden Hubbell, "nearly every prisoner will be found reading, and those who could not read when they came here are earnestly studying or learning to form letters with pen or pencil. Before we had the lamps and books and papers, the prisoners were noisy and mischievous, continually forming plans for wrong-doing; now all seem to crave the quiet hours for reading and study."

We have no sentimental sympathy with criminals. The man who refuses submission to the iron-handed restraints of society ought to be shut out of society. Imprisonment is as just as it is necessary, and it should be made so hard and unattractive that no man, knowing its stern privations, will be willing to return to it. But its use should be to rouse in prisoners that self-respect which makes them of value to themselves and to society; to create within them an exalted force swaying them towards goodness, which shall be stronger than the low forces that sway them towards evil; to convince them that society stops them in their reckless way for their own good, and stands ready to receive them again when they are ready to accept the moral obligations which liberty imposes.

This ideal end is perfectly practicable. It is only necessary that all reformatory prison discipline should work with Nature, not against it. And we count the felon's awakened intelligence the broad fulcrum on which must rest the lever of wise effort that shall lift this dead weight of ignorant criminality into the upper air.—*Christian Union.*

CATHOLIC CLERGYMEN AND PUBLIC INSTITUTIONS.

In last year's City Council there was a good deal of discussion on the subject of religion in the public institutions, which was brought about in this way: Early in the year, a large number of prominent Catholics of the city presented to the Board of Directors of Public Institutions a petition, the prayer of which was to the effect that all persons in city institutions who professed the Catholic faith be allowed the services of clergymen in whom they believe. No appreciable action was taken on this petition, and the replies of the Board to questions asked by the City Council were regarded by the members of the latter as very evasive and unsatisfactory. The subject was reopened, this year, by the presentation to the Board of Directors, at its meeting, last evening, of the following petition:—

To the Honorable the Board of Directors of Public Institutions of the City of Boston:

We, the undersigned, respectfully ask that all inmates of institutions owned or controlled by the City of Boston may be guaranteed freedom of conscience, and that all Roman Catholic inmates who desire it may enjoy the services of a Catholic clergyman. We offer your honorable Board the following reasons:

In the various penal, reformatory, and charitable institutions of the city, a majority of the inmates are Roman Catholics, while the only religious services provided, whether for their reformation or their comfort, are non-Catholic, and attendance thereon is obligatory. As regards those who become wards of the city from no offence, but owing to infirmity, adversity, accident, or other ill-fortune, the denial of the practise of their religion, the chief enjoyment and solace left them in this life, is a grievance too apparent to call for any argument. In the case of Catholics, on the other hand, subjected to loss of liberty and correctional discipline for offences against society and the laws, the need is evident of whatever religious influence is for them most powerful. They are convicts, if young, almost invariably from ignorance of their religion; if mature, certainly from neglect of its teachings; and humanity and wisdom alike should seek their reform by those elevating and restraining influences best adapted to them, which hitherto they have not known, or have neglected. It is a well-known fact that, under our present system of correction, criminals are not generally or in a great degree reformed, but usually are returned again and again by the courts for punishment. It is equally well known that for Catholics no other moral or religious appeals, of any nature whatsoever, compare in force and effect with those of their own church.

Our excellent Chief Magistrate, while indeed surveying our whole Commonwealth in his late address to the Legislature, says much regarding penitentiary reform which touches her chief city. Governor Washburn says crime increases in a ratio far more rapid than population; that prisoners should be better classified and separated, and their treatment made not only punitive but reformatory and encouraging as well; and he adds: "We need to impress upon the criminal that, while society restrains and punishes him, it stands ready to welcome him to liberty when he proves himself worthy of trust. We need continually to make him feel sure that although he has fallen there is opportunity for him to rise again, and that his whole future depends upon himself." These measured and earnest words are worth pondering. As regards Catholic offenders, we are sure that the most effective means for recalling them to virtue will be found in the practise of their religion, and, convicts though they be, we avow our interest in them, and our earnest desire to befriend and reclaim them. In respectfully urging upon your honorable Board this our petition, we would say no mere experiment is suggested. In English houses of punishment and reformation, Catholic as well as Protestant chaplains are provided. In Canada, an admirable method of religious influence is adopted, happy alike in its conception and its results, for particulars of which we beg to refer to a letter herewith received from the superintendent. And in the instructive official report to the United States Government of the Rev. E. E. Wines, D.D., LL.D., of New York, we learn of other Christian communities where the practicableness and utility of varied religious influence for criminals has been equitably and wisely settled.

The Rev. Dr. Wines officially informs the American Government: "In the Austrian prisons of all kinds, chaplains and religious teachers are provided for prisoners of every sect." "In France, liberty of conscience is guaranteed to prisoners of all religions." "In Prussia, chaplains are found in all the prisons and for all forms of worship." "In Saxony, the religious wants of prisoners are equally regarded and cared for, whatever their creed may be." "The Belgian Government attaches the highest importance to religious instruction as a means of reformation, and has given to it the most complete organization possible. Chaplains are provided in all prisons and for all religions." "In the Netherlands, the office of chaplain and the religious services are confided to one of the parish ministers of each religion." "In Russia, prisoners of all the different creeds receive the offices of religion from ministers of their own creed,—even Jews and Mussulmans." "In Switzerland, ministers of the Reformed and of the Catholic religion act as chaplains in the prisons. The rabbi of the nearest locality is invited to visit his co-religionists."

If our proud city shall not lead others in liberality and intelligence, she must desire to follow examples whose excellence has been tested and approved, and we look with confidence to your honorable Board for a frank and just compliance with our wishes, in presenting which we represent many thousand citizens, whose names may readily be added to our own.

Among the names attached to the petition were the following: Joseph Iasigi, Theodore Metcalf, P. A. Collins, H. L. Richards, R. H. Salter, M.D., John G. Blake, M.D., William S. Pelletier, John Boyle O'Reilly, P. R. Guiney, Samuel Tuckerman, George F. Emery, Hugh O'Brien, Charles F. Donnelly, John C. Crowley, Robert Morris, John B. Moran, M.D., R. D. Joyce, M.D., Hugh Carey, Joseph A. Laforme, Denis H. Tully, William T. Connolly.—*Boston Globe, Feb.* 28.

THE RELIGIOUS PAPERS are discussing the proper length of sermons. In the happy times, three hundred years ago, sermons were ten, twenty or thirty minutes long—never longer. Then the hour-glass came in to measure them, and the preacher preached the sand out. Many pulpits were furnished with iron stands for the reception of the hour-glass. One such is still existing at Compton Bassett Church, Wilts, with a *fleur de lis* handle for turning the glass when the sand had run out. Another, at Hurst, in Berkshire, has a fanciful wrought iron frame, with foliage of oak and ivy, and an inscription, "As this glass runneth, so man's life passeth." At Cliffe, in Kent, is a stand for an hour-glass on a bracket affixed to the pulpit. The parish accounts of St. Catherine, Aldgate, contain an old entry, "Paid for an hour-glass that hangeth by the pulpit where the preacher doth make a sermon, that he may know how the hour passeth away, one shilling;" and another relates to a bequest of an "hower glass, with a frame to stand in." One preacher had exhausted his sand-glass, turned it, and gone three-fourths of another running; the congregation had nearly all retired, and the clerk, tired out, audibly asked his reverend superior to lock up the church, and put the key under the door when he was done, as he (the clerk) and the few remaining auditors were going away. Hugh Peters, after preaching an hour, turned his hour-glass and said, "I know you are good fellows, so let's have another glass." Daniel Burgell, an eloquent Non-comformist divine in the early part of the last century, let his hour-glass run out while vehemently preaching against the sin of drunkenness. He reversed it, and exclaimed, "Brethren, I have somewhat more to say on the nature and consequences of drunkenness; so let's have another glass, and then—" which is a regular toper's phrase. A rector of Bilbury used to preach two hours, with two turns of the glass; after the giving out of the text the 'squire of the parish withdrew, smoked his pipe, and returned to the blessing. The *Golden Age* thinks that a sermon should be as long as the Moral Law; any less is too little, any more is too much.—*Golden Age.*

Poetry.

DEDICATORY POEM,

READ AT THE OPENING OF COSMIAN HALL, FLORENCE, MARCH 25.

BY GEORGE S. BURLEIGH.

Before the primal dawn began
To whiten on the shores of night,
Jehovah's living fiat ran,
"Let there be light!" and there was light.

High souls have caught that word sublime,
And hurled it on from age to age,
Where sullen darkness, woe, and crime
Still crouched with muttered hate and rage.

In vain the cloven deeps of gloom
Rolled back to bury and destroy;
Dark worlds leapt flashing into bloom,
And light was life and life was joy!

Sons of the all-creative Light,
Disciples of the unfolding Good,
Glad warriors of the Eternal Fight
Whose victories are unstained with blood,

To Him who is the Light and Life—
More served by gladness than by fear—
This bulwark in the joyous strife,
This Temple of the Heart we rear!

Wisdom and Love, with married palms,
Shall walk this consecrated Hall,
And armèd Truth's exulting psalms
Respond to Freedom's clarion call!

To sinless mirth, and solemn thought,
To every pulse of struggling good,
To God through human clay unwrought—
Our manhood and our womanhood—

To life, and death, and all between
That comes to make us pure and great,
With reverent soul and gladsome mien
This Temple-Home we dedicate!

NEW SUBSCRIPTIONS TO INDEX STOCK.

Mrs. F. W. Christern,	New York City,	One share,		$100
Richard B. Westbrook,	Sonman, Pa.	"	"	100
R. C. Spencer,	Milwaukee, Wis.	Two	"	200
R. W. Howes,	Boston, Mass.	One	"	100
Chas. W. Story,	Boston, Mass.	"	"	100
E. W. Meddaugh,	Detroit, Mich.	Five	"	500
Jacob Hoffner,	Cumminsville, O.	One	"	100
John Weiss,	Boston, Mass.	"	"	100
W. C. Russel,	Ithaca, N. Y.	"	"	100
A. W. Leggett,	Detroit, Mich.	"	"	100
B. F. Dyer,	Boston, Mass.	"	"	100
James Purinton,	Lynn, Mass.	"	"	100
F. A. Nichols,	Lowell, Mass.	"	"	100
J. S. Palmer,	Portland, Me.	"	"	100
Robt. Ormiston,	Brooklyn, N.Y.	"	"	100
Mrs. A. L. Richmond,	Lowell, Mass.	"	"	100
Mrs. Benj. Ireson,	Lynn, Mass.	"	"	100
J. E. Oliver,	Ithaca, N.Y.	"	"	100
E. H. Aldrich,	Providence, R.I.	"	"	100
Geo. L. Clark,	Providence, R.I.	"	"	100
W. M. Jackson,	Providence, R.I.	Two	"	200
Mrs. E. B. Chase,	Valley Falls, R.I.	"	"	100
L. F. Garvin,	Lonsdale, R.I.	One	"	100
James Damon,	Ipswich, Mass.	"	"	100
Joseph A. Barker,	Providence, R.I.	"	"	100

CASH RECEIPTS.

FOR THE WEEK ENDING MAY 2.

Henry Damon, $3; Morris Altman, $4; Henry D. Dix, $3; A. M. Stayman, $1; Wm. L. Heberling, $1.50; Nath'l Little, $3; Julius Kirschbaum, $1; Silas W. Coburn, 50 cents; Otto Junkermann, $1.50; Geo. H. Stevens, $1; Wm. W. Wood, $1; D. W. McLane, $3; Benj. S. Price, $3; N. Lentz, $3; C. A. Jewett, $3; John Roberts, $3; Chauncy A. Smith, $1; J. F. Pickering, $3; Benj. Robbins, $3; L. P. Demerritt, $3; A. B. Swaine, $2; Wm. E. Sutton, $3; S. B. Fuller, $3; Francis Alger, $31; D. Patrick, $1; Jno. Verity, $3; J. C. Clark, $1.50; Martha White, $1.60; Evald Hammar, $3; D. B. Stedman, $11.50; Daniel F. Child, $30; Werner Boecklin, $1.50; Maria E. McKaye, 30 cents; D. J. Rogers, 15 cents; O. H. Allerton, 75 cents; Barbara Carling, 50 cents; D. M. Biddle, 75 cents; G. E. Corbin, 50 cents; Miss Brown, 50 cents; Wm. Berrian, 50 cents; E. D. Linton, 40 cents; A. K. Loring, $1.24; G. H. Foster, 94 cents; Cash, $2.19; Jno. Augustus, 25 cents; J. E. Emerson, $1.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Orders for Tracts or single numbers of THE INDEX which are *not on hand* will, if of small amount, be otherwise filled to the same amount without further notice.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.
Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

Francis Ellingwood Abbot, ... *Editor.*
Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), Rev. Moncure D. Conway (England), *Editorial Contributors.*

BOSTON, MAY 7, 1874.

SUNDAY LECTURES.—The Editors of THE INDEX will ecture occasionally on Sundays, if desired, within a convenient distance of Boston.

N.B.—Any person whose name is now on our mail-list will receive a second copy of THE INDEX, *mailed to the same address*, for a year, on pre-payment of **One Dollar.** This offer is made to accommodate those of our subscribers who wish to increase our circulation by sending extra copies as samples to their friends.

GLIMPSES.

HAS MAN any worse enemy than his own ignorance?

THE "CONGRESSIONAL PETITION" foots up 5,481 names in all; the "Massachusetts Petition" foots up 8,949.

THE IMPOSSIBILITY of keeping up our private correspondence will not, we trust, be construed as wilful neglect or careless indifference. Piles of important letters must still go unanswered, by reason of their number alone, and no one can regret the fact so much as we do.

A PRIVATE RECEPTION in honor of Mr. Sumner's memory was given by Mrs. Sargent on April 30, at which a fine paper was read by Mr. Weiss, and appropriate remarks were made by Dr. Bartol, the poet Whittier, Senator Schurz, Mr. Potter, Mr. C. P. Cranch, and others.

A PUBLIC MEETING in favor of the Christian Amendment to the United States Constitution was held in the Thirty-ninth Street Presbyterian Church, New York, on the evening of April 14. That despised movement manifests a vitality inexplicable to most people. The last has by no means been heard of it yet.

SIGNATURES to the "Massachusetts Petition" for church-taxation have been received as follows since our last acknowledgment: From E. F. Strickland, Chelsea, 44; from Eunice M. Wallis, Boston, 10; from Mrs. E. F. Newhall, Boston, 19; from Francis Fletcher, Clinton, 16; from Rev. William R. Alger, Boston, 15. Total—104.

SIGNATURES to the "Congressional Petition" for church-taxation have been received as follows since our last acknowledgment: From George M. Wood, Secretary of the Washington, D.C., Liberal League, 56; from Allen Keen, Duplain, Mich., 50; from Eunice M. Wallis, Boston, 11; from Francis Fletcher, Clinton, Mass., 18; from Mrs. E. F. Newhall, Boston, 19; from H. W. Moore, Peabody, Mass., 30; from Marcus T. Janes, Providence, R.I., 32; from John Monroe, Waterford, Me., 38. Total—236.

THE LIBERAL LEAGUE of Vineland, N. J., collected not long since about one hundred names to a petition for the exclusion of the Bible from the public schools in that place. It was presented by a committee of three to the Trustees of School District, No. 44, with remarks in support of it. At the same time, however, a counter-petition with nearly one thousand signatures was also presented; and the remonstrants carried the day. Such occurrences as these have an important lesson for those who believe that the power of Orthodoxy is all undermined by the growth of liberalism.

WE HOPE that no one of our readers will fail to read with close attention the opening paper of this issue on "Compulsory Education." It is full of instruction on a subject of the utmost practical consequence, and deserves to be scattered broadcast over the land. No country that adopts the principle of universal suffrage can afford to reject the principle of strictly universal education; for the two must stand or fall together. The facts and figures here presented ought to be studied by every lover of free institutions, and especially by every lover of freedom in religion. Where universal ignorance prevails, superstition has its impregnable stronghold; where universal intelligence is diffused, superstition finds a soil in which it cannot grow. Speed the day when it will be impossible to discover a single illiterate person throughout the length and breadth of our country!

GENERAL CHAMBERLAIN, Warden of the Massachusetts State Prison, has honorably fulfilled his promise, made to the Second Radical Club, to exonerate Mr. Burns from the injurious charge of assisting in the escape of two prisoners from that institution, as the following card shows:—

"AMENDE HONORABLE."

TO THE EDITOR OF THE GLOBE:

Sir,—I am convinced that Assistant Watchman Moore of this prison was mistaken as to the time when he states that he believes that he saw one James Burns making signals and shouting to prisoners on the 19th of February last. Also, though at the time circumstances pointed strongly towards James Burns as being accessory to the escape of Worthing and Jones, I am now satisfied that he had no knowledge of their intentions.

S. E. CHAMBERLAIN, *Warden.*

Massachusetts State Prison, Warden's Office, Charlestown, April 28, 1874.

A LITTLE TWO-PAGE sheet called the *Freethinker* has just appeared in Eau Claire, Wisconsin, to be "published semi-occasionally" and edited by "Will" Kennedy, Secretary of the Liberal League in that place. It makes no charge for subscription at all, and seems to be a "free Will" offering to the liberal cause. The "Demands of Liberalism" and the form of local organization are published in full, together with a modest little "Salutatory," an article by Mr. B. F. Underwood entitled "George Washington an 'Infidel,'" and various paragraphs by the editor, of which the following is one: "An educated clergyman of this city says he doubts the truth of the assertion that rocks grow. But then he believes the far more improbable story that they were created out of nothing! Ah, the wondrous power of faith!" We hope the little paper will live to do good service in the agitation for more thorough separation of Church and State.

THE GREAT eulogy on Charles Sumner by Carl Schurz was given in Music Hall, Boston, on April 29, to an audience of not less than thirty-five hundred people. It was worthy of the occasion and of the man; which being said, no more remains to be said. Especially interesting was the narrative of the last three years of the great Senator's life, embracing the period of his painful disagreement with his own party in the presidential campaign of 1872. It was a magnificent vindication of his motives and spirit, made all the more impressive by the fact that Mr. Schurz stood shoulder to shoulder with Mr. Sumner during the whole struggle. At the time, notwithstanding our great veneration for Charles Sumner, we could not follow his lead, and under the circumstances should undoubtedly vote again as we then voted; but we rejoice to remember now that our confidence in him as a man never wavered for an instant, and that we shared to the full the indignation of his followers when Thomas Nast, the Preston S. Brooks of 1872, made his pencil the bludgeon of a foul and villainous assault upon the "whitest soul" that ever shone in the Senate of the United States. The explanation given by Mr. Schurz of the famous battle-flag resolution threw new light, at least to our own mind, upon the real object of that measure; and we confess that he changed our opinion concerning it. In THE INDEX of September 18, 1873, as also before, we expressed an earnest hope that Massachusetts would repeal her wretched censure resolution before it was too late; and this we did while still disapproving the course proposed by Mr. Sumner with reference to the flags. But now we acknowledge our own misjudgment of that course. Sumner was not only pure in his motive, but right in his proposal; and the national army flags ought indeed to bear no record of civil conflict to gall the proud spirit of the Southern soldiers who may yet be called to defend them with their blood. Let the State flags, torn and stained, still bear the names of the victories over which they floated, and be sacredly cherished; but let the national flags be symbols of a people reunited in heart as well as in government.

"NATURAL" AND "CHRISTIAN" MORALITY.

The *Churchman* (published, we believe, in New York City by the Episcopalians) was recently quoted as follows in one of the leading Boston dailies, with reference to the Eighth Demand of Liberalism:—

"Nothing will satisfy this but the enactment of universal license. For Christian morality must be taken out of natural morality. That is just what the 'Demand' number eight amounts to, and not only Christian morality but Jewish morality as well, since the two are inseparably combined. Heathen morality—in other words, *im*morality, that which has no affinity to or share in the Christian code—is the only basis of the new law. Now this has been once tried and partly carried out, and the French Revolution gave the experiment a fair chance. That was THE INDEX platform put in practice. And there is something as absurd as it is pitiable for a sheet which flaunts such a profession in the public face to be calling for more liberty. Toleration goes to its utmost permissible verge when it permits the existence of THE INDEX."

Who or what is it that presumes to "tolerate" THE INDEX? The State or the Church? If this insolent critic replies, "The State," we would tell it that the State no more "tolerates" THE INDEX than it does the *Churchman*, but recognizes the equal right of both papers to speak their own convictions without censorship or supervision. If it replies, "The Church," we tell it that the Church is powerless either to "tolerate" or not to "tolerate" THE INDEX, over which (thanks to the so-called infidels who founded this government on the right of free thought and free speech) it has no more authority or control that it has over the internal affairs of Egypt or Siam. Doubtless, if the *Churchman*, or the Church itself, had the least power to exercise jurisdiction over the public press, THE INDEX would have been torn to pieces long ago. But until it re-acquires such power, we remind the *Churchman* that the savage growl of the tiger behind the bars of his cage strikes no terror into the spectator's heart, and simply advertises the fact of his own deserved captivity. Let the *Churchman* gnaw its bone in peace, and thank its stars that the possibility of caging it has preserved it hitherto from the huntsman's bullet. It is a very respectable tiger in point of temper and claws; but the safety and equal freedom of all "permit its existence" only in the menagerie.

But what opacity of perception is betrayed in the above comments on Christian and natural morality! Morality is a science, or it is nothing. It is grounded on natural laws cognizable by human reason, or else it is the arbitrary enactment of a usurping institution. In a recent lecture on "Scientific Ethics," we have shown what we meant by "natural morality" in the Demands of Liberalism. Whether it is synonymous with "universal license," the intelligent may decide for themselves. The *Churchman* jumps to the conclusion that everything taught by Christian morality must be stricken out of natural morality; whereas we showed that the Golden Rule is an unscientific but substantially correct statement of what, scientifically stated, is the doctrine of primary rights and duties. All that is true in Christian morals is recognized and re-asserted in scientific ethics; but, while the latter winnows out the wheat from the chaff of Christian morals and preserves it all, it also garners a vast harvest raised in fields which Christianity never tilled. It is immeasurably more than a mere eclectic, patching up a new system from fragments of old ones,—it is the philosophical reduction of isolated precepts, which is all that the historic religions have to give, to universal principles which not only set these precepts in wholly new lights, but are fruitful of new ones of great importance.

For instance, what basis in Christian morals is there for the principle that society has no right to interfere with the liberty of any individual, except to preserve the maximum degree of liberty for all individuals? This principle lies at the foundation of all truly republican institutions; yet Christianity has never got beyond the Golden Rule, which simply prescribes (with the very uncertain test of subjective desire) the relative rights of individuals to each other. "Do unto others as ye would that others should do unto you"—that is, as you would *like* that others should do unto you. Has Christian morality any broader precept than that, imperfect as it is, and capable of great abuse as is the standard it sets up? Surely the grand conception of *equal rights*, independent of all likes or dislikes, is an immense advance upon it! And when this conception of equal rights as between individuals leads to the still larger conception of each individual's right to be free from all control by society, except so far as the equal rights of all other individuals require such control, does not the vast superiority of scientific ethics to Christian ethics become

patent to all? We affirm unqualifiedly that the Christian gospel has no teachings whence the idea of republicanism, of universal liberty, of the indefeasible rights of all mankind, can be legitimately derived. These are fundamental ideas of modern morality; and it is neither more nor less than preposterous to refer their origin to a state of society in which they did not exist. The obscurest Abolitionist occupied higher moral ground than the founder of the Christian religion, to whom slavery did not, so far as the records show, appear an evil at all. Sentimental or traditional or sectarian prejudice may ignore such thoughts as these for a long time to come; but they are certain to be valued at their true worth at last.

It is not necessary to go beyond the conception of "positive morality" itself, declared in all ages by the Church to be the foundation of all its moral teaching, to see how immeasurably inferior its teaching is to the teaching of scientific ethics. "Positive morality" is the ethical law proclaimed by some mediator between God and man, directly authorized by God to do so on the ultimate sanction of the Divine Will alone. The Jews held Moses to be such an authoritative lawgiver; and the Christians have universally held Jesus, the "Christ," to be another. Hence the moral precepts announced by Moses and Jesus have passed as the direct utterances of God, *laying down* ("positive" comes from *ponere*) the law to all mankind without appeal. Although individual theologians have seen clearly the danger of referring moral law, as such, to the Divine Will as its ultimate ground, yet the collective voice of the Church, as well as the private soul of the believer, has always taken the "revealed Will of God" as the supreme law of man; and, in Christian eyes, to appeal from this "revealed Will of God" to human reason has always appeared as the rankest impiety. "Thy Will be done!" is the profoundest utterance of Christian faith; and the conception of "positive morality" rests on it exclusively.

But scientific ethics know nothing of "will," human or divine; they constitute a science, as independent as mathematics, and, like mathematics, conversant with necessary relations only. Will did not create moral obligation; will does not impose it. It exists by the necessity of things, so soon as intelligent beings come into mutual relations. Scientific ethics, therefore, rest on the necessary nature of things, and not on any will, revealed or unrevealed. This is not to teach atheism, directly or indirectly; but it does show how the atheist may be as highly and purely moral as the theist—which is a fact. The theist (if of the scientific order) holds that God is absolutely holy because his will is absolutely conformed to the nature of things, and not because his will creates it; that the conditions of being are absolute, depending on no will whatever; and that morality is the science which deals with the absolute conditions under which all moral beings as such, including God himself, exist. From such a conception as this, it is impossible to deduce any "positive morality" in the Christian sense of the words; and it is a conception wholly foreign to Christian thought, as expressed in the great creeds and formulas of the Church. But it is the only conception by which moral teachings can be made amenable to human reason,—the only conception, therefore, which rationalism can accept as the true groundwork of human society. And it is this fundamental conception which is the justification of the eighth Demand of Liberalism.

FREE RELIGIOUS ASSOCIATION.

The SEVENTH ANNUAL MEETING of the Free Religious Association is to be held in Boston on the 28th and 29th of May. The meeting will open with a session for business and addresses on Thursday evening, the 28th, at 7 3-4 o'clock, in Horticultural Hall (lower). At this session the following Amendments to the Constitution are to be acted upon:—

1. In the statement of the objects of the Association in the First Article, to change the phraseology so as to read thus: "Its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history."

2. To change the number of Directors, now limited by the Second Article to "six," so that the number shall be "not less than six nor more than ten."

On Friday, the 29th, there will be sessions for essays and addresses, forenoon and afternoon, in the upper Horticultural Hall, and a Social Festival in the evening at the new Parker Memorial Hall.

Interesting topics are to be discussed by able speakers,—of which further particulars will be given hereafter. WILLIAM J. POTTER, *Secretary.*

A GOOD EXAMPLE.

We radicals are so liable to undervalue the practical work done by the organized Church, and so apt especially to set down the costly New York churches as mere places of fashionable display, that we need to ponder the lesson conveyed by such statements as the following, in regard to the actual work done by a single one of these organizations. Making all allowance for the fact, often mentioned in THE INDEX, that the Church naturally controls the money-bags of the eminent sinners, while the sinners make more money by being thus associated with the Church,—yet, after all, there is no denying the immense amount of work that can be got out of men by organizing the religious sentiment. The Church rarely leads in any new reform, but it is undoubtedly a magnificent engine for systematizing and enforcing the common charities. It is like a savings bank, which does not originate great business enterprises, but admirably combines and utilizes the common savings. The following is the record, the church in question being that of Rev. S. H. Tyng, Jr., and his methods and successes being in great part imitated from those of his father, Rev. Stephen Higginson Tyng, D.D., also of New York city, whose statistics of achievement are quite as remarkable. T. W. H.

"Rev. Stephen H. Tyng, Jr., occupied his new Church of the Holy Trinity, on Madison Avenue, last Sunday. Its cost has been something over $200,000, and the edifice ranks with the finest in the city. During the ten years' rectorship of Mr. Tyng, his society has been notably prolific of good works, having contributed for parish and benevolent purposes over $650,000. Even with the heavy expense of church building, $30,000 have been distributed in charities, the past year. The communicants of the church number 1,300, and the Sunday-school has on its roll the names of 1,563 children. The ways in which the church conducts its charities are numerous. It has a medical dispensary, employing a dozen physicians, which has succored 6,000 sick people; it conducts a kindergarten, several "homes" of one kind or another, an orphanage, five mission chapels, six Sunday-schools, and various industrial schools, besides running a reformatory farm near Sing-Sing. Altogether, the Church of the Holy Trinity is one of the most successful and thoroughly organized dispensers of benevolence of any in the country."—*Springfield Republican.*

LONDON LETTER.

TO THE EDITOR OF THE INDEX:

Sir,—I have lately been preaching on the so-called "Resurrection of Jesus Christ," maintaining that, even if the reappearances of Jesus after his crucifixion be true, the proof of his actual death on the cross is yet wanting. In fact, the more circumstantial and authenticated the reappearances (as recorded in the gospels) the less ground there is for belief in the *resurrection.*

In the course of my argument, I could not help noticing the great wrong done to man by Jesus *not* showing himself to Pilate, and to Caiaphas, and to all the people, if he really rose from the dead. On the hypothesis of his mere recovery from a swoon or trance, it was the most natural thing to do to get away in secret, and disguised, and only to appear after nightfall, or in solitary places, and among his chosen friends. It was also prudent and right not to risk a second encounter with the authorities. But if he were God as well as man, and really rose from the dead, it was an act of cruelty not to enlighten the people who had ignorantly put him to death; an act of cruelty to withhold testimony on such a vital question, when it could have been so easily, so triumphantly, given.

This argument has excited the wrath of one of my correspondents, who leaves me in doubt whether he is an Atheist or a Swedenborgian; from his last letter, I almost conclude that he is the latter.

The questions put by him to me in refutation of my arguments have probably occurred already to many minds; and I thought I could kill two birds with one stone if I sent a reply to him through THE INDEX, amongst the readers of which some might be interested in the controversy.

His first question is: "If a Christ raised from the dead ought to have so paraded himself as to have settled the minds of all men as to the fact of resurrection from the dead, then I ask you what ought the God YOU profess to do in the same matter?"

I understand this to imply that God is as much to blame as Christ was in withholding proof of a resurrection, if there be one to prove.

To this I reply, that, if the Christian theory be true, the Supreme God, being a party to the transaction, would be quite as much to blame as Christ. In fact, this is one of the strong arguments against Christianity; namely, that it involves conceptions of God's conduct and character which are immoral.

But the God in whom I believe did not come before the world with the pretensions of Christ (whether made by or for him does not affect the argument). God never appeared on earth revealing Himself to man, or enlightening man as to his duty or destiny. Never has He made any pretence or given any pledge of such revelation; and though man is hungering and thirsting for truth about the unseen world, it does not involve any—the least—derogation from the goodness of God that he refuses to lift the veil which hides these mysteries from human sight. If He thinks it best for man that he should *find out* these truths for himself—by ever so long and tedious a process,—surely there is no immorality in refusing to work miracles to enlighten us. But Christ is supposed to have come into the world with the express object of revealing God and unfolding our destiny. The Christians boast that he "brought life and immortality to light." If that was so, his refusal to do his work thoroughly was immoral; and his leaving the world still in the dark was an act of injustice and cruelty.

We are far from affirming that God *can* prove to us His own existence or our immortality, in the present state of our faculties; any more than he could make us, *as we are*, to live in the sun. It is much more consistent with reason to suppose that we could not be made to understand the nature of God, or spirit, or the hoped-for future life. So we have no reproaches to hurl at our Maker for our ignorance and darkness, provided only that our aspirations be at length gratified.

My correspondent goes on to say: "Dare you go to God and ask why He suffers this bugbear Christianity to predominate in the world? Ask Him why He does not that which you plainly intimate the Christian Christ could and should have done nineteen hundred years back? . . . . You speak of 'poor souls struggling to find God.' Why (I repeat) does He suffer them so painfully to struggle?"

To all this I can only say it is in the highest degree consistent with true goodness and with Divine Love to allow pain and suffering of mind and body, if they are to result in benefits otherwise unattainable.

Many of us are already aware *by experience* that some pains and sufferings improve the character and ennoble the sufferers; and we are willing to give our God credit for good intentions and for knowing what He is about.

We should cease to be men, but should become quite different beings, if all the errors and falsehoods of the world were to be swept out of our faith, *for* us, instead of by our own earnest and honest toil and investigation.

We do not need any Christ to come here and pretend to tell us all about God and heaven and immortality, and then, just as we think we are going to have the problems solved, to have the curtain fall and the lights put out. This is mere trifling with most sacred things,—trifling absolutely immoral, and therefore not even to be believed of Jesus, our fellow-man, who, whatever he was, was no juggler, nor hypocrite, nor dissembler.

That he did *not* do what, under the falsely-conceived Christian theory, he might have been expected to do, as a kind and truthful being, proves that theory to be false. And as we refuse to believe that God would be a party to any such ignoble transaction, so we hold that He is by no means morally bound to interfere in any way with man's own development, with man's detection of his own errors, or with man's acquisition of higher truth.

I am, sir, very truly yours,

CHARLES VOYSEY.

CAMDEN HOUSE, Dulwich, April 15, 1874.

WE HAVE heard of the Christian Sabbath, and the Jewish Sabbath, and the Sabbath of the Seventh Day Baptists, and various other kinds of Sabbaths, and now we have what seems to be a bran new one, brought to our attention by an evening co-temporary, called the *American Sabbath.* Precisely what are the features, characteristics, or requirements, of this new institution, we are not informed with any definiteness, but we infer it to be a device by which the opinions, consciences, habits, and customs, of all classes of people and all nationalities, are to be squared and regulated by those of one nationality. If *American* means anything in this connection, it must mean that. We trust the time is not far distant, when they will all be superseded by a Lord's Sabbath, which will include the whole week, and wherein it will be understood that there are no degrees in the perfection of his work, and that one day is consequently just as good as another, and that it is just as necessary to do good, and be good, and do no wrong, on the whole seven days, as on only one of them.—*Milwaukee Daily News.*

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Articles for this department should be SHORT, and written only on one side of the sheet.

THE CATHOLIC CHURCH IN BRAZIL.

To the Editor of The Index:—

It is satisfactory to see that in the Empire of Brazil the civil authority has been vindicated by the trial and imprisonment of the Bishop of Pernambuco, who, by virtue of being a prince of the Church and a most rabid ultramontane, is an upholder of the idea that the Church which he represents is above the law.

This idea is a mistake, as he has found to his cost; and his Church appears, in the South American Empire, like a cobra with its fangs out, to have all the wish to do harm without the ability.

The Constitution of Brazil proclaims the Catholic religion as that of the State, and the bishops of that Church receive a large salary, with titles, privileges, and rank second only to royalty. They have, however, before entering into the enjoyment of all these, to swear to obey the Constitution and the laws of the empire. This oath the Bishop of Pernambuco took, and in his zeal and attachment to the Pope, who, although said to be a Mason, so cordially hates the order as to put it under the ban of the Church, he addressed an order to the Brotherhood of the Most Holy Sacrament, of Pernambuco, commanding them to dismiss from the pale of the Church and their association those who were known to be Masons. This the Brotherhood declined to do, asserting that they had no superior but the government of the Empire of Brazil. The bishop, indignant at being snubbed in this summary manner, fulminated a solemn interdict, or small bull, of his own, anathematizing, as only such as his priestly crew know how to do, all those who disobeyed him, and cutting them off from the various sacraments and other comforts which his Church is supposed to afford her members. This, unfortunately for him, was done without the Imperial *placet*, and was consequently illegal. The law of the Imperial *placet* is a constitutional enactment, holding bulls and all the thundering of the Pope as null and void without the previous consent of the Brazilian government; and in consequence the people of Brazil can only be damned by the will of the Pope, if it so pleases (*si placet*) the Emperor.

The consequence of this illegal proceeding was that the bishop was arrested, tried, convicted, and condemned to four years' imprisonment, with hard labor. This is a healthy sign in South America, and shows the progress of the Brazilian people's mind, and their determination to sustain and defend the liberal provision of their Constitution and laws.

To us, who wish to see liberty everywhere, this contest and its result is most satisfactory.

Yours truly, R. A. Skues.

St. Louis, April 10, 1874.

"THE GROUND OF THEISM: A DIALOGUE."

Dear Mr. Abbot:

I have been thinking over the dialogue on "The Ground of Theism" for some time. The points are strongly put; but I am not satisfied. I must confess that, if I relied entirely on the results of science, I should be an atheist. You affirm that space and time are infinite; I do not see that they are,—that they are even *objective*. They may be merely conditions of thought; I ask you to prove that they are objective.

You say that "the intellect needs no pictures." I ask for proof of this assertion. It seems to me that the intellect does need pictures; that all thought is a picturing. In order to put any meaning into the word "space," I must picture something. Grey says that "we think in words." As far as I can understand every process of reasoning through which I go, it is a process of making pictures and comparing one with another. I may be wrong; but an honest and thorough effort to understand the working of my own mind brings me to this conclusion. Of course you would not have me believe differently, simply because others say so. Must I not find proof in my own mind, and, if I look within and find that all my thought is in limits and relations, and that a "negation of limit" (which is your definition of "infinity") is a blank, what then? Can I go farther? I can only do so by faith; I can only believe that space and time are objective—that the "intellect needs no pictures"—by faith; that is, by an act of will.

Herbert Spencer says that the test of ultimate truth, where no evidence is needed, is the impossibility of conceiving the opposite. But is it impossible to conceive that space and time are finite and subjective? that the universe, and being, and cause, are finite? If you affirm the contrary, you do not affirm self-evident truths. We therefore ask for evidence. You say the "intellect needs no pictures;" I ask for evidence. I affirm that all thought is a picturing, and appeal to universal consciousness to decide.

I am ready to abide by science. But faith is an "open question," as well as God. Suppose that science legitimates an act of faith? Of course, then, you will admit "faith." I believe that this will be done; that faith, or an act of will, will be vindicated as the only way to reach God. The impulse of science is to go beyond itself, as the bow sends the arrow into the clouds. The bow guides the arrow; so does science guide faith; but the bow remains on earth, as does science.

Admitting that science can prove *being* (which is denied by some—by Comte, as I understand him),—I do not see how it can prove *Infinite* Being. There is an awful chasm between the finite and the Infinite that no sweep of thought can cross. Everett hints that thought and will are the two poles of our being. Is not *thought* the pole that concerns itself with the finite, and *will* that which leaps into the Infinite?

By acts of will I do not mean simply *conscious* acts; I think the will acts beneath the consciousness, and that many of our intuitive beliefs, so-called, are acts of will that take place beneath the consciousness. Perhaps this is the case with your belief in the infinitude of time and space. You unconsciously will it.

Excuse my presumption. I am only *trying* after the truth. My thought is not clear and decisive. Much of what I say is guess-work. Is not that the way all round? Do Hamilton and Hegel do anything more than guess?

I believe in faith only so far as it is warranted by science. Are we radically at swords' points?

Ever yours, S. P. Putnam.

Omaha, Neb.

[We find it impossible to be "at swords' points" with any one who is so transparently seeking to discover truth. But to consider the metaphysical problems above propounded is impracticable in these pages, which are not the place for such a treatment of them as could alone prove satisfactory. So far as the objectivity of space and time are concerned, we can only refer to a long article on "The Philosophy of Space and Time" in the *North American Review* for July, 1864. Further, to prove that the image-forming faculty (imagination) is distinct from the faculty which apprehends relations as such (intellect or reason) would require a treatise on psychology, not a brief note. Hence we must be content to leave the subject as it now stands.—Ed.]

FAITH NEVER THE PRODUCT OF THE WILL.

Editor of The Index:—

The dialogue on "The Ground of Theism," in The Index of January 15, called vividly to my mind a struggle of my own a few years ago. I had lost my faith in the God of Orthodoxy.

In the interval between the loss of my old faith and the incoming light of a new faith, during which time I read books on positivism, spiritualism, and materialism, I discovered that I could not *will* myself to believe anything. All attempts were useless. It was like beating the air. This discovery was of great value to me, teaching me a very different method of procedure from any I had followed before. For when I learned that belief was not a matter of volition, but an *effect* of evidence, perception (internal and external), and knowledge, which no effort of the will could destroy, then did I appreciate as never before the tyranny of that ignorant dogmatism which declares that "doubt is sin, and disbelief is damnation."

Some of my good Orthodox friends declared that I was "in the briers of unbelief." It seemed to me that I was indeed *out* of the briers, to feel free to take that faith (or none) which should come to me naturally. It was indeed to escape from a night of black darkness to feel no lashing of conscience, or misery arising from an ignorant fear lest it might be *wrong* to be in honest doubt,—wrong, wicked, depraved, to stay in that doubt until some intelligent help came to my relief. My friends repeated the hymn commencing—

"Blind unbelief is sure to err;"

but they could see no danger in blind belief. Danger or no danger, however, I could not "go it blind;" my will-power being of no service to me in this emergency.

But in losing faith in the God of Jewish history,—a God of "fierce wrath and indignation,"—a God who was "angry with the wicked every day,"—who once saw that "everything he had made was very good," and soon after "repented him that he had made man on the earth,"—a God who had possibly "predestined me to eternal damnation for his own honor and glory,"—in losing my faith in this God, I had by no means ceased to believe in an infinite, all-pervading Power, giving life to all that lives.

If I turned to the flowers in my garden, the question would come almost audibly, "Whence this infinite beauty and perfection, and the wonderful geometrical precision in the repetition of numbers in their formation?"

No wonder that Plato said, "God geometrizes"! The question was not satisfactorily answered to me, when I was told that there was a law of order,—that Nature did all this. I could as soon doubt the heart-throbs of love for the little child in my arms as doubt an infinite source of love; as soon doubt the existence of the flowers before me as to assign their life to some law of Nature, and in the same breath deny an Infinite Power animating all Nature.

In the attraction which I felt towards some Infinite Power, I decided that it was not a faith of feeling alone; for when I submitted this faith to the test of reason, I found no protest of the intellect strong enough to unsettle me. My ignorance may have been my bliss, but there was no fear that further knowledge would destroy my faith.

It was with the greatest pleasure that I read, in the "dialogue" referred to, the expression, "I believe in God because my intellect is satisfied of his existence,—because science (which is simply the application of intellect to Nature) has built up, at least in my own mind, a new faith which follows thought, and does not go before it."

While no two individuals ever had precisely the same faith, the above quotation conveys to my mind perfectly the *method* which will build up my faith; and while with every cycle of progress the expression of that faith may change, yet the idea will remain.

What a refutation of that hard, hard saying, "He that increaseth knowledge increaseth sorrow"!

Most cordially, then, do I accept that principle of Free Religion which affirms "the supremacy of science in matters of belief;" for, knowing that science is not limited to the physical (or material), but comprehends the spiritual as well, I can say with Job, "I know that my vindicator liveth," the vindicator of my faith; and science will yet demonstrate that the internal promptings are the operations of a law of the Infinite, a ceaseless method of the divine economy for human elevation.

Only a word more. A modern seer has defined "essential faith" as "the revelation and reconciliation of spirit to itself; an objective manifestation of what is subjective and natural to the spirit of man." Only that faith, then, which is natural to the spirit of man can lead him to "spiritual oneness with the Infinite One."

My faith, then, leads me inevitably to the belief that the following, a beautiful translation of a Russian piece, of the seventeenth century, gives us a real inspiration:—

"Thou Spirit of my spirit, and my God!
Thy light, Thy love, in their bright plenitude,
Filled me with an immortal soul, to spring
Over the abyss of death; and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source—to Thee—its Author there!"

W. F. P.

New Orleans, La.

WOMAN'S SERVICES AND RIGHTS.

F. E. Abbot:

My Dear Sir,—In your reply to the "Which?" letter in a late Index, you say, "Let the women be heard on the subject." I accept the privilege, though it seems to me that the ground has been nearly covered by your own very able "radical reasons." But first allow me to express my appreciation of your position on the woman suffrage question. I have read your Index from the first number to the last, until it seems as necessary to my life as the food which I eat; but I must confess that I have failed to discover, until lately, any *hearty* endorsement of the greatest reform of this age. I have often felt that your great influence, if exerted in promoting *just views* on this subject, would accomplish a good to which few men in this country are equal.

I shall have to treat "P.," "C. P.," and "J. H. A." collectively; in the main, indeed, they seem like the Orthodox Trinity, three in one and one in three. First I will say a word on taxation, which seems to be the burden of their souls.

When assessors go around to take account of property, every woman feels, or ought to feel, that she is the guardian of her property; that taxation and representation ought to be inseparable; that her rights are compromised by being subjected to class legislation; that officers favor those who elect them to office, and may tax *her property* excessively, and she has no redress whatever. Put a vote into her hand, with power to use it, and she becomes the equal of any man in electing officers.

So I repeat the axiom that taxation without representation is tyranny—a tyranny which has shown itself very conspicuously, lately, toward the Misses Smith, Abby Foster, Sarah Wall, and Marietta Flagg, by compelling them to contribute to the State beyond the measure of benefit which they receive, by denying them the right to vote for or against the officers by whom those laws are enforced.

"C. P.'s" statement that "government is based upon force, and nothing else," reminds me of the argument of a friend of mine who was an officer in our late war: "Women ought not to vote because they cannot represent the force of this country; they did not serve in the war." My answer was, Woman did good service to her country in that war. If she did not enter the ranks and shoulder the musket, to her belonged the means, to a very large degree, by which the rebellion was crushed.

To-day, while I am writing, I recall those April days of '61, when the drums beat, calling men to arms, and woman, if not to shoulder the musket, to do her part in the great drama of the war. She was not disobedient to her country's call. With a little backward glance of the mind's eye, I can see our streets thronged with women on their way to the State House to make clothing for the men of the Third Maine Regiment, which was being recruited, that they might go without delay to the front to save the capital, then menaced. The State House, from Rotunda to Representatives Hall, was filled with busy hands, and hearts fired with patriotism for their imperilled country. They worked with a zeal and earnestness for their country that the legislators who fill those seats, sometimes to little purpose, might well emulate. All through the war those women banded together to do all in their power for their country. They gave of their substance and their time without remuneration, save the consciousness, "She has done what she could;" while some of the *voting* citizens were busy manufacturing "paper men." I remember that I worked one Fourth of July, from morning till night, with my sewing machine, making sheets and pillow-cases, because there was a call for hospital supplies, and I was not willing that a single poor, wounded soldier should suffer from any delay of mine. I do not write this boastfully, for I did far less than many patriotic women of Augusta, and the same service and perhaps more was rendered all over the country, many women going to the front, and wherever there was a military post, to serve in hospitals, to nurse the poor soldiers back to life, or smooth their dying pillow, and hear their last messages to the dear ones at home. I know something of

a soldiers' hospital, for we had one in Augusta through the war,—Augusta being the post where most of the Maine regiments *rendezvoused* before being called to the front. I know something of the demands and adjuncts of war, and I know that fighting is but a small part of war, and that the rebellion never would have been crushed, if it had not been for the ready and efficient aid of women.

Judging by the past, if war should ever disturb our country again I don't believe that women will be one whit behind men in patriotism and devotion. But war is an abnormal condition of a civilized nation. "Let us have peace." Let us unfurl the banner of peace, the banner of *equal rights*, the banner of progress, and nail it to the mast of the highest enterprise and the truest endeavor.

"C. P." states that "suffrage is based on personal liability to the State." I grant it. But are there not diversities of gifts—of qualifications—of ability? In time of peace, physical force is not in excessive demand in a State. Not many of the inhabitants are sheriffs; not many are wardens; not many are marshals; not many serve as policemen. When Mr. Simmons was nominated by the President to the office of Collector, what a *no* of unfitness went up from Boston! If that same Mr. Simmons had been nominated for Chief-Justice of the United States, would not a NO have been thundered from Maine to California? So, in all the departments of the body politic, persons are, or ought to be, selected with a view to fitness; and if each sex has its appropriate development, the ballot will not unsex nor degrade woman in satisfying the reasonable demands of the State. A government that is not based on reason and moral force is in great peril.

A few weeks since there was a revival preacher, Earle, in Augusta, who requested that the *public* schools be dismissed, that the scholars might come to his meetings and *get converted*. The schools were dismissed by order of one or more of the directors. I can tell "C. P." that there are interests at stake in this country which require something beside physical force. Government should exist for one end, and one alone; the good, the safety, and the rights of all.

I should think that "C. P." might acknowledge some obligation to his mother, sister, and wife, if he has them; certainly he has had a mother whom he would honor, as well as himself, by declaring that woman ought to become the social, intellectual, and political equal of man.

I say *social* equal, because you will not have to go outside of your own city, Boston, to see that the laws discriminate. In the annual report of 1873, the Chief of Police, Edward H. Savage, says of night-walkers: "The great injustice and moral wrong which characterize the administration of the law, in the case of this class of friendless, misguided, and unfortunate females, is repugnant to all the better feelings of humanity; and it is not well understood how an act committed by one sex, under temptations and inducements held out by the other, can be criminal on the part of the seduced and justifiable on the part of the seducer. Why a law so unequal and so unjust should be suffered to disgrace our statute books is a question remaining unanswered." Suffrage is a trust, and it is the duty of woman to assume that trust. Ought she to have less concern than a man in the laws that regulate social questions?

I say *intellectual* equal, because, while the best institutions of learning in the land are closed against woman, she cannot have that knowledge imparted to her which her faculties demand. She, like man, *is* an organic being, with powers of expansion and capacities of development. She ought to have a chance to develop her mind to the highest culture. The ballot is the guarantee of equal opportunity in a republic. Let woman have the ballot, and the highest institutions of the land will be thrown open to her, and she will not only be allowed, but invited and *encouraged*, to compete with men for the prizes for noble service in science, in art, in jurisprudence, in politics, in religion, and achieve for herself a grand personal independence.

I say *political* equal, because I see all around me and everywhere injustice done to woman because she is not included in the governing class. I see it in the action of a majority of the school committee of your city. Shame on the stolidity that would keep women from their place and work, when the people are calling loudly for more able and efficient service for the schools of Boston!

The politics of the State and the nation need moral reinforcement, and, as it is conceded that woman is more conscientious than man, she might become an important factor in the government, might become a strong ally in the right direction. She might carry into politics the great precept which the ancient sages carried into morals, *Follow Nature*. While helping the government to rise to a higher plane of usefulness to humanity, she would be benefitting herself in many ways, but chiefly in giving her the consciousness of her own worth, which government has done so much to suppress.

My letter is already too long; but I cannot dismiss the subject without saying a word directly to "J. H. A.," the third person in the Trinity. "Thirty years" seems a long time to wait for woman suffrage. But it is a consolation to me that in all the ages the predictions of false prophets have failed. Jonah was a notable instance. As we look back, through the lapse of time, it seems very foolish in Jonah to be so angry with the Lord, and declare that it was better for him "to die than to live" because the Lord would not destroy the city of Nineveh to fulfil his (Jonah's) insane prediction.

Who can hinder woman having the ballot? Who can seize the wheel-spokes of destiny, and say to the spirit of the times, "Turn back, I command thee?"

PATIENCE COMMONSENSE.

AUGUSTA, Maine, March 21, 1874.

NATURE AND HUMANITY.

There is a vast difference between the actions of Nature and human ideals of conduct. This difference, vast as it is, is less than it was, and probably will diminish in the future, until a reconciliation is attained.

Humanity wants protection from the consequences of ignorance, charity for wrong-doing, and mercy for weakness; and none of these things do we see in Nature around us. We see the strong conquering the weak, the cunning outstripping the simple, and the fittest, not the noblest, surviving. Now, the unfit are brought into existence by the same forces that make the fit; and the former suffer, while the latter enjoy. We may as well face the fact that much evil exists, apparently without compensation; there may be compensation, and we may hope there is; but, if we do not see it, why not say just that?

Many suppose that by discarding religion they are doing well; but religion in the main is founded on human nature and experience. There may be no God nor devil, heaven nor hell; but there are, in our present stage of evolution, what correspond to these things. The trouble is not so much with religion as with the facts it interprets. What is the devil but the evil we can see no balance for? What is the belief in a future state but the expression of dissatisfaction with the present modes of government, and the hope therefrom arising, that they shall be adjusted according to our notions in time?

Now, as we must first recognize that we are in and of universal Nature, we must see that the attempt to judge it as if we were outside of it is absurd; and conclude that, if our ideals of human actions and our observations of the actions of Nature are not in accord, it must be because of incomplete correspondence between man and his environment, which shall gradually disappear with evolution.

It may be that our complaints originate in what Herbert Spencer might call a "human bias;" humanity is ranged in its interests against all else, and desires a special advantage which it does not get, and which it shall cease to desire as it grows wiser. Again: we of this generation profit in some respects by what cost our predecessors apparently unbalanced ill; and we pay for it by enduring the like in favor of future men, who may utilize us as examples, if they cannot as models.

The gradual harmonization of ideals and facts is marked in our day by the decline of faith in altruism, and the increase of faith that, as the interests of the unit and the whole are identical, and as the interests of the unit are what he best knows, the following of them is productive of best results to the whole.

J. G. H.

MONTREAL, Canada.

"THE NAME" AGAIN.

I have read your inquiries at the end of my short article on "The Name." I proposed five queries which neither you nor any one else seems to care to answer. You propose two queries to me. I will try properly to answer both.

1st. "Would our correspondent have advised the Free Religious Association to dub itself 'The Men' at the start?" To this I answer: this is not a correct question. Your correspondent was not *accoucheur* at the birth of, nor did he have the honor to stand in any way as sponsor for, the newborn infant. But I would not advise any society to "dub itself" by any name that could by any possibility have a sectarian significance. Is the Free Religious Association free from this? "The Illini" is, so far as I can see, perfectly free in its significance from any sectarian bias whatever. I would urgently advise all men to be Illini. Humanity in its highest elevation has no higher goal to which to point. In its lowest depths, with the shackles of superstition, vice, and consequent degradation repressing it, yet still it raises its fetters toward God, and claims the indefeasible right of manhood. You hear the vilest criminals claiming that *they are men*. You hear the veriest slaves of vice and passion claiming the same divine heritage. Manhood is the goal to which the highest aspirations of the Christian, the Brahmin, the Buddhist, the Mahometan, the Pagan, all aspire. *The Human is this planet's expression of the Divine.*

2d. "How can it (the Free Religious Association) now modify its name so as to merit his unqualified approval?" I answer: this does not seem to me to be the best form of inquiry. It may not be a matter of any importance to the Free Religious Association whether I approve its name and objects or not. But as it is one of the foremost and most urgent advocates for the regard and support of the votaries of truth pure and simple, it is a matter of the last importance that it should come before them without the smell of sectarian fire on its garments. Do you thus present the Free Religious Association? *Religion is one of the qualities of a fully developed man.* Without it he cannot be a full, true man. Therefore it is an adjunct of, or, if you please, one of the elements in, true manhood. Shall we name the whole by a part? I wait for your answer.

E. H. B.

[The name of the Free Religious Association was selected with a special intention to avoid sectarianism, and no name seems less easily pervertible to sectarian uses. The name "Illini" would soon have become as sectarian as any other, in addition to being pedantic and unintelligible. We entirely sympathize with our correspondent's desire to escape the slightest taint of sectarianism; and our interest in the Free Religious Association is due to this very desire. Practically, every association must have some name; and its name must soon become identified with its purposes and spirit. Our correspondent does not seem to consider the impossibility of preventing any name whatever from being thus colored in the popular mind, and therefore becoming applicable to only a part of the race. Certainly it is a pitiable spirit of injustice that insists on discerning sectarianism in an association which was founded to abolish it and consecrated from the start to the broadest and most comprehensive humanity. We repeat, what name can our correspondent suggest that would not at once be as open to objection on this score as the name of the Free Religious Association?—ED.]

"LAW AND LOVE."

EDITOR OF THE INDEX:

Sir,—Will you allow me to thank "T. W. H." for his article in your last issue headed, "Law and Love"? And especially for telling us that he does not intend to surrender his emotions or (as I understand him) his experience at the demand of science. Surely the word religion means something.

The Catholic points me to his church. The Protestant hands me his book, and calls it "The Book." The scientist tells me of a something which is unseen and unknowable, and asks me—very kindly—to wait till he has time to scale the mountain-top, that he may see the unseen, and then, perhaps——

Now I am an old man, uneducated, without means. What shall I do?

The Church is a usurpation; "The Book" to me is but a book, and I find myself alone in the midst of uncertainty. In despair, I turn to my own soul. What is the unseen, the unknown force? Sweetly comes the answer, "Goodness—the Good. Goodness is power, goodness is wisdom, goodness is life, goodness is immortal." Then I respond, I will seek the highest good. I will be good and do good in my own way, and encourage all others to be good and do good in their own way. While I maintain my own freedom, I will respect the freedom of all others. And this is what I mean by Free Religion.

HENRY PALPHIAMAND.

CANTON, Pa., April 22, 1874.

ONE of the lachrymose and surface-agitated religious journals—the *Evangelist*, of New York,—as usual on such occasions, prints this wretched stuff pertinent to the death of Senator Sumner:—

"We must confess to a feeling of pain as we read the story of his last hours, not for anything that he said, but for what he did not say and apparently did not feel. For some hours before he ceased to breathe he knew that the end was near. His friends were around his bedside, and the dark shadow was coming over him. And yet, in that awful hour, when the earth was sinking away beneath his feet, and the curtain was about to rise on the great future, and usher him into a state of being compared with which all the interests of this world are so mean and small, he could think only of his literary fame, and regret that he had not lived to complete the edition of his works. It is a last confession of personal vanity and littleness that we wish we had been spared in the memory of the departed. Not so died Daniel Webster. When the last hour drew near, as he lay on his bed at Marshfield, fluttering between life and death, and sometimes whispering 'I still live!' as if to assure himself that he had not crossed the dark river, his mind went back to his childhood and the prayers and hymns he had learned at his mother's knee, and he was heard murmuring, 'Though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me; Thy rod and Thy staff, they comfort me.' And so, once more a child again, and leaning on an Almighty arm, he went down into the dark valley. Would that we had some such parting word from Sumner! And yet we cannot doubt that, like his friend Agassiz, if he spoke not much of these things, he believed in an Almighty Creator and in the great hereafter."

What wretched bolstering-up denominational pretence needs! Here is Sumner, whose whole life was of purity, justice, righteousness—no scandal attaching to his acts or thoughts, truly a white soul, living with God day-by-day in all that was high in aspiration and noble in purpose,—compared disadvantageously with a man whose moral and pecuniary reputation were under a cloud continually; because, forsooth, on his death-bed, after living a life of practical religion, he did not ostentatiously make a profession of that of which his whole life had been a conspicuous illustration! Before editors of "religious" journals indite flapdoodle, they should inquire into the private character of some of their heroes.—*Commonwealth.*

IS THIS OLD? If not, it is neat. It is told of two members of the New South Wales Legislature, by the Melbourne *Herald*: These wiseacres were arguing in the Parliament refreshment room, when the following colloquy ensued: First member: "You blow about edication! Why, I don't believe as how you ever had two penn'orth of schoolin' in your life!" Second member: "I knows more about it nor you do anyway. Why, I don't believe you can repeat the Lord's Prayer!" First member: "I'm game to bet a fiver I can, come now." Second member: "Done; stake the money." The cash being duly posted on either side, the second member remarked: "Now, then, begin." First member: "'I believe in God, the Father Almighty, maker of heaven and earth, and in'"— Second member: "That'll do. You've won the money, but I'm blessed if I thought you knew it."—*London Spectator.*

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PUBLISHED BY THE

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AT

No. 1 Tremont Place, Boston.

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Report of the Addresses and other Proceedings of the Original Meeting in 1867, at which the Free Religious Association was Organized. Containing addresses by O. B Frothingham, Henry Blanchard, Lucretia Mott Robert Dale Owen, John Weiss, Oliver Johnson, F. E. Abbot, D. A. Wasson, T. W. Higginson, and Ralph Waldo Emerson.

(This pamphlet has not been on sale for a number of years, and many persons who have all of the Annual Reports succeeding do not possess this.) Price 50 cents.

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Proceedings of Third Annual Meeting, 1870. 50 cents. Contains essays by O. B. Frothingham on the "Idea of the Free Religious Association," followed by addresses by D. A. Wasson on "The Nature of Religion," by Mrs. E. D. Cheney on "Religion as a Social Force, especially in relation to Philanthropy and Reform," and by F. E. Abbot on "The Future of Religious Organization, as affected by the Spirit of the Age;" an essay by Samuel Johnson on "The Natural Sympathy of Religions," followed by Rabbi Wise on "The Permanent and Progressive Elements of Judaism," by T. W. Higginson on "Mohammedanism," by Wm. H. Channing on "The Religions of China," and Wm. J. Potier on "Religion Old and New in India;" also abstract of a discussion on "The Bible in the Public Schools," by Thos. Vickers, S. R. Calthrop, Rabbi Wise, and others.

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Our organization some time since decided to direct its efforts for the present towards securing the

Repeal of the Laws

whereby church and other corporate property is unjustly exempted from its share of the burden of taxation.

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TRACT

on Church Exemption, being the article by Mr. Abbot which appeared in THE INDEX of Nov. 27.

The edition was made as large as our funds would allow; but, so great has been the demand, it is already nearly exhausted.

Our next edition ought to be large enough to place a copy in the hands of

EVERY VOTER IN THE STATE,

and generously to supply the calls for them in other States.

To do this, we need funds; for, although we have made arrangements for printing the Tract at very low cost, it is impossible for the Boston League, with its various other expenses, to bear the entire expense alone.

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To many of the subscribers of THE INDEX and others whose names have been furnished us as probable friends of the movement, copies of the Tract, together with Petitions asking the repeal of the Exemption Laws, have been sent,

With the Hope

that such friends will try to secure as many signatures to the petition as possible in their locality

We respectfully ask those who are unable to attend to the matter themselves to place the petitions in the hands of those who will.

Let us

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We would say, also that we feel deeply the need of

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VOLUME 5. BOSTON, MASS., THURSDAY, MAY 14, 1874. WHOLE NO. 229.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor*.

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

NOTES AND COMMENTS.

BY A. W. S.

THE BOSTON Liberal League will hold its next meeting at Parker Fraternity Hall, to-morrow (Friday) evening.

A RADICAL CLUB has been organized in Cambridge, in this State; with John McDuffie, President, and Harry W. Stevens, Secretary.

IT IS ANNOUNCED, evidently by authority, that Charles Bradlaugh will again visit this country, next fall, and will lecture as before.

THE FRENCH ecclesiastics wish to canonize Joan of Arc. If Joan "still lives," she has by this time got far beyond the range of their canons.

IT IS AT LAST explained why some people do not mind their own business. One says it is because they haven't any business; and another that it is because they haven't any mind. We are entirely satisfied.

A BILL has been ordered to a third reading in the Massachusetts House of Representatives for the establishment of a separate prison for women. Is this in accordance with the co-education-of-the-sexes theory?

THE METHODIST CHURCH South has a membership of 680,000; that of the North a membership of 1,367,000. There is an effort now being made to reunite these two Churches in one, they having been separated on the question of slavery before the late war.

REV. BERIAH GREEN, an old-time anti-slavery reformer, died in Whitestown, N.Y., May 6. Mr. Green was an able man, and a somewhat noted preacher. He was one of the most aged men on the list of THE INDEX subscribers, being over eighty years old when he died.

BOSTON and other Northern cities have been very generous to Louisiana, in her time of trial. We are heartily glad of it. These forth-stretched hands of sympathy will go far to "bridge the bloody chasm" of the war. The souls of Horace Greeley and Charles Sumner "go marching on."

THOSE who have never been so fortunate as to hear Henry James' essay on Thomas Carlyle are to be commiserated. It is one of the most entertaining, racy, witty, and wise biographical sketches we ever listened to. The Second Radical Club had the pleasure of hearing it last Monday evening.

THE *National Reformer* of London, England, says: "The increase of infanticide in this country is really saddening. Scarcely a week passes but the papers report instances of this wretched crime." This condition of things has led to the preparation of a bill, by interested parties, to be presented to Parliament, entitled "The Law of Infanticide."

WE ARE not much in favor of legislation; but we have heard of one proposed law which we think we shall favor. A friend of ours suggests that it be enacted that every man over fifty years of age shall cease from labor. We shall not, for several years, come under the provision of that law; but when we do we shall certainly claim the benefit of its benign protection.

MR. S. H. MORSE has just finished a small bust of Charles Sumner, which, we think, must become very popular. Many who were long and intimately acquainted with the great Senator have pronounced a most favorable opinion upon Mr. Morse's work; and its low price of three dollars will bring it within the reach of those of limited means, who yet desire so admirable a memento of Mr. Sumner.

A FRIEND of ours thinks that the statement that "the Church should enjoy immunity from taxes, on the ground that it is the chief source of the good morals in the State," is like the good opinion which that foreigner entertained of himself, who, on arriving in this country, notified the people that he would consent to dwell in a first-class family where his board would be considered balanced by his good society!

A LETTER written from New Orleans to a friend of ours says: "We are sorely afflicted with too much water, and complain loudly about it. It is a singular fact that we never make complaint here of inundation, except it is by water. Although we are up to our eyes in bad whiskey, yet this never makes us unhappy!" There is much in being used to a thing. The New Orleans people are accustomed to providing for an abundance of whiskey, but the taking of so much water as has come upon them of late is contrary to all their habits.

WE FIND in the "Inquiring Friends'" column of the *Christian Union* the following very extraordinary question and sensible answer:—

Question.—I am endeavoring to be a Christian. I love a beautiful lady who appears to me a model of perfection, and when a temptation is presented to me to do wrong, or an opportunity to do good, I feel her influence seemingly before that of my Savior; am I an idolater?

Answer.—If your love drew you toward evil instead of toward good, and you preferred to please the object of your love rather than Christ, you would be an idolater. But if you have a human love that lifts you toward what is good, praise God and be happy.

THE STORY of Rev. Dr. Kirk's "conversion" is published in *The Congregationalist* of May 7. When, in early manhood, he was "seeking religion," and experiencing great difficulty in finding it, he applied to a certain Dr. Spring for counsel. "He conversed and prayed with me," says Dr. Kirk, who was then a law-student. "I was conscious of utter insensibility. His parting advice was: 'Leave your law-office. Go to your room. Determine never to leave it except as a Christian or a corpse!'" This sounds very much like the desperate alternative which a highwayman offers to the traveller: "Your money or your life!" Dr. Kirk (who says he "accepted the advice" of Dr. Spring) presented this dilemma to his Savior: *Salvation or suicide!* "Either save my soul," said the young law-student, "or behold me slay myself!" We marvel that the Savior was not brought to terms in this way; but he was not,—for, according to the narrative, Dr. Kirk left his room neither a Christian nor a corpse, and it was not until four days afterward, and in another place, that he finally got converted!

DURING the illness of Mr. Austin Holyoake, recently deceased in London, Mr. Bradlaugh gave weekly information, through his paper, of Mr. Holyoake's condition, and various items of interest connected with his sickness. In the *National Reformer* of April 5, we find the following occurrence noted:—

On Monday last an attempt was made by a stranger to obtain access to his bedside. This stranger was a tall, dark, gentlemanly, fair-spoken man. He saw Mrs. Holyoake, and asked, as a special favor, to be allowed to see her husband. She replied that it was impossible, as he was too weak to see even friends or relatives. The stranger then said that his name was McGregor, and that he used to write in the *Reasoner*. Seeing the gentleman so anxious for the interview, Mr. Holyoake was communicated with, and he observed that there must be some mistake, as he had no recollection of any *freethinker* of that name writing in the *Reasoner*. Hereupon the gentleman changed his tone, and began to talk religion. He said he trusted that Mrs. Holyoake prayed for her husband, to which she retorted: "Indeed, I do not, but I work for him; and this is much more likely to alleviate his sufferings." No doubt this was an ingenious Christian attempt to gain the bedside of an atheist; and, had it succeeded, a "powerful exhortation" would have been delivered for his conversion, even at the risk of the life of the patient.

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[For THE INDEX.]

Remarks on Tax-Exemption

BEFORE THE MASSACHUSETTS COMMITTEE ON JUST AND EQUAL TAXATION, AT THE FINAL HEARING IN THE STATE HOUSE, MARCH 26, 1874.

BY CHARLES E. PRATT, ESQ.

Mr. Chairman and Gentlemen:—

I have already, on another occasion, urged before you the grounds upon which these petitioners plant their claims to the relief asked for. I endeavored to show you from statistics, from authorities, and from common sense and logic, that the present tax-exemption statutes are out of harmony with our constitutional guaranties and the spirit of our laws and institutions; that, as affording indirect appropriations, they are unjust and unwise; that, as affecting the matter of taxation, they violate the first principles of constitutional law and sound political economy; and that their continuance involves a matter of conscience, and is oppressive in the light of political ethics and in violation of religious liberty.

I now take the liberty of submitting to you, on behalf of the petitioners, this draft of a bill,* which I conclude, after close examination of the statutes, will, if reported in substance by you and passed by the General Court, secure substantially what is asked. At least it may serve you as a basis upon which to compare notes, in framing one of your own.

Without commenting now upon the several clauses, let me simply say that the last clause of this draft is intended to secure a year of grace to the institutions which may be affected. It will overcome the objection of some that the change we seek would seriously affect the financial ability of such institutions. Under such an act as this, they would have a year in which to adapt themselves to the new *régime;* and so, by greater economy in useless and ornamental expenditures, and by greater thrift, enterprise, and activity incited by their independence, as well as through the large and generous benevolence of their friends among the people of Massachusetts, who never yet allowed a worthy charity to fail for want of dollars, they will find themselves ready with sufficient funds in a year from next May to pay their own taxes, and (let us hope) with a great deal more.

Mr. Abbot and Mr. Ranney have already answered with great cogency and aptness some of the arguments and notions of the opposition, and have brought the question back to its proper issues. I shall try not to repeat what they have already so well said in the suggestions I have to offer; and the time admonishes me to be brief and rapid, for your attention must soon be turned to the choice of a Senator.

The main *facts* in the matter are as follows: $2,250,000 must be assessed annually upon persons and property in this State for public purposes.

Five-sixths of that amount must be assessed upon property.

The Constitution, the spirit of our laws, and the principles of natural justice require that this assessment shall be made equally and proportionally upon *all* the estates lying within the Commonwealth.

The special report of the Tax Commissioner shows that, under cover of exceptional statutes now in force, there is an amount of property exempted from taxation—

In meeting-houses	$28,853,745
In educational inst'ns other than public schools,	13,025,945
Other institutions	6,129,410
An aggregate of	$48,009,100

$14.50 on $1000 being the average rate of taxes, there is an *annual inequality* of taxation in the State of $696,131.95. That means an indiscriminate appropriation of more than $696,000 to the various churches and charities.

This appropriation is not made in the usual way—after consideration, for a definite object, and one that is within the acknowledged and legitimate scope of our legislation, and apportioned in amount to the needs of the case,—is not an outlay correlative to the good to be secured, and therefore I say *indiscriminate.*

The petitioners ask for a repeal of the statutes which permit this appropriation by exemption, and which also excuse so many abuses as are known to exist under them.

To state their case is sufficient, until some reasonable ground is shown for not granting their prayer, because the statutes are *exceptional* and in their nature only permissive,—a *license,* to be withdrawn when no justification is shown for its continuance.

What have the remonstrants shown *against* repeal?

First. Special cases of anticipated hardship are pointed out by representatives of different institutions, from whose statements I take some facts for the purpose of this hearing. The Benevolent Fraternity of Churches, chartered in 1829, holds now four chapels, worth $150,000, and employs "six male and female missionaries." It holds property to-day, besides the chapels, free from taxation, amounting to an income of $2,000.

$13,000 is raised from nine Unitarian churches. If the chapels were taxed, the tax would be $1,920.

"Boston could better afford them a subsidy," says Rev. Mr. Foote, because "they educate people out of intemperance and poverty, to law-abiding, tax-paying citizens."

I was surprised to see Mr. Foote take that side of the question. Most of his denomination are on the other.

Harvard University was chartered in 1640.

Its property is not all exempt, says Mr. Crowninshield, for, when all its buildings now in process of erection are completed, it will pay taxes on $1,200,000 of property!

It bought a piece of land on the Charles River (exempt), not to speculate with, but because it was thought possible that in the future a public park would be formed from this property, and facilities for the boating interests of the college furnished!

Then the Bussey Farm: $7,000 to $9,000 a year will be expended upon that, to make it a beautiful park which the public will be allowed to enjoy! "The city would gladly pay $1,000,000 for the estate to be used as a public park, but they are to have it merely for the taxes upon it!" says the eloquent advocate, Mr. Crowninshield.

The taxes on the property of the college would be about $48,000 now. Certainly that institution is not impecunious enough to be a pauper; and moreover can wield influence enough to obtain appropriations, if it need.

Then comes an advocate for Williams College. That, too, has a charter, and property to the amount of $480,000, and would have to pay a tax of $4,000. Mr. White says that the interest of $7,500 is applied annually (that is, about $450) to the aid of indigent students; and asks, "Does the State wish to come in and say that it is ashamed to assist indigent young men?"

Many men in the State pay ten times that amount every year to educate their own children, and others; will Mr. White say that their property ought to be exempt?

Amherst College, too, is represented as a deserving charity, and does not want to lose its subsidy.

So all these mendicants, these respectable *deadheads,* will come trooping up here, and ask that their neighbors still pave their ways, and light their streets, and guard their treasures, and protect their rights for them, whilst they thrive on this invidious advantage—an advantage given without reference to merit or accomplishment, and without any opportunity left to the people to direct the expenditure of their money.

Perhaps the strongest of all claims urged were in favor of the Massachusetts General Hospital, with its $2,600,000 worth of property, which would be taxed about $38,000.

And the instance of this creature of charity, which so abundantly dispenses its healing and life-saving influences to the sick and the unfortunate, the poor and the friendless, this exceptional instance, suggests one answer to all: *Let the State grant a direct appropriation to whatever applicant shall prove itself to be truly a public, general, free, open institution, and meritorious enough to deserve it.*

Special and exceptional instances of hardship are not allowed to defeat general projects, or laws, for the public good. You put through a street or a railroad, though it turn the widow and the aged from their homes; and the military draft takes the only son and the young husband and father. But the principle is particularly correct, when, as in this case, the special cases may be met in another way, without inconvenience or violation of principle.

Second. The general grounds upon which the remonstrants found their arguments, when they seem to have any foundation other than the wings of rhetoric, are:—

1. These institutions are a benefit to the community; that is, they educate, and conserve the morals of the people, and they raise the value of adjacent property.

Well, we are accustomed to say and to think, those of us who are right-minded, at least, that institutions which are *not* beneficial to the community ought not to exist at all.

Every worthy object or enterprise is a benefit to the community. Our boards of trade,—are they exempt because beneficial? Commercial colleges, Horticultural Hall, of this city, Mechanics Hall, of Worcester, and other examples, might be cited, all through the Commonwealth, of buildings *noble* for their beneficent educational influence.

There are the "Handel and Haydn Society," and the "Apollo Club," and the "Harvard Musical Association,"—all generous in their good influences, and sublime in the lofty sentiments and refined culture which they inspire and propagate. Carl Zerrahn, and Theodore Thomas, and Eben Tourjee—tell me what clergyman of them all does more for the State than they?

Mr. Hallowell, in a terse and careful argument read before the committee, has shown with great force of reasoning that "the Church is not the only institution of society which protects and develops social welfare;" and cites as instances:—

The press.

Private schools, of which the *annual* cost in this State is $423,186.50, and which, not teaching sectarian theology, are inculcating more good morals, good manners, and golden rules than the Sunday-schools.

The lyceum, with sessions every day in the week, and overflowing rooms.

Now I say that you cannot exempt the churches, either any or all of them, because they support religion; for our Constitution forbids the establishment or support of *any* religion,—that is, of any sectarian religion, such as the churches support. If you exempt them because they conserve good morals and public safety, that is too much of a reason, because a thousand other institutions do the same thing; and where would exemption cease?

As to the charitable institutions, the same query applies; many a private citizen expends thousands in charities every year. How much shall he spend to have his estate exempt? If he supports an evening school, or teaches a Sunday-school, or opens a library, a park, or a garden, or makes a bequest to the public, shall other men pay his taxes? Exempt the hospitals and the missionary societies, and such, and up come the Free Masons, the Odd Fellows, the Knights of Pythias, Patrons of Industry, the Yacht Club, the Somerset Club, the Printers' Association, the Swedenborg Club, the good disciples of St. Patrick, the two Radical Clubs; and even the Index Association may be here (with hoofs and horns, frisking their tails, as one honorable gentleman would seem to expect), all asking exemption because they are charitable.

One further remark upon this point: The benefits of these institutions are limited in their direct bestowment to a part of the public. They are not open, free, appropriated by all alike, as highways and public schools are.

And this leads to the claim of some remonstrants that—

2. Churches and charitable institutions are *public, devoted to public uses.*

Not even in the sense that *railroads* are! for these are free to all who choose to pay the fares, and make no distinctions or requisitions; they are of incalculable public benefit, for they make both secular and charitable and religious advancement possible.

The charitable institutions are only for certain *classes* of the people.

The churches prescribe various requirements of those who would fully enjoy their benefits; they will only seat *one-half* of the people, if filled to their utmost. If the sittings were all free, like those of the Quakers, and of the Church of the Disciples in this city, there would be a better reason for calling them public institutions. The pews in most are costly, and the contributions required are large. They are exclusive and sectarian. The pulpits are not free, nor are they allowed to be filled by the choice of different classes. The people do not select the pastors. They are private enterprises, run by a few individuals in each for their own entertainment, profit, power, or aggrandizement. Like most other *private* institutions, they have their revenues, and their officers and employés, who derive their livelihood therefrom. So far as they furnish employment and salaries for their officers and employés, they are on a footing with mercantile institutions, and the revenues of some of them are large. True, they are not very well paying for the amount of capital invested, because they are generally occupied scarcely more than one day in the week, and the capital put into them is more for ornament and luxury than for utility. They are in a certain sense but a sort of religious *club-houses;* and they are luxurious and fashionable ones, which only the well-to-do can afford—and, mind you, the *more* luxurious and fashionable they are, the more of a subsidy they get under the present exemption laws. They are not, therefore, in a true sense *public* institutions, in distinction from private. But if they were, it would be unjust to exempt them, and tax the railroads, the ferries, the gas companies, and so on to the end of the list.

3. It is said that churches, etc., are some of them *non-productive* property, and others have their property invested in securities paying small returns. The distinction between productive and non-productive property is not usually well taken.

That is unproductive property which finds no *accretion,* which yields no benefit, begets nothing, bears no fruit, renders no reward for its possession.

Money lying in coffers, unsalable and unusable materials, lands lying waste, and unoccupied build

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*AN ACT IN FURTHERANCE OF JUST AND EQUAL TAXATION.

BE IT ENACTED by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows:—

Section 1. The third, seventh, and ninth clauses of the fifth section of chapter eleven of the General Statutes are hereby repealed.

Section 2. The second section of chapter thirty of the General Statutes is hereby amended by adding at the end thereof the following words: viz., "*Provided,* however, that no property or estate owned or held by such societies shall be exempt from taxation."

Section 3. The fifth section of chapter thirty-two of the General Statutes is hereby amended by striking out all after the word "case" in the second line.

Section 4. The first section of chapter two hundred and six of the acts of the year eighteen hundred and sixty-five is hereby amended by striking out all after the word "value."

Section 5. This act shall take effect upon the first day of June next after its passage.

ings (unless held for a rise in value in good localities), are examples of non-productive property.

But buildings put to constant good uses are productive; so are libraries, works of art, houses, horses, and carriages.

The good argument of our friends, that these institutions are a benefit to the State, contains the concession that they *are productive* to those immediately interested in them and under their influences,—productive of enjoyment, refinement, present and future happiness, health, character, rise in value of adjacent property. Their value increases upon itself, until a little investment becomes, in the course of years, enormous wealth. And this property is frequently held by a small class, until at last it is divided between two or three survivors.

Besides, church property gives men influence and importance in the community, and it has always been a good investment in a worldly sense to be a member of a church, and own a pew, and be a deacon. It is even a recommendation for collectors of customs!

Longfellow makes the landlord of the "Three Mariners" tell the truth, and speak the importance of such investments, in the *New England Tragedy*:—

> "I am a law-abiding citizen;
> I have a *seat in the new meeting-house*,
> A cow-right on the common, and, besides,
> Am corporal in the great artillery."

But is it, then, a good excuse for exemption, that property pays small returns? You do not make it so with individuals. You tax unbuilded Back Bay lands, and untilled acres in Berkshire. Unoccupied houses, club-rooms and buildings, yachts, horses, gardens, books, money on deposit, and all possessions of luxury or enjoyment are taxed to private individuals. It is, then, a new theory that such property ought not to be taxed because it does not yield an income in dollars.

4. It is said: The right to tax implies the right to annihilate the property taxed. Begin to tax and you begin to destroy.

This argument is fallacious as it is frantic.

The State has no right to annihilate any property. For purely public purposes it may exercise the right of *eminent domain;* and this it has always done. When it wanted to put a railroad through, it would pull down or remove a church or a cemetery as soon as any other property.

But our Declaration of Rights is a perpetual protection against the taking of property for any but necessary public uses (and that only by paying for it), and against any annihilation or destruction.

To point to that is sufficient answer to this argument.

5. "It is sacrilege to tax the churches," cry some.

I have seen an answer in the *Congregationalist*, so plain and ingenuous that I wish to produce it here, directed against this "plea that meeting-houses, because they are consecrated to God, should be free of taxation. If our readers will excuse the apparent irreverence of the remark, until it be explained—this is the argument of heathenism, and not of Christianity. The old Pagan law declared: *Nullius autem sunt res sacrae, et religiosae et sanctae; quod enim divini juris est, id nullius in bonis est* (*Justinian. Lib. ii., Tit.* 1): 'Things sacred, religious and holy, are the property of no one; for that which belongs to God cannot belong to man.' And then it went on to define 'things sacred,' as being *aedes sacrae, et donaria, quae rite ad ministerium Dei dedicata sunt:* 'Temples and offerings, properly consecrated to the service of God.' It was thus the genius of Paganism to dissociate sacred things from common things, and it was the Pagan element in Romanism which segregated monks and nuns from the masses of the people, and made men think that common life and special holiness must of necessity be disjoined. The spirit of genuine Christianity directly antagonizes all this. It teaches that eating and drinking, and all things, may be, and ought to be, done to the glory of God; that the saintliest saint must be *par excellence* the best citizen; and so, instead of driving God out of the State by thrusting him up into a plane higher than that in which it lives and moves and has its being, it not only welcomes the thought of partnership between him and his, and it and its, but the ideal State will not be satisfied until the Lord come into it by a real though unannounced presence, as into his own temple; until the Shekinah of perfect justice, absolute truth, and radiant righteousness fill the nation in all its capitols, and courts, and offices, and works, with its benignant and regnant glory; and, so far from exempting from taxation a few things because they are particularly supposed to be consecrated to God and to belong to him, all taxable things will be his, and 'Holiness to the Lord' shall be written on the very bells of the horses, 'yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of Hosts,' and 'all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord,' and he shall no more be a God that is afar off, but a God that is near."

6. It is inexpedient to tax them because they would not survive it.

Are they really paupers, then? Do they depend upon a State support which is measured by the remitted tax? If a church is so poor and its communicants so penurious that it cannot pay its taxes, let it be given up. Or, rather, let the churches expend less upon fine architecture, and elegant decorations, and costly music, and vain holiday wastes; and let them live as they tell their members to, within the bounds of their income.

The generous community will see to it that they have enough to pay their taxes with; and it is the opinion of many, more pious than myself, that the churches will wake to greater life and activity for the stimulus of independence. They will utilize their property better. Let them have a year's notice (as the offered bill provides), and the money will be all ready a year from next October.

This may also induce a more judicious manner of leaving bequests.

7. It is argued that to tax these institutions is to add to the burdens of the poor, because they will feel it most.

Now those who have money build the churches and found institutions; and they also support them who are able. To tax them is to tax those who own them; that is, the rich.

Again, so much must be paid in taxes. The poor man pays his proportion, as well as the rich. Reduce the rate, and you tax the poor man less. If you tax all the property, that is, more property, the rate *will* be less, and the poor man's tax lighter.

The poor man, scarcely able to own the equity of his small house, must pay taxes both on his cottage and on the costly church opposite, which he never visits. The wrong and hardship is in the present exemption.

8. Judge Warren says they are *doing the work of the State*, and therefore ought to be exempt.

Pray what is the work of the State? Is it the work of the State to teach sectarian theology, to perpetuate ceremonies, to support a class of ministers, to raise buildings for the gratification, pride, and quarrel of special neighborhoods, to minister to all the moral and physical wants of the people, to perpetuate exclusiveness of ideas and of association and of property, or even to send missionaries and get up revivals?

Our Declaration of Rights asserts that "government is instituted for the common good, for the protection, safety, prosperity, and happiness of the people; and not for the profit, honor, or private interest of any one man, family, or class of men. (Art. VII.)

9. Because our fathers exempted them. They have heretofore been exempt.

That is, simply, because a thing has been done, it must be done. For if you go further, and show that our fathers had good reasons, and those reasons still exist, you put the question upon other grounds.

Our fathers did many things which we cannot do. They compelled the support of churches, and then compelled the attendance of everybody,—Protestant ones, too, they must be. They wouldn't let a man hold office unless he held the prevailing Orthodox religious faith and membership. They exempted the property of ministers from taxation, as well as that of churches. They pressed Spiritualists to death, and cut off the ears of Quakers, and hung them. All these ideas are rather old-fashioned now.

But it is sufficient to rely upon the moral axiom that, *If a thing is wrong, no citation of precedents can make it right.*

10. Because this demand originates in the Index Association. (P. A. Collins.)

One remonstrant was so rash and ignorant and uncharitable as to exclaim that "there was not in this nation one true and faithful minister of the Church of God who is in favor of taxing church property."

The best paper I have seen upon the subject is one in favor of non-exemption, prepared by the Rev. Frederick B. Allen, and read at a Congregational ministers' meeting, last month. From Baptist to Unitarian, from Free Religionist to Roman Catholic, they are all coming to see the matter in a better light, and swelling the majority in favor of justice and equality in taxation.

The best and ablest of the religious press of the State are not only educating their readers for it, as a thing soon coming, but also expressing their reasons and sentiments to hasten it. And I know of no better words to quote than those of one who was both an excellent doctor of divinity and a popular and learned political economist. The late Francis Wayland, D.D., President of Brown University, in his excellent elementary treatise on political economy, thus speaks of the subject of governmental aid to religious property (*Elements of Political Economy*, page 403):—

"It cannot be proved that the Christian religion needs the support of civil government, since it has existed and flourished when entirely deprived of this support.

"And if it be said that every man derives benefit from religious services, inasmuch as these services improve the moral and intellectual character of his neighbors, and hence, that every man ought to pay for their maintenance, the argument may be easily met as follows: It is granted that every man is benefitted by the regular administration of the ordinances of religion, but this is not the *reason* for which these ordinances are established. Men unite with their neighbors to procure religious instruction for their *own* benefit, and not for the benefit of others. If it happen, accidentally, that others are benefitted, it does not follow that they are obliged to pay for this benefit. If my neighbor erect a building for his own profit, on his own land, and thus improve my property, I am not obliged to unite in defraying the expenses of his building. I am entitled gratuitously to this accidental advantage. I think the same principle applies to the case in question.

* * * * * *

"All that religious societies have a right to ask of the civil government is, the same privileges for transacting their own affairs which societies of every other sort possess. This they have a right to demand, not because they are religious societies, but because the exercise of religion is an innocent mode of pursuing happiness."

But not upon these, Mr. Chairman, not upon these arguments and refutations do we rely for the vindication of our cause. We take no negative. We stand upon an affirmation of principle which has been growing into recognition in our civil institutions and laws from baronial times.

Gentlemen of various occupations and walks in life, of various possessions, and of various religious persuasions, have been before you with their facts, and the best results of their observation and thought.

I should be happy to bring their testimony again before you in a condensed and orderly summary, but the waning hour forbids, and I must be still more brief.

From an examination of the General Statutes we were able to show not only how the law now stands, but what progress and what direction of progress has already been made in just and equal law-making.

From such an examination, with reference to this subject, it is readily seen that the several exemptions may all be referred to some one of six general classes of property, to wit:—

1. That of the United States.

There are two sufficient reasons for not taxing this; namely, because the United States has by the Constitution exclusive legislation over its own lands, and because to tax such property would be to tax the means which the general government employs in the execution of its acknowledged powers.

2. That which is taken and held for the public uses of the Commonwealth and all its inhabitants.

To tax this would be but taking money from one till and putting it into another in the same treasury.

3. That which is within the actual necessities of humble life.

I think the quality of legislative mercy is not strained by such indulgence.

4. That which is actually occupied in and about the purposes of burial of the dead.

The wealth lavished upon some of our cemeteries might, perhaps, well be taxed to the living who pile it there; but it would be an undesirable contingency of fame to have one's tombstones advertised for nonpayment of taxes when one is himself beyond the jurisdiction. And yet I think that large incorporated cemeteries, speculative and profitable hoards of great wealth and luxury, ought to be taxed.

5. That which is devoted to educational purposes, including literary, scientific and agricultural.

6. That which is in the use of religious societies for worship, and for purposes technically called benevolent and charitable.

It is to these last two classes that the preceding facts and calculations apply, and particularly to the latter class; and I have addressed myself especially to the latter class, because all the arguments pertinent to the next preceding apply to it, and because there are other reasons peculiarly cogent and applicable to the discussion of these unequal and unjust so-styled religious exemption laws.

The facts being as before stated, it is obvious that this large sum of $696,000, annually released to the churches and their charges, is to be considered both as an appropriation and as an indirect taxation.

As an *appropriation* this exemption is indiscriminate and unwise.

It gives the rich societies more than it gives the poor ones.

It gives $250 to a struggling young missionary free church at the South End, and to an opulent society on the Back Bay $4,350.

It heaps upon the cities where so many advantages are enjoyed, and passes grudgingly over the toiling and ill-provided country towns.

Whether a church is needed or not, or used or not; whether it is devoted to the best interests of the community or not; whether it is for the perpetuation of such principles as the majority would approve or not; the State says, For every $1000 you have I will give you $14.50.

But it is also an appropriation for other than public uses; namely, *private* uses.

The restrictions of membership, and the limitations of enjoyment of church and charitable property, have been already briefly indicated. Frequently, by succession and the various vicissitudes that befall, a *very* few take the whole accumulation of years.

The State has no right to appropriate the public money to private uses, either by constitutional law, common law, or the principles of natural justice and equity.

This leads to the root of the question; namely:—

As a matter of *taxation*, it is unfair, unequal, unjust, unconstitutional, and against liberty of conscience and religious freedom.

I had the honor of discussing the question before you in its bearings upon constitutional law. I cited passages from the Constitution of the State and of the United States, and from acknowledged authorities in jurisprudence; and from the attention you were pleased to give at that time, I think the principal points and authorities must still be before you, in your notes if not in your memories. Through all, like a key-note with its various chords, run "uniform," "proportional," "reasonable," "fair," "just and equable," "with equality upon all the estates," "without undue assessment or undue advantage to any class of persons or property."

By its five necessary and universal limitations a lawful tax must be:—

1. By consent of the people.
2. For public purposes only.
3. Reasonable.
4. In its levy equal and proportional.
5. Not higher upon any one species of property than upon another of equal value.

And we have shown you that taxation in this State, under the present exemption statutes, is in violation of four out of these five constitutional requisites.

No wonder, then, that we recur with keener sense of their fitness to the words of Chancellor Kent: "It is not sufficient that no tax can be imposed upon the citizens but by their representatives in the Legislature. The citizens are entitled to require that the Legislature itself shall cause all public taxation to be fair and equal in proportion to the value of property, so that no one class of individuals, and no one species of

property, may be unequally or unduly assessed." (II. *Kent Comm.*, 331.)

But there is another, and to many a weightier, principle of ethics involved in this question; namely, *freedom of conscience.* I think this has been sufficiently elucidated and insisted upon, without much farther comment. The right to worship God as one's own conscience dictates carries with it, as a corollary, the right not to contribute to forms of worship inconsistent with or in violation of one's own dictates of duty.

This principle it was which drew our forefathers to these shores, where they hedged themselves about in its maintenance with a hedge which became almost a prison wall, and which their sons have had to break down. The pillory, the gallows, and the stake have been the price of its assertion. But its fruits are the liberty we enjoy, and the prevailing demand for the complete separation of Church and State.

With generations of Quaker blood tingling in my veins, and with somewhat, I trust, of the spirit of the New Testament in my heart, I protest against being compelled to contribute to the support of any one of the religious creeds which I consider superstitious, corrupt, or perverted. I willingly contribute, in proportion to my means, to the support of two religious houses of worship in this city. But I am *compelled* to contribute to them all. An amount almost equal to the whole poll-tax of the State is raised for the churches. A large part of this amount is levied upon persons whose consciences do not approve of the purposes to which it is applied. It was different when this practice began as a part of the parish regulations of the colony, when nearly all believed alike. But see how it is, and is likely to become; meeting-house and church, cathedral and joss-house,—we must pay tribute to them all.

But, gentlemen, my time expires, and I have done. I cannot linger to recount the other considerations that might be presented; how exemption of certain property has a tendency to make the managers of churches and other institutions acquire, and hold unproductive, more property than is necessary for them, thus increasing uselessly the burdens of the community; how the exemption of some property necessitates high rates of taxation on other property, and causes high rents and dear means of living for the laboring classes; how history and experience teach that this course of things ultimately leads to the accumulation of the greater part of all property in the hands of the Church, and to general pauperism.

The segregation and perpetual increase of church and other corporate property has already taken on, in our new country, the symptoms and threatening dangers which we have seen so alarmingly developed in older countries.

Pauperism, bankruptcy, revolution, confiscation,—that is the natural succession of things.

Do one thing to avert these dangers. Fulfil the prophecy of our constitutional freedom. Let there be a *complete* separation of Church and State, so long boasted of our country. Make our State *leader* in this sure march of events.

Give us *just and equal* taxation, and carry out the same wisdom and sense of justice which seems to have sparkled for once upon the pages of our statute books (*General Statutes, C.* 30, *Sect.* 21), where, after certain provisions for collecting funds and taxes of religious societies, it is added: "And no citizen shall be liable (*i. e.*, compelled) to pay a tax for the support of public worship, or other parish charges, to a society other than that of which he is a member."

[For THE INDEX.]

THEISM.

Under the title of "The Two Theisms," Professor F. W. Newman contributes to THE INDEX what the editor justly calls a "most instructive and beautiful essay." Mr. Newman, of course, claims for religion, as for science, a right to free thought, though, as he says, after the exercise of free thought we may easily remain far apart in our religious opinions and belief; for "to profess belief in God and to call ourselves theists does not go far in indicating real agreement." Do any two theists agree in their definitions of "God"?

Mr. Newman maintains there are "two broadly distinguished schools of thought, between which, if we remain theists, it is necessary to choose." There might, indeed, be a third school—the Deism of the eighteenth century; but this Mr. Newman believes has died out. These two schools are Greek theism and Hebrew theism; and Aristotle may be regarded as a representative of the former. Its cardinal point is that it supposes God to have nothing in him or of him but general Law; he is Force, acting everywhere according to Law, but under the guidance of Mind. He does not attend to details, and cannot have any love or care for individuals as such. To quote Aristotle: "It would be ridiculous for any one to say that he loves Jupiter." As no moral relations subsist, therefore, between us and him, all sin and wrong are committed either against ourselves or our fellow-creatures. As virtue exists only where there are temptations to be overcome, duties to fulfil, and passions to restrain, there cannot be any sense in ascribing moral virtue to God; and further, because of the want of moral contact between God and man, there cannot well be, on the part of man, any ground for offering worship or for the expression of gratitude.

The Hebrew theism teaches the universality of the divine spirit, and believes that to hold that God does not take cognizance of each individual only implies feebleness on his part. God not only searches the heart, but dwells there; and it is there that communion takes place between the soul of man and its God. Hence the Hebrew theist regards wrong-doing as sinning against God, and his religion thus aids his morality. He thinks of God as watching him, while the Greek theist cannot conceive of God either approving or disapproving our actions. The Hebrew theist loves God, and may truly and reasonably be said to do so. Greek theism is thus a science, a theory of the intellect; Hebrew theism is a life. The line which divides the two theisms may be drawn as between those who pray and those who do not pray.

The editor of THE INDEX remarks in a note that the "scientific theism we believe in is neither exclusively Greek nor exclusively Hebrew; but, while absorbing all the truth of each, embraces also truth not contained in either."

Indeed, it may be doubted whether it would be possible to find a real Greek theist or a real Hebrew theist. The latter would be, perhaps, the most difficult to find! Even when found, Mr. Newman implies he would not be much worth the finding! For "The ups and downs of a much-tempted, much-sinning man, often bitterly repenting, often jubilant with delight, may entail a mental malady, or may drive a man into hardened courses; I see the danger." There is no doubt the Hebrew theist revels in such passages from the Bible as this: "I abhor myself, and repent in dust and ashes." But the strong passions which called forth this and many kindred passages in the Psalms do not often *spontaneously* call forth such cries from men now; and unless such cries are *spontaneous* and voluntary, they are but mere mockings. What more humiliating sight than to hear such words from a pulpit, the occupant of which was carefully and calmly *preparing* his prayer in his quiet study, the previous day, for public rehearsal on the morrow! Is it not worse than humiliating to hear men and women, led by their ministers of religion, say Sunday after Sunday, "Have mercy on us, miserable sinners!" when it is a patent fact that not one in a thousand of those who use the words would own to the fact that he was a sinner (much less a miserable one!) if questioned five minutes beforehand as to his condition? More,—they would scorn and resent the insinuation. Yet these are Hebrew theists! There can be no doubt that Hebrew theism has an inherent tendency to hypocrisy, from the mere fact that wrong-doing is regarded as a sin, not only chiefly, but too often *entirely*, against God; while "God," being invisible and intangible, is no *power* to a weak-minded person (as pure Hebrew theists usually are) to keep him in the right.

Professor Newman evidently misunderstands the question, doubtless from the fact of his considering himself a pure Hebrew theist; though there can be no question he does *not* belong entirely to that school. He says: "A Greek theist may be an eminently good man, but no thanks to his religion; for when he encounters temptation, it adds no strength to him." On the contrary, I maintain his religion *does* add strength to him; for what is his religion? "Man stands erect in the presence of man, with whom alone he recognizes moral relations." Exactly; and these very moral obligations, which seem lacking to the Hebrew theist, are a real power to the Greek theist, and help him to overcome temptations to do *not* as he would be done by! It is precisely because he so highly regards human nature that he not only lives himself purely, but he lets others live too. To a pure Greek theist, who believes in an Unknown Cause, but who regards such Cause as outside the universe, with no interest save for the general welfare, there is perhaps lacking that sentiment of harmony with the Absolute Good which *should* be to a Hebrew theist his highest enjoyment and gratification. But, in the absence of a demonstrative proof that a God exists at all, and in the presence of many conflicting facts, supposing one does exist, we have no right to say of the Greek theist that his religion, in the face of temptation, adds no strength to him.

Many are the ways by which the existence of a God (which after all is but a name—*our* name—for the Unknown Cause) may be verified to *ourselves* individually; but there is *no* way by which we can prove it to a second person. If so, it is evident there cannot be a way by which it can be shown that God takes an interest in *each* individual! We may *believe* he does so in our own *case;* but in the last resort it must be admitted that we *bring ourselves* to believe this. Our thoughts are *our own;* for, though we admit Herbert Spencer's theory that the sense of the Indefinite is ever present to consciousness, yet the Indefinite cannot be formulated in thought. It is the definite alone of which we can really think, and about which we can think as we please. Our thoughts and experience are thus our own; and, brought up (I gladly admit, happily!) with the idea that God does see and care for each one of us, it is a comparatively easy matter to *think* of Him as doing so. If, however, reason demands of any of us that this theory be given up, there is no ground for arguing that, with that theory, all power of resisting temptation also leaves us! If the difference of the moral result in the respective schools be vast, I venture to think the balance is *not against* the Greek school!

Professor Newman says that "the Hebrew theist, if he live in the spirit of his religion, lives under the thought, 'Thou, God, seest me;' and it is harder to go wrong under the eye of a virtuous friend, though it were but a man. His religion is *emotional*, and adds a vital force to morality." But a man is far more likely to act uprightly under the eye of a man whom he can see than of a God whom he cannot see. The Greek theist is desirous his own heart should not condemn him (that being to him his highest tribunal), while the Hebrew theist has his supreme Judge at an immeasurable distance from him (in reality, though sometimes, I dare say, he acknowledges God's nearness; but then it is not *felt*), and the punishment which *he* expects from wrong-doing is distant and perhaps uncertain. And because his religion is *emotional* (the italics are Mr. Newman's), it is fitful, while the Greek theist acts according to *principle.*

If Greek theism has erred in ignoring the essentially mysterious side of human nature—that side to which the consciousness of the Unknown Cause presents itself, and which is thereby brought home to the individual soul—it has at least not erred on the side of presumption. It has not limited the Illimitable, nor has it clothed with personality nor ascribed human imperfections to That about which we can know nothing absolutely. It has vindicated the dignity of human nature, and has done what it could to save such nature from itself, when oppressed with the unwholesomeness arising from a too desponding view of its case. Hebrew theism, on the other hand, has bravely insisted upon the heart's claims to be recognized as in harmony with the Great Heart of all things; and, while serious fault must be found with it for endeavoring to bring down to human conceivability That which is beyond all conception, it at least deserves our warmest thanks for its earnest yearnings for communion with the God of Truth and Goodness.

May we not hope for a higher theism than either of these—an eclectic theism drawn from *all* the theisms of past ages?

W. A. LEONARD.

3 BELLEVUE, HAMPTON ROAD, Bristol, England.

FLORENCE.

ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF THE FREE CONGREGATIONAL SOCIETY, OF FLORENCE, FOR THE YEAR ENDING APRIL 6, 1874.

When William Lloyd Garrison first realized the sin and curse of American slavery, and was moved to work for its overthrow, he, being of evangelical faith, sought the help of the Church, but found, to his astonishment, not only the pulpit barred against him, but leading religionists ready to defend the "sum of all villainies" as a divine institution, The first hall which opened its doors to this advocate of the poor and down-trodden was in the hands of infidels, so-called. Like the good, but infidel, Samaritan of old, these modern unbelievers came to the relief of those who had none to plead their cause, while the priests passed by on the other side. The Church having put itself in opposition, not only to anti-slavery, but also to other reforms, the friends of humanity were led to see the need of free pulpits or free platforms; for they found that the spirit of truth dwells with liberty. The anti-slavery conventions gave the utmost freedom of speech on their platforms. These conventions educated the people in the direction of free thought, and prepared the way for such an organization as the Free Congregational Society, of Florence. The founders of this society, believing that without freedom there can be no progress, built their platform on the basis of perfect liberty of thought and speech, giving the most cordial hospitality to the seekers after truth of whatever phase of belief. Expecting, of course, to hear doctrines which they could not approve, they provided that no one but the speaker should be responsible for what might be uttered, and reserved the right to criticise whatever might be said. By giving error fair play, they felt that they honored truth; because they who suppress the utterances of error virtually say that truth will not bear investigation. Our platform of principles has been so often published, and its successful working so long seen, it is strange any intelligent observer should misunderstand and misrepresent it. The Orthodox faith has been defended on our platform on a Sunday by one of its most eloquent preachers. We have had two other Orthodox ministers, one of whom, formerly the president of a college, and eminent not only for scholarship and eloquence but also for lofty fidelity to principle, has given three discourses from our desk. The Baptists have also been represented by one of their able ministers. A popular scientific lecturer, of the evangelical faith, has expounded science from the biblical stand-point. The Shakers have given their peculiar views by the mouths of several of their leading preachers. A Catholic clergyman has been invited to occupy the desk, and expressed his willingness to do so. The first resident minister of the society, Charles C. Burleigh, who held his office about fifteen years, is a believer in Christianity, in God, and in immortality, and is an eloquent defender of these beliefs.

As to the most noticeable work of the society during the past year, your committee would simply say, "Look around." Since our last annual meeting this beautiful temple has risen from its foundations. At a business meeting held September 23, 1873, it was decided, after careful deliberation, to call this new edifice "Cosmian Hall;" a name not only pleasing to the ear, but strikingly significant of the spirit and purposes of this society. The Ladies' Industrial Union began to occupy the lower rooms on the 4th of December last. On the 28th of the same month, the first Sunday meeting was held in the lower hall. The first fair and festival held in the building occurred on the last day of the year. Cosmian Hall was finished on the 24th, and dedicated on the 25th and 26th of last month.

In arranging for the dedication services, the committee knew they had no precedent to guide them, as Cosmian Hall was built on a plan and for purposes widely different from those of the churches. Our dedication must clearly be a unique affair. It should be a special jubilee for the society, and could be properly managed and used only by those in sympathy with the society. There would be present persons belonging to various religious denominations, and they would not come to hear their own doctrines defended, but to learn what this society was doing. Still, our invitations to speakers took a wide range, and, during the services, liberty was extended to any one in the hall to speak, if he or she chose to do so. Eleven speakers from abroad, and three from our own town, spoke from the platform; while six were represented by letters. The weather was propitious, the attend-

ance large, and the meetings deeply interesting. As was to be expected, some of the remarks were misunderstood and misrepresented. As, for instance: Frederick Douglass said that he regretted there was not a portrait of Jesus on the walls, and as the hall was Cosmian he would like to see some of the domestic animals portrayed. Some one, we learn, reported Mr. Douglass as saying he would rather see an ox painted on the walls than the portrait of Jesus. So, when Mr. Morse, in order to show what crude notions of God the churches instilled into the minds of the young, related how, when a boy, he and some companions of his age proposed to test the existence of God, by calling upon him to send bears among them, it was reported in the papers that Mr. Morse had given the result of this juvenile folly as a proof that there is no God. The positions of Mr. Lilly were also misunderstood in various quarters. He was reported by the Springfield *Republican* as saying he "believed in no God," whereas the truth is he did not use that language, but affirmed the existence of a Power which he could not comprehend. And yet, if these speakers *had* spoken what they were reported to have said, they had the right to do so on that platform, as they alone were responsible for what they uttered. Even Paul, if living, might have expressed in our hall, as he did in his Epistle to the Romans, the wish that, under certain circumstances, he might be accursed, or damned. He would only speak for himself, not for the society.

As to how or to whom Cosmian Hall should be dedicated, the committee could not, of course, speak for all. Each member must, in a certain sense, dedicate it for himself. Mr. Connor probably came the nearest to that in which all the members could agree, when he dedicated it to the search after truth and the service of man. And, even if judged by the Bible, may not the society be said to have dedicated their hall to God, when they dedicated it to the service of man? For is not man, according to Scripture, "the temple of God"? If he is the "offspring of God," is he not the only temple in which God intelligently manifests himself? Besides, at the day of judgment, according to the New Testament, a certain class, who will claim to have prophesied and done many wonderful things in the name of the Lord, will receive the sentence, "Depart, ye cursed;" while others, who have dedicated themselves merely to the service of man, will be met with the welcome, "Come, ye blessed of my Father; inasmuch as ye have done it unto the least of these my brethren ye have done it *unto* ME." The poet, George S. Burleigh, in his beautiful dedication ode, appropriately styled our hall "Temple Home;" for it does in a measure provide the privileges of a general home for the members of the society. These privileges will impose burdens for their support; and these burdens should be borne with the readiness that we pay the expenses of our own private homes.

Our meetings the past year have been well attended, and all the signs indicate growth. The society is under great obligations to the members of the choir, their leader, and the organist for contributing to our meetings the cheering and inspiring influences of good music.

The Ladies' Industrial Union continues to be an efficient helper of the society, and it is a source of gratification that they now have, for their regular gatherings and sociables, convenient and pleasant apartments in Cosmian Hall.

The Sunday-school has been ably conducted, and maintains its numbers and usefulness.

This society has taken a new and important step in the right direction by furnishing its hall with ample and beautiful arrangements for dramatic performances. A good moral work can be done by clearing the stage of its abuses, and devoting it to the elevation and happiness of man.

The term for which Mr. Connor has been engaged to serve the society, as resident speaker, will expire on the first day of August next. It is needless to say that he has from Sunday to Sunday brought to our platform the live, practical topics of the times, and given his ideas of them in a forcible and attractive style.

As Mr. Connor was engaged, and is to be paid, for the whole time, we have not been able to employ as many speakers from abroad as heretofore. We have, however, given a Sunday each to the following persons: Prof. Richards, E. C. Towne, Parker Pillsbury, C. D. B. Mills, Mrs. Elizabeth Powell Bond, Theodore D. Weld, D. W. Bond, and A. Bronson Alcott; and two Sundays to Charles C. Burleigh, who gave the first two discourses in Cosmian Hall, after the dedication; his first, entitled "The Unit of Universe," giving a masterly argument in proof of the existence of God; and the second, "Special Providences," affirming the universality and unchanging order of the divine beneficence. Your committee cannot close this report without tendering, in behalf of the society, their thanks for all the aid which has been rendered towards the building of Cosmian Hall; especially for the unostentatious, but munificent, liberality of that fast friend of the society and humanity everywhere, Samuel L. Hill. SETH HUNT, *Chairman.*

FLORENCE, April 6, 1874,

EXTRA-JUDICIAL VERDICT ON SPIRITUALISM.

HON GEORGE WOODRUFF, MARSHALL, MICHIGAN, JUDGE IN STATE CIRCUIT COURT:

Dear Sir,—Personally a stranger, I feel constrained by a sense of duty to address you, touching one of your official acts. As the actions and words of public men, in their official capacity, are open to comment and criticism, there is no breach of custom or propriety in my course. I find in the correspondence of the Detroit *Post*, from Marshall, a report of the trial and sentence in your court, at that place, of a Mr. Belcher and Mrs. Miller, for adultery. Of the sentence itself I have nothing to say. These persons are strangers to me, and, in pronouncing them guilty of a crime against the purity and safety of society, you but discharged an official duty. But in your address to them on that solemn occasion, I find the following extraordinary and extra-judicial language:—

"Something has appeared in the course of this trial, indicating that the insane orgies of Spiritualism have been mixed up with the cause and inducements of your crime; and it is not the first evidence afforded, during the recent session of this court, of the close connection between the demoniacal influence of the execrable tampering with that forbidden field of human inquiry, which has broken up the peace of families in the presumptuous search for a knowledge which begins by denying the truth of what is revealed, and by seeking the truth at the mouth of the father of lies."

I suppose you were elected to serve the people as a judge of law and equity, but not as a catechist of creeds or religious opinions. Do you thus lecture Methodists, Catholics, Universalists, or whoever may not agree with your theology? Suppose Methodists had been the culprits, would you have talked of their "seeking truth at the mouth of the father of lies," in Methodist meetings, or engaging in "insane orgies," where "demoniacal (Methodist) influences" were "mixed up with the cause and inducements" of their crime? If you had, a storm of righteous indignation would have burst upon you, from persons filled with regret for a criminal weakness which they never encouraged, and for which they were not responsible; and the cry would have been, "Let this judge keep to his official duties, and cease his lawless work of condemning religious opinions, or leave the bench he is not fit to fill."

It may be that you can say that the teachings of so-called "social freedom" wrought this mischief with these misguided culprits. If so, why not make your warning against those teachings, and not attack the opinions (religiously sacred to them) of a class of people, the great majority of whom have no unity with them? Spiritualism is a belief in the "real presence" of the departed. "Social freedom" is "of the earth earthy." If any professed Spiritualists use their views as a cloak for immoral theories and practices, they should meet the same fate which all good people, of whatever persuasion, hold just for hypocrites and pretenders.

If you had sought information, you could have found hundreds of protests against this miscalled "social freedom," from public meetings and leading persons among the Spiritualists, filling the pages of one of their journals which has wide circulation in this State as well as elsewhere; or you might have found these words of A. J. Davis, whose writings are widely read and held in high esteem among these people in this country, and are translated into foreign languages for European circulation:—

"What are the sacraments of true religion? First, personal cleanliness and chastity; second, a heart full of warm, devotional love to man and Deity; third, a head full of strong sense, steady wisdom; fourth, reverence for the marriage relation," etc., etc.

Why rest in such ignorance, and prostitute your judicial position by such reckless attacks? As a judge, it is not for you to decide whether Spiritualism be true or not, any more than baptism, or any form of faith or belief. You have no warrant or authority to pass judgment, either to approve or condemn; and when you usurp such authority, you endanger that liberty of conscience and that separation of Church and State which have wrought such benefit to the religious and spiritual life and thought of our country.

Are you aware who, and how many, your sweeping language condemns? I have known judges of our State courts who were Spiritualists—probably you have sat on the bench with such. I knew an eminent United States Senator, Jacob M. Howard, a man of great ability and high character, who tampered in "this forbidden field," and so became a Spiritualist.

Joshua R. Giddings was a brave, noble, and deeply religious man; but he, too, "sought truth at the mouth of the father of lies," as you would say. His daughter told me of his last years, his months of weary pain, and his triumphant and peaceful passover—a Spiritualist to the last! This illustrious list might be enlarged by names excellent and eminent on both sides of the ocean. For instance, Elizabeth Barrett Browning, of England—her wealth of poetic genius hardly equalled in our century, her learning profound, her culture the best, her womanly and motherly qualities the sweetest and highest,—entered this "forbidden field," and engaged in this "presumptuous search for a knowledge" only to be gained, as you say, by most base and deceptive means; but she lived in the belief of Spiritualism, and when she passed in peaceful sweetness to a higher life, not only England but other lands mourned her loss. In contrast with such wealth of manhood and womanhood, your extra-judicial verdict is poor indeed!

There are millions of Spiritualists in our own and other lands, scores of thousands in our own State, equal in character and capacity to the average standard, and with the common right of respect for their honest opinions. In your strange assertions touching Spiritualism, you take the unwarranted license of sitting on a judicial bench, viewing and condemning the religious opinions of others from your own benighted stand-point, and in a bigoted spirit; and thus going outside of all honorable usage or precedent in fairly conducted and dignified tribunals of justice. So it seems to me, and so I say in all frankness, as the public good (and your own as well) seems to demand. I trust and hope that your sober second thought may lead you up to a better spirit and practice, and that your judicial career may never again be perverted to such uses, or sullied by such words as these I have quoted. Frankly and faithfully yours,

GILES B. STEBBINS.

DETROIT, Mich., March 23, 1874.

Poetry.

[FOR THE INDEX.]

MINOR CHORDS.

BY MRS. D. H. CLARK.

Soft, *ma belle,* I am not at fault,
My memory plays me true to-day;
And a twelve-months' phantom bars the way.
A madness lived o'er! Yet I fain would halt.

I see, in the frame of a darkened year,
The picture that never can fret or fade.
A face—my own! (Did it fright you, dear?
Could you know who watched you the while you played?)

A sleeper—your lord! A player—his wife!
Gathering up from the soulful keys
Sheaves of the goldenest melodies
That ever ripened to passionate life.

A shudder of minors—flooding with grief
The palpitant air of a drawing-room—
Swept 'neath your hands ghost-white in the gloom—
Fugues of heart-break—an anguish brief—

And all was ended. Your face was set
Pale-sweet to the vow of Resolve new-born;
And the haunting wraith of a wild regret
Was laid—by the strength of your pure, proud scorn.

You came and stood by the jasmined door—
One deathless moment your silken train
Brushed me so close, that in wordless pain
I had well-nigh groaned! You turned once more,

Unknowing—and gave to the traitorous air
A name, low-breathed—shall I tell of whom?
My own! It was caught, in the voicéd gloom,
By the Angel Renunciation there.

NORTHUMBERLAND, Pa.

NEW SUBSCRIPTIONS TO INDEX STOCK

Mrs. F. W. Christern,	New York City,	One	share,	$100
Richard B. Westbrook,	Sonman, Pa.	"	"	100
R. C. Spencer,	Milwaukee, Wis.	Two	"	200
R. W. Howes,	Boston, Mass.	One	"	100
Chas. W. Story,	Boston, Mass.	"	"	100
E. W. Meddaugh,	Detroit, Mich.	Five	"	500
Jacob Hoffner,	Cumminsville, O.	One	"	100
John Weiss,	Boston, Mass.	"	"	100
W. C. Russel,	Ithaca, N. Y.	"	"	100
A. W. Leggett,	Detroit, Mich.	"	"	100
B. F. Dyer,	Boston, Mass.	"	"	100
James Purinton,	Lynn, Mass.	"	"	100
F. A. Nichols,	Lowell, Mass.	"	"	100
J. S. Palmer,	Portland, Me.	"	"	100
Robt. Ormiston,	Brooklyn, N.Y.	"	"	100
Mrs. A. L. Richmond,	Lowell, Mass.	"	"	100
Mrs. Benj. Ireson,	Lynn, Mass.	"	"	100
J. E. Oliver,	Ithaca, N.Y.	"	"	100
E. H. Aldrich,	Providence, R.I.	"	"	100
Geo. L. Clark,	Providence, R.I.	"	"	100
W. M. Jackson,	Providence, R.I.	Two	"	200
Mrs. E. B. Chase,	Valley Falls, R.I.	"	"	100
L. F. Garvin,	Lonsdale, R.I.	One	"	100
James Damon,	Ipswich, Mass.	"	"	100
Joseph A. Barker,	Providence, R.I.	"	"	100

CASH RECEIPTS.

FOR THE WEEK ENDING MAY 9.

J. H. Ward, $1.50; Jos. E. Peck, $2; W. C. Preston, $3; C. S. Palmer, $3; James Philp, $1; G. E. Frothingham, 75 cents; M. Landsbury, $3; Geo. F. Upton, $1.50; Geo. N. Newhall, $4; R. H. Clark, $1; Jas. Alexander, $3; R. V. De Guinon, $3; Lita B. Sayles, $3; Robt. T. Barrett, $3; David B. Scofield, $2; Chas. H. White, $4.50; Wm. Bates, 75 cents; E. O. Beale, $3; Geo. Allen, $1.20; J. F. Smith, 75 cents; Mary A. Ross, 20 cents; D. A. Cline, $4.50; Fannie Wertz, $3; W. P. Atkinson, $3; J. M. Snyder, 25 cents; Geo. M. Bane, $1.15; J. Kelty, 15 cents; Geo. Lewis, 35 cents; Warren Griswold, 33 cents; A. P. Rose, 75 cents; Cash, 80 cents; L. T. Ives, $20; F. E. Abbot, $50; Louis Belrose, $10; G. H. Foster, $1.19; R. Fisher, $3; D. R. Lamson, $1; Mrs. Jno. H. Sweet, $2; Conrad Wesselhoeft, $3; Mrs. Owen Gillett, $1; Julius Brock, $3; Joel McMillan, $1; E R. Potter, $13.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Please remit by post-office money-order, by registered letter, or by draft on Boston or New York. Checks on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

RECEIVED.

Pamphlets and Periodicals.

A BRIEF NARRATIVE OF THE HUTCHINSON FAMILY: Sixteen Sons and Daughters of the "Tribe of Jesse." By "Joshua." Boston: Lee & Shepard. 1874.

HALF-HOUR RECREATIONS IN POPULAR SCIENCE. No. II. Coal as a Reservoir of Power. By Robert Hunt, F. R. S.—Atoms. By Professor Clifford, M. A.—Boston: Estes & Lauriat.

HALF-HOUR RECREATIONS IN NATURAL HISTORY. Division I., Part III. Relations of Insects to Man. By A. B. Packard, Jr. Boston: Estes & Lauriat.

RECENT PUBLICATIONS of Thomas Scott, Esq., No. 11, The Terrace, Farquhar Road, Upper Norwood, London, S. E.—The Cardinal Dogmas of Calvinism Traced to their Origin. By Matt. Macfie.—Recent Theological Addresses. A Lecture by John Macleod.—An Address on the Necessity of Free Inquiry and Plain Speaking, at the Inauguration of the Liberal Social Union, Feb. 28, 1874.—"The Reign of Law" in Mind as in Matter, and its Bearing upon Christian Dogma and Moral Responsibility. Part I. By Charles Bray.

THE BAND OF FAITH MESSENGER. Vol. II., Nos. 13 and 14. Edited by Rev. Goodwyn Barmby. Wakefield, Eng.: 1874.

THE UNITARIAN REVIEW, May, 1874. Boston: L. C. Bowles.

THE PENN MONTHLY, May, 1874. Philadelphia: 506 Walnut Street.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.
Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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BOSTON, MAY 14, 1874.

N.B.—Any person whose name is now on our mail-list will receive a second copy of THE INDEX, *mailed to the same address*, for a year, on pre-payment of **One Dollar.** This offer is made to accommodate those of our subscribers who wish to increase our circulation by sending extra copies as samples to their friends.

NOTICE.

The Third Annual Meeting of the Stockholders of the Index Association will be held in Toledo, Ohio, at No. 35 Monroe Street, on Saturday, June 6, 1874, at 2 o'clock, P. M., in accordance with the articles of incorporation.

GLIMPSES.

AT BALBEC, Indiana, another Liberal League has been formed under the name of the "West Grove Liberal League." President, Thomas Gray; Secretary, William Allen.

A NEW LIBERAL LEAGUE is reported by the Secretary as just organized in New Orleans "under the 'Demands' and 'Articles of Agreement' of THE INDEX." President, E. Worster; Secretary, J. E. Wallace.

WHAT DO you think of a bird with well-developed teeth? Professor Marsh has discovered one, and will introduce him to you with the sweet name of Odontornis. But this remarkable fowl has the misfortune to be a fossil.

REV. MR. DUDLEY, of Milwaukee, a very liberal Congregational minister, recently delivered a sermon on "Honesty" which seems very timely. Clergymen would command more respect from the outside world, if they chose such topics more frequently.

REV. A. B. BRADFORD, of Enon Valley, Pa., publishes in a local paper an interesting and lively *résumé* of the argument for believing that Lord Bacon wrote the so-called "Plays of Shakspeare." The case is well worked up, and deserves more consideration than it has yet received.

A MEETING of the Boston Liberal League will be held next Friday (to-morrow) evening, as elsewhere announced. The following list of officers was elected at the last meeting: President, F. E. Abbot; Vice-Presidents, Horace Seaver, Mrs. J. W. Smith; Recording Secretary, Miss J. P. Titcomb; Corresponding Secretary, G. A. Bacon; Treasurer, J. S. Rogers; Executive Committee, R. H. Ranney, H. B. Storer, H. S. Williams, M. T. Dole, Mrs. Etta Bullock, Miss S. I. Dudley, and the President and Secretaries *ex officio*. This League has about one hundred and seventy members.

IT IS SAID editorially in *Nature* for April 2 that Mrs. Mary Somerville's *Mechanism of the Heavens* "still ranks as the best exposition that we possess of Laplace's *Mécanique Celeste*." "No one," says the same writer, "could possibly have afforded a stronger refutation of the axiom, almost universally upheld half a century ago, that scientific acquirements of a high order are wholly incompatible with the proper exercise of the natural and ascribed functions of a woman's destiny." This is high praise from a disinterested quarter, and women may well be proud of their representative, even if she "was not an originator, but the readiest and aptest of students."

HERBERT SPENCER has fallen into a very strange blunder, which is exposed in *Nature* for April 2. He claimed that Sir Isaac Newton propounded the three laws of motion as axioms or *à priori* truths from which he deduced the whole *Principia*. On the contrary, this is what Sir Isaac wrote in a letter to Roger Cotes, referring to the word hypothesis: "In experimental philosophy, it is not to be taken in so large a sense as to include the first principles or axiomes which I call the laws of motion. These principles are deduced from phenomena and made general by induction, which is the highest evidence that a proposition can have in this philosophy." There can be no reply to this.

MODERN PHILOLOGISTS find whole histories in the languages of the past. Perhaps we should find similar revelations in the languages of distant people now existing. I have been amused with the following instances of expressive words. The poet-singers of Kabylie, in North Africa, have a special dialect or "argot" in which we find:—

A man, name of the leopard.
A woman, gazelle.
A child, little sparrow.
An Arab, one who understands nothing.
A Christian, a man with a hard heart.
Jews, those who are always enslaved.
Money, that which softens the heart.

E. D. C.

IN AN ARTICLE by Professor Newman in the *Fortnightly Review*, allusion is made to a remark quoted by Mr. James Parton in his paper on "Taxation of Church Property." Mr. Parton said that Rev. Dr. Vinton, on being questioned as to the cause of the greatly increased attendance at Trinity Church, frankly replied, "The blessing of God upon good music." This reply is attributed by Professor Newman to "a Catholic priest," and made to account partly for the rapid spread of Catholicism. In point of fact, Dr. Vinton was a staunch Episcopalian, and would have been horrified at being taken for a Catholic. Moreover, the growth of the Catholic Church is probably due to deeper causes than the influence of music. This is a powerful means of attracting a crowd of mere listeners; but it takes more than mere listeners to build up a church. Of course Professor Newman is perfectly well aware of this, and we refer to the subject only to correct a trifling error of fact.

REV. SAMUEL OSGOOD, D.D., formerly minister of a Unitarian society in New York City, and now preaching as an Episcopalian, thus comments in the New York *Evening Post* on the religious tendencies of Boston: "As to the drift of ethical and theological opinion in Boston and Cambridge, the signs this last year have been in favor of positive principle and practical charity rather than speculative opinion and dogmatic exclusiveness. The pulpit of Appleton Chapel, Harvard University, has been open to the clergy of the neighborhood without distinction of sect. Old King's Chapel has heard sermons of a catholic spirit from theologians of various schools, among them two Congregationalists and three Episcopalians; whilst the Church of the Disciples (James Freeman Clarke) has had representatives of all Christendom, and even of come-outerism, to state their ideas of the Church Universal. Yet with extreme radical notions the regular Bostonian mind never has had sympathy, and appears of late to be more decidedly emphasizing its dissent. Perhaps the result is due in some measure to the extreme ground taken by THE INDEX, the radical paper recently removed to Boston from the West, and under the editorial charge of Francis E. Abbot, a man of undaunted earnestness and ability, with a staff of well-known and accomplished assistants. This journal assails what goes by the name of Christianity with much vigor, and is the organ of Free Religion in its most pronounced sense." The statement that the "regular Bostonian mind" withholds its sympathy from THE INDEX is truly alarming. To be sure, we do not know exactly what our courteous critic's "regular mind" is anywhere: is it a euphuism for Episcopacy? But perhaps no one ought to be astonished at deviations from it in this old hot-bed of heresies. Boston invented a nice phrase some years ago for what the vulgar call embezzlement, defalcation, and swindling; by a happy thought some "regular Bostonian mind" christened these things "financial irregularities." Will it not be the next invention in order to characterize vigorous thinking, bold speech, and common sense as "religious irregularities"? Whatever it may be, however, THE INDEX deplores the necessity of disturbing by erratic and extreme notions the even tenor of the "regular Bostonian mind," and with due contrition apologizes to the same for pricking its highly respectable gait into a dog-trot.

POPULAR EDUCATION IN ENGLAND.

The question of education—whether it shall be sectarian or secular, local or national, voluntary or compulsory—is the most important, if not the most exciting, question now agitating the public mind throughout the more civilized nations of the world. The report of Mr. Hawkins, republished in the last issue of THE INDEX, has condensed an immense amount of information respecting the American aspect of this subject; and we should be very glad to republish also the recent valuable work of Mr. John Morley (the highly accomplished editor of the *Fortnightly Review*), entitled the *Struggle for National Education*, as imparting a still greater amount of fresh information respecting the English aspect of it. But although it would be impossible for us to republish a book of nearly two hundred pages, we will try to give some idea of its contents,—not systematically, but selecting a few points only which appear especially noteworthy.

The great victory of the Liberal party in England, in 1868, meant chiefly opposition to sectarianism in education. "The party," says Mr. Morley, "as the parliamentary votes of its representatives in the House of Commons attest, was hostile to the extension of the denominational system. Liberalism in 1868 meant this hostility more than any one other thing. The assumption by the nation of duties which had hitherto been left to the clergy came foremost among the hopes of those who had been most ardent in the cause of parliamentary reform. . . . This was the centre of the party creed. The break-up which we shall see openly consummated in the course of the next few months [now no longer the burden of a prophetical prediction, but an accomplished fact] was practically effected by the men who came into office to resist denominational ascendency, and then passed a measure which gives to the schools of the Church of England about 73 per cent. of the total sum provided by the State for the primary instruction of children." [p. 16.]

It was the administration of Mr. Gladstone which, after disestablishing the Church of England in Ireland, handed over to her at home a three-fourths monopoly of English primary instruction by means of the Educational Act of 1870. No wonder that such a measure, bitterly disappointing the expectations raised by the Irish Disestablishment Act and the Irish Land Act, brought about the great revulsion of feeling which so astonished the outside world lately in the overthrow of the Gladstone ministry. It is worth while to glance at the educational standards it sets up.

Mr. Morley quotes from the last blue-book this sentence: "Considering the large number of children who leave school for work at ten years of age, it is not satisfactory to find that, of the scholars above that age who were examined, as many as 46,916 were presented in Standard I., 74,654 in Standard II., and 81,602 in Standard III." What are these "Standards"? There are six of them, as follows:—

STANDARD I.

Reading: Short paragraph from book used in school, not confined to words of one syllable.

Writing: Copy in manuscript character a line of print, and write from dictation a few common words.

Arithmetic: Simple addition and subtraction of numbers, of not more than four figures, and the multiplication table to 6 times 12.

STANDARD II.

Reading: Short paragraph from elementary reading book.

Writing: Sentence from some book slowly read once, and then dictated in single words.

Arithmetic: Substraction, multiplication, and short division.

STANDARD III.

Reading: Short paragraph from more advanced reading book.

Writing: Sentence slowly dictated once by a few words at a time, from the same book.

Arithmetic: Long division and compound rules (money).

STANDARD IV.

Reading: Few lines of poetry selected by inspector.

Writing: Sentence slowly dictated once by a few words at a time, from a reading book.

Arithmetic: Compound rules (common weights and measures).

STANDARD V.

Reading: Short ordinary paragraph in a newspaper or other modern narrative.

Writing: Short paragraph in newspaper, or ten

lines of verse slowly dictated once by a few words at a time.

Arithmetic: Practice and bills of parcels.

STANDARD VI.

Reading: To read with fluency and expression.

Writing: Short theme or letter, or easy paraphrases.

Arithmetic: Proportion and fractions (vulgar and decimal).

Surely the steps are easy, and the summit not extravagantly high! Yet only 27.14 per cent. of the whole number of children in the schools are over ten years old, and 1.32 per cent. over fourteen years old; a large proportion of the children go out of school at ten, and learn no more; and of all the children over ten who were examined in the year ending August 31, 1872 (namely, 318,934), only 122,704 passed in all the subjects of even the three lower standards. The requirements of even Standard VI. are sufficiently moderate. Yet in this standard only 15,031 children were presented, and of these 1,236 failed in reading, 3,755 failed in writing, and 6,212 failed in arithmetic. That is to say, *out of the two million children on the school registers*, only 8,819 passed without failure in the three subjects of the sixth standard—in other words, were able to read, write, and cypher with even tolerable proficiency! Compare this astounding exhibit with what Mr. Mundella told the House of Commons in 1870, that the English sixth standard is below the lowest Saxon, Prussian, or Swiss standard even for country schools: "Arithmetic was taught in the schools in Germany to an extent far beyond that which was deemed necessary here. In Saxony, the pupils before leaving school were not only called upon to read fluently, and write a good readable hand, but they were also required to write from memory in their own words a short story which had been previously read to them; and the children besides were instructed in geography, singing, and the history of the fatherland, as well as in religion. We had never yet passed 20,000 in a population of 20,000,000 to the sixth standard in one year; whereas Old Prussia, without her recent aggrandizement, passed nearly 380,000 every year." [*Speech in the House of Commons*, March 18, 1870.]

There is a profound lesson in all these figures and facts, and we cannot better state it than in Mr. Morley's own words: "All this is the natural consequence of entrusting public money to persons whose chief interest in the matter is something quite apart from the purpose for which that money is entrusted to them. We are thinking of the nation, of giving a chance to the poor, of improving those intellectual resources on which, as a people of skilled trades, we depend for so much of our prosperity. The little knots of managers on whom we so irrationally devolve the duty are not thinking of this, but either of sect and its dogmas and shibboleths, or else of nothing at all." The amount of education actually imparted to the vast majority of English school-children is so insignificant that it fades away very soon, and becomes a thing of the past under the laborious conditions of their subsequent life. The public money is practically wasted, and the common people, thanks to the narrow sectarianism of their religious teachers, are left in dense ignorance of everything they cannot learn in the hard school of poverty itself. So much for "religious education!" Denominational schools are built and sustained for the sake of the denominations, not for the sake of the scholars; and if ever the United States are insane enough to permit what the Catholics are so loudly and persistently clamoring for, a division of the school funds, we too shall have to make by-and-by the same melancholy showing. Our own schools to-day stand sufficiently in need of improvement; but they are complete universities compared to what we should have under the denominational system, which makes both teacher and scholar, in Mr. Morley's dry phrase, "perfect themselves in religious thoughtfulness at the cost of arithmetical, grammatical, and geographical thoughtfulness."

So completely is the teacher in England under the thumb of the clergyman, that a vicar of the English Church could dare to say boldly in a public letter of a teacher who had offended him: "I, not he, am vicar of Dudley; I, not he, am chairman of the managers; and I will not allow him to insult me openly without letting him know that our relative positions are those of master and servant"! [p. 39.] The thrusts which Mr. Morley's rapier makes at such a clergy as this are so keen and penetrating that one would pity them, if he failed to do justice to the noble exceptions. "A little shiver of intellectual liberalism," he says [p. 61], "in some of the more courageous of the Anglican clergy should not blind us to the intensely obscurantist character of the rank and file. It is of no avail to point to the tiny handful of clergymen who accept liberal and modern ideas, from Dr. Thirlwall downwards. Such men, like Mr. Jowett and other academic liberals of his stamp, as well as the head masters of some of the public schools, are only clergymen by accident. They do not belong to the clerical profession. If any one wants to understand the real composition of the great clerical army, he should read the proceedings of the two houses of Convocation. It is here that we perceive the clerical mind in its nakedness—here or . . . . in such protestations as that of so comparatively modern and enlightened a person as Mr. Kingsley, that life will be worth very little to him, if there is to be any tampering with that priceless monument of wisdom and charity, the Athanasian Creed." And he adds, with an insight far superior to that of most of our own radicals: "The old-fashioned moderation of doctrine is changed into enthusiasm and excess, and our age of science is also the age of deepening superstition and reviving sacerdotalism."

Such is the party to which Liberal England, with the power all in its own hands, was led by Mr. Gladstone to betray the custody of the people's education. Such, also, will be the party to which America will betray it sooner or later, unless she carries out the secular principle to its ultimatum, the exclusion of all religious worship and instruction from the public schools. "We are teaching the religion of some with money raised by the taxation of all!" exclaims Mr. Morley. So are we in the United States, just so long as we hesitate to carry out to the full the Demands of Liberalism. The balance hitherto so nicely but so tremblingly preserved between sectarianism and secularism is approaching its end: one principle or the other must triumph completely at last. Which shall it be? Look at the picture here drawn of England's degradation, caused and perpetuated by sectarianism; and then—answer the question for yourself!

SUPERSTITION.

I have before me the Sixth Annual Report of the Evangelical Alliance for the United States of America. It contains an account of the means employed to secure the attendance of delegates to the Conference of last October, and to make sure of the success of that famous occasion. We are informed that during the year 1873 the preparations for the Conference absorbed most of the attention of the Executive Committee and the Secretaries. Letters of instruction, with free tickets for the ocean passage, were sent to all the foreign delegates who had previously accepted the invitation to attend and prepare papers on assigned topics. The Committee of Arrangements, with several sub-committees, went vigorously to work providing for the hospitable reception and entertainment of delegates. The Finance Committee, under able chairmanship, continued, with the aid of pastors in New York and Brooklyn, to collect funds to meet expenses. Public meetings were held in several churches of New York and elsewhere, the secular and religious press was enlisted, "and every other proper effort made to excite an interest in the community in the coming Conference." A confidential agency for Europe was employed to revive interest there, and hold the delegates to their purpose. Rev. Dr. John Hall, Hon. George H. Stuart, of Philadelphia, and the acting Honorary Secretary, Dr. Philip Schaff, were appointed for this work, which consumed a summer of arduous labor in Great Britain and on the Continent. "No pains were spared to extend and to deepen in Europe the interest in the approaching Conference, and the delegates were assured that thousands of praying hands would be lifted to heaven during its sessions, by noble Christian men and women unable to be present in body, but present in spirit." "The Finance Committee, with the cordial co-operation of many clergymen and churches, succeeded in obtaining what were deemed trustworthy subscriptions and promises for a little over the full amount it was proposed to raise ($20,000). But owing to the coming on of the 'panic' they were able to collect only $16,646." Nevertheless, "owing to the rigid economy of the Finance Committee, the gratuitous services of the Honorary Secretaries and others, the liberality of the transatlantic Steamship Companies, which spared us over five thousand dollars of the estimated cost of transportation," and the courage of the Messrs. Harper & Brothers, who undertook the publication of the proceedings at their own risk, there was a surplus in the treasury, after paying all expenses, of $9,379.44, which may be swelled to $10,000. The record, as even these few indications show, is a record of hard work, in many fields, by many men, and many churches, for many months; a record of generosity and perseverance, of shrewd calculation and patient persistency, crowned at last, as was natural they should be, with a satisfactory, not a triumphant, success.

Why, then, should the following sentence come at the conclusion of it?

"The Finance Committee have not submitted this sketch to show their foresight in estimating the expenses of the Great Conference, six months before its occurrence,—but, on the contrary, to suggest to all that He in whose service the Evangelical Alliance is laboring has overruled events in its favor, so as to give it success in the pecuniary means of usefulness as well as in other respects."

A poor compliment this to the Messrs. Harpers, and the transatlantic Steamship Companies, and the Honorary Secretaries, and the foreign branches of the Alliance who did their utmost to save cost to the general Committee! The Committee overestimate the expenses of the Conference, by several thousand dollars, and then call in a special Providence to account for the failure of the demands to reach their anticipations! Had they used no efforts and then moderately succeeded; or had they used moderate efforts and succeeded beyond their most audacious hopes; or had they labored hard and still been astonished at the prodigious result,—a modest ascription of praise, according to their creed, might have been overlooked, and set down to the account of sincere faith. But to have toiled terribly, to have exhausted every device, to have left unturned no stone that strength or skill could move, and then to have achieved a result which the observing world regarded as a partial failure, hardly justified the claim to supernatural interposition. Devout men speak reverently of God when some great good comes to them which they cannot account for. To speak of Him when the good is amply accounted for by human effort is to speak rather less than reverently; for it is to speak less than earnestly, or even sincerely. However we may define superstition, however much we may include in it, one characteristic of it will be generally recognized in a disposition to call in God unnecessarily, either on slight pretext or on no pretext at all. O. B. F.

FREE RELIGIOUS ASSOCIATION.

The SEVENTH ANNUAL MEETING of the Free Religious Association is to be held in Boston on the 28th and 29th of May. The meeting will open with a session for business and addresses on Thursday evening, the 28th, at 7 3-4 o'clock, in Horticultural Hall (lower). At this session the following Amendments to the Constitution are to be acted upon:—

1. In the statement of the objects of the Association in the First Article, to change the phraseology so as to read thus: "Its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history."

2. To change the number of Directors, now limited by the Second Article to "six," so that the number shall be "not less than six nor more than ten."

On Friday, the 29th, there will be sessions for essays and addresses, forenoon and afternoon, in the upper Horticultural Hall, and a Social Festival in the evening at the new Parker Memorial Hall.

Interesting topics are to be discussed by able speakers,—of which further particulars will be given hereafter. WILLIAM J. POTTER, *Secretary.*

THE *Christian Register* suggests a new Free Religious Lexicon, something on this wise:—

ATHEIST: a rather Free Religionist, whose religious belief does not include the existence of any Supreme Being. A member of the Free Religious Association who abstains totally from prayer and praise. GOD: "the noblest work of man." FREE RELIGION: as great a success as "Protestantism is a failure." It has supplanted Episcopacy, besides annihilating the Methodists, permeating the Presbyterians, and submerging the Baptists. The popularity of *The Religion of Humanity* rivals that of *Uncle Tom's Cabin*, and *American Religion* outsells *Little Women*. CHURCH: a building to be "dedicated to man rather than God." CHRISTIANITY: a religion which prevailed considerably in Europe and America before the organization of the Free Religious Association. UNITARIANS: a small sect who are "not Protestants."

THE EVANGELICAL clergy of the Church of England do not seem to have heard, or, if they have heard, to appreciate the shrewdness and wit of Dr. John Ritchie's reply to one who disapproved of his going up and down the country and resorting to agitation. "Agitation!" said John; "what good in the world was ever done without agitation? We cannot make butter even without it!"

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Articles for this department should be SHORT, and written only on one side of the sheet.

N. B.—Illegibly written articles stand a very poor chance of publication.

N. B.—No responsibility will be assumed for unused manuscripts.

MASSACHUSETTS STATE PRISON.

The "Mutual Improvement Association," which holds its meetings at the chapel of the Christian Unity, continued last Wednesday evening their discussion of the topics arising out of the disclosures of James Cotier and others, as to the management and discipline of the above institution.

The occasion was not very widely announced, but was well enough attended to show the great interest felt by those who had heard the statements made at the previous meeting.

Mr. Cotier was present, and stated a good many additional facts of interest, and answered with the utmost candor all questions put to him by the audience, and of all persons desirous of probing the matter to the bottom.

In the course of the evening an incident occurred which was important in its bearing upon the general credibility of James Cotier.

While questions were being asked about the "solitary cells" and the "lower arch," a young man in the audience arose and stated that he could give evidence in corroboration of what had been publicly stated with regard to the nature of the punishment in the latter place, having been himself confined there.

He gave a very *nonchalant* (and by no means self-exculpatory) account of himself, of the punishments he had endured, and of the reasons for them. But the important incident was this: James Cotier, who was unaware of the man's presence until he announced himself, recognized him as one who could give evidence, if he would, of his (Cotier's) non-complicity in the crime of which the latter has always declared his innocence, and for which he has been deprived of his liberty for several years.

Cotier rose from his seat, and, turning towards this new witness, asked distinctly whether he (Cotier) was or was not guilty of the crime for which he had been punished. The answer was a decided *no*. This answer cannot fail to increase the just and humane sympathy for James Cotier, so generally felt by all who have had fair opportunity of judging his conduct and character.

The discussion generally was interesting and well-sustained, and called forth many interesting facts and theories of penal systems. At a late hour resolutions were proposed calling for an inquiry by the proper authorities, and for the appointment of a committee to submit the same to his Excellency the Governor.

This, however, was voted down, not, it is believed, from any doubt of the general truth of the statements, but simply from an unwillingness on the part of many members of the association, who owe allegiance also to the Christian Unity Society, to appear prominently in any agitation for reform, as the formal presentation of such resolutions would necessarily involve.

This seems like extreme sensitiveness, if not a want of moral backbone; but we have faith to believe that men will be found whom no consideration will prevent from standing up for the right, the injured, and the oppressed, even if the objects of their sympathy are "convicted criminals." JUSTICE.

"SCIENTIFIC ETHICS."

LOCKPORT, N.Y., April 21, 1874.

DEAR INDEX:—

Your dissertation on the science of ethics I was much gratified to see. It touches a subject I have long reflected upon; and I truly believe that the discussion of morals as a science would, just at this present time, prove as beneficial to the readers of THE INDEX as any other subject that pertains to the freedom and development of mind. I believe, if the question were asked, "What is the difference between religion and morality?" perhaps not more than one-half of the people could tell. Things are so mixed up in the popular teachings of our Orthodox friends that very few persons have a clear perception of the fundamental principles upon which society actually exists, and to a knowledge of which it is destined ultimately to arrive,—a state of perfect harmony and peace, a state where all interests are mutual, all do their duty, and all receive their rights. But in all this such a wonderful field of research opens up before us that I feel an entire incompetency to attempt a discussion of the many principles involved.

I had the idea that morality was founded on the fact that men are finite,—consequently not capable individually of supplying all their wants, but dependent one upon another. Here is the origin of rights and duties. What is the right of one is the duty of another, and reciprocally. Moral obligation is an ideal bond that connects a right and a duty together, working through conscience. But I forbear; the subject soon becomes so complex, so many ideas are involved in it, that I will not write more. But I hope that some more able person will give his ideas upon the subject.

Your lecture was so compact,—so much was comprehended in so few words,—no doubt it may have seemed to some "dry and tedious;" but to me it was anything but that. If you will not think it impertinent, I would like to ask you one or two questions.

1. Do you believe that in the discussion of morals is involved the necessity of recognizing the existence of a Supreme Being? If so, where do you place him, scientifically considered?

2. Can a person have deep religious feelings, and live a very devoted, religious life, and at the same time be very immoral?

3. You close your lecture with these words: truth, virtue, love. What is truth? What is the difference between truth and knowledge?

I do not ask these questions in a captious spirit, by any means; but I ask for light and information, and it is possible that it will awaken much interest on this all-important and vital question.

ISAAC ALLEN.

[1. In our opinion the science of ethics is as independent of theology as any other science. Whether theism or atheism is true, moral relations exist all the same among men. But the relation between morality and religion requires at least a whole lecture to discuss intelligibly.

2. Catholic countries furnish many illustrations of a complete divorce between morality and religious feeling; and what is often considered to be the hypocrisy of criminals is probably only an illustration of the same thing. The brigands of Italy and Spain pray devoutly to the Virgin, and then go forth to murder innocent travellers.

3. We published in the first volume of THE INDEX a special essay on the question, "What is Truth?" Roughly defined, truth is the totality of all real relations, and knowledge is the understanding of them. Truth and knowledge are the objective and subjective aspects of the same thing.

It is very gratifying to find that some of our readers were not bored with our lecture on ethics.—ED.]

THE NEED OF FREE RELIGIOUS ORGANIZATION.

The enemies of free thought have seized with avidity on the opinion of Strauss, in his last work, that we make ourselves ridiculous when we attempt to supplant existing churches by free religious organizations. Free speech through a free press is, he thinks, all we require at present. The time will come when "a fresh coördination of the ideal elements in the life of nations" will find legitimate expression in a new constructive organization to be developed out of the inevitable dissolution of the old religious societies. But the time is not yet ripe for this. At present, "mutual understanding without formal organization" ought to suffice.

Now this must not be allowed to pass without protest, especially as free thinkers are only too prone to the course here recommended. It is a notorious fact that free thinkers never seek to dissuade their wives or children from attending Christian places of worship, or imbibing popular religious theories. Doubtless their motives for this course are, in most instances, good, or, at least, specious. He who demands freedom for himself must yield it to others. Besides, some advanced thinkers recognize that it is only minds of a certain strength that are capable of receiving the free religious conception of the problem of the universe. As Strauss says, for the majority, churches, and the conception of the universe they present, are still a necessity. Others, again, in their profound conviction that truth will ultimately prevail, are content to stand by and watch it on its onward triumphal march, not deeming that they are at all called upon to help in clearing a path for it. Still others, from a delicacy of feeling that is no doubt amiable, act on the entreaty of the English Laureate:—

> "O thou that, after toil and storm,
> May'st seem to have reached a purer air,
> Whose faith has centre everywhere,
> Nor cares to fix itself to form;
>
> Leave then thy sister, when she prays,
> Her early heaven, her happy views,
> Nor thou with shadowy hints confuse
> A life that leads melodious days!"

But, however creditable or conscientious individuals may judge this policy to be, what is its result?

We cannot take up any book, pamphlet, newspaper, or sermon that treats of the present thoughts of men, without being confronted with the assertion (now becoming wearisome from its constant reiteration) that this is an age of deep-seated unrest, of profound dissatisfaction with ancient formulas and time-honored creeds, etc., etc. All this is, no doubt, profoundly true; but is it new? On the contrary, when was it ever otherwise? Infidels (we would prefer to say Free Religionists, but let "infidels" stand) may be more numerous in this than in any preceding age, although even this we are by no means sure of; but infidels there have been in every age. Nay, have there not been ages (in Christian history, of course, we mean) that were themselves infidel? How else shall we call the beginning of the eighteenth century in England? And yet in the next generation all this infidelity, whether of individuals or ages, passeth away "like the baseless fabric of a vision that leaves not a wrack behind." Free thinkers are sporadic. Here one and there another springeth up, somewhat, apparently, after the fashion of Melchizedek, "without father, without mother, without descent." This persistency of infidelity, spite of all discouragements, is no doubt a most powerful argument in favor of its truth, or at least of its having *a* truth. But why is it that it thus exhibits itself sporadically, and not in the shape of a continuous development? Just because Free Religionists, until now, have never organized.

And why do we not organize? It is to be feared that it is because we are selfish, and care not whether others share our views or not; because we are indolent, and will make no sacrifice or effort to spread them; because we are afraid of the censorious outcry of the Christian world over our "insidious" attempts "to undermine" its faith. But perish all such mean excuses! Let us take a lesson from Christians themselves. What consideration does the Christian show my feelings when he thrusts into my home, perhaps my face, a tract with the disgusting and insulting query, "Are you aware you are going to hell?" Let us also do "in Rome as the Romans do." Or if we disdain to treat with discourtesy those who are painfully insolent to us, as is no doubt the better course; if we hesitate even to disturb the faith of our contemporaries, which may be laudable and may not,—let us not, at least, shirk our plain and bounden duty to provide our children with such teaching as shall leave our sons, when they shall take our places, unfettered by the fear of disturbing their sisters' happy views, or confusing their melodious days, to speak boldly and freely, in all its fulness, the truth, as it may be revealed to them, concerning God, the universe, and man. And past experience shows that to do this a free press does *not* suffice, but must be implemented by organizations for mutual instruction, edification, and delight. O.

"POWER WITH GOD."

In the *Independent* of Jan. 1, 1874, appeared an article under the above caption by Samuel T. Spear, D.D., always a thoughtful and interesting writer, in which, from the Orthodox stand-point, the "prayer-gauge" discussion is continued.

As an explanation of the title of his article and an illustration of its doctrine, our author refers to the account of Jacob wrestling with the angel. The particular blessing for which, according to Dr. Spear, Jacob wrestled so pertinaciously was the divine protection against the wrath of his brother Esau. Turning to the narrative (a narrative, by the way, whose improbability is only exceeded by the marvellous fact that any one's faith should be strong enough to receive it against the protests of reason), we read in the previous chapter: "And the Lord said unto Jacob, Return unto the land of thy fathers and thy kindred, and *I will be with thee*." As Jacob journeyed homeward, he became very much afraid of Esau's revenge. Did he solace himself by trusting in the promise, or calling on the name of the Lord? Not he. Taking counsel from his own heart, he sends his brother a costly present. That night, according to the story and our author's interpretation of it, Jacob was alone, when suddenly God appeared before him in the form of a man. Recognizing the Divine Being, Jacob seized his heavenly visitant, and began importunately demanding protection against his brother's revenge. God, now being unwilling to fulfil his promise, tried to run away, but Jacob held him fast until morning, and finally bullied the Almighty into granting his request. This story, thus interpreted, makes God assume three positions; now promising Jacob his protection, now struggling to break that promise, and now yielding to coercion. That any earnestness of prayer should cause God thus to vacillate is a theory certainly not calculated to exalt one's conceptions of the Deity.

A second illustration is taken from that portion of Scripture where we are told that Elijah prayed earnestly that it might not rain; and "it rained not on the earth, by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." Accepting this account as literally true, Dr. Spear might here have rested his case; but to such as have not a faith strong enough to crush out the voice of reason, the conclusion fails, in consequence of the essential improbability, not to say impossibility, of the truth of the story. Were this account true, every living creature and every vegetable on the face of the earth must have perished. Had such destruction occurred —what?

In the concluding part of this passage is the following language: "We had better be enthusiasts and visionaries than absolute sceptics, reducing prayer to a mere exercise, with no results outside of ourselves." History tells of the work of religious visionaries and enthusiasts in the murder of forty thousand Huguenots at the massacre of St. Bartholomew's Eve, the butchery of three hundred and twenty-one thousand "heretics" by the Inquisition, the slaughter of five millions during the Crusades; and so on, through a long category that might be written in the crimson life-blood of the slain. Ah! far better the honest sceptics, the Voltaires, the Rousseaus, Renans, the Paines, Emersons, Frothinghams, etc., than the religious "enthusiasts" whose hands were reddened thus with human gore. To be a "visionary and enthusiast" is to surrender reason and conscience, which are the voice of God in the soul, and to follow with unquestioned submission either the chimeras of fancy or the dictates of a leader.

Farther on, our author becomes dogmatic. Hear him: "The God of reason and revelation is not an impassive, unsusceptible, inoperative, impersonal God, not a mere infinite but unconscious potency, not an unintelligent force. He is a person, as much so as a man, and holding relations to other persons, in which he makes himself the avenger of wrong and the awarder of those who diligently seek him." As to the God of reason, it is to be feared truth will not permit these broad, dogmatic statements, since reason has not yet risen to the height of comprehending the Incomprehensible, nor of measuring the Infinite. As to the God, or more properly god, of "revelation," he was unquestionably the personality the doctor claims him to have been. This "person" is represented as having been a tailor (Gen. iii., 21); a destroyer (*vide* history of the Noachian deluge); an

unjust avenger, punishing Pharaoh because of Abraham's lie (Gen. xii., 17); a respecter of persons (witness his partiality for the Jews); a deceiver and an encourager of lies (I. Kings xxii., 21–23; II. Thess. ii., 12); an instigator of murder (Gen. xxii., 2). Thus the testimony of revelation is of no avail in proving the personality of God, since by proving too much it really proves nothing.

Conceding a personal God, we see nothing unphilosophical in the remainder of the article we are examining, in which prayer is claimed, under divine law, as an instituted force, a link in the chain of events which, if broken, cannot be followed by the consequence. Suppose yourself seated in a dark room, holding in your hand a lucifer match. You may have light or darkness; the former by striking the match, the latter by refraining from doing so. Here striking the match is a cause of which the illumination is the ultimate result. Now it may not be unphilosophical to assume that prayer is such a necessary cause productive of certain consequent effects; but the question, still unanswered, arises, Is this assumption true? Dr. Spear and Christianity say *yes;* but the former quotes the latter as his only authority and proof, and the latter vitiates its claims by ascribing to prayer a power which it certainly does not possess; namely, the power of securing anything which two persons may agree in desiring. (Matt. xviii., 19.)

What we want is proof that prayer *has* "power with God," not illustrations of how the doctrine may be true; such proofs as will stand the test of scientific investigation; proofs drawn from modern human experience, not from the myths and traditions of a bygone age. Give us the authenticated facts.

FRANKLIN WEST PARKE.

THE INALIENABLE RIGHT OF BELIEF.

On subjects whose truths can be brought within the sphere of positive demonstration, where realities are established beyond the shadow of doubt, we may define the extent of belief, and demand from all minds the same unvaried conceptions. In the investigation of certain subjects, we discover uniform, inflexible principles which invariably lead all sound minds to the same conclusions or ideas. When an individual entertains notions on these subjects in conflict with the axioms of reason recognized by all the ablest thinkers who have studied them, we may safely conclude that his ideas are erroneous, and the delusion of a weak or deranged intellect. Thus, if one should persist in maintaining views on the science of mathematics contrary to its simple and fundamental principles, we might, on the authority of unalterably fixed truths, condemn such views as false.

But when we pass from the sphere of the known to the unknown, when we leave the world of sense and matter and enter the unbounded realms of theory and conjecture, beyond the light of experience and the substance of earthly truths, the rigor with which we have required the ideas of others to conform to our own should be relaxed, and much greater latitude allowed for difference of opinion.

Concerning the future destiny of the soul, a subject which has engaged the profoundest thinkers of all ages, and one which the many and various religions of the present are endeavoring to expound, we all have a common right to think and believe according to the evidence which our individual intellects and peculiar educations enable us to grasp. The idea that all persons can have the same conceptions of God and immortality, considering the difference in their natural capacities of mind, and the diversity of the inevitable circumstances of their lives, is unworthy the reason of this enlightened age. How unnatural and absurd to expect and demand that others should believe precisely as we do on subjects of which we ourselves have no definite and permanent conceptions! And who of the most zealous adherents of orthodoxy or heterodoxy, who examines the foundation of his belief, has the same unshaken faith for even a day?

We all stand on the shores of this life and gaze eagerly into the dark, unexplored ocean of eternity; but from the faint glimmerings of light shed by the dim lamp of present knowledge on that mysterious realm of shadows, we perceive but indistinct and fitful images. One, whose faith is unbounded credulity in the teachings of his church and his cherished Bible, thinks he sees clearly the celestial city of the redeemed and the terrible and hopeless doom of the wicked, and with encouragement and warning proclaims his discovery to his anxious fellows; another, who cannot discern beyond the light of reason, who has been taught to found his belief on tangible evidence, sees only a chaos of doubts and uncertainties when he looks into the future.

It is very easy to dogmatize on man's eternal destiny, as the Church has always done; the interdiction of free thought, on the highest and most momentous questions concerning mortals, can be passed by the dominant religionists who presume to have infallible proof of the truth of their doctrines; but to define a creed that will satisfy all minds, and quiet the spirit of doubt, seems to be a task before which man's intellect must confess its weakness. In all ages of the world, the ablest minds have held different theories concerning the nature of that "undiscovered country" to which a vague or a clear faith teaches all men that this transient life leads; and it is dishonoring to humanity to conclude that the highest models of moral and intellectual excellence which mankind has produced have wilfully and obstinately sought darkness rather than light. If it were true that the human mind is so constituted that it naturally prefers error to truth, as some religions teach, why do scientists spend long lives of laborious study and research to settle one little controversy in some branch of philosophy, when a false theory would gratify this "depraved proneness to err" more than the effulgence of truth? Why do not mathematicians reject the ancient axioms of this infallible science, and construct a system of absurdities in accordance with man's inherent love of the false? How can this enmity to truth in the doctrine of man's future destiny be reconciled with the mind's constant and unyielding aversion to error in all of the questions pertaining to this life? Is not the position self-refuting?

The cause of so much discrepancy in religious views is certainly the doubtful data from which all theories concerning man's relation to God and the nature of his future existence are drawn. Though the evidence on these sublime subjects is sufficient for faith at times to triumph over death, and though the soul feel "secure in its eternal existence," yet the mind must often become involved in labyrinths of doubt, when it attempts to follow the longings for immortality into the inscrutable mysteries of the *post mortem* world.

I would not weaken the faith of the humblest believer who meekly accepts the doctrine of a future existence which he supposes Revelation teaches. This faith, though received from tradition and containing much of the superstition of past ignorance, is nevertheless sacred; and unless it could be supplanted by one of a purer order I would not breathe on it one whisper of doubt; but in behalf of those to whom nature and education have not given the same credulity, who find a tyranny in creeds, and cannot conform to the usages of established religions, I would solicit toleration from all who respect the dignity of human thought. What their loose and apparently dangerous views have cost them, others cannot know. How they have struggled against the incubus of doubt, endeavoring to rest faith on an indestructible foundation, and then dwell in calm expectation of surviving the decay of this mortal body and realizing the heart's grand ideals in an eternal existence, the simple votary of traditional religion cannot comprehend.

On a subject about which so little is definitely known, yet concerning which all are so vitally interested, great leniency toward seeming errors should be shown. The Orthodox, whose numbers and influence give them an assumption of infallibility, should not forget that the Christian religion has had different interpretations in different ages; that the doctrine which was believed by the Church a few years ago to be "the everlasting truth" is not taught by the pulpit or religious press now; and that views received as essential tenets of revealed religion to-day may be soon rejected as unworthy the progressive development of human knowledge. There is no truth more indisputably established by the history of religious development than that religion always takes its tone and tendency from the character of the times in which it is taught, and the knowledge of other subjects with which it is associated. Since religion is studied through the same faculties that are employed in the investigation of other sciences, our ideas of it must necessarily be modified by all the knowledge we may have derived from other sources. Hence no one can predict with any more certainty the religious views of the future than he can foretell the theories that will be entertained respecting geology, electricity, or any other natural science.

In consideration of these reflections, should not the shackles of religious creeds be removed from the inquiring mind, and free thought encouraged? We need all the light that can possibly be reflected on the science of faith; and who knows that there are not rich treasures of immortal truths all around our groping journey through the night of mortality which an unrestricted search might discover?

Let the conduct of all persons be subject to the closest scrutiny, and any departure from moral rectitude receive its just correction; but on subjects beyond the testimony of reason and comprehensible facts, let the right of honest conviction to each individual be inalienable.

H. CLAY NEVILLE.

OZARK, Mo.

INTOXICATION OF A NEW SORT.

ST. LOUIS, Mo., April 21, 1874.

DEAR SIR:—

In the Mercantile Library Reading Room here, there is a fine supply of English periodicals and papers, and amongst others stands preëminent one stout old conservative "Church and State," supported and known as *John Bull.* That this paper is strictly Orthodox cannot be questioned, for it would no more think of publishing a marriage in Lent than of doing the vilest journalistic deed which it would be possible to commit.

In the account of the services on Good Friday at various churches in London, I found that at All Saints, Margaret Street, a Good Friday Litany was said,—the church and people being in the most sombre costume:—

"Soul of Jesus, sanctify me!"

"Body of Jesus, save me!"

"Blood of Jesus, inebriate me!"

The effect of this, the account goes on to say, was the reverse of pleasant, especially in the case of the last lines, which grated painfully on the ear.

Their Holy Communion, as they call it, originating as it does from a cannibal feast modified into bread and wine, which has been again miraculously turned into the "Body and Blood of Christ," must be returning to its pristine simplicity, and will probably now be a Holy Orgy of Inebriation.

Of all the fantastic Litanies that any church can show, surely this one beats them all!

The Christians talk about Christ bearing their sins for them, and now, not content with that, they want his blood to inebriate them! Surely nonsense such as this, if ever equalled, has hardly been surpassed by any superstition in any age.

Yours truly, R. A. SKUES.

THE NATIONAL LEAGUE OF THE U. S. A. CIRCULAR.

TO THE FRIENDS OF JUSTICE AND REFORM:—

Although the interests of mankind have been vastly promoted by modern civilization, yet our systems are imperfect, and perilous evils are growing up in our midst, which corrupt our common life, and menace the permanence of our institutions. This condition of public affairs has not only awakened the apprehensions of political seers and philosophers, but the enlightened friends and conservators of national liberty and national honor are everywhere oppressed with a sense of insecurity.

Now, therefore, be it known that to resist and roll back the tide of popular iniquity; to ensure equality in the possession and exercise of political rights and privileges, regardless of the distinctions of religion, color, and sex; to give expression to enlightened ideas, and moral convictions in social and political life; to rebuke demagogues by leaving them to find posts of usefulness in private stations; to indicate the claims of capable and honest men and women by electing only such to places of honor and public trust; to guarantee to all the advantage of education; to lighten the burdens of the poor; to prevent crime by removing the causes of injustice and violence, and by the reconstruction of our present penal code, and by substituting peaceful arbitration for armed invasion or defence.

With a sacred regard for the principles thus briefly stated, and for the purpose of infusing them into the political life of the State,—THE NATIONAL LEAGUE OF THE UNITED STATES, composed of both men and women, has been organized, and is now prepared to establish LOCAL LEAGUES in all parts of this country.

To secure your attention and coöperation, we issue this brief circular. Should the object of the NATIONAL LEAGUE commend itself to you sufficiently to cause you to desire to be identified with us for its speedy accomplishment, by addressing our secretary you can obtain details of our proposed methods.

S. B. BRITTAN, M.D.,
Pres't Nat. League of the U.S., and Ch. Board of Publication, 80 Broadway.

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NEW YORK CITY, May, 1874.

(All liberal papers please copy.)

WE ARE NOT sincere. We profess all horror at wickedness, but we seem to mean wickedness in general, not anything we have really done in particular and in person. It is sin we deplore, not sins. Our words of self-abasement must not be pressed nor misunderstood.

In the old legend it was no less than a cardinal that once went to confession.

"Oh, I am the very chief of sinners," he murmured in the ear of the priest.

"Too true, too true; God have mercy"—were the words that came back through the grating.

"Surely I have been guilty of every kind of wrong," he continued.

"Alas, my son, it is a solemn fact; have mercy upon him, O Lord."

Thinking that great enormities admitted would force at least a deprecation, he went on:—

"I have indulged in pride, malice, revenge, and ambition."

Then he sighed in mournful tones; and in tones as mournful the honest monk answered:—

"Yes, alas! some of this I had heard of before; the Lord have mercy."

The exasperated cardinal could stand it no longer.

"Why, you fool," he burst out sharply, "do you imagine I mean all this to the letter?"

"Alas, alas! the good Lord have mercy!" said the pitiful priest, "for it seems his Eminence is a hypocrite likewise!"—*C. S. Robinson.*

EVERY PRISONER should have the opportunity and be induced to earn something for himself, that may be put to his credit, and drawn when his term of service expires. If he has a family, he should be permitted and enabled to earn something for them, so as to keep alive his interest in actual social family life, and nurture benevolence. Moreover, he should be enabled to shorten his term of service by fidelity to duty, industry, and good behavior. The motive will elevate his manhood, and stimulate to effort, and both will add to his strength of character, and prevent that terrible indifference or despair which so commonly fastens upon prisoners, and works their ruin. In every possible way prisoners should be inspired to hope, courage, and efforts to be men, and this can only be done by employments, motives, and opportunities adapted to this result.—*Baptist Union.*

NOT IMPOSSIBLE.—The question was put some time since to a candidate for installation in ——, Conn., by an excellent brother, "Could not God have changed Pharaoh's heart?" The answer was shrewd but evasive. "I insist upon an unequivocal answer," cried the questioner; "Could not God have changed Pharaoh's heart?" After thinking a moment, the answer came: "If he had neglected everything else, and given his whole attention to it, I don't know but he might!"

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AT

No. 1 Tremont Place, Boston.

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Repeal of the Laws

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TRACT

on Church Exemption, being the article by Mr. Abbot which appeared in THE INDEX of Nov. 27.

The edition was made as large as our funds would allow; but, so great has been the demand, it is already nearly exhausted.

Our next edition ought to be large enough to place a copy in the hands of

EVERY VOTER IN THE STATE,

and generously to supply the calls for them in other States.

To do this, we need funds; for, although we have made arrangements for printing the Tract at very low cost, it is impossible for the Boston League, with its various other expenses, to bear the entire expense alone.

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To many of the subscribers of THE INDEX and others whose names have been furnished us as probable friends of the movement, copies of the Tract, together with Petitions asking the repeal of the Exemption Laws, have been sent,

With the Hope

that such friends will try to secure as many signatures to the petition as possible in their locality

We respectfully ask those who are unable to attend to the matter themselves to place the petitions in the hands of those who will.

Let us

ROLL UP THE LIST!

Let our united voices be heard! And let it be done NOW!

We would say, also that we feel deeply the need of

Other Organizations

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VOLUME 5. BOSTON, MASS., THURSDAY, MAY 21, 1874. WHOLE NO. 230.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——;

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor.*

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

NOTES AND COMMENTS.

BY A. W. S.

THE PRICE of Mr. Morse's bust of Charles Sumner is five dollars,—not three dollars, as we stated last week.

HERE IS a new Orthodox definition of salvation. Thomas K. Beecher says: "*Salvation* means *health*; so say our oldest and best translations of the New Testament."

DUTY ought not to be, as it is in many cases, a millstone grinding individuality to powder. Duty should be beauty; and, when it is not, it is questionable if it be duty at all.

THERE ARE ever so many people in the world, whom I should like to know; and some people I know, whom I wish I did not. This is a thought which sometimes occurs to one who mingles much with society.

THE MORAL Education Association will hold its annual meeting in Wesleyan Hall, 36 Bromfield Street, Boston, Thursday, May 28, at 10 A. M. Mrs. Livermore, Mrs. Severance, Mrs. Woolson, Mr. Alcott, and others, are to make addresses.

EVERY new point of contact which a man makes with the world, every new relation which he establishes with society, becomes both a source of pain and pleasure to him. Yet both pain and pleasure go to make up our needful experience; and, so long as we live, our horizon line must lift and travel before us, albeit not all which is included therein is to our immediate liking.

IN A POEM on *Death*, by John Fraser, the following beautiful lines occur:—

"Then welcome, O fair Death,
Of all sweet things the breath!
Weary, alone, unblest,
My spirit yearns for rest,
And that immortal calm,
The only balm.
Let who may fear to die,
That do not I."

Is death "the only balm"? No; *peace of mind*, which one may have this side the grave, is also a sweet balm. And this comes through the optimism of faith.

THE *Christian Union* says: "The aim of a Christian life is to be like God." That is a better definition than we had expected from the *Union*; we should have supposed it would say that the aim of a Christian life is to be like Christ. But is it not a still better, because a more inclusive, statement to say that *The aim of a true life is to conform to its highest Ideal?*

A NEW POLITICAL movement has been started in Worcester, in this State, by a score or so of young men, "to gain a more thorough knowledge of the great questions of public policy which are to agitate our country during this and the next generation, and to introduce into politics a new element, with the hope that it may tend to elevate and purify them." The "elevate-and-purify" purpose is a most laudable one; but we wish our young friends had a less desperate case to apply it to, than "the politics" of our country presents.

SIR GARNET WOLSELEY is a man who loves a big shindy, and who prefers the red-hued honors of war to the green laurels of peace. The queen wished to "raise him" to a peerage, because he so thoroughly "licked" the King of Ashantee; but Sir Garnet wouldn't let her, inasmuch as he had "fixed his hopes and interests wholly in the military profession." If Sir Garnet continues to "fix his hopes" on the pleasant pastime of butchering people, his own turn may come one of these days, when, instead of being the slayer, he will be the slain. He had much better conclude to die a natural death than persist in rushing on to a sanguinary end.

A CONVENTION of the New-England Labor-Reform League will be held in Codman Hall, 176 Tremont Street, Boston, Sunday and Monday, May 24 and 25. There will be three sessions each day, commencing Sunday A. M. at 10:30 o'clock. Stephen Pearl Andrews, John Orvis, E. H. Heywood, and others, will speak. The League has less than "nine demands," but perhaps makes up in emphasis on its few what it lacks otherwise. "Abolition of property in land, of rent, usury, profits, and all other means whereby speculative thieves live on useful people,"—this is the explicit proposition with which the League comes before the public. We bid it welcome to warm and earnest work!

THE BOSTON Eight Hour League will hold its fifth Annual Convention, at Horticultural Hall, in this city, Tuesday, May 26,—with morning, afternoon, and evening sessions. The morning session will commence at 10 o'clock. Geo. E. McNeill, Esq., will preside, and remarks will be made by Ira Steward, F. A. Hinckley, Rev. Jesse H. Jones, E. M. Chamberlin, Rev. W. R. Alger, and others. The Hutchinson family will sing appropriate songs. The subjects which the League will consider are—The relation of less hours to less poverty; The more equitable distribution of wealth through the process of production; The relation of Finance and Christianity to the Labor Question. We trust the League may have a good Convention.

OUR CHRISTIAN friends are in the habit of claiming for Christianity all the credit of our modern civilization; but Rev. Dr. Kohler, Rabbi of the Sinai Congregation in Chicago, puts in a claim for Judaism, as follows:—

And what did the Jews accomplish for our modern civilization! They were the torch-bearers of science during the night of the Middle Ages. By translating Arabic and Hebrew books into Latin for emperors and prelates, they unlocked invaluable treasures for an ungrateful Christendom. At the feet of Jewish scholars, Germany's and Italy's great men sat to receive instruction from their wise lips. When Reuchlin and Luther fought their victorious battle against priestly arrogance and mental slavery, Hebrew scholarship was the handmaiden that sharpened their sword of truth, and put the heavy armor of learning on them. The great Reformation is much indebted to Jewish labor.

HERE is a specimen of eloquent Hibernian editorialism which we find in the *Irish World*:—

Away where the fiery Southern sun looks down upon the rushing streams and dense forests of Tasmania—where the Himalays soar to heaven, and the waters of the Ganges roll—where the pyramids, defying time, still cast their shadows on the land of the PHARAOHS—by the northern Steppes, on the shores of the Euxine, or where arise the minarets in the crescent-crowned city of the Sultan—there, imprinted in the soil, carved on the rock of time, distinct and ineffaceable, are traced the footsteps of the Irishman.

And this is only a tittle of what follows. Through nearly a whole column the *wheres* and *theres* gleam and flash, until one's eyes in reading are bewildered, so that when he gets through he scarcely can see any *where*, or tell if anybody be *there* or not.

MR. G. H. LEWES, in his preface to the abbreviated *Life and Conversations of Dr. Samuel Johnson*, by Mr. Main, speaks of those books which "every one is reading to-day, and no one will read to-morrow." There is much comfort in this remark to those whose time is so pressed by affairs that they have little leisure to read. To such it is very exasperating to be asked if they have read this or that last new book,—as if it were a great misfortune, or a literary sin, not to read each new book directly it appears from the press. The gods are sometimes kind when they seem most cruel; and if one is prevented by circumstances from reading many books, it is probably a wholesome restraint that he is subject to. Besides, as a rule, old books are the best,—like old wine. Whosoever reads the *masters* in literature will find that quality more than makes up for lack of quantity.

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The Suppression of Vice.

A SERMON DELIVERED IN LYRIC HALL, NEW YORK, FEB. 15, 1874.

BY O. B. FROTHINGHAM.

My subject is the Suppression of Vice, as a principle in social reform. There is in New York a society for the suppression of vice. I am not intimately acquainted with its purposes, but, as I am informed, they are chiefly the suppression of the trade in immoral publications, an object at once legitimate and commendable; for the traffic in question is forbidden by law, and is, in every aspect, shameful and ruinous—a traffic in which no single decent feature is visible. With the organization and work of this particular society I am, however, not concerned at present; the name gives me my text and theme. The name declares a principle and a policy, that are at present widely discussed, and in many quarters loudly applauded: the principle, that vice is an evil to be forcibly kept down, exterminated, if possible; the policy, that to attempt this is wise and discreet. It is to a consideration of these points that I wish to call attention. Let me begin by avowing a warm moral sympathy with those who proclaim both the policy and the principle. Their earnestness, sincerity, elevation of purpose, all should heartily concede. They who wait and pray for a better social condition rejoice that at last the conscience of the community is aroused, and that a determined crusade is organized against the worst evils that infest and curse mankind. This strong warfare with swords and battle-cries shows a hopeful state of moral alarm, a healthiness of moral feeling, a sense of danger, and a faith in the power of good over evil, which are good omens for the future. Heaven forbid that any noble enthusiasm should be checked, or any promise of reform blighted! If the enthusiasm be noble, if the promise be fair, no serious check will be possible. Conscience is never wasted; moral feeling never fails to produce its due effect; earnestness carries its point in the end, under one form if not under another. A really good purpose is never thwarted by criticism or opposition.

Faith, at present, is strong in the power and duty to suppress vice. It is declared vehemently in the efforts making at home and abroad to shut up drinking shops by law. The argument of the prohibitionist is simple; it may be stated in a sentence. Society has a right to protect itself against destruction. The traffic in intoxicating drinks is pernicious to every interest in the community. It squanders money, wastes health, degrades character, annihilates will, destroys family peace, augments pauperism, increases crime, creates violence and brutality, poisons the fountains of life, and threatens to defeat the hope of republican institutions; for institutions, the very existence whereof is dependent on the virtue of citizens, must go down ignominiously if that virtue is corrupted. A society of inebriates will have a short future. It is, therefore, the plain duty of the friends of virtue, economy, intelligence, domestic peace, wholesome nurture of children, political responsibility and purity, to put a heavy foot upon the curse and stamp it out. They that appreciate the evil must arrest it; intoxication must be made impossible by stopping its cause. If the demand cannot be extinguished, cut off the supply; if the tempted cannot resist, abolish the tempter; annihilate temptation; dash the cup; shut the inviting door; break up the still by the hand of the law acting through the police. Let the strong fight the battles, as well as bear the burdens, of the weak. Let the good be conscience to the evil.

The new movement which is sweeping with such force through the Western towns is an expression of the same principle. It has peculiar features of its own. It enlists in the war the greatest sufferers by intemperance—women. It calls in the agency of religion; is, in fact, a species of religious revival. It addresses conscience, hoping to awaken a sense of sin. It uses the instrumentality of remonstrance, supplication, prayer, bringing the powers of this world and of the world to come to bear on the minds of the sinners; but the object is still suppression, and the ultimate instrument is force—force of intimidation, force of public sentiment, the threat of the hereafter, and, behind that, the force of law. From first to last the end is compulsion; to break up a traffic, to bring a species of iniquity to a summary end. The policeman stands in the shadow.

A similar spirit suggests similar projects to close fast all places of immoral resort. The policy of keeping such places under the watchful eye of the authorities, reducing their power of harm by severe restrictions, compelling them to submit to police regulation, is denounced as a virtual approval and patronage; and absolute suppression, in the name of public virtue, is insisted on as at once a moral duty and a social necessity. But there is no need of proving that the principle of suppression is at present in favor with earnest reformers. It is more to the purpose to examine the essential character of the principle itself.

And first, let us ask, What notion of vice is implied in it? Is it not something like this: that vice is a habit, a custom, a wilful abuse of good things, a perverse neglect or contempt of decent behavior, a deliberate defiance of moral opinion, a course of conduct, more or less persistent, which can at any moment be arrested and discontinued, a garment that can be put off, a custom that can be dropped? A scientific lecturer speaks of intemperance as an evil that is under our control. And reformers speak as if those who indulged in the vice did so because it gave them pleasure, and those who supplied the means of indulgence did so simply because it gave them profit; in a word, as if the vice had no deeper root than indolent thoughtlessness or a careless mood.

But is not such an idea of vice inadequate? No doubt, much of what we call vice is incidental and occasional; idle habit thoughtlessly contracted by contact with those that practise it. Often it is, maybe, a habit adopted recklessly, in full sight of ultimate consequences, which are, however, veiled by other consequences, pleasant and less remote. Much of what we call vice is wholly under control of the will, and can be desisted from the moment attention is fixed on it, or perversity ceases to hinder the action of reason. But all vice is not of this description. The larger portion of it is not; certainly the most pernicious is not. The word from which our English term is derived conveys the idea of taint, corruption, ingrained tendency to evil. It suggests, not such a spot on a garment as is caught from touching an unclean object, and may be removed by brush or sponge; but the spot, dyed in the wool, which no chemistry will eradicate; which renders necessary a new garment. The worst vices are of this character; the remains of inveterate habits, that have been practised for hundreds of years until they have acquired the force of instincts; have become propensities, a second nature, a kind of organic and constitutional fate, working in the blood, and passed along from father to child for many generations, striking down deep below the roots of will, and committing the person, in advance, to courses his judgment disapproves of. Viewed under this aspect, vice is a disease which no superficial treatment will remove. Such, as a great social evil, holding in its power the untrained, uneducated, unprivileged, is intemperance—a predisposition inherited from remote periods of huge animal indulgence, when people, unable to propel themselves by intellectual or moral effort, fed the fires of their energy in the readiest way, as the captains of the Mississippi steamboats used to pour turpentine on the wood to increase the vessels' speed. Cultivated people, who can put themselves in motion with ideas, need and employ no such expedients. The gales of heaven impel their well-ballasted barks. But the coarse and sensual always clutch at them as a swift way of bringing their working powers up even with their tasks; of beguiling their fatigue, diminishing their sense of care, or enhancing their animal pleasure. The use of stimulants of the fiercest kind is, among such people, unrebuked by any private compunctions or any public disapproval. It is accepted as a thing of course; is recommended, is regarded as indispensable to cheer and health. Every year, more and more are emancipated from the thraldom, by education and social elevation; but the number is still overwhelmingly great of the born and predestined victims to the law of inherited sensuality.

Every vicious propensity in human nature owes its origin to similar causes; all inordinate indulgence of passion has this history. The instinctive violence, the matter-of-course brutality, the furious impulsiveness and malignity, wholly unrestrained by personal or social considerations, the manias of all sorts, are the continuance of inveterate habits long after the occasions that called them into existence, and made them in a sense inevitable, have passed.

This is the fact the Church had in mind, and meant to state, in the doctrine of natural depravity. The Church affirmed a truth, though more absolutely than was just, when it declared that vice was an inherited and transmitted taint which no effort of the moral will, no exercise of moral purpose or determination, could eradicate, because it was deeper than all determinations of the will. There must be conversion to a new law; the establishment of a new inheritance; institution of a new order of qualities; in a word, a new nature. A new progenitor, Christ, must take the place of the old progenitor, Adam; and a fresh current of influence, creating a fresh law of habit, must predestinate people to blessedness, as the primeval law predestinated them to death. To this end, the Church discountenanced all endeavors through secondary agencies of education, culture, moral teaching, the natural affection and conscience. It had no faith in social reform, none in public legislation, none in political management; for these agencies only conveyed the impulse toward self-recovery of the natural man, and of course had no virtue to redeem the natural man. Who can lift himself by tugging at his own waistband? The reliance of the Church was wholly on the rites and doctrines of religion, the priesthood, the sacraments, private and home devotion, the training of character in an entirely new school—the school of Christ.

There was a deep philosophy in this intent and endeavor. Had the method been broader, and at the same time more generously and trustingly pursued, with force purely affirmative, and with sufficient of elasticity to meet the changing needs of the human mind, the results might have been good. Unhappily the method was stiff to inflexibility; it allowed of no modification, was susceptible of no adaptation to circumstances, and it was, moreover, fatally compromised by a stead yand angry resort to the method of suppression. A sif impatient at the slowness of the converting process, weary of the task of planting vice out, of choking the weeds of instinct with the flowers of grace, the Church undertook, with violent hand, to pull up the weeds by main force. Instead of abolishing the hydra by a beautiful law of evolution which should create a series of nobler growths, it undertook to cut off the poisonous heads one by one. It took boys and girls at the tenderest age out of the world, confined them in religious houses, refused them the joy of the flesh, and the joy of the eyes, and the pride of life, barred the gates to every terrestrial garden, mortified their desires, kept them occupied with prayers and contemplations, and so tried to starve nature to death.

Christianity, as was consistent, tried to repress also the disposition to unbelief which, in its opinion, was the most fruitful source of vice. The disposition to unbelief was regarded as the deadliest symptom of the natural, unconverted heart. To counteract it by an opposite disposition to belief was tedious and difficult, and the method of repression was resorted to. The civil power was enlisted in the work of exterminating pernicious error. Tribunals were created, laws were passed, judges and executioners were appointed, penalties were devised, heretical schools were broken up, heretical books were burned, heretical teachers were banished, silenced, incarcerated, consigned to the flames. Whole provinces were devastated, towns were destroyed, populations turned adrift to perish; the entire field of unorthodox thought was ploughed over and sown with salt.

And what was the result of the method, carried out on this vast scale, with full ecclesiastical and civil powers—the sacred and the secular authorities combining, the sympathy of the Christian world aiding, no public opinion opposing, the resources of wealth conspiring with the resources of fanaticism to make the policy of suppression effective? The issue is familiar to all who care to know the truth, from the reports of historians who have made it their business to ascertain and tell the facts. They certainly do not bear out the conclusion that the method of suppression is wise, or even practical. On the contrary, they suggest the opinion that it is as unpractical as it is unwise. The failure of the method was so disastrous that it quite defeated the ends of the opposite method of spiritual influence.

If we can believe one-half of the accounts we have of the state of monasteries, nunneries, convents, and religious houses of different sorts, whether in Italy, France, Spain, England, or Germany, we must come decidedly to the opinion that the law of nature, so far from being abolished, checked, or suspended even, held its own with all its original tenacity. Corruption, instead of being shut out, was made rank by being shut in; the vices of the cloister were no less pernicious than the vices of the world, and they were more shameful. The old chroniclers and satirists—Rossetti, Boccaccio, Rabelais, Chaucer—give by no means a flattering account of the sobriety, purity, sweetness, delicacy, abstemiousness, chastity, truthfulness of the people who subjected themselves or subjected others to the process of crushing out nature. The monstrous story cannot be told to modern audiences.

It fared no better with the attempt to exterminate unbelief, which was also regarded as a vice of nature. The Inquisition was active, the axe was busy, the fagots were always burning. Individual teachers of unbelief were put out of the way. The spirit of reform broke out a score of times before Luther, and each time was quenched, apparently, in blood. Arnold of Brescia, Jerome, Huss, Savonarola, were condemned and burned; the Albigenses were exterminated; the Vaudois were hunted down; the Lollards were scattered, and, to all seeming, obliterated. In Italy, Spain, Flanders, Austria, Bohemia, the system of suppression was worked hard and successfully. Even in England the destroying power did its utmost to make unbelief dangerous to property, reputation, and life itself. With what result? With no permanent result whatever, for mind was alive and refused to die. The thinker could be decapitated, burned, or otherwise silenced; thought could not be. The book could be destroyed; intelligence never. Intelligence spread by contagion; it communicated itself by invisible agencies; it worked from unseen centres; it was in the ground, in the air; the heel that stamped on its smouldering fire only raised a multitude of sparks that flew out in every direction, each touching a train that ran into the very heart of society. The tendency to doubt became a passion which hate and violence raised to fanaticism. When Luther appeared, instead of finding a barren field for his seed which had been burned over so many times that the sources of fertility were dried up, he found a rich, ripe soil, which responded to the first touch of the cultivator. The first spark he let fall set Germany in a blaze. More than all, the suppressed force of unbelief in the previous ages broke out with a fury that

for a time carried all before it. The body of John Wycliffe, the English reformer, who had died peacefully in old age, was exhumed and burned, and the ashes thrown into the river Avon. Then an old poet expressed the conviction of the people, as well as a truth of Providence, in the ringing lines:—

"The Avon to the Severn runs,
The Severn to the sea;
And Wycliffe's dust shall spread abroad
Wide as her waters be."

If one thing is demonstrated, it is this: The attempt to suppress nature, under any form, so it be nature that is suppressed, is futile. The old proverbs which say, "Drive nature out at the door and she comes in at the window;" "you cannot expel nature with a fork," hold a truth that is for all time. Incidental habits may be modified or corrected; superficial evils may be checked; mischiefs that owe their existence to circumstances may be eradicated by altering circumstances; vices that have root no deeper than chance association may be eradicated by breaking up the association; but deeply-rooted propensities, habits which have become a second nature, cannot be thus dealt with. No Hercules' club will avail to kill the vital principle that grows venomous heads faster than they can be bruised.

The effort to suppress nature by violent measures is always followed by, always produces, a reaction, that is exactly proportioned in strength to the effort, and fully balances it. Healthy progress is measured, gradual and slow, according to sure conditions of cause and effect. It consists of a long line of close sequences knit together, not mechanically, like a chain, but organically, like a muscle or a nerve. Every inch of growth implies a preceding inch of growth; there is no such thing as jump or leap from point to point. You do not make the elastic band longer by stretching it, you but loosen the cohesion of its parts; the strain being relaxed, the band resumes its first condition; the strain being continued, the band loses its elasticity, and breaks. There is no more power than there is. The athletic rowers in the regatta, putting the full measure of their strength into their stroke, and finding themselves dropping behind, think, by a sudden "spurt," to recover their loss; but the excessive strain is felt in the diminished vigor of the subsequent strokes. Every forced revival of religion shows this in a manner that ought to satisfy any rational person; the revulsions from overstrained social reform show it conclusively. Society is not furthered by such expedients; it seems to be put back—it is not pushed forward. Even Father Mathew's temperance crusade, one of the wholesomest, simplest, most reasonable in method ever undertaken, is in point. "Two millions and a half of gay or brutal drunkards were turned into a corps of the most thoughtful and emotional men in Ireland." But the same author who records that fact records also the fact that "the temperance movement of Father Mathew was reduced, by the means employed to inspire it, from a secure moral reform to a temporary enthusiasm." "The sower grievously erred in consigning some of his seed to soil where it could not take root, but must wither away." The rate of speed was suddenly increased to a promising degree, but to increase it the engines were overworked, and the subsequent advance was at a less rate than before.

Nature will have her way—if not by one channel then by another. She will plunge underground and come up in unexpected spots. Cunning comes to her assistance; she makes alliance with subterfuge and deceit. She is sly, swift, ubiquitous. Disappearing in New York, she turns up in Philadelphia. Expelled from the cities, she takes refuge in the towns; banished from the towns, she finds coverts in the cities, hiding in the dens and slums, creeping into the lanes, mingling with the crowd of harmless things, sheltering herself behind law, covering herself with garments of fashion. She is a Proteus, able to take on every possible shape of innocence. Refuse her brandy, she will take opium, morphine, ether, tobacco, strong coffee, in quantities equivalent to the stimulus denied. You fancy the community becoming temperate in one respect, and find it becoming intemperate in another. Opium-eaters multiply as dram-drinkers decrease. The vicious propensity is alive still, and perhaps provoked to activity by the efforts made to repress it; the natural appetite being reinforced by anger, spite, the spirit of resistance to persecution, which grows dogged and stubborn, fortifying the sense of injustice by the pride of self-will.

The policy of suppressing vice thus becomes exceedingly questionable. The perils of it are manifold, and often so subtle as to be unseen and incalculable. Even when the vice is frightful in character and extent, its ravages terrific, its harm openly apparent and confessed by all, the experiment of suppression is to be tried only after much consideration and misgiving, and with extreme caution. It would seem as if there could be no clearer case than that presented by houses of evil resort. The existence of such places is such an outrage on decency, such an affront to manhood and womanhood, such a source of disease and death and misery inestimable, to the community, that virtue feels justified in resorting to the sharpest, sternest, most summary means of abolishing them entirely. But pause, says the thoughtful reformer. Consider whether you may not drive the evil you deplore more deeply in. If the vice that erects and fills these places be, as there is good reason to think it is, one of those transmitted taints in the blood which strike into the texture of the system—if the habit be inveterate, the instinct exorbitant, the appetite greatly in excess of need,—then the remedy you propose will be worse than the disease. You may discover the corruption in places where hitherto it has never been seen—in the sheltered and privileged places of society, in your own carefully-guarded circle, possibly in your own homes. Can you be certain that this horrid plague-sore that is open in modern society—it was more offensive in ancient—may not, after all, be an outlet of deliverance from pent-up moral and physical disorder, and that these wretched and abhorred women, whom it is loathing even to name, may not be the unconscious and unwilling saviors of society, and not merely society's shame and curse? Should this, or anything like it, be true, the policy of suppression, even in this case, would prove to be fatally disastrous to the gravest interests.

Do we take the ground, then, that vice is not to be kept under? made subordinate and submissive to virtue? reduced in power and dimensions to the lowest possible point? No, no, a thousand times. On the contrary, this is the thing we most cordially desire—none more so. But the system of repression we believe to be the most unlikely to secure it. Not suppression of the worse by direct attack, but conquest of the worst by the cultivation of the better, would seem to be the correct principle.

We would restore discipline to its just place in the development of man and of society; in the training of the person, the order of domestic life, the conduct of social reforms. Discipline—the first meaning whereof is teaching; the last meaning, control. The method of discipline is in every case the method of culture; of training in positive qualities. The discipline of individual character consists in steady application of the mind to worthy subjects; in study of serious things; in education of the taste for intellectual pursuits. The discipline of children consists in the engagement of their thoughts in matters outside of their own pleasure. There need be no severity in it, of any sort; no punishment or menace of punishment; no scolding or rebuke. All may be as sweet as it is wise. The child may be gently drawn away from foolish and wasteful gratifications, to amusements, entertainments, recreations, studies, that are delightful as well as profitable, and may come gradually but surely into the possession of wholesome tastes, true affections, a balanced will, a clear moral sense, an awakened reason, without being made aware that any urging process was practised. In such cases vicious tendencies are simply anticipated, prevented, hedged off, as it were. Their objects are taken away; their outlet is turned aside. No appetite has been repressed, no passion has been condemned, no desire has been crucified, no instinct has been rudely cramped. The animal part of the nature has been distanced—that is all—by the intellectual part, and lends its force to intellectual pursuits. The fires in the hold of the vessel propel it instead of destroying it. The propensities are all there; but something else is there, too, directing, controlling, employing them usefully. "The true beginning of this is the desire of discipline; and the care of discipline is love; and love is the keeping of wisdom's laws; and the giving heed to those laws is the assurance of incorruption."

A great deal of needless commiseration has been thrown away on the late John Stuart Mill—the tale of whose much-disciplined boyhood has been read with such general interest. But, austere in method as his father was, patient, unremitting, and close as was the training, it does not appear that the principle of repression had any part in it. No impulse was cut off, no taste sacrificed, no cardinal desire crucified. The knife was applied to no part of the mental or moral nature. The discipline consisted in training the boy in love and enthusiasm for intellectual pursuits, in the even, firm, compact building up of the reason. That the lad suffered from attempts to compress, stunt, dwarf, or cripple his constitution, there is no evidence. All the juices of the nature were preserved. There was no excess of them. They would not, under any circumstances, have risen high and overflowed; but they communicated a gentle warmth to the nobly-educated reason that was felt by all who came within its reach. Such vicious tendency as was in the lad (and he, like all the rest of mankind, must have had his vicious tendency) was either diverted or made to turn another machine.

The name "Puritan" is associated in most minds with the system of suppression; but the association is, in large measure, a mistaken one. If the Puritan discipline involved repression, it involved a great deal besides. At bottom, it was training in mental and moral virtue. Such repression as there was, was rather incidental than cardinal; circumstances, more than principle, suggested it. The Puritan never dreamed of driving out nature with a fork. His faith was in the ability to create a steadfast, noble nature, by faithful use of the means at his command. These means—the only means he had—were religious reading of the inspired Word, which nobody doubted; listening to sermons from men whom all revered; teaching the feet to walk in narrow ways which, all were sure, led to heaven; filial duty and obedience; the habitual practice of sobriety in all respects. This was not painful, as it seems to us it must have been; there was no such compulsion required as would be required now to make young people do the same thing. The beautiful, inspiring aspect of the discipline was turned outward; the paths of spiritual wisdom were, at least in the immense majority of instances, paths of pleasantness and peace. And the result was not often, or in the main, a pinched, angular, peaked, dry-hearted, sour-visaged character—a sapless mind and a soul of vinegar; it was a manly, robust, determined, earnest creature, full of purpose, fearless, just, inflexible, but also tender and true; with a force of passion at times terrible, at times gracious as loving-kindness itself. Finer specimens of men and women than the best of them were, it would be difficult, anywhere in the range of human experience, to find. The best of them were as perfect samples of men and women as that age could produce. They were the sifted wheat of humanity.

Now, in planning a successful warfare against vice in a community, considerations like these must be entertained. The tempting method of suppression, so obvious, so easy, so gratifying to the belligerent conscience, so pleasing to the pharisaic heart, so flattering to self-righteousness, so captivating to the lovers of excitement, so self-evident to the believers in law and government, must be abandoned for the harder, less alluring, less tumultuous method of discipline, the slow but certain method of training; vice must be outwitted and left behind.

In this matter three things are to be kept in mind:

1. Passion must have its satisfaction, impulse must be allowed to flow, appetite must be fed. If one mode of indulgence is taken away, another must be provided. If alcohol is refused, coffee or some good substitute must be furnished. Because some toys are dangerous, all toys should not be proscribed; because some amusements are harmful, all amusement need not be denounced; because some laughter is created by coarse ribaldry, it is unreasonable to say that all laughter is mad. Have we studied sufficiently the resources of innocent pleasure? Is there not a disposition, in the foes of malignant indulgence, to frown equally on all indulgences, putting them all in one category, and overlooking the proportions of mischief and the shades of turpitude in them? Is it not too often and too much the case, that the enemy of alcohol is an enemy also of tobacco, and coffee, and every species of stimulant? But though all may be injurious, some are less injurious than others; and to replace the more harmful by the less harmful, till gradually the least harmful are practised, and at last all are forsaken, would appear to be the plan of wisdom. Already the institution of good coffee-houses has had an effect on the patronage of gin-shops; multiply them, and the effect will be increased; add to the variety and strength of their attractions, and the effect will be augmented still more. The vicious tendency will be gently led into other channels till the old channels become dry. This will cost labor, both in devising schemes and executing them; labor unremunerated by money, or notoriety, the results whereof make no display; but it is the labor that counteracts evil. Prayer is put into it, but no human ear hears it; consecration is put into it, but it makes no noise; faith and hope and charity are put into it, but the evidence of them is the force of good they exert.

2. Some diversion must be hit on for leisure hours. Leisure hours are hours of temptation. The vicious propensity is content with the idle moments. To put an end to its monopoly of them, other engagements must be invented and introduced; out-door sports, in-door games. The continental people owe their temperance and continence, not to temperament alone, but quite as much to their gardens, their open-air concerts, their galleries and places of general resort. With these helps, a moderate stimulus goes a great way. The hour is agreeably occupied, the perilous reefs are tided over, and the result of leisure, instead of weakness, is strength. These continental customs should be encouraged, and not, as now, discouraged by the friends of orderly social development. Though not unobjectionable in some of their features, as methods of employing leisure time, whether on week-days or on Sundays, they are vastly less objectionable than the methods employed by the illiterate and passionate among ourselves. We should be grateful that a large and influential class of our citizens have the art of enjoying their leisure in comparative harmlessness; and, instead of discountenancing and persecuting them, should wish that others would take example from them.

3. Finally, nothing can be done in this great warfare with evil without the cultivation of moral feeling. I do not say religious, because that word suggests the machinery of revivals, church-going, sermons, prayers, the fanatical and superstitious use of the most delicate instruments. By moral feeling I mean the feeling of personal responsibility to society. The feeling of duty, respect, consideration; the feeling of shame, of ambition; of interest in the welfare of those more or less intimately associated in vital bonds; of concern for the health, happiness, and improvement of fellow-creatures. To awaken these feelings in dull hearts, to stimulate them in callous ones, to create them perhaps in lifeless ones, is the task of tasks. But till this is attempted all beside will be precarious, for on the faithful discharge of it depends the grand moral lift—the movement of the tidal wave that carries the vessel over all bars and reefs, and floats her in the open sea. To awaken this, more serviceable methods than are now used must be employed. Religion must put on its simplest garb, and go about among men as a spirit of earnest humanity. All warm and cordial literature must be welcomed. Social reform must be commended by the reformer's sweetness. The beauty of holiness must be illustrated as its austerity has been hitherto. The efforts of teachers, preachers, lecturers, must be directed to the education more than to the entertainment of men and women. And above and beyond all, for the spectral faith in Christ must be substituted a faith in man, hearty, hopeful, glowing, winning, which takes people at their best, believeth all things, endureth all things. And a faith like this will be possible only when the old religion shall have passed away, or when the new religion shall have acquired strength to make its ideas prevail.

[For The Index.]

THE "MYSTERY OF MATTER."*

BY W. C. GANNETT.

As the new vision of Nature is dawning on our minds, a new faith is slowly kindling in men's hearts; but as yet there is little of the prophet's sureness, the poet's joy, in it. In reading the famous *Essays and Reviews*, years ago, one of the things which gave sur-

*The Mystery of Matter and Other Essays. By J. Allanson Picton. London: Macmillan & Co. 1873.

prise, as coming from seers with eyes more widely opened than their neighbors, was the under-wail that rose here and there about the future of religion. With all their boldness, one and another spoke forlornly as men who foresaw eclipse. Picton is a different man. In him the happy hymns of the new faith have begun to sing themselves. He grapples directly with the question, What becomes of religion under to-day's science? Does the universe that is changing aspect so fast before our eyes insure its permanence? He virtually asks the two conundrums of Strauss' book, only reversing their order,—Have we a religion? Have we a Christianity? And he answers *yes* to both; but the answer is,—We have a Christian *pantheism*. For intellectual men, he thinks, there is no future to religion otherwise; but in this form it is sure, and never was form so true and grand. To two classes of THE INDEX readers, therefore, we heartily recommend the book,—to those who fear lest science is undermining all religion; and to those, if any such there be, who are sure it has done so already, and are glad.

His title helps to place the author for us,—"the *mystery* of matter." Then he is not a "materialist." But "the mystery *of matter*,"—then possibly he is not to be scared by a "mechanical equivalent of consciousness." Not he! and he holds Huxley to be "perhaps the most completely armed opponent that materialism has ever had; for he has shown, with a force amounting to demonstration, that by whatever path we set out, whether that of materialism or that of idealism, if we only go far enough, we are brought to the same point."

Besides Huxley, other men, speaking like him from the stand-point of science, have of late been suggesting the same thing,—that "matter" and "mind" are not two separate entities, but one; and this, not in the sense that either "matter" is the one, or that "mind" is the one, as different parties urge; but that, as Tyndall words it, "They are two opposite faces of the self-same mystery:" as Bain puts it, "A double-faced unity, one substance with two sets of properties, with which we are to deal, as in the language of the Athanasian Creed, not confounding the persons nor dividing the substance." This thought, and the conception of the universe founded thereon, gives Picton the theme for the first two of his five essays—those called the "Mystery of Matter" and the "Philosophy of Ignorance." He thinks that it is the perceptible current of the popular mind towards this acceptance of a *uni*-verse that causes all of to-day's trouble in "the private mill-dams and side-channels of theological vested interests," and that the only escape from the dreaded materialism is *through* the materialism into the presence of this two-faced eternal unity that passes understanding.

The argument, divested of all its eloquence, runs thus:—

Sensation involves two factors, the perceiving subject, the perceived object; and we have no right to invest either factor separately with the whole value of the two brought into conjunction. Self-existence is the primal recognition involved in the consciousness of every experience; but what do we know of that beyond ourselves which causes the experience? Sensation itself tells us nothing about the nature of its cause. Neither does science; for the explanation of science, ending in the mechanics of atoms, does not conceivably account for the known effect. Extend the train of molecular machinery from the mazy dance which science sees in the sunset clouds, through ether, lenses, retina, optic nerve, into the brain-lobes—and it *does* so far extend,—still something happens utterly incommensurate with all this—the joy and the imaginings that rise in us as we watch the sunset. So granting, as we do, that the two factors are inextricably united, granting that "thought is as much a function of matter as motion is," we have to give a new meaning to "matter."

Examine "matter" then. These vibrating molecules may turn out something different from what they seem. If impenetrability, exclusive occupation of space, is its essential quality, "matter" must be either continuous—*i.e.*, infinitely divisible or atomic,—with void spaces between the atoms. The first theory would render all changes or differences in density impossible, and so becomes absurd. The second would make it possible for "force" to exist in the inter-atomic voids where no matter is; but this, if possible anywhere, may be possible everywhere, and we may resolve the atoms altogether into immaterial force-centres—so that this theory also explodes itself, and "matter" cannot be the simple thing it seemed. A mysterious something remains, known as physical force without, as conscious life within, to fascinate with hints of a unity involving in itself the energy both of self and of the not-self. "Materialism" professes that all can be finally *explained* on mechanical principles. The "philosophy of ignorance" believes that all may be *expressed* in terms of mechanics, but confesses the fundamental mystery of the universal life.

Consider this so-called "matter" again, in relation to the so-called "mind" or "spirit." Only four theories here are possible. Either (1) they are two independent substances,—in which case both must be eternal, for, if one creates the other, that really violates the supposition; but "no one now would pretend to believe" in two eternal substances mutually exclusive,—or (2) "matter" is the sole real substance, and "mind" is its phenomenon,—the only theory which is absolute materialism. But besides the fact just shown that "matter," as such, disappears from conception under analysis, it disappears also in virtue of the relativity of all our knowledge. It is only known to us at all in forms of mental consciousness, yet it is this consciousness which we, inverting our ignorance, are to invite ourselves to call *its* phenomenon! or (3) "mind" is the sole real substance, and it manifests itself in "matter." This it is impossible to maintain, while assigning a clear and usual meaning to the words. For "mind" itself is only known to us as a series of fugitive impressions and memories, strung together by a consciousness of identity. This consciousness itself, moreover, is intermittent; but it rests—such is the irresistible suggestion—on a dimly recognized reality of substance below all consciousness, an abysmal whole of which each "I" is an infinitesimal part. Here occurs a fine passage about the unfathomable mystery of "self;" or (4) "matter" and "mind" are both phenomenal manifestations of one substance equally underlying both; and, as this is the only hypothesis which remains, Picton accepts it without direct discussion. The whole book is its indirect discussion; but we are tempted to remind ourselves right here that this theory is as little realizable in thought as number three, which was banished because unrealizable, and that its superiority lies in the fact that it is singly, instead of doubly, incomprehensible, if we may so speak. Accepting it, we profess ourselves "philosophers of ignorance," but not materialists and not positivists.

For, though the positivist looks on with a smile, let us see what we really have. This theory is not the mere negation of thought, after all. To know phenomena only *is* to know substance in part. Their ultimate, underlying substance, both "spirit" and "matter," so unknown as to its nature, is known, at least, to *exist*. It is known to be an *infinite unity*,—the totality of Being in which all things are one. It is known to be *alive*,—for though we may not attribute to it the "personal" mode of existence, such as we know in ourselves, yet it can but be thought of as the universal life, because the eternal energy of the universe must be spontaneous, and spontaneous energy is the fundamental element in our notion of all degrees of life.

Does such knowledge seem meagre? It, at least, greatly deepens our sense of awe. It gives us a triumphant confidence in the universe, because there is something eternal at the source of all. It gives dignity to the idea of man, because he shares in this eternal being and order. It vagues, solemnizes the moral demand,—the authority to which we bow being eternal. It makes all things reverend, for they are seen as fragments hinting and gleaming with the eternal unity.

Thus "the philosophy of ignorance" leaves man conscious of relation to the Infinite, and although such consciousness does not by itself constitute religion, it is essential to it.

For what is religion? The next two essays, on "the Antithesis of Faith and Sight" and "the Essential Nature of Religion," discuss this question.

Faith and sight, instead of being the exclusive contraries they are thought to be, essentially involve each other, and all phenomena of consciousness are due in part to each. "Sight" is the name given to *positive* knowledge, *i.e.*, to belief founded on evidence of the senses,—one's own or another's; or on absolutely necessary inference from such evidence; or on such axioms as mathematical truths whose contrary is unthinkable. And he acutely shows that much theologic talk as, *e.g.*, about "Christian evidences," confounds the terms and refers to faith what is really due to sight. "Faith" is the name given to certain instinctive beliefs that cannot be attested by sight. Picton does not care to call them "intuitions" or "innate ideas," or "blank mind-schedules," since special objection is made to all these terms; but he insists that they *do* result from "predispositions or susceptibilities inherent in human nature," whose origin we can only account for by a "preëstablished harmony existing between the germinating soul and the world." The material universe is the complement of the intellect, he says, borrowing Tyndall's phrase. These predispositions are only called into exercise by sense-impressions; yet they must preëxist in us to account for the bare possibility of those impressions becoming our perceptions and judgments. Our beliefs in the reality of the external world, in the uniformity of the course of Nature, in the persistence, under some form or other, of efficient causes, are examples of the "faiths" thus generated. These non-rational assumptions underlie all our reasoned ideas, and are as surely awakened (not *given*) by sense-impressions as the acorn, germinating under the sun and rain, brings forth the oak. We cannot have "faith" without "sight," but neither can we have "sight" without "faith."

"*Religious*" faith is merely the belief which comes from a special form of these inherent predispositions; viz., the predisposition to believe that "*goodness is stronger than evil, and must prevail*,"—a conviction which inevitably arises as soon as the distinction between good and evil begins to be perceived. The existence of Calvinists, ascetics, dyspeptics, devil-worshippers, does not show it to be evitable. There is "some preëstablished harmony between our moral nature and the grand order of the world about us. . . . The supreme moral order takes form in our conscience as love and righteousness." But this moral predisposition, more largely than those which originate the other faiths just cited, involves the element of will together with that of intellect. Religious faith is not the belief in "an eternal power which makes for righteousness," held as a theory only, but with practical life-assent. It is *loyalty* to the conviction. "The vital essence of (religious) faith lies in the energy of a voluntary devotion to the best ideal known." And this Picton thinks is what is deeply intended in the New Testament use of the word.

Now this faith joins with that sense of relation to ultimate substance and all-sufficient power which the philosophy of ignorance so fully brings to view; and, so joined, becomes religion. "Religion in its essential nature is an endeavor after a practical expression of man's conscious relation to the Infinite." Both "conscious relation" and "infinite" have, of course, a fluxional significance that includes every stage in man's development; and by "practical" is meant the inward energy of will as well as its outward loyalty in deed or worship.

Over and over he repeats that the reality of a divine impulse must be assumed throughout. Being the efficient cause of all evolution, it must be recognized as originating and maintaining this human "endeavor," to which all progress of the race is due. "That grand, measureless power, which is the inevitable, if nameless, complement of the conception of evolution, must be at the root of all religion, if its evolution be a normal phase in the development of mankind." And therefore in a very real sense, though a very different one from that usual in the churches, we can speak—we can but speak—of divine inspiration and revelation, and must claim that religion is not natural as opposed to revealed, but natural *as* revealed or inspired.

Picton makes good his definition, by showing how truly it describes religion in its whole historic development, from the lowest fetichism, through the Nature-worships and symbolic idolatries, up to the various "prophetic" faiths founded by Buddha, Mohammed, Moses, and Christ. But all the time it is that essence of religion, as utterly distinct from religious *opinion*, of which he speaks; and he evidently enjoys detailing the signs of present tendency to distinguish the two things,—such signs as the reduction in number of religious "fundamentals," the desuetude of creeds, the broadening terms of church-fellowships, the acceptance of science against Old Testament myths, and of historic criticism against New Testament stories. He rebukes the vague Broad Churchmen for the shuffling hesitation with which they cling to the dogmas of incarnation and divine personality as "essential;" these, too, are but opinions. Religion is consistent even with atheism, with every intellectual position save that of dogmatic "atomism."

The last essay, called "Christian Pantheism," describes further the outcome whither religious thought and feeling are tending: "To disguise the pantheism would be to fail in honesty. To give up the Christian name would not only be disloyalty to profound convictions, but it would be altogether inconsistent with any adequate description of the spiritual future which seems to be before us; for, notwithstanding the subversion of all ontological theories natural to the Christian era, the spirit of Christianity is immortal."

It is pantheism, because the deeper views of the universe are dissipating the common theistic notions of creation, Providence, personality, and design, and replacing them with ideas of the One-in-All in process of transcendent evolution. But to-day's pantheism does not, like Spinoza's, pretend to solve the Great Fact. It simply *accepts* it, ignoring the barren puzzle of beginning and ending, and recognizing in the Eternal Unity the living substance of all that has been, is, or can be. Each thing beautiful opens to it far horizons of beauty and goodness; it sees in every phenomenon an inexplicable mystery, and it refers all this beauty and mystery to the presence in it of that living Unity. Moreover, our pantheism does not ignore the facts of religious experience as part of the Great Fact. On the contrary, it finds, both in the lowest and the highest forms of such experience, testimonies in its behalf; and Paul, John, Jesus, the Orthodox church-fathers, the spiritual Catholics like the author of *Theologica Germanica*, are summoned to bear the witness of their very highest utterances to its truth.

And why is it *Christian* pantheism? Because pantheism does not prevent degrees of divineness in things, thoughts, lives,—and in Christ man's religious consciousness reached unique expression. It became in him a supreme oneness with God,—quite compatible, however, with intellectual limitations. And it was this "mind of Christ" that begot, after his crucifixion, that passionate reverence for him in which Christianity got its impulse; this mind of Christ, and not the beliefs in resurrection, or Messianism, or second advent, or miracles, or atonement, though all these beliefs were associated with the reverence.

His life—the manifestation of God-consciousness in his utter loyalty,—that, and no theological propositions taught by him, started Christianity on its course. Yet in those propositions we find further reason for retaining the name "Christian;" the New Testament theology all may be dropped, and the infallibility of any Scripture must be dropped, but still the substantial meanings of the great Christian dogmas remain. Grace, inspiration, divine communion, Christian revelation, Christ's special divinity (as just defined), the fatherhood of God,—the essences of these and of other materials of the creeds are facts, and abide. The personal conception of the Infinite, though far below the truth, is the truest that is possible for us. And even the notion of the Trinity, "as an expedient of thought" to well present the Divine Being to our minds, "is so valuable still that its abandonment is very much to be deprecated."

Finally, who can accept this faith? Shall we quote in answer his closing words to hint the music of his manner?—

"They are not many; but they are, in a very true sense, 'the powers of the world to come.' For that crowning race, which is our farthest vision in the files of coming generations, will not be men of science merely; still less will they be priests or puritans. They will love knowledge like the first; but they will have more true reverence than either of the latter. Meanwhile, the forerunners of that future race, notwithstanding all their determination to face the facts of their time, are often well-nigh appalled at the fundamental character of that revolution in opinion through which they are passing. And some of them begin to feel that nothing can ultimately satisfy them which reserves, under any form, the necessity for believing, as a matter of faith, in miraculous, spasmodic,

partial, or non-natural modes of revelation. For such men as these, it is hoped that these pages have not been written in vain. The materialistic language of science need not trouble those who have gone through materialism, and come out at the other side. Philosophic despair need not paralyze those who feel that our very ignorance of God declares him. . . . An earnest endeavor after a practical expression of our conscious relation to the Infinite will, by divine grace, sustain a spiritual life incapable of bigotry or intellectual fear; and the contemplation of the universe, not as the mere handiwork only, but as the very vision of the Almighty, fills our souls with the presence of a self-evident, Eternal Power, who is as near to our hearts as he was to the soul of Elijah, and whose glory is more manifest to us than to those who trembled beneath the thunder-smitten Sinai."

Only one word of criticism shall be added to so long an abstract. It is not a great book. It is a broad rather than a deep statement. And yet I only mean by that that the queries sometimes stand on the page against his arguments, and ask for something farther than his analyses. He does not always clinch his nail, and he often hammers round his thought, blurring it by words too many. He is a poet trying to be a logician, and not always succeeding. He is a mystic before Nature, and a little still before tradition. But, more than most books are, it is a waymark, notable because it reveals the thoughts of many hearts to-day, and it will be helpful because the writer speaks out so manfully and yet with so much sympathy. To many of the hearts it would interpret the thoughts more clearly and systematically than they themselves have been able to think them out. Some of its hints, and even of its main ideas, THE INDEX readers have seen treated more clearly and at length in certain "Horticultural Hall Lectures,"—Samuel Johnson's "Interpretation of Nature," Mr. Abbot's "Study of Religion," and his late essay on "Darwin's Theory of Conscience and its Relation to Scientific Ethics," and Mr. Potter's lecture on "Religion and the Science of Religion." (March 9, 1872, March 8, 1873, March 12 and 26, 1874.) This is one of the pleasures of the book,—you meet a fellow-worshipper before the same grand thoughts that you are facing, a fellow-struggler with them. And none that I have met is more aglow with their inspiration than Picton. Of this glow of religious feeling and the real eloquence of utterance he often reaches, this bare schedule of his thought gives no idea.

[FOR THE INDEX.]

THE "STATE PERSONALITY" IDEA.

The last Christian Amendment convention met at Pittsburgh, Feb. 4. The addresses of its members indicate more clearly than ever the true design of the movement. It is not merely a theoretical acknowledgment in the Constitution of a personal Deity, but it is an open attempt to establish the civil law of the land upon the Mosaic code. Besides this, it incorporates the main ideas of the Orthodox system into the Constitution. Hon. Felix R. Brunot, in his opening address, states their intentions, of which the following extract is an expression:—

"We propose such an Amendment to the Constitution of the United States (or its preamble) as will suitably acknowledge Almighty God as the author of the nation's existence and the ultimate source of its authority, Jesus Christ as its ruler, and the Bible as the supreme rule of its conduct; and thus indicate that this is a Christian nation, and place all Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land."

If this expression of a creed is not definite enough, take the following, from a sermon by Rev. Mr. Kennedy, published in the *Christian Statesman* of Feb. 15, 1873:—

"In pressing these Amendments, we ask the nation to accept a pretty extensive creed. When properly understood, they would express our belief in the Trinity, in the covenant of grace, in the mediation and atonement and mediatorial offices of Christ, in the Holy Spirit as the author of Revelation, and in the inspiration, authority, and sufficiency of the Word of God. Besides, in asking the nation to adopt them, we are asking it to renounce all heathenism, Judaism, popery, and infidelity. They are as distinctly Protestant as the National Covenant of Scotland."

Great as the crime against liberty of asserting in the Constitution the truth of church dogmas would be, still it may be said that the sentiments above quoted would be only passive and not active. But the phrase "to put all Christian institutions, etc., on a legal basis" implies a carrying out in action what is expressed in opinion—nay, what is asserted with all the confidence of popish decrees. In fact, a people who should express, in their basis of government, theories which they thought too chimerical to carry out would merely stultify themselves.

The terms in which the late convention express their idea that the State is a "moral person," taken in connection with their other addresses, show how absurd is the excuse that the Amendments are merely expressions of opinion. Rev. D. R. Kerr said:—

"But the nation is not a mere aggregation of individuals. It is an organic unity, with a moral accountability as close and as binding as any moral obligation resting on the individual man. And it was made so by an ordinance of God as clearly revealed as that which rules in the family or rules in the Church."

The State, then, is a "moral person." But a person is one who has relations to other persons. His existence is bound up with relations to other persons. The words justice, liberality, and the like, would be meaningless, if there were only one person. If the State is a moral person, it must be independent of all relations, and be only accountable to itself; or it must have a relation to a supernatural Person. That Person, it is said, is God, whose character is depicted in the Bible, which they assert is "the fountain of law and the supreme rule for the conduct of nations." The State at present does not acknowledge these things; therefore it must be a wicked person. This person is now required to change its mind. This change must be effected by legislation, or at most by a popular majority. But a majority implies a mass of individuals, a variety of ideas, a difference of will. It implies the question of individual liberty. How can the State as a person be reconciled with its component parts as individuals? Clearly, it can only be by *utterly overriding and trampling down the opinions* of a great part of the individuals of which a State is really composed.

If those who believe in the Christian Amendment get into power, *they* will be the State, the "moral person." If the State is a "moral person," its opinion of morality, expressed in law, will override the opinion of its component parts, just as in a man the strongest idea overpowers the weaker ones. That is just what the "State personality" idea would do; it would make the opinions and the liberty of large classes in our republic correspond to the overpowered ideas in the individual mind. If the State is a person, and believes it is subject to God and Jesus Christ, and also that the Bible is the only rule of its conduct, will it not incorporate the entire Mosaic code into the civil law as the sole rule of its conduct? When an individual believes these things and is consistent, does he not compel himself to abide by them? If he has rebellious inclinations, he overcomes them.

So will the religious liberty of the liberals be suppressed by the State as a "moral person." The State as a unity is the only free person; the right of the individual is ignored. If the State as a person believes the entire Mosaic code sacred, it is only a logical conclusion that it will legislate upon itself obedience to that code; and the State being assumed to be morally a unit, the existence of private opinion, and the right of private opinion and action, is rendered practically null and void. They will not decline to use power, since they say that the "nation was made accountable to God by an ordinance as clearly revealed as that which rules in the family or rules in the Church." We know how absolute the Christian theory makes family authority. As Mr. Brunot says: "We will place all Christian laws and usages on an undeniably legal basis."

The idea of a republic is an aggregate of individuals joined together to make laws for their mutual protection and welfare. The people make laws through their representatives; their government is an expression of the will of the people, and is not an entity, a person separate from the people, which can rightly assume to govern them by supernatural laws. But by the assumption that the State is a unit, it denies in one sense the personalities of its citizens.

If the State is a "moral person," and considers the denial of a personal God, the idea of the non-sacredness of the Sabbath, and profane swearing, to be immoral, it will legislate against them. In fact, these laws stand at present on the statute books of many of the States, owing to a clause in the Constitution giving certain powers to them. But they have been mostly a dead letter, owing to the republican idea that civil laws should only be made for the regulation of conduct between men. Some of the States have lately passed religious test laws for holding office. This is the first fruits of the Christian Amendment.

The idea that the State is a "moral person" is designed to establish, by a master-stroke, the right of the State to assert the divine origin of government, the divinity of Christ, the Bible as the inspired source of civil law. If it can be proved that the State is a unit in the sense which they mean, then it has the same right to assert its opinions that the private man has to believe and to regulate his conduct by Christian theology. If we assume unity and deny difference, then the rights of all liberals will be ignored. What does Mr. Kennedy mean, when he asks the nation to "renounce all heathenism, Judaism, popery, and infidelity"? If the State expresses its will in the civil law, the renouncing will be more than a mild request. If the State assumes these things, to be consistent it must act just as a private person would do. As an Orthodox person will scarcely ever read any evidence bearing against his belief, so the *muzzling of the press* by the State as a person is a perfectly legitimate conclusion.

But this theory and the correlative propositions establish more conclusively than ever that the present movement would be in effect a union of Church and State. The State cannot be a political person, and at the same time a theological person governing its conduct by the rules of the Church. The old dogma of the Romish Church that the State should be subservient to the Church, because the Church is a divine ordinance and alone teaches the decrees of God, is the very foundation of the new scheme. When the State assumes the truth of all the Orthodox opinions, and makes an assumed revelation the source of its authority, the political person is absorbed in the theological one; that is, *Church and State become identified.* Mere politics might send a minister to Europe, or legislate on the tariff. But the mere terms of the proposition that government is not of man, but of God, shows that the Church, under the form of the State, would be the real governing power.

In conclusion, we would say that we know no instance of more complete stultification than this attempt to incorporate the Orthodox theology into that Constitution which guarantees religious freedom to all, and then deny that it would be in any degree a union of Church and State.

J. E. PECK.

DU QUOIN, Ill.

THE OUTLOOK IN THE WEST.

DEAR FRIEND ABBOT:—

For a few weeks past I have been absent, making a flying trip in the West, and I have thought upon my return that perhaps a word touching the general outlook, as it appeared to me, might not be uninteresting to your readers.

My visit was mainly in Northern Illinois and Central Wisconsin; briefly also in Iowa. Everywhere I met with most cordial hospitality, and found ears open and ready, aye, anxious, to hear all that might be given in a line with the advanced religious thought of our time. There is certainly a great breaking-up of the old foundations; and a revolution, wider and deeper than any of us are aware of, is going forward, in large part silently, yet steadily and irresistibly, in all departments of our social life. It is inside as well as outside the churches, and the utterance of Protestantism, disavowal of the old dogmas, and affirmation of the broader, higher truths, is becoming every day more clear and bold, especially in the West. The arraignment and trial of Professor Swing, in Chicago, for heresy, is producing a profound impression in that city, and it is likely that the conservators of the Orthodox faith, the men who make it their especial business to hunt down and throttle dissent, every rising for spiritual liberty, will find abundant crops of heresy to be exterminated, ere they have done with it. Professor Swing is developing unexpected strength; friends rise to stand by his side in this matter, not only in the Presbyterian but in other denominations also. One of the most manly and intrepid utterances in regard to this persecution has lately come from Rev. Dr. Thomas, pastor of the First Methodist Church in Chicago.

The liberal societies in the West, say those bearing the name Unitarian, are, so far as my observation enables me to judge, more broad and free, and thoroughly committed to progress, than their fellow-societies in the East; and I was more than once assured, by those in position among them to know, that quite numerously, if not indeed generally, they stand virtually upon the same platform as that of Free Religion. Certainly I can bear witness, in those societies which it was my privilege to visit, to the utmost readiness to hear, and apparently to take home with a hearty welcome, the most radical utterances in religion, only let them be of an affirmative cast, and come from the soul of sincerity and love of truth.

In one city which I visited (Mt. Carroll, Illinois), the Presbyterian society, formerly large and flourishing, has gone down, utterly deceased, and its house of worship, a fine structure, has been closed for years. On the Sunday of my stay, it was kindly opened to me by the gentleman, Mr. H. A. Mills, my brother, who has it now in possession,—it having been sold under some lien upon it,—and a large and very attentive congregation gathered in it upon a single day's notice. This is one instance, and there are doubtless numerous others, where the field lies ready and open for the husbandman.

In Chicago I met on successive evenings, for conversation, circles made up of persons of high intelligence, thoughtful and deeply earnest, enjoying apparently nothing more than to gather night after night in parlors, to consider most patiently and carefully the noblest themes of thought and of life. The very generous hospitality I found in that city, the refreshing contact with living minds, the suggestion and quickening experienced there, will ever remain one of the bright and cherished spots in memory. Circles of like liberal and earnest spirit, I understand, are wont to meet in other cities of the West; but those I was unable this time to visit.

On the whole, I return with impressions altogether confirmed and strengthened of the openness and fruitfulness of the field. It waits the husbandman with seed, and harrow, and reaper; whence are the laborers to come? It is not the ordinary missionary work that is wanted; it is instruction, addressing the intelligence, quickening the thought, speaking to the reason, waking of the higher consciousness, and kindling to the loftier ambitions of the soul. It is the broad interpretation of religion, showing how poor and partial is the current doctrine and worship, how sacred is Nature, how high and hallowed is life. The people wait the vital word; they want not the dogma, nor any *ism*, nor the emphasis upon historic or personal; they hunger and thirst for the truths of life.

Is the Free Religious Association thoroughly awake to this want, doing its utmost best to meet and supply the pressing need?

CHARLES D. B. MILLS.

SYRACUSE, N.Y., May 2, 1874.

[We think the Free Religious Association is doing all that can be done with the means furnished it. In Scripture phrase, it is impossible to "make brick without straw." More could undoubtedly be accomplished with greater resources.—ED.]

CASH RECEIPTS.

FOR THE WEEK ENDING MAY 16.

Asa C. Pierce, $3; Theron W. Bard, $1; Selden Spencer, $1; A. Simon, $5; Benj. Smith, $3; J. H. Foster, $2; H. S. Thomas, $2; Wm. H. Coffin, $3; Lyman Rice, $3; E. L. Saxon, $2.50; Jas. C. Trowbridge, $4.50; Wilmot Wilson, $4; F. M. Vaughan, $4; Joseph Whitney, $6; F. Bird, $2; E. D. Jinks, $3; W. A. Perkins, $3; Daniel Muncey, $1.50; Neale Bucknam, $3; Thomas Smith, $3; R. S. McIntosh, $3; Wm. H. Dwight, 50 cents; Giles A. Adams, $3; W. E. Darwin, $4; Maggie DeKey, $3; Geo. Ramsdell, $3; Wm. Richards, 75 cents; M. D. Conway, $66.48; A. Darrow, $3; C. D. Wallace, $1.50; R. F. Murray, $3; J. H. Hollay, $3; Kersch & Schiess, $3; J. M. P Bachelder, $1; Abram Young, $3; —— Erich, $3; Geo. Henshaw, $13; W. H. Spencer, 25 cents; Geo. Iles, 30 cents; R. A. Skues, 25 cents; T. L. Wiswall, $1.05; A. K. Loring, $1.12; G. H. Foster, 52 cents; Cash, $1.86; O. Briggs, 10 cents: Chas. H. Coffin, $10; Orray A. Taft, $2.50; Elsie Nicholson, $3; Edward McGraw, $1; G. E. Corbin, 50 cents; A. E. Macomber, $150; Frank J. Scott, $100.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.
Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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BOSTON, MAY 21, 1874.

SUNDAY LECTURES.—The Editors of THE INDEX will ecture occasionally on Sundays, if desired, within a convenient distance of Boston.

N.B.—Any person whose name is now on our mail-list will receive a second copy of THE INDEX, *mailed to the same address*, for a year, on pre-payment of **One Dollar.** This offer is made to accommodate those of our subscribers who wish to increase our circulation by sending extra copies as samples to their friends.

NOTICE.

The Third Annual Meeting of the Stockholders of the Index Association will be held in Toledo, Ohio, at No. 48 Summit Street, on Saturday, June 6, 1874, at 10 o'clock, A.M., in accordance with the articles of incorporation.

GLIMPSES.

"You are accustomed," said Prince Bismarck lately to the Ultramontane party (and his words apply more widely still), "to complain of oppression whenever not permitted to lord it over others." It is "persecution" to some people to be compelled to mind their own business.

At the meeting of the Evangelical Alliance in New York last autumn, Rev. Josephus Angus, of Regent's Park, London, said: "With 50,000 preachers for ten years, and £150,000,000 sterling, the gospel might be carried to every man, woman, and child on the earth." Yes, but though a child can lead a horse to the water, all the world cannot make him drink. The gospel has greater difficulties to conquer than those of transportation.

We are glad to insert the following notice: "The annual meeting of the Massachusetts Society for Aiding Discharged Convicts will be held in the vestry of Park Street Church, Monday, May 25, at three o'clock P. M. Rev. Phillips Brooks, Rev. James B. Dunn, Rev. Willard F. Mallalieu, John M. Clark, Esq., Sheriff of Suffolk County, and Rev. John F. Moors, of Westfield, will address the meeting. The public are invited. Daniel Russell, *General Agent.*"

"Peter's Pence" is the name given to the small voluntary contributions made by poor Catholics throughout the world toward the support of the Pope. "In ten years," says the *Catholic Review*, "the amount paid to the Papacy in Peter's Pence has reached the enormous sum of 271,175,000 francs. But since 1870 the increase has been much greater than previously, and the 271,175,000 in all probability now reach 400,000,000." The power of an organization which proves its hold on the hearts of its supporters by such a fact as this is not to be despised by any wise man.

"O God, why will my poor, short-lived, suffering, priest-ridden brother-man content himself with anything but *facts?*" This is the question of one writing to us from the far West: to which the answer would appear to be that man so often confounds facts and delusions as not to know them apart. Nothing makes some people so uneasy, and even irritable, as to pry into the grounds of any belief they may chance to hold. It verily seems as if they took it for a personal insult when you prick a bubble, explode a humbug, or root up a superstition. Yet for no service is a lover of realities more grateful; for the road to truth is macadamized with shattered falsehoods.

The terrible flood of Mill River, in Western Massachusetts, caused by the bursting of an immense reservoir, is one of the most frightful catastrophes that ever happened in New England. Probably two hundred lives have been lost, and two or three millions of property destroyed. The incidents of the disaster are most heart-rending to contemplate. All that human sympathy and generosity can do to alleviate the miseries of the sufferers will be done; but what can sympathy or generosity do in the face of woes so appalling in extent and intensity? The causes of this terrific calamity should be thoroughly investigated, no matter who is convicted of criminal neglect and carelessness of life, that such a deluge may never again inflict untold losses upon peaceful and unsuspecting communities.

I have received from St. Louis the March number of *The Western;* a review of education, science, literature, and art. The present number is quite as much occupied with the State as with the school, and this shows the broad and deep view which the circle of thoughtful men of St. Louis take of the subject of education. We are all accustomed to say that public education is the only safeguard of republican government; but I fear it is too often only a form of words, and that we do not recognize the constant influence which the school exerts in moulding the future State. The present financial troubles, which are the greatest present danger to the State, seem to arise from the neglect of the simplest principles of honesty and political economy, which ought to be as familiar to the mind of every citizen as his grammar and arithmetic. Mr. Harris prints in this number his admirable lecture on "Church and State" of which I have formerly spoken. If his elevated ideas could be more widely diffused, it would help to lift us out of the dead level of routine in education of which so much complaint is made. E. D. C.

Theodore Parker wrote thus of Thomas Paine in a letter to Miss C. Thayer: "I see some one has written a paper on Thomas Paine in the *Atlantic Monthly*, which excites the wrath of men who were not worthy to stoop down and untie the latchet of his shoes, nor to black his shoes, nor even to bring them home to him from the shoe-black. Yet Paine was no man for my fancying; in the latter part of his life he was filthy in his personal habits; there seems to me a tinge of lowness about him. But it must not be denied that he seems to have had less than the average amount of personal selfishness or vanity; his instincts were human and elevated, and his life devoted mainly to the great purposes of humanity. His political writings fell into my hands in my early boyhood, and I still think they were of immense service to the country. . . . I think he did more to promote piety and morality among men than a hundred ministers of that age in America. He did it by showing that religion is not responsible for the absurd doctrines taught in its name. For this reason, honest but bigoted ministers opposed him. They had a right to, but they misrepresented his doctrines." It is needless to say that the stories of Mr. Paine's "personal habits" are of very questionable authority.

About a year ago the London *Times* translated the leading article from a newspaper of Madrid which professes to be the organ of "the shirtless" or *sans-culottes* (*los descamisados*). It is a sad commentary on the desperation engendered by the long years of misrule and tyrannical superstition of which Catholic Spain has been the victim. This is the programme:—

"Anarchy is our only formula. Everything for everybody (*todo para todos*), from power even to woman. From this beauteous disorder, or rather orderly disorder, true harmony will spring. The earth and its products being the property of all, robbery, usury, and avarice will cease. With the destruction of the family tie and the establishment of free love, public and private prostitution will conclude, and the ideal of the Greek legislator be realized, in which the young shall respect and love their elders, seeing in each old man a father, and in each woman a mother or a sister. Getting rid of the bugbear called God (*Dios*), and reducing his mission to affright the children, there will terminate those *industries* called religions, which only serve to feed the mountebanks (*farsántes*), as Dupuy calls them, the *curas* (priests), whose mission is reduced to deceive and trick the foolish.

"This is our programme; but, before putting it into practice, it is necessary society should be purified. A blood-letting (*sangria*) is essential—short, but grand and extraordinary. The putrid branches of the social tree must be cut off that it may grow vigorous and healthy.

"These are our desires and aspirations; and, now that you know them, tremble, ye *bourgeois*, for your tyranny is coming to an end! Make way for the shirtless (*descamisados*)! Our black flag is unfurled. War to the family! War to property! War against God!"

DR. CULLIS AND HIS "HOME."

In THE INDEX of April 9 we made reference to Dr. Charles Cullis' *Ninth Annual Report of the Consumptives' Home*, and animadverted severely on certain statements which we quoted from it. If Dr. Cullis himself had not voluntarily brought his private affairs year after year before the public in his Reports, our animadversions would have been as uncalled-for as they are contrary to our practice of avoiding personalities; but what is published to the world is a fair subject of journalistic comment.

Two or three weeks after the appearance of our article, Mr. Benjamin F. Redfern, of the firm of Henry H. Tuttle & Co., Boston, called to see us at the office of THE INDEX, and very courteously complained of our strictures as unjust. We offered to print at once any reply he might bring or send; and, if we had been in error, an unequivocal confession of the fact should be made editorially also. After considerable delay, he brought us the article by Miss Dr. French which will be found among the "Communications" of this issue.

Mr. Redfern (who is very gentlemanly, and a warm personal friend of Dr. Cullis) states that the funds which defrayed the expenses of Dr. Cullis and family in their European trip were raised specially for that purpose; that no part of them was paid out of moneys contributed for the Home; and that he himself started and headed the subscription paper. As we had drawn a contrary inference from the Report itself (which is certainly expressed ambiguously on this point), and had said that out of the sum contributed for the Home, "*apparently*, were paid the expenses of a three months' trip to Europe for himself [Dr. Cullis], wife, and daughter," we now pronounce our inference wholly erroneous, and express our sincere regret that we did Dr. Cullis great injustice on this point, though unintentionally.

Further, we concede cheerfully (what we never denied or doubted) that the Consumptives' Home is doing a great deed of good in its own line, as a charitable institution. That its success and efficiency are due to "answers to prayer," is a different proposition; and this we disbelieve.

With reference to the estate of Mrs. Cullis, our statements are called in question, both by Miss French and by Mr. Potter's correspondent,—the latter thinking that the story of Mrs. Cullis being a "wealthy woman" is "incorrect." The cheque of $12,500, which we said was paid by our informant to Dr. Cullis "on his wife's account" was paid by another party, not to Dr. Cullis personally, but to the legal representative of the estate. On this point we misunderstood our informant, but the error is wholly unimportant, as the payment was referred to simply in corroboration of the statement that Mrs. Cullis had a handsome property in her own right. But in order to learn the exact truth on this subject, we have personally consulted the public records in the Probate Office of Suffolk County, and now give the following facts on testimony which cannot be disputed:—

The will of Franklin B. Reade, the former husband of Mrs. Cullis, who died June 26, 1857, was admitted to probate Nov. 8, 1858. The executors' inventory valued the property at $92,940.27; the trustees' inventory valued it at $89,959.73. On August 2, 1873, the trustees' inventory valued it at $103,373.12. The estate consists of personal property alone. By the terms of the will, the widow was to have "the usufruct of the net produce of the whole" of this property, until the only daughter of the testator should be of age or married; but if she married before the daughter became of age or married, the income was to be divided equally between the two. The daughter will not be of age until Oct. 23, 1875, and still resides with her mother. The two together enjoy the whole income of over $100,000, making their home with Dr. Cullis. Furthermore, Dr. Cullis, according to the positive and repeated statement of his friend Mr. Redfern, has a private medical practice of $12,000 a year, contributing to the Consumptives' Home the surplus of this income above his own expenses. The joint income of the family, therefore, if the wife and daughter receive seven per cent. on their property, is over $19,000 a year.

Now compare with these facts such extracts as the following from the *Report:*—

"Oct. 15. This morning I needed money to purchase provisions; I had only one dollar and seven cents in the world. I knew my God would supply all my need, and had no fear. In less than an hour the mail brought from Springfield two dollars; anonymously, three; a friend, five; and with what came in from my own practice, we had enough for the day's need." [p. 7.]

"I gave up my Life Insurance, feeling it not of faith to trust my family to an amount of money which they

might receive from a Life Insurance Company, instead of trusting them in the hands of not only a living God, but a loving Father." [p. 9.]

Why speak of trusting his family to the money from a Life Insurance Company, rather than to the $103,373.12 which they had in their own right?

"Jan. 27. This morning I had spent my last dollar." [p. 27.]

"March 24. This morning not money enough to buy food for the day." [p. 34.]

"April 9. Two dollars for Cancer Home; *four for my own use;*" etc. [p. 34.]

What inference would any uninformed person necessarily draw from such repeated statements as we have quoted? That Dr. Cullis and his family had together an income of $19,000 a year? Or that he was a poor man, dependent on the two, three, four, five, fifty, or five hundred dollars which the charitable might be moved to send? Let the reader reply as he may, or must: the making of such statements as the above, unaccompanied with the facts also given above, and leading to a continual stream of donations which would probably be greatly diminished, if these facts were universally known, is exactly what we understand by "getting money under false pretences;" and only heroic charitableness can otherwise designate it.

But our tale is not ended. At the special request of Mr. Redfern, we called in his company to see Dr. Cullis in person last Friday. He received us politely, and professed a desire to be interrogated. In the course of the conversation we called his attention to this passage in his Report: "*All has been done without any appeal to man for aid*, but by simple reliance upon God's word." [p. 4.] We then showed him a copy of THE INDEX of March 1, 1873, containing an article by Mr. Potter upon this very Consumptives' Home, and we pointed out in particular this passage:—

"It sends forth an annual Report which describes in detail its operations, and annually advertises its financial needs. It keeps itself before the public by numerous contribution-boxes set in public places on which its wants are inscribed. Yet the claim is still made that the institution receives its donations solely in answer to prayer. The last annual Report, after describing the philanthropic work, says: 'Our sole trust for the entire support of the work is not in man, but in the living God who has said, Ask, and ye shall receive. During the past year, the Lord has sent us in cash, $46,201.47. For the eight years that the work has been established, *without any solicitation from man*, but in answer to prayer, God has sent the amount of $188,230.25. Also, in answer to prayer, towards building a Cancer House, $961.07: making, in addition to gifts of a previous year, $1,611.' Here is a plain statement that the institution has been carried on for eight years, 'without any solicitation from man.' Yet not to speak of the tacit 'solicitation' which is made to every benevolent person by the annual Report, and by newspaper notices describing the institution, its contribution-boxes make a very open 'solicitation.' I have copied the following inscription from one in the post-office in New Bedford:—

"'The Consumptives' Home, Boston, has no fund for its support.

"'*Please give one cent.*

"'He that giveth to the poor lendeth to the Lord.' (Prov. xix. 17.)

"I have seen similar boxes in banks and insurance offices; and the writer from whose article I have quoted says that these boxes are widely distributed, and bring in the course of the year a good deal of money."

We asked Dr. Cullis directly how he reconciled the statement that "all had been done without any appeal to man," with the direct appeal on the boxes described by Mr. Potter. He replied that he was not responsible for what his friends did; that he had repeatedly received money "from the boxes" in New Bedford, but did not know certainly who put them up; that he had only three boxes put up under his own direction, at the Home, the Tract Depository, and his own office (where one was conspicuously posted, and labelled "Voluntary Contributions"). We replied that it was no matter who made the appeals, if the appeals were made; that money *did* come in consequence of them; and that it was not true that "all had been done without any appeal to man." To this we could get no other response than that he (Dr. Cullis) was not responsible for what his friends did: not even an admission that the sweeping statement of the Report was *verbally* an over-statement. He would not admit that truth required even a modification of it, but refused to see the direct contradiction between the assertion that no appeal had been made to man and the fact that a direct appeal is made on these boxes every day. The reader may judge whether our confidence in Dr. Cullis was increased by such a palpable evasion.

Not for the world would we wilfully do Dr. Cullis, or any man, an injustice; but it would be sheer hypocrisy to pretend that we are satisfied with such a measure of candor and sincerity as is here evinced. He confessed (unasked) that his chief object in starting the Home was to prove that God does answer the prayers of faith; and the sincerity of this belief may be at once conceded. But when he tries to prove his belief by such means as the above, we cannot say we do not see what we do see. If he had simply admitted that his language expressed more than he intended, we should have been satisfied; but, in homely phrase, he dodged a plain issue. Others may be satisfied with all this: for one, we have a higher idea of what constitutes straightforward truth and unalloyed sincerity. No matter how much good the Consumptives' Home may do (and this is much), the pretence that it is supported "without any appeal to man for aid" is a *pious fraud;* and we cannot soften down that phrase to please anybody.

FREE RELIGIOUS ASSOCIATION.

The SEVENTH ANNUAL MEETING of the Free Religious Association is to be held in Boston on the 28th and 29th of May. The meeting will open with a session for business and addresses on Thursday evening, the 28th, at 7 3-4 o'clock, in Horticultural Hall (lower). At this session the following Amendments to the Constitution are to be acted upon:—

1. In the statement of the objects of the Association in the First Article, to change the phraseology so as to read thus: "Its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history."

2. To change the number of Directors, now limited by the Second Article to "six," so that the number shall be "not less than six nor more than ten."

At this session brief addresses are also expected, on various local and special phases of the FREE religious movement, from Mrs. E. D. Cheney, Rowland Connor, Rabbi Sonneschein, R. H. Ranney, and others.

On Friday, the 29th, there will be sessions at 10 A. M. and 3 P. M., in the upper Horticultural Hall. The morning session will be opened by an address from the President, O. B. Frothingham, on "The Validity and Necessity of the Free Religious Platform." Speeches will follow from S. R. Calthr p, T. W. Higginson, and F. E. Abbot. The three latter speakers are to represent, respectively, the "Christian," the "Extra-Christian," and the "Anti-Christian" attitude of believers in religious freedom. At the opening of the afternoon session, Rev. Dr. Bartol will read an essay on "The Religious Signs of the Times;" addresses expected from Rabbi S. H. Sonneschein, Bishop Ferrette, and C. G. Ames. In the evening, at the new Parker Memorial Hall, a Social Donation Festival is to be held. Brief addresses, music, conversation and refreshments will be provided for, and donations are hoped for from the friends of the Association.

WILLIAM J. POTTER, *Secretary.*

A RELIGIOUS DELUSION.

A friend has called my attention to an editorial article in THE INDEX of April 9, headed "Is It a Pious Fraud?" and suggested by the Ninth Annual Report of the Consumptives' Home, of Boston. That institution, it is professed, is carried on, like the famous Orphan Asylum of George Müller in England, solely by relying on prayer for the requisite pecuniary contributions. My friend thinks that the editor, in the article referred to, not only calls in question this mode of conducting the institution, but makes an unwarrantable attack on the character of Dr. Cullis, its conductor. She says that "a writer under the head of 'Correspondence' in the April number of the *Homœopathic Materia Medica*, gives the reader who may know little, if anything, of Dr. Cullis and his work, a very different impression of the work and its founder;" also that the story of his wife being a wealthy woman is "incorrect," and that in Boston, where Dr. Cullis was born and has always lived, among many who have known him from his boyhood she has "never heard a word which expressed or implied a doubt of his strict integrity."

I have no acquaintance with Dr. Cullis, except through the printed Reports of his institution; but I know that THE INDEX wants to do justice, and is ready, whenever it publicly arraigns character, to grant a hearing for the defence; and therefore I send this testimony in his favor from one in whom I have full confidence.

I must say, however, that the reading of Dr. Cullis's Report leaves with me the impression of a man entirely sincere and honest, but under a religious delusion, and also that the greater part of those who give their money to sustain the Home are under the same delusion; that there is, therefore, no getting of money "under false pretences," nor putting it to other uses than those for which it was given. The delusion is, both on the part of those who receive and those who give, that the money is obtained solely through prayer to God: though all who give might not perhaps make this claim.

From this point of view the Report is, indeed, a great religious curiosity. Its substance is summed up in this wise: "Our sole trust for the support of the work is not in man, but in the living God, who has said,—'Ask, and ye shall receive.' During the past year the Lord has sent us in cash $27,568.96. For the nine years that the work has been established, without any solicitation from man, but in answer to prayer, God has sent the amount of $215,799.21. Also [the past year], in answer to prayer, towards building a Cancer House, $1,467.06." The idea that the work is conducted "without any solicitation from man," "without any appeal to man for aid," is reiterated again and again through the Report. The simplicity with which this claim is put forth and maintained, while the Report itself on every page is a "solicitation" and "appeal," is one of the psychological curiosities of the pamphlet. True, the benevolent are not addressed in the second person and asked in so many words, "Will you not aid us in the work?" but the appeal is none the less direct, and with a large class of minds even more forcible, for being sent nominally "through the Lord." If Dr. Cullis had never sent out an Annual Report, nor taken any other means of advertising his charitable institution, then the effectiveness of his prayer-method might have been better tested. But if he had prayed wholly in secret, and never told any human being that he was praying, and never published in book or newspaper what he was praying for, can any rational being believe that he would have received the $215,000, and more, which have now been sent to him? The published letters enclosing remittances continually begin in this way: "I have been reading your last Report;" "Father read us your Report today;" "Your last Report very much interested me,"—showing that it is the Reports, circulating far and wide, that give information about the institution, and appeal directly to individual hearts to supply its needs. And when such items as the following are recorded and sent out to the world, there is no occasion to add a direct request to give, to make them an "appeal" and "solicitation" to sympathetic and charitable souls:—

"February 18.—Every bed for women filled at the Home.

"February 25.—Yesterday we were obliged to refuse a poor woman and her child; every bed is filled. . . . I pray God to incline my heart whether to pray for the enlargement of the Home or not.

"February 27.—Another poor woman refused for want of room.

"March 1.—Two more patients turned away. Feeling confident that it is the Lord's will that we should enlarge, I am praying for the means to do so."

Three days after this last date a "dear friend" called to give $5,000 towards building a new wing. The simple-minded doctor evidently interpreted this as a direct answer to his prayer through some supernatural process,—though in his simplicity he records that the "dear friend" told him that he had heard from some one at his home in Providence that the institution was "full to overflowing." Towards the end of the Report he says that the new wing had been erected so far as the $5,000 would allow; and adds, "It will take $3,000 more to finish the work,—the dear Lord will send it in his own time. We shall then be enabled to accommodate about forty more patients." Is not that a pretty direct "appeal to man for aid"? Would it have been really much more direct, if the doctor had completed the thought which was apparently in his mind, "Will not some of our good friends supply the needed sum?" instead of bringing himself up suddenly with that *dash*, and putting the burden of sending the money upon the Lord? So with regard to the "Cancer House" which he wants to build. The doctor has been praying for means for it for two or three years; and for two or three years the Reports have been publishing this fact, and also *the great need of such an institution.* But because he does not use the pronoun of the second person he does not call this "solicitation from man."

I am sorry to say, however, that even the doctor's definition of "without appeal to man for aid" is not faithfully adhered to in all the machinery for collecting money for his work. As I said in THE INDEX a year ago, a part of the money comes through contri-

bution-boxes, which are put in various public places in New England cities and towns, as at post-offices, banks, insurance offices, stores, etc. The boxes are inscribed with the name and object of the institution for which the contributions are needed, with the statement that it has no fund for its support, and with the request, "*Please give one cent.*" Now, unless it shall be said that this "Please give one cent" is a petition to the Almighty, it is certainly an appeal to man,—though not a very large one. But it may be that Dr. Cullis is not aware of these labels, which possibly were prepared by some sub-agent. But it is clear that he ought to be informed of them, because they not only testify against the veracity of the profession that the institution is supported "without any solicitation from man," but they vitiate his experiment as a test of the power of prayer.

Other points in this curious Report suggest comment,—as, for instance, since it records wonderful cures performed through prayer by Dr. Cullis, and since he teaches that faith only was necessary for these cures, one can hardly help asking why he could not have restored his own system to health by this process, last summer, instead of being obliged to take the journey to Europe; but these remarks must suffice. And let me close by saying that the Report, if from a psychological point of view curious, is from a rational point of view cause for sadness. How vast the work to be done before reason and religion can be brought into harmony and coöperation! W. J. P.

LONDON LETTER.

To the Editor of The Index:

Sir,—Colonel Higginson's beautiful and tender words about "Law and Love," in The Index of the 16th April, set my mind moving in the current of the old controversy about fate and free-will; and I bethought me that I might say something on this subject which I have never yet, to the best of my recollection, met with elsewhere.

I take it for granted that everything follows law, in the strict scientific sense of the word; and that there is no such thing as "chance," or "accident," if those terms imply an event uncaused or independent of law. Pressing it to its furthest limits, I concede that even the final disposition of our wills is regulated in the same way, by inexorable, undeviating law. I am a necessitarian of the truest stamp, and this philosophy forms no small part of the foundation of my faith and hope.

But I am also a firm believer in a limited freedom of will. The term "limited," as applied to "freedom," may seem a contradiction in terms; but it is not really so.

Just as a weather-cock is bound immovably to the church spire, and yet is free to revolve on its axis to suit the action of the wind,—so I conceive that my own will, although confined within limits which it cannot pass, is yet free to move as it is played upon by circumstances, motives, and desires. To-day two alternatives of conduct may lie before me, and, however my final choice may be directed, I have to perform the act of choosing for myself, and I do so choose; to-morrow I may see fit to change my mind, and, regretting my former choice, may deliberately reverse it and take the other alternative. This conscious yet limited freedom is not to be denied, nor explained away, because it seems *prima-facie* contrary to the doctrine of necessity. I believe it to be not merely reconcilable with it, but part and parcel of it; for man would not be man if he had not this limited freedom; it is the result of his nature and conditions to have it. Limited freedom is a link in the chain of necessity. Man is what he is, owing to the whole antecedents of his being, and therefore his very freedom was inevitable and is absolutely necessary, both as a sequence of the past and as a prelude to the future.

I do not pretend to write on this subject philosophically, but merely to put down the simple convictions which I have gained by thinking over the problem for myself.

I now wish to say something on the manifest purpose of our being thus at once the creatures of necessity, and yet sufficently free to become responsible.

1. The arrangement is indispensable to the formation of *character*. I utterly discard the idea of merit or demerit, as unworthy of man. "By the grace of God I am what I am"—is a good old phrase to express the entire absence of that self-righteousness which is unbecoming to any one who has thought at all on the problems of life. The doctrine of necessity is a grand leveller—the enemy of human pride. On the other hand, the less advanced of mankind are by this doctrine released from that senseless and cruel condemnation which labelled them "miserable sinners," "children of wrath," "sons of perdition," etc.

But while I discard merit and demerit, I think the more of the necessity for *character*, personal self-improvement; and this, it seems to me, is only to be provided for under the double scheme of necessity and free-will. Certainly if I have no freedom, I can have no possible virtue—nor vice. Virtue I take to be the deliberate selection of the better, when two courses are open. Without a choice, any course would be alike *un*virtuous. Machinery, useful or otherwise, would be all that man could ever develop into, unless he has a certain space in which the freedom of the will can have play,—unless alternatives of good and evil are present to his choice.

Thus the *possibility* of virtue is secured to us by our limited freedom, while the *certainty* of virtue is promised to us by the inexorable laws of man's being. On the one hand we see that we cannot escape becoming good; on the other we see that we can only become good from choice—by a "free-will offering of ourselves," as it were, to the author of the moral law.

We have a faculty which is, so to speak, an incarnation of this duality of necessity and freedom. It is love. Love is, in its purity and perfection, the most irrefragable of bonds, the most imperious and irresistible of impulses, one which "carries us away," as we so truthfully though unconsciously express it. Love is the incarnation of necessity, and supersedes by its impulsive force all deliberation, reasoning, calculation, and hurries us into some noble or beautiful action before we have time to think what we are doing or why we have done it. And yet, love is quite as much an incarnation of the principle of freedom. We never feel so free as when we are acting from love. Nay, freedom and the sense of freedom never rise so high in us as when we are impelled by love. We feel our liberty most when we are most its slaves.

And in this sublime fact of man's nature we behold the reconciliation of necessity and free-will; it is no longer a perplexing puzzle, a hopeless metaphysical contradiction, but an accomplished fact, a holy matrimony solemnized in heaven and upon earth. God has, as it were, decreed that man shall learn to do His blessed will; shall not only learn, but love, to do what is right; shall enter the paradise of Divine life itself in giving his whole heart to holy duty. But this cannot be unless man is free to choose between good and evil, and knows what he is doing. Experience must be his schoolmaster, and when the lessons of human life—here or hereafter—are learned, then God's decrees shall be fulfilled; and not only fulfilled, but attained in the very way and by the very means which He desired and decreed them to be attained—by those means, in fact, which alone could be available in the very necessity of the nature of things.

"*Omnia vincit amor*"—is not merely a poet's eulogy on the consummation of human felicity, but the hard prose of one of the most patent facts of the universe. And if God be love, and all His law is merged in love, then we cannot wonder that we are partakers of the Divine nature, and already feel and know by our own love not only what He is, but what is the law by which He rules.

Your readers will call me a mystic, I fear, for taking such a flight as this; but if the winds of Nature are against me, and my hold to earth too feeble, my kite will soon come down.

I am, sir, very truly yours,

Charles Voysey.

Camden House, Dulwich, S. E., May 1, 1874.

Communications.

DR. CULLIS DEFENDED.

Editor Index:

Dear Sir,—The Index of April 9, in an article headed "Is It a Pious Fraud?" appears to sanction a statement of untruth and calumny against the integrity and earnestness of Dr. Cullis upon the authority of an unnamed accuser, who has called into question not only the resources from whence the "Faith Funds" are procured, but intimates that Dr. Cullis makes certain appropriation of funds donated "in answer to prayer" for his personal requirements. From the Ninth Annual Report of the Consumptives' Home is extracted, in a spirit unworthy of truth or justice, the following:—

"On May 13th, he (Dr. Cullis) records receiving 'upwards of two hundred dollars towards his travelling expenses.' On May 15th, 'over one thousand dollars have been sent to me up to this time, and our passages are engaged for the 20th.'"

At this juncture allow the writer (who is prepared to encounter any invidious and unauthorized attack upon one of the most *blessed* medical homes in the world) to substitute, in accordance with one of the aims of The Index, "knowledge for ignorance, and right for wrong"—to state that this amount was a gift to Dr. Cullis, individually, by some friends, and apart from the so-called "Faith Funds," which are sneered at by the author of the article as "donated by credulous persons."

Dr. Cullis should be no more culpable as lacking honesty or "receiving money under false pretences" than you or I would be, if we should accept and apply a gift from friends as they expressed a wish that it should be used. Let us have fair play.

To continue the selections:—

"To-day I received four thousand dollars; this is part of a legacy left by a lady of this city *for the Home*, the remainder of which I expect to receive before leaving. Thus our wonder-working God relieves me from all care, indicating His will. Only so very near the moment of departure has this help arrived"—when the insinuative bracket holds a *spleenic* query "[*for the Home*, or for *Dr. Cullis?*]"

This is devoid of reason, for it can well be understood by worldly-wise folk that the steward of such a large establishment would be compelled to make special arrangements for contingencies liable to follow absence from the scenes of action, when upwards of one hundred people depended upon "the answers to prayers," or to the personal supervision and fidelity of human power, for every need and provision incumbent upon invalidism! Dr. Cullis, consistent to his avowed trust, felt "that *the Lord* made a practical manifestation of His willingness" that Dr. Cullis "should accept the opportunity to recuperate his health offered by his friends," when the legacy for the exclusive use of *the Home* was so providentially paid in just before leaving for Europe.

In all cases, let the sum be large or small, strict account is rendered of all money received; and *I know* from absolute personal investigation that the funds are devoted with marvellous fidelity to the uses designated by the donators.

The Consumptives' Home is a regular incorporated institution, under homœopathic medical jurisprudence, with "Faith" as a watchword. You are perfectly right to intimate that "the public ought to know a little more about this wonderful and widely advertised 'Work of Faith;'" for as a blessed home for consumptives whose cases are incurable, and who are excluded from all other public institutions except the almshouse, here may they enter, irrespective of age, sex, color, or denominational distinctions—as long as a vacancy remains,—and be cared for and comforted, succored ofttimes from death, but always with patience, love and tenderness, which fills the hearts of all associates of this household of faith. And all look only to God *through prayers* for all the bounty they receive. *They praise the Lord, not Dr. Cullis.*

To conclude, without equivocation allow me to state, on verified testimony, that the payment of certain sums, as stated by your informant, to Dr. Cullis out of his wife's estate, is entirely unwarrantable. There never was even $1000 paid out of an income which, I am *informed* by the lady *herself*, is sufficient to care for herself, and allowing a small surplus which she devotes to a chosen office of the Lord; and that in no way is *Dr. Cullis* the recipient, or has he ever been benefitted in a pecuniary way by his marriage to a lady whose income, by such a step, was cut down one-half, and who has no *controllable real estate*, and never had the reputed wealth. Should she die, Dr. Cullis or any of the institution would not be benefited by this alliance, as the world *counts treasure*.

It is a cruel and malevolent attack from some unannounced quarter, which renders your informant better entitled to be scourged by the denunciation for false statements, than that Dr. Cullis "should merit attention from the police as the getter of money under false pretences."

Prepared to substantiate the foregoing, I remain a vindicator of truth, always ready to endorse as good a moral as Dr. Cullis' "Faith Work" presents to the searching eyes of earnest investigation.

M. L. French.

Boston, Mass., May 15.

[Under ordinary circumstances we should have made some purely literary changes in the above article, but do not feel warranted in doing so in this case, lest we should inadvertently modify the writer's meaning. Our promise was to print whatever should be sent in correction of any errors we had made.—Ed.]

FREDERIC A. HINCKLEY ON THE "LABOR MOVEMENT."

"As you value peace, as you value the future of the American experiment in democratic institutions, I urge you to study and investigate the demands of labor."

The above is an extract from Mr. Hinckley's article on the "Labor Movement" in The Index of 23d April. What a pity that one wise enough to address these words to others, should not have, himself, fully done what he recommends others to do! In that event he would probably have discovered that most of his views and conclusions are in disagreement with the immutable laws of Nature, that so efficiently and so beneficially control labor and capital and their respective remuneration and occupation; and hence he would probably never have published ideas which are sure to mislead and injure labor, whose interests he no doubt has sincerely at heart.

The fundamental point is that all men are endowed with innumerable wants and desires which increase, *pari passu*, with the means of satisfying them. But all men are, also, endowed with faculties that enable them to satisfy these wants and desires in a greater or lesser degree. These wants and desires of man impel him to make the efforts necessary to their satisfaction; the greater the intensity of the wants and desires, the greater the efforts made to satisfy them, and productive effort must in all cases precede the enjoyment of consumption.

Now with these preliminary truths before us, it be-

comes self-evident that abstract justice and equity, as well as the real welfare and progress of humanity, require that each shall enjoy, not in proportion to his wants and desires, but in proportion to the amount and relative value of the useful things he produces or the useful services he renders.

Mr. Hinckley says: "The large majority of laboring men receive too little, and the few who constitute in the main the employing class receive too much." But this is a mere dogmatic assertion, which Mr. Hinckley makes no attempt to prove, and which no well established fact sustains. On the contrary, it can be clearly demonstrated that such a result can never occur except for a moment, perfect justice and equity in the division of the joint product of labor and capital between these two indispensable coöperative partners being maintained, everywhere, at all times, by the immutable laws of Nature, so long as labor and capital are left to transfer themselves from one occupation to another, and from one locality to another. Neither labor nor capital will long voluntarily remain at any occupation that yields less than the average remuneration obtainable at other occupations attended with similar advantages and disadvantages. Hence, no rise or fall in the remuneration of either labor or capital employed in any useful occupation can be permanent, unless an equal rise or fall soon follows in the remuneration obtainable at all other occupations necessary to the community. This renders it impossible for either labor or capital to obtain, for any length of time, at any occupation, more than its equitable share of the product of their conjoint efforts; for if one of these obtains more than this, it raises the remuneration of one partner above, and renders that of the other below, the average remuneration in other occupations. At once the laws of Nature, acting through the ever-active impulse of individual self-interest, will gradually restore the equilibrium in the remuneration obtainable at all occupations necessary to the welfare of humanity. The fact is that under the unimpeded sway of Nature's laws, wrong and injustice can only be momentary, because the evil consequences which wrong and injustice produce are so serious to both the perpetrators and those on whom they are perpetrated, that it soon leads to the eradication of wrong and injustice in some manner or other. The great natural system of the division of labor is based on equal remuneration for all the labor and capital employed at the various occupations necessary to the supply of human wants and desires, the only difference that can long exist being that necessary to compensate greater skill, aptitude, intelligence, danger, or uncertainties required for, or connected with, certain occupations, or to induce labor and capital to transfer themselves from useless or little needed occupations to others momentarily more useful or more desired by the community.

Fluctuations in the price of labor and of the products of labor do not depend on individual will or desire, but *on supply and demand, and on cost of production.* Were all occupations to yield, at all times, precisely the same remuneration—and were all things to be sold at cost, as some reformers propose,—how could labor and capital be induced to quit promptly occupations when over-done or no longer useful to the community, and transfer themselves to others more useful or more needed? Man's wants are not constant and unvarying—on the contrary, they undergo incessant changes; and, hence, under the natural system of the division of labor, every one must be induced to do, at all times, not what he himself desires or prefers, but what others most need or desire. When there are more shirts produced than the community need, women must be induced to do something else than make shirts; and so with everything else. Experience amply proves that no inducement is as powerful to insure prompt and constant changes from one occupation to another, as an increase or a diminution in the remuneration of labor and capital, which are thereby constantly induced to distribute themselves, at all times, among the various occupations necessary to humanity, in accordance with the relative, momentary importance of each to society. The moment the equilibrium between supply and demand is reëstablished, the remuneration obtainable at all occupations again becomes uniform, until some new variations between supply and demand arise; when again variations occur which induce new transfers of labor and capital from one occupation to another. This is the only mode yet discovered by which property distributes, at all times, labor and capital among the various occupations necessary to humanity. Governments, legislators, philanthropists, reformers, scientists, theorists, all have tried and signally failed in their various attempts to regulate the occupations and remuneration of labor and capital. Nothing but the unimpeded laws or forces of Nature have as yet successfully fulfilled this important and indispensable function.

Mr. Hinckley says: "Rational labor-reform means that the power of accumulated wealth shall be destroyed, and its natural counterpart, poverty, abolished; or in other words it calls for a more equitable distribution of wealth."

Now the whole power of accumulated wealth consists in its usefulness to humanity; and this power cannot be diminished so long as wealth is not only useful but indispensable to man, and its production requires labor and skill, and its accumulation and preservation need intelligence and self-abnegation. Nor would the distribution of wealth abolish poverty. Poverty is entirely due to non-production and to non-accumulation. There may be momentary individual enjoyment without accumulation, but no social progress is possible without it. The whole past progress of humanity has been due to those who have had the self-control and self-abnegation to forego their equitable, inherent right of consuming the products of their labor and skill for their own immediate enjoyment, and saved and accumulated them for the future service of themselves and others. Every advance in industry, art, science—all increase of knowledge and intelligence—is due to the compounding effects of the economized, accumulated results of past labor. How, then, can the accumulation of wealth be injurious to any one? *It is the consumption of wealth that injures the community, not its accumulation.*

And what more equitable and beneficial distribution of wealth can Mr. Hinckley or any one else suggest than to leave to each individual whatever he produces himself or obtains from others voluntarily, without constraint or compulsion? Mr. Hinckley himself admits that "you cannot teach the mass of men to hoard money. Here and there one individual may, but the majority will spend very nearly what they receive." This being true, why diminish or interfere with the rewards which justly accrue to those who exercise the self-sacrifice and self-control necessary to accumulate wealth, and who possess the intelligence necessary to make it productive, and thus advance the well-being and progress of humanity?

Nor have producers any just cause to complain that what they have produced has passed into the hands of the wealthy. They transferred the products of their labor for a valuable consideration, either as wages or as purchase money of these products. Hence these products are just as legitimately the property of those who thus obtained them from the producers, as the tools, the clothing, the furniture, and other things possessed by laborers, produced by others, and purchased with the wages earned by labor. How could the division of labor exist, if purchase did not create as full and legitimate a title to property as production? Who would pay wages to labor, if the results produced by labor did not accrue to those who employ and pay labor?

Mr. Hinckley holds that "by a law as strong as any in the universe the majority will receive, as a whole, about the amount they spend. That is, their wages and expenditures will be regulated by their habits of living." Mr. Hinckley here commits the common error of confounding cause and effect. Habits of living in no way regulate wages and possible expenditures. These depend entirely on the extent of the useful production of each, except in the case of property acquired by inheritance or gift. *People do not earn or receive according to what they spend, but spend according to what they produce and receive,* because production must invariably precede consumption and enjoyment. If the habits of living could regulate wages, every working man would soon adopt the habits of the millionaire, for most persons desire to live like millionaires. Unfortunately, or rather fortunately for those fond of self-indulgence, in regard to habits of living as in regard to everything else every one must cut his coat according to his cloth, as the coat cannot be made bigger than the cloth.

Another fundamental error Mr. Hinckley commits is in supposing that coöperation is a more equitable and more beneficial system for labor than the present one of wages; and that wages can be increased without correspondingly increasing the cost of the products of labor. The value of everything depends on the cost of the labor and capital required to produce it; and, capital being only the economized results of anterior labor, it follows that, in reality, the value of everything represents the past and present labor required to produce it, and nothing else. So long as monopolies are not created and maintained by human laws and human combinations, all the various contributions of Nature to human welfare remain gratuitous to man, no matter through how many hands they may pass. Man can only obtain remuneration for the labor expended in gathering and transporting the raw materials produced by Nature, and in fitting them to be useful to man. The vast, complicated, but most beneficial, system of the division of labor is nothing but the most perfect possible cooperative system, not limited to one occupation, locality, district, or State, but extending over the entire civilized globe; and so perfect and efficient is this system, that it uses the smallest possible number of managers, superintendents, and middle-men, every one being led by self-interest to direct himself to one of the occupations which are most wanted by the community, for which he is best fitted, and to labor as actively, as efficiently, and as intelligently as is in his power, because *each is remunerated, in the end, in proportion to the extent, quality, and usefulness of what he produces.* What are the results of all the cooperative movements ever organized by man, in comparison to those produced by this coöperative system of Nature, based on the division of labor and self-interest checked by unfettered competition?

But of all the errors enunciated by Mr. Hinckley, none are more radical than his supposition that, of all the various measures proposed on behalf of labor, the most efficacious will prove to be *the ballot for woman,* and *a reduction in the hours of labor.*

Woman is as much entitled to the ballot as man, but neither is entitled to use it as means of enforcing their views on others. Man has never been able to benefit himself by the ballot, the possession of which, in this country, has not prevented miserable demagogues and politicians from destroying every limitation formerly existing to the exercise of power by legislative bodies and government officials, so that to-day we are more heavily taxed, and more arbitrarily ruled, than any of the nations of Europe, the only effectual rights we have preserved being the right of free speech and the liberty of the press; but the latter has become of little value, as nearly every public journal in the country is subsidized and controlled by one or other of the political parties, or by some vested interest, adverse to the rights and well-being of the community. The powers delegated by the people, on the plea that they are to be used for their benefit, are only used to attack the rights of the people for the benefit of those who wield the government, local, State, and federal, and their tools and supporters. What, then, can be the value of the ballot to woman if obtained by her? If woman desires to have her just rights fully protected, she must join man in asking that individual rights be guaranteed by prohibiting majorities, however large, from oppressing and controlling, in any manner, the actions of a minority, however small, so long as the latter do not attack the inherent rights of their fellow-beings. It is the inherent right of every individual, man and woman, to differ from their fellow-beings in thought and actions, so long as he does not thereby interfere with the like liberty of others. The majority should ever remember that, by attacking the rights of a minority, they establish a precedent that authorizes the attack of their own rights when they become, as sooner or later they are sure to be, in the minority themselves. The rights of the majority are best protected by the protection of the rights of the minority. To this end, the majority should never be given the right to control and oppress the minority, through the ballot and legislation. As to the minority, neither with nor without the ballot can they control and oppress the majority. This fact completely refutes the theory that human governments are necessary to protect the people against the wrong actions of the criminal class which forms so trifling a minority in any community that they can easily be kept in order by the voluntary actions of each local community. It is by allowing, through the ballot and legislation, one or more local communities to control other communities, that all our political evils arise. Hence all legislation and government should be strictly local; the more restricted the area of their action the better. Centralized political power has ever been the great curse of humanity, and yet this is carried to-day to a greater extent than at any anterior period of time, except during the short rule of the great military conquerors of the past—the Alexanders, Cæsars, and Napoleons—who have arrested the onward progress of humanity.

It is the inherent right of every one to work as few or as many hours in the twenty-four as he or she chooses; no one has the right to dictate against their will the number of hours others shall work. But as no one can produce as much in eight hours as in ten hours or more, it must be evident to every one that man cannot be benefited by reducing the hours of labor. The amount produced by each will ever limit the amount that each can consume or enjoy for any length of time. To-day machinery is the great productive power, and will each day more and more supplant the labor of man, until he will have little else to do physically than to oversee and direct the machinery that in the future will produce in abundance, with little labor and effort on his part, every thing that he needs and desires. As the first cost of machinery is the same whether it runs twenty-four hours or six hours, while the production is four times as great in the one case as in the other, it follows that the true interest of all—of laborer as well as of capitalist—is that all machinery be run incessantly, by relays of laborers; thus immensely increasing production without corresponding increase in the capital employed. That is the only possible way of reducing the hours of labor without reducing the remuneration and enjoyment of the entire community. By increased production without increased outlay of capital alone can laborers obtain greater enjoyments. *Decreased production injures every one, while increased production benefits every one, as a consumer.* The enjoyments of all are dependent, not on the money remuneration obtained by each, but on the amount of the useful things needed or desired which this remuneration will command.

To solve correctly all problems in which money intervenes, it is necessary not only to ascertain what has to be given to obtain the money, but also what can be obtained in exchange for this money; because money is not the object of man's efforts, but merely the means of more readily obtaining what he seeks—the useful results of the labor and efforts of others in exchange for the results of his own efforts. Most people confound the *means* and the *end;* they imagine that money alone is necessary to man's welfare and progress, and hence they all seek to obtain a greater quantity of money for what they sell without regard to the effect this produces on the price of what they have to purchase themselves with the money received. They all forget that when any one sells anything at high money prices, some one else must buy at high money prices; they overlook the fact that *the universal wish to sell dear and buy cheap is not only unjust but perfectly unattainable,* thanks to the just and beneficent laws of Nature, which do not permit injustice long to exist in this world. Thanks to these perfect and immutable laws, nothing else is needed to check individual selfishness and cupidity than *unfettered competition* and *enlightened self-interest.* Under the sway of perfect individual liberty, experience will soon teach every one that the surest and easiest mode of obtaining, at all times, the services of others, is to render them the services they seek. In other words, as admirably expressed by Bastiat, the great French economist, society is based on the equitable system of "service for service," each individual being, at all times, sole judge of the value to himself of the services rendered and received. Let us, then, have faith in man, and Nature's immutable laws, and put a stop to all attempts to regulate the views and actions of man by short-sighted human laws, which are no sooner enacted than they need to be modified, because not in accordance with the circumstances and conditions they seek to control.

C. M.

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A Weekly Journal

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PUBLISHED BY THE

INDEX ASSOCIATION,

AT

No. 1 Tremont Place, Boston.

EDITOR:

FRANCIS ELLINGWOOD ABBOT.

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Report of the Addresses and other Proceedings of the Original Meeting in 1867, at which the Free Religious Association was Organized. Containing addresses by O. B Frothingham, Henry Blanchard, Lucretia Mott Robert Dale Owen, John Weiss, Oliver Johnson, F. E. Abbot, D. A. Wasson, T. W. Higginson, and Ralph Waldo Emerson.

(This pamphlet has not been on sale for a number of years, and many persons who have all of the Annual Reports succeeding do not possess this.) Price 50 cents.

Proceedings of Second Annual Meeting, 1869. 50 cents. Contains essays by Julia Ward Howe on "Freedom and Restraint in Religion," and by David A. Wasson on "The Relation of Social Science to Religion," and speeches by O. B. Frothingham, Jesse H. Jones, F. E. Abbot, Wm. Denton, R. W. Emerson, Mary Grew, C. A. Bartol, A. M. Powell, H. B. Blackwell, Rowland Connor, Lucy Stone, Horace Seaver, and others; with an appendix on "Outlines of Judaism" by Rabbi Wise.

Proceedings of Third Annual Meeting, 1870. 50 cents. Contains essays by O. B. Frothingham on the "Idea of the Free Religious Association," followed by addresses by D. A. Wasson on "The Nature of Religion," by Mrs. E. D. Cheney on "Religion as a Social Force, especially in relation to Philanthropy and Reform," and by F. E. Abbot on "The Future of Religious Organization, as affected by the Spirit of the Age;" an essay by Samuel Johnson on "The Natural Sympathy of Religions," followed by Rabbi Wise on "The Permanent and Progressive Elements of Judaism," by T. W. Higginson on "Mohammedanism," by Wm. H. Channing on "The Religions of China," and Wm. J. Potier on "Religion Old and New in India;" also abstract of a discussion on "The Bible in the Public Schools," by Thos. Vickers, S. R. Calthrop, Rabbi Wise, and others.

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BOSTON LIBERAL LEAGUE.

Our organization some time since decided to direct its efforts for the present towards securing the

Repeal of the Laws

whereby church and other corporate property is unjustly exempted from its share of the burden of taxation.

As a means to this end, we have published for general circulation several thousand copies of a

TRACT

on Church Exemption, being the article by Mr. Abbot which appeared in THE INDEX of Nov. 27.

The edition was made as large as our funds would allow; but, so great has been the demand, it is already nearly exhausted.

Our next edition ought to be large enough to place a copy in the hands of

EVERY VOTER IN THE STATE,

and generously to supply the calls for them in other States.

To do this, we need funds; for, although we have made arrangements for printing the Tract at very low cost, it is impossible for the Boston League, with its various other expenses, to bear the entire expense alone.

Will not, then,

All Friends of the Movement

come forward and help us with liberal donations?

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To many of the subscribers of THE INDEX and others whose names have been furnished us as probable friends of the movement, copies of the Tract, together with Petitions asking the repeal of the Exemption Laws, have been sent,

With the Hope

that such friends will try to secure as many signatures to the petition as possible in their locality

We respectfully ask those who are unable to attend to the matter themselves to place the petitions in the hands of those who will.

Let us

ROLL UP THE LIST!

Let our united voices be heard! And let it be done NOW!

We would say, also that we feel deeply the need of

Other Organizations

in this State, to coöperate with us in securing equality and justice, by pressing the "Demands of Liberalism." If, in any locality, there are those who are inclined to

Form a Liberal League,

we are ready to render such assistance as lies in our power.

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VOLUME 5. BOSTON, MASS., THURSDAY, MAY 28, 1874. WHOLE NO. 231.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor.*

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

NOTES AND COMMENTS.

BY A. W. S.

HENRY JAMES says: "Genius is God's spoiled child in the world." Every naturally dull person ought to be assuaged by this remark.

IN THE LIBRARY presented by Senator Sumner to Harvard College is Robert Burns' own manuscript of his poem entitled, "Scots who hae wi' Wallace bled."

THE MASSACHUSETTS Registration Report shows the average age of cultivators of the soil to be 65:13 years,—being 14:19 years more than the average of all occupations.

IT IS NOT the "melancholy days" that have come now, but the beautiful ones; when Nature is in her irresistible mood, and all true hearts are glad to yield to her sweet blandishments.

WOODHULL and Claflin's *Weekly* says: "In cases [in our courts] in which both sexes are concerned, both sexes ought to be represented, not only in the jury-box, but on the bench." And does not the common sense of justice say *Amen?*

"PRINCESS" Nellie Grant had "fifty silk dresses" and a "trunk full of stockings" to get married with. Mary Clemmer Ames says this fact severely exercised the feminine mind at Washington.

THE EDITOR of the *American Sportsman* has recently purchased a dog, in England, at a cost of six hundred dollars. Such reckless expenditure proves that this editor is going to the dogs rapidly.

A PROMINENT American literary gentleman, who thoroughly knows Mr. Thomas Carlyle, admirably describes the famous Scotchman thus: "A roaring, riotous, most benighted, but not unbenignant brother."

MR. AGASSIZ once said of animals: "In some incomprehensible way, God Almighty has created these things; and I cannot doubt of their immortality any more than I doubt of my own." The same reasoning that would make man immortal would surely seem to presume for animals the same chance.

"THE PROMISES of happiness in life," says one, "are like those of our greenbacks—lies 'fra end to end,' false promises never to be redeemed." This seems to us rather a strong statement. One should reckon one's happiness by *quality* rather than *quantity;* for sometimes the experience which we have in one moment is worth more to us than that of many days.

LOOKS, glances of the eye, shiftings of thought-shadows on the face, are wonderful things; more wonderful than words are they. For better than words, and swifter, they telegraph the thoughts of the mind and the feelings of the heart. Words at the best are halting and awkward messengers, often spoiling what they undertake to carry; but looks are subtile and facile, and land us straightway in one another's meaning.

THE NATIONAL House of Representatives, in voting recently upon the admission of Mr. Cannon of Utah (the objection to him being that he was a Mormon, with four wives), decided that a man's moral character, or conduct, does not prevent him, Constitutionally, from being entitled to a seat in Congress. We are surprised that this should have needed a formal vote, since the eligibility of immoral Congressmen has been practically decided for a long time.

MR. GLADSTONE is reported as telling his friends that he regrets having given so many years of his life to politics. "How little," he remarks, "do politics affect the life, the moral life, of a nation! One single good book influences the people a vast deal more." The ex premier, we believe, is right. Faith in truth, and promulgation of ideas, is what the world needs; not a resort to party-making and political contrivances. In the school house, not in the State house, is our national salvation. An inspirer more than a statesman is the desideratum of this country to-day!

THE SECOND RADICAL CLUB had its last regular meeting of the season, last Monday evening; and the occasion was a delightful and memorable one. The past season has been one of unusual interest and profit to the Club, and all its members enter upon the present vacation with most pleasant memories of the season just closed. This last night was a Festival Night. Simple refreshments were furnished, which were followed by short speeches and poems from the members. Abbot, Gannett, Verity, and Miss Hotchkiss contributed poems which were most cordially received; while Morse, Park, Wetherbee, Prof. Gunning, Ranney, Kendall, Mrs. Dr. Safford-Blake, and Stephen Pearl Andrews made brief but acceptable speeches. Before closing, the Club voted to have a picnic sometime during the summer.

MR. BEECHER'S eleventh Yale Lecture was on Christian Manhood. In the course of it there occurs the following striking and vigorous sentence:—

My conception of a perfect man is one who is strong; who is full of energy; full of appetites and passions, and, therefore, of that wonderful force which is wrought by them, or which transforms itself into auxiliary forces; full of life; full of thought-power; full of æsthetic excellences; and full of that central element of love to which all other influences are subordinated, and which is itself subordinate to God. Now, give me a man like this. Where do you find him?—the man of liberty; the man of infinite largeness; the man that goes freely whither he will, up and down, all the faculties playing in harmony with the concert-pitch of the universe, which is love? Show me that perfect man. I have never seen him.

And we probably never shall see him until we have the "liberty" that is necessary as a condition to make him.

MRS. ZINA FAY PIERCE, a very able and thoughtful woman, thinks that temperance reformers should make a distinction between the milder and more fiery liquors; that beer-drinking and billiard-playing are in themselves conducive to morality, and should be rescued from their present disrepute; that the true way to promote temperance is to establish good beer-gardens, where young people may drink moderately of mild liquors, dance, play billiards, and have a good time generally; that tea-drinking is ruinous to women, and they would be much better off if they would drink it but once a day, and take a pint of mild beer every noon; that the total-abstinence pledge, except for people in whom drunkenness is a disease, is a "stigma upon the Communion, and a direct accusation against the wisdom and morality of our blessed Saviour himself." It is well to listen to the opinions of all sincere and capable persons, when we are called upon to decide any important matter.

OUR FRIEND, W. H. Spencer, who was recently called to take charge of a new Liberal Society in Sparta, Wisconsin, writes to us from that place, under date of May 6, as follows:—

"We commenced our services last Sunday. Over two hundred and fifty present. We were refused by the churches a shelter under their wings, and so must preach the new gospel in a hall. I never saw such liberality of mind and purse anywhere in the East. There isn't a single traditional Unitarian among them,—for which I thank God, THE INDEX, and common sense. I have had several invitations to join the Western Unitarian Conference; but since Potter has been read out, especially, do I feel nevermore like permitting that name to be applied to me."

Mr. Spencer is pretty certain to succeed with his society, for he is a man of ability, earnestness, and devotion. We trust that many other Liberal Societies like his may spring up in both East and West; and that they must do so, we think, is only a question of time.

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
BOSTON, MASS.—F. E. Abbot, President; J. P. Titcomb, G. A. Bacon, Secretaries.
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BAY CITY, MICH.—President, S. M. Green; Secretary, S. M. Johnson.

[For THE INDEX.]

Senator Sumner's Religion.

BY JOHN WEISS.

The public career of our great statesman has been the theme of eulogy from many lips and pens; and it will continue to be traced and illustrated as long as the subjects to which he devoted his life are kept green in memory by his death. We may be sure that ample justice will be done to the foresight and valor of his arraignment of the barbarism of America, to the fortitude that sustained his defence of human rights, to the prophetic temper in which he reiterated the truth that freedom was national and slavery sectional. The nation, predominating over the section by a great revulsion from error to truth, has decreed to him one of history's rarest triumphs, the concession of a prophet's discernment during his lifetime. For commonly the age to which his warning is addressed stops its ears and runs upon him with one accord. But the flaccid drum of our hearing was tightened by the rude fingers of civil strife; our menace was set to the pitch of his warning; and his own words taken up by the thunder of battle returned to him in an echo of victory that pronounced his name. Now every year will lend some fresh emphasis to his record by fresh testimony to the wisdom of his trust in the safety of justice. The echo will reverberate from fact to fact, and keep his fame alive.

It is the task of the publicist to explain his relation to the questions which developed into the irrepressible conflict of his time, to fix his share in the creation of a sentiment for equal rights, and to show how abstract ideas of peace and justice were the pith of all his expedients. This is not our task, but rather to trace, if we can, his public morals down to the roots of private faith, in order to discover, with the providential aid of such a marked example, what spiritual essentials are sufficient to breed and maintain a spotless life, a martyr's fidelity, a prophet's confidence. In discovering these we make another discovery by the light of his life, that the virtues which redeem the individual and the race are not indebted to sectarian methods. Their quality is native to the soul of man, their quantity is proportioned to men's various structures. And as Nature provides the germs which become developed into good men and glorious States, she is also provident of the elements which contribute to this development, and has not fallen into the decay of dependence upon the artificial stimulus of theology, whose schemes are the afterthoughts of a metaphysical method inherited from fathers and schoolmen of the Christian Church, and which is more and more each day showing its incompetence to cover the phenomena of matter and mind with their respective laws.

Our Senator's personal religion did not rest upon any assumption of a supernatural revelation in the Scriptures. He revered the Great Teacher, but never in public or private commended him as the Savior of mankind. He had no theory concerning that lofty character which set it apart from the course of history and the natural possibilities of human nature. His pew by inheritance was situated in a Unitarian meeting-house where the doctrine of theology and of political ethics was uniformly conservative; so that he was seldom seen to occupy it. Born into Channing's household of faith, he found nothing there so congenial as the sweetness and light of that great preacher's morals. He had no taste for any description of public worship. Private friendship carried him once to an ordination; it was that of the poet Longfellow's brother. And the only page of the discourse upon that occasion which he cared for was the one that emphasized freedom of speech in the cause of humanity. He enjoyed none of those emotions which a technical religion claims to derive from setting up relations with invisible beings. For ideal convictions seemed to him the natural thoroughfare between the finite and the infinite, and to suggest to man the most religious gesture he can make, that of walking to and fro in child-like simplicity. Let us see if we cannot justify the superiority of this above the conventional attitude, and show its independence of sentiments which are miscalled spiritual.

A definition of religion must be unsatisfactory when it secludes that word within a class of emotions which are felt by some people and cannot be felt by others who are not born with a temper to correspond. There are some states of mind which enjoy the popular advantage of being called religious because they seem to connect the individual with invisible origins of love and power; there is a broad tract of feeling through which he passes to discover the source of inexplicable longings, the fountain that keeps life young and thoughts perpetually blooming; it is warmed by a sun that does not set with visible twilight, but moves without respect to the periods of the material day, and often is in the zenith when our clocks mark midnight. And that is marked at any time when things grow dark, affections pass into eclipse, hopes are clouded and cares become oppressive. Every imperfection challenges the idea of perfection, and calls it out for justification in the lists of the world, to give an account of itself, whence it came, why it disturbs us if it does not mean to be fulfilled. The soul attributes the idea to a Soul of souls, and in that direction its instinct travels, like the migration of birds which has elemental force in it and cannot be checked. The soul escapes from every inclemency in quest of more genial feeding-grounds beyond its sere horizon. The tendency sometimes develops into great emotion; the soul overflows with confidences; its sorrows and aspirations run for sympathy beyond the earth; gladness is the approval, regrets the disapproval, of something that can only be seen, touched, authenticated by these inward moods. Let it be far from us to discredit the genuineness of these human impulses, or depreciate the part they play in the minds where they originate. But they are not of universal efficacy, nor can they claim to be organic states that are indispensable to virtue. For since they depend partly upon the mental structure as each individual receives it from his ancestors, they can no more be exacted from every temperament than a talent for business, music, or the arts. And they are more cherished among women, whose natures least crave expedients to effect a change of heart, or to preserve the unspoiled felicity of their sex. Therefore these moods cannot be tortured into tests of the religious state without running to abuse in the individual and to bigotry in popular opinion. They congest and soften some brains, set up hallucinations, drain the life into ecstasies.

The tendency toward something that is superior to ourselves generally settles into a conviction that an idea of what was going to be just, right, pure, honorable among men, existed before the men did. We cannot believe that mankind created by slow development an ideal that is far above the condition into which it has developed. We attribute this unattained standard, which disturbs, mortifies, stimulates us, to an immutable Something beyond ourselves, and always in advance of our latest attainment; to some Power superior to society that selects heroes and martyrs from the average conditions of mankind to become the progenitors of better ones. Society is contented with the moral proficiency it has attained. What breeds, then, discontent? In what line of inheritance does the protester stand who hazards his own peace to disturb the content of others, and improve the grounds of that content? He stands in the line of that ideal power which breaks up the strata of the earth, prepares improved surfaces for better breeds of plants and animals, and introduces at length a creature, capable of discontent, who takes up the thread, pursues the old ideal method, and values a period as men value rounds to a ladder or steps before a door, to mount with, not to stay upon. So that every period has a twofold character; it is satisfied with its condition, and yet it carries along the element of dissatisfaction. The strange creatures of the primeval world never chafed at their prospects and circumstances; the effort which compelled a better creature to succeed them was not originated by themselves. Each growth settled down into sure and friendly relationship with its own elements. No fish ever sighed to crawl instead of swimming, no reptile ever aspired to lift its vertebræ into a perpendicular spine; creatures with rudely sketched and awkward wings never cherished an ambition for a broader pinion, to be launched and float in air. When we speak of the graduated scale of succession which is visible in Nature, it is only by a figure of fancy that we attribute the impulse of this succession to the forms themselves. They were nothing but the raw material of an impulse which could not be hurried nor retarded. They moved in the line of an idea, which took its own time, because it is something previous as well as contemporaneous.

So every period of society, far from struggling to improve its condition, cannot conceive of improvement; it has the temper of a saurian, to stay where something has put it. When something inclines to put it elsewhere, it only contributes inertness to the movement, and is incapable of rising into any emotion save dread and wrath at being disturbed by the fanatical exigency of something that is beyond itself. And every successive advantage defends itself against an ideal power, denies assistance to it, and dies hard.

Therefore every age of human society claims to be the latest possible result of a creative power. Looking backward, it alludes felicitously to the superiority of the present, and attributes it to admirable forefathers; it cannot look forward, for its own present is a wall built across the prospect. The ideal man who describes a horizon beyond the coping of this wall is a leveller of limits. His report is an indictment of the virtue which through much toil and blood has been attained. Let him be rapidly suppressed. "It is trite," says the author of *Ecce Homo*, "that an original man is persecuted in his lifetime, and idolized after his death; but it is a less familiar truth that the posthumous idolaters are the legitimate successors and representatives of the contemporary persecutors. Gradually, about the close of his career, or, it may be, after it, they are compelled to withdraw their opposition, and to imitate the man whom they had denounced. They are compelled to do that which is most frightful to them,—to abandon their routine. And then there occurs to them a thought which brings inexpressible relief. Out of the example of the original man they can make a new routine. They may imitate him in everything except his originality. And thus the second half of the original man's destiny is really worse than the first, and his failure is written more legibly in the blind veneration of succeeding ages than in the blind hostility of his own. He broke the chains by which men were bound; he threw open to them the doors leading into the boundless freedom of Nature and truth. But in the next generation *he* is idolized, and Nature and truth as much forgotten as ever; if he could return to earth he would find that the crowbars and files with which he made his way out of the prison-house have been forged into the bolts and chains of a new prison called by his own name. Who are found building his sepulchre? Precisely the same party which resisted his reform; those who are born for routine and can accommodate themselves to everything but freedom; those who in clinging to the wisdom of the past suppose they love wisdom, but in fact love only the past, who set Abraham, Isaac, and Jacob in opposition to Christ, and appeal to the God of the dead against the God of the living."

This dread of innovation equips itself with many admirably sounding maxims drawn from the arsenal of common sense. Without a spark of poetry in its composition it will quote poets for its purpose, provided they have been a long time dead, and cannot contradict the inferences drawn from their words. Then we are informed that it is better to bear the ills we have than fly to others that we know not of. It is also a favorite mental exercise to distinguish between the highest abstract good and the highest good which is, in the circumstance, attainable. Every social period makes this objection to the prophet, that the average head is not strong enough to bear the wine of his ideal; it must be watered at the common pump, and distributed through successive dilutions; so that in the long run the community will have managed to absorb the whole strength of the idea. The politician undertakes this mitigating process. No doubt, twice two are four, eventually, but in the meantime the people must acquire that total by making all the fractions four provisionally.

Jack Cade's proclamation to his followers ran thus: "There shall be in England seven half-penny loaves sold for a penny; the three-hooped pot shall have ten hoops." The Jack Cades of politics issue half-penny loaves with instructions to call them penny loaves while we eat, and they will be quite as filling. So there is a Utopia above and one beneath the true ideal quantities. And one Jack Cade who declares that two and two must be six is just as practical, just as safe a leader, as the Jack Cade who wants to convince us that two and the next attainable fraction make the four that ought to be.

There are in politics a great many values which fluctuate; they are quoted by circumstance, can be adjusted to serve the public good. They are market values whose rate of exchange was never fixed by the divine standard beyond the reach of compromise; and those men are valuable who are fitted by nature to deal with all such matters of the public welfare and convenience. But as soon as they begin to apply their method to some question that involves immutable morality their structural defect appears; and men whose distinction is to be practical become impracticable.

Doubtless, for instance, a man has an inalienable right to his life, his labor, his love, and his religion. The politician himself will concede the abstract right, but, he goes on to say, in this realistic world a man can only enjoy a fraction of each right; for the enactment of his circumstances is incompatible with the law of his being. Therefore, bring the slate, and let us fall to figuring: a man is his own master; his ideal traits when added up will come to four; but practically the man has a master who makes four, in point of fact, and scores the sum on the back of his man's ideal. The problem is to hit upon the intermediate fraction that shall be a temporary four. The compromising figures cover the slate with unavailing shifts and truces, till suddenly an impatient sponge descends to obliterate the scrawling—and it was wet in blood. Nothing is left standing on the slate but God's eternal equation, two and two equal four; and that must rule the working out of every problem. The politician rallies very soon to acquiesce in this result; but when he buries with laudation the statesman who wrote God's immutable decree at the top of the country's page, he protests that he too was devoted to the abstract truth, but distrusted the statesman's uncompromising method of applying it. It is the self-deception of a man who is incapable of ideal inspiration, who is the child and favorite of the present, the flattering annalist of the past, the pet of a society that dreads to be disturbed, and shrinks from the bad manners of a prophet crying in the wilderness with the flavor of locusts and wild honey in his talk. A divine truth does not come into a man on any other terms than exacting the whole of him, to drench him clear through, from the top of his imagination to the bottom of his common sense, and drip into the public streets whether they hinder or help its running, where a heap of rubbish is a mark for its current, and not a warning of "No Thoroughfare." It has been the curse of American politics that uninspired men have claimed to be as good idealists as anybody, so good, indeed, that they

could not bear to make an application of abstract truth lest it should incur the odium of the people, and be rejected by them. Tenderness for human rights has been the pretext of the compromising mind; as we might suppose a Judas so inflamed with love for a rejected Master as to plan betraying him to make him show his hand. Upon what a crucifix did this transitional policy hang a bleeding country!

What kind of mental disposition is it that shows a lack of judgment? who is the impracticable man, neglectful of methods and disdainful of expedients? It is he who represents the average sentiment of a society that is wedded to usage, that idolizes laws which protect and prolong it, that has grown up into a comfortable maturity of dislike to abstract truth. An age that hates to be disturbed will honor and reward the lack of judgment which protects it against the assaults of God, who is history's unsparing critic, the perpetual enemy of comfort, the violator of every truce we make with error, the Being who is first pure, then peaceable. He has been the almighty innovator through an immense career which extends along the discontent of all his prophets.

Our statesman was not the child of his age; if he had been we should not have yet buried him, nor heard the tributes of those who garnish the sepulchres of the righteous. His parent was not of this age but of that eternity which travailed with his elder brethren, the Isaiahs of Holy Writ, and with that man whose sad courage cried,—

"Wo is me, my mother, that thou hast born me, a man of strife and contention."

"For surely," as his favorite Milton said, "to every good and peaceable man, it must in nature needs be a hateful thing to be the displeaser and molester of thousands; much better would it like him, doubtless, to be the messenger of gladness and contentment, which is his chief intended business to all mankind, but that they resist and oppose their own true happiness. But when God commands to take the trumpet, and blow a dolorous or jarring blast, it lies not in man's will what he shall say, or what he shall conceal. If he shall think to be silent as Jeremiah did, because of the reproach and derision he met with daily, 'and all his familiar friends watched for his halting,' to be revenged on him for speaking the truth, he would be forced to confess as he confessed: 'His word was in my heart as a burning fire shut up in my bones; I was weary with forbearing, and could not stay.' Which might teach these times not suddenly to condemn all things that are sharply spoken or vehemently written, as proceeding out of stomach, virulence, and ill-nature. For me," continues the poet, "I have determined to lay up as the best treasure and solace of a good old age, if God vouchsafe it me, the honest liberty of free speech from my youth."*

His spirit underscored such kindred pages which are the Scriptures of Puritan heroes. They were his solace in a time that furnished him with few companions, few comrades in arms for his incessant battle. The austere and biting quality of Milton's page braced his own temper against the flatteries of a society that relished his gifts and was anxious to mortgage his conscience. As door after door slammed in his face, puffing out for him the lights of polished intercourse in his own city, he turned toward the source of a steadier ray.

> "So much the rather thou, Celestial Light,
> Shine inward, and the mind through all her powers
> Irradiate; there plant eyes, all mist from thence
> Purge and disperse, that I may see and tell
> Of things invisible to mortal sight."

I incline to call him the most religious statesman of this or any age, because his life was devoted to the ideal method of Deity. Can any definition of the word religion be more comprehensive and satisfactory? To his early years belonged an instinct that he must seek a career that would test his sense of truth, of loyalty to some principles which stand at the centre of human well-being. So he put aside with little difficulty the calls which various mental attainments brought to him, declined the functions of literature and law, to devote his competent knowledge of both to the service of morals. They became exalted to religion in his soul, because he always wore the ample presence of justice untrammelled by expediency, humanity unbounded by the customs of nations. His doctrine was pure, like his life; very athletic, trained to wrestle with ideal champions before he measured his strength with men. Familiar to such encounters, his tight hug, unconscious how formidable it had grown in those private exercises, crushed out of the politician every breath except abuse, and reduced the resources of slavery to a bludgeon. His own weapon was the Logos, the Word, or Discourse, of an ideal Will. *Fiat, Fiat,* he continually exclaimed, "*let it be done.*" Let the full and perfect form of righteousness be born. Let this sordid clay, this barbarism of America, liberate its man, and be a living soul breathed into him. He put his lips to the unconscious nostrils, and sent his speech to thrill through the frame, and set the prostrate mould of manhood on its feet. It was a divine work, such as only a religious soul can dedicate itself to and carry out to the end.

If aspiration after the Highest, toward the Unattained, in the path of the noblest thing made known to him, be a religious gesture and motion, he incessantly performed it, climbing up with every limb of a clean body and an ardent mind, and not reaching up with single sentiments, or flying the kite of prayer. As he quoted once to a young minister who had been just ordaining one of the brethren,—

> "He prayeth best who loveth best,
> All things, both great and small."

He sank deep into meditation, as a diver who leaves no part of himself behind; through his sense of absolute rectitude he went deep into inward communing, out of the daylight to reach silence, self-recovery, certainty of being in the right. But this movement toward the invisible was not converted from light into heat; none of it was squandered in the emotion which is claimed for piety, and which is not so easily reconverted back again to light. He was not a pious man. If he had tended to piety by nature, he would have been saved from it by grace, when he saw how piety rode in Omnibus-bills after fugitive slaves. He never became enamored with American piety, nor eager to be admitted to its pew. The politicians who found fault with the methods of his statesmanship, and devoted all their talent to letting things alone, were scrupulous in liturgies and creeds. Members in respectable standing of various churches, believers in supernatural theories of religion, subscribers to the Bible Society, disciples of Christ, communicants of the Lord's Supper,—they paid the price, the precious body and blood of humanity for peace and union. It is not necessary to attribute dishonorable motives to men who are predestined by native defect of structure to be the defenders of the existing state. They are the spokesmen of a society which shrinks from the cost of regeneration. Their instinctive work they do, with a profound dislike for the ideal instinct of the men of different structure. We need not convert the grave of our statesman into a retort of personal imputation. But this we have a right to say with emphasis, that the popular religion proved inadequate to bear the strain of righteousness which the ideal exigency put upon it; and the leaders of American opinion were not illuminated by their piety. We may borrow too the spirit of that parable of the Great Assize, when the Son of Man separates the gathered souls to the right hand and to the left. Those are repudiated who never recognized their Lord; these are made welcome who found him in hunger, nakedness, and bonds. Our statesman seldom aired his Christianity; no man could draw up a statement to which he would subscribe; he never attributed any of his internal feelings to intercourse with Christ, and never believed that he had met that august brother. "Lord, when did I ever see thee naked, sick, in prison; what alms had I for thy dejected state?" "Four million times you saw me; detected me beneath four million dusky skins." Was he not a man of prayer? He kept the hands of these lowly wards of his continually stretched toward the Throne of Grace.

And it devolves upon us to secure remembrance for this appeal to the divine justice from the contempt of men. He also was a victim of the contempt which he labored to remove from that race, despised and rejected. For its sake he defended a sentiment that was despicable to his country; and his manner of doing this seemed to be animated by an eagerness to divert toward his own strength all the affronts which were put upon the weakness of his clients. Every inch of that superb presence of body and soul was interposed with an urgency which invited us to strike, not them, but him; and our prejudices were not backward to take him at his word. How can we best celebrate this temper of genius which assumed the sins of the people in protracted humiliation, trusting that heaven would make it a ransom for many? By a monument reared on the stone which the builders rejected, wrought out of the race itself whose advocate he was before the throne of justice, so that our children, and those visitors of the republic, in some later day, asking to be shown his monument, shall hear the voice of every State directing them to look around and view those liberated bronzes in every public place, conspicuous records of admission to all the customs of business and pleasure, to any house of God, to any schoolhouse, inn, carriage, and cemetery of the people, to share with every other race in the conveniences of liberty.

His was a strenuous religion, drafting the clearness of the understanding into statements which fell in rain of sentences to soften and quicken the clods of his country; taxing memory and the literary art to grace his style; borrowing the scourge which lashed the scribes and money-changers out of a temple less holy than ours of freedom; exacting from the moral sense its uttermost farthing of justice, to reveal to the men of his generation the will of an uncompromising God. Religion never soars higher in the pleas of pulpits, the choirs of worship, and the awed responses of men, nor do its stated observances implicate such gifted heroism. It never presses sharper crowns of tribulation, contempt, malice, scorn, and pain upon the brows of its disciples. Christianity "never knew a whiter soul," more purged at critical moments from foibles of disposition, fear of men, and the innate love of fame, "that last infirmity of noble minds." He dealt in the ultimates of morals and justice; their tide came somewhat slowly landward in the cumulative effort of his speech, but at length it was heard along the foot of the cliff, bringing a deep, fresh breath of a mid-ocean of principle, that sent the long billow breaking, and the spray to lash; then we felt that morals could exhale in emotion without borrowing conventional sentiment, or turning religious rhetoric to use.

While he exposed his soul to heaven's most stringent sincerity, and freely suffered from its lightning while it condensed in him to pervade and overflow, to leap out of his person into the equilibrium of a million hearts, other men were bottling up the effervescence of internal moods, to enjoy them in secret, to shake and instigate to a kind of faded briskness the notions which pretend to communion with Deity. The gymnastics of popular devoutness draw the strength from all the limbs which most need training and development; the conscience spindles, stays at home shivering over fervor that is nothing but a painted fire. The nerves which were ordained to transmit thrills of indignation into muscles which were ordained to smite, defend, ward off the blows of wrong, soon shrivel into strings that cannot be tuned higher than the weak ditty which regales some vestry's limits. The soul's great gifts of confidence, dependence, veneration, trust in heaven's highest, devotion to earth's lowest, are overwatered with effusive phrases, and yield undaunted juice no longer. Sumner's emotion was liberated when his passion for justice and liberty, for the thing most righteous, for the thought most noble, for the morals most redemptive, filled up his brain to its discharging; the flash was manward, the moisture was the shower that followed. He lavished the tenderness of conscience upon mankind, and left it to evaporate skyward afterward as the sky might please.

Let the young men who are sought by the blandishments of different sects to adopt their various styles of salvation consider the force and breadth of this example. Rectitude cannot be taught to draw a straighter line; physical virility cannot wear a finer bloom of temperance and chastity; the will cannot pass through the forge of emotional piety into stiffer fortitude and tenacity of fibre, to spin the stuff that is capable of bearing the greatest strain, no matter of how many tons to the square foot; the moral sense cannot be prayed or preached into closer continuity with the golden rule. Consider then what was the theology of this man who wore the breastplate of righteousness, and cut sheer through principalities and powers with the sword of the spirit, and from whose brain came a grip mighty to the pulling down of a stronghold. If moral principle in action be a thing worth coveting, consider at what expense it must be gained, and emulate the faithfulness to death of a man who simply trusted God, had a passion for justice, and saw in collective humanity the savior of the race; who was no respecter of persons, but followed the divine paternity across the frontiers of the nations with tidings of peace and good-will to all. You have just seen his way of putting God into the Constitution; by putting into it the sense of justice which no preamble can secure. Uphold his method, perpetuate his policy, take care of his Civil Rights Bill, and finish the work that he has given you to do.

The three Americans whom we can separate from our history on the strength of their character for being righteous men are the three who could never have received clean bills of health from any theological council; they are Washington, Lincoln, and Sumner. Washington was the only one of these three who by birth rather than training maintained some formal connections with the prevailing ritual of his time. He preserved a social rather that a theological relation to the English Church. He was a vestryman of two Episcopal churches, by virtue of gravity and character, and was "attentive to those externals, which, with ministers and reporters for the newspapers, pass for the substance of religion. It does not appear that he took a deep and spiritual delight in religious emotions. His disposition did not incline that way. But he had a devout reverence for the First Cause of all things, and a sublime, never-failing trust in that Providence which watches over the affairs alike of nations and of men. He had a strong, unalterable determination to do his duty to his God, with an habitual dread of aught unworthy of that holy name."* So had President Lincoln, so had Senator Sumner; both of them pure theists, and Washington also one, if it be just to distinguish spiritual habit from formal tenet and observance. They stood, like every modern theist, in the current of Christian ethics, but not indebted to the Christian artifice which throws a doctrine across that element of Nature, controls its fulness, and delivers the water only to subscribers. They were descendants of the original dwellers by that stream, tenants in fee-simple, with no conditions annexed to the tenure save that of keeping the banks in cultivation and the current unobstructed. Such theists are Nature's aborigines who transmit a reluctance to yield their right of eminent domain to speculators claiming by certificate all their land and water, to dictate the terms on which a natural proprietor shall plough and drink. The most characteristic men of America paid the truest reverence to their great brothers of the past, redeemers of humanity, who drank directly from the hollow of a divine hand; whose moral and spiritual superiority was not laid down on plans of salvation, nor held by patent from atoning grace; who suffered in person for being incorruptible, and let their rectitude be stretched upon the crosses of their public career, to bear the sins of the people. They were lifted up by native elevation of character, and drew all men unto them.

It is a curious fact for the American theologian to consider, that our men who have been most distinguished for righteousness have been most poorly off for creeds. Born of healthy stock, and bred to self-reliance, practised in honesty by homely exigencies, and defended from formalism by the disdain that a robust nature will always feel when assailed by catechisms, their minds remained as untainted as their hearts; they were never infected with the debilitating fancy that the supreme and absolute virtues of a man must depend upon making a sectarian subscription. They belonged to the men, by birth, by culture, by instinctive taste for good and noble things, by natural reluctance to become degraded, by spontaneous longing to set the manners of a righteous Commonwealth. Their theology might be all comprised in the artless text of the apostle, whose summary is the appeal of Nature to itself: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Every country and every age of the world have contributed examples of men, some living previous, and

* *The Reason of Church Government Urged Against Prelaty.* Book II.

* Theodore Parker's *Historic Americans.*

others subsequent, to the inventions of schemes for saving souls, who have left illustrious records of the soul's native independence of such schemes. Their names are outposts pushed to history's front, hardy and venturesome, detached from the rank and file of many other souls of like obedience, whose humbler success survives in their reputation. For the virtue of a few famous men expresses the capacity of all who have been obscurely great and good. This it does, as much when Socrates, Pythagoras, Franklin, Lincoln, Sumner are the names, as when we recall the heroes of doctrines, Paul, Fénelon, Oberlin, Martyn, Edwards.

It only needs some one to say that the former were exceptions who attained to the glory of goodness in spite of their deficiency of belief in doctrines, to suggest the reply that the latter belong to the constants of all creeds whose virtue is simultaneous with their doctrine, but no more derived from it than that of the former. A man may verbally refer his excellences to his technical beliefs, and put them into a sequence of effect and cause with great mental strenuousness; but the pure theists of every age are the recurring refutations of this supposed necessity; for Socrates *cannot* be an exception, save in the quantity of his light and obedience, not in the laws which provide its quality. A creed cannot stipulate to save mankind upon conditions if they exempt one Socrates of any race. It has been the mental custom of every age, while creeds much older than Socrates prevailed, to identify spiritual superiority with intellectual beliefs; but this contemporaneousness of goodness and creed has been supposed to include the priority of the creed. Virtue must always wear the costume of its age's knowledge; it will adopt the intellect's interpretation of the visible and invisible words. If the gem which slipped from Zoroaster's crumbling finger could be found it would have to be reset to suit a pope; but Nature conceived the color which beams without change of tint and lustre through successive periods of the goldsmith's art, to decorate the successive hierarchies of the soul.

The burden lies with the popular theology to show how the three unique representatives of absolute morality could cultivate those qualities which are for the healing of the people without the aid of schemes of doctrine. How did they become possessors of these essential attributes of salvation without passing through experiences of conversion and the technical emotions of evangelical life? These men were worthy to be first in the hearts of their countrymen, models of upright behavior; let us know, therefore, how far opinion means that their example shall extend. Upon all the other points of these men's practice there would be an agreement that their excellence can be acquired by their method. Does their spiritual greatness yield an exception to this rule? Are the most illustrious men exempted from the training which is imposed by theological fiction upon common men? Is there one way to produce the highest style of virtue in our heroes and martyrs, and another way to secure a lower average of morals in ordinary persons? We should reply that there can be but one faith in God, but one direction of the soul toward the source of its light and power, but one constitution of the moral health, but one condition for the maintenance of such fortitude, valor, obedience, and worship of the highest things, which have just ceased in the presence of Sumner, to revive, we trust, and to be majestically incarnated in the hearts of the people. Can we commend to them a more excellent way than the one which led him into pure and undefiled religion?

When his death surprised us there was but one voice to recognize his admirable qualities; it has been lifted unconsciously by every sect and creed. In a moment of enthusiasm for goodness, and of gratitude for the deeds which it accomplished, men have unguardedly betrayed their instinct that salvation comes by righteousness. Did it so come to him, unhampered by after-thoughts, uncontrolled by schemes, sustained and encouraged by nothing less than Deity, whose direct communion crowded the intrusions of theology out of his soul? If so to him, why not to all? And in this moment of a people's splendid admiration, that melts all distinctions into the color of his own white soul, why cannot the common instinct venture to declare itself, to acknowledge its consciousness that a character so stately, sound, symmetrical, was not founded upon a quicksand, but sunk upon the primitive granite of immutable morality which runs everywhere beneath our feet, and offers to be the natural foundation of each man's house, whether it be a hut or palace he can rear. Let the people escape out of the cramped enclosures of doctrine; trust the God who made them, as you trust equality and civil rights; give them liberty to build on the wide, open common, in the soil which holds the roots of Sumner's acceptability to heaven.

THE ADVOCACY of the recognition of God in the Constitution is not always accompanied by a sense of his present existence, to judge from the remarks of a speaker in the Ohio Constitutional Convention in favor of this project. The Supreme Being appears to have been considered as a past agency, in the rather turgid declaration that, "The *memory* of God remains embalmed in the hearts of men, and shines clearer, and man's love for him looms brighter, amid the ruins of revolution than in the luxuriance of an unbounded prosperity."

SCENE IN CHEMISTRY.—Student attempting to recite, but wanders strangely from the subject. Professor interrupts and gives a long and lucid explanation. Student listens attentively, and at its close, throwing his head back in the direction of the phrenological organ of self-esteem, modestly replies, "Yes, sir; yes, sir; you get my idea."

THE LAST WORDS OF AN ENGLISH SECULARIST.

[The following "Thoughts in a Sick Room," by Austin Holyoake,' were published in Mr. Bradlaugh's paper, the *National Reformer*, of April 19.—ED.]

April 8, 1874.

All those persons who have taken the trouble to read what I have written in the *National Reformer* for some years past, and also published in pamphlets, will know what my opinions on death and immortality recently were. Those views were formed when I was in perfect health, and after years of reflection and inquiry. I am now about to state how my views remain after protracted suffering.

Christians constantly tell freethinkers that their principles of "negation," as they term them, may do very well for health; but when the hour of sickness and approaching death arrives, they utterly break down, and the hope of a "blessed immortality" can alone give consolation. In my own case I have been very anxious to test the truth of this assertion, and have therefore deferred till the latest moment I think it prudent to dictate these few lines.

I was born of religious parents, my mother being especially pious, belonging to that most terrible of all sects of the Christian body—the Calvinistic Methodists. From my earliest childhood I remember being taught to dread the wrath of an avenging God, and to avoid the torments of a brimstone hell. I said prayers twice a day, I went to a Sunday-school where I learned nothing but religious dogmas, and I had to read certain chapters of the Bible during the week. My Sundays were mostly days of gloom; and I may sincerely say that up to the age of fourteen I was never free from the haunting fear of the devil.

About this period new light began to break in upon me. Robert Owen and his disciples first appeared in Birmingham, and attracted much attention. My eldest brother and sisters went to hear the new preachers, and what they had heard they came home and discussed. I listened with all the eagerness of an enthusiastic boy, and from that hour my mental emancipation set in.

My belief in the infallibility of the Bible first gave way. Soon after commenced my disbelief in the possession of any special knowledge on the part of the preachers of the Gospel of the God and immortality of which they talked so glibly. But it was years before I thought my way to atheism. It cannot therefore be said that I never experienced religious emotions.

For twenty years past my mind has been entirely free from misgivings or apprehensions as to any future state of rewards and punishments. I do not believe in the Christian Deity, nor in any form of so-called supernatural existence. I cannot believe in that which I cannot comprehend. I shall be accused of presumption in expressing disbelief in an idea which has commanded the faith of some of the best intellects for centuries past. This I cannot help. I must think for myself; and if each of those great men had been asked to define his God, it may safely be predicted that no two would have agreed. I may also be reminded that "the fool hath said in his heart there is no God." This would imply thought, and it is doubtful whether *a fool* ever thought upon the subject at all; but his idea of a Deity, if it could be got at, would no doubt be as coherent as most other men's. Many fools have written and spoken as though they had penetrated the secrets of the inscrutable, and many wise men have lost their reason in endeavoring to solve the insoluble; and the world remains just as ignorant on the subject as it did at the earliest dawn of civilization.

I do not believe in a heaven, or life of eternal bliss after death. There is nothing in this world to induce me to give credence to the possibility of such a state of human existence. Wherever there are living organisms there are suffering and torture amongst them; therefore analogy would go to prove that if we lived again we should suffer again. To desire eternal bliss is no proof that we shall ever attain it; and it has long seemed to me absurd to *believe* in that which we wish for, however ardently. I regard all forms of Christianity as founded in selfishness. It is the expectation held out of bliss through all eternity, in return for the profession of faith in Christ and Him crucified, that induces the erection of temples of worship in all Christian lands. Remove this extravagant promise, and you will hear very little of the Christian religion.

An eternal hell seems to me too monstrous for the belief of any humane man or sensitive woman; and yet millions believe in it. Like heaven, it is enormously disproportionate to the requirements of the case; as man can never confer benefits deserving an eternal reward, so it is impossible for him to commit sins deserving eternal punishment. The idea must have had its origin in the diseased imagination of some fanatic; but it has been carefully cherished and improved upon by priests in subsequent ages, till it is now incorporated in the creed of all Christian churches. Father Pinamonti's *Hell Open to Christians*, and the Rev. Mr. Furness's *Sight of Hell*, show to what a fearful extent this diabolical idea can be used in warping and stultifying the minds of the young.

As I have stated before, my mind being free from any doubts on these bewildering matters of speculation, I have experienced for twenty years the most perfect mental repose; and now I find that the near approach of death, the "grim king of terrors," gives me not the slightest alarm. I have suffered, and am suffering, most intensely both by night and day; but this has not produced the least symptom of change of opinion. No amount of bodily torture can alter a mental conviction. Those who, under pain, say they see the error of their previous belief had never thought out the problem for themselves.

I cannot conclude without expressing the gratification I have received from my connection with the *National Reformer*. My work on it has indeed been a labor of love, and my association therein, with my esteemed friends Mr. Bradlaugh and Mr. Charles Watts, for the past eight years, has been of the most harmonious nature. My extreme regret now is, that I cannot do my full share in the work the "Trinity" has hitherto performed; but I must bend to inevitable fate, and content myself by knowing that an abler and better man may be found to take my place. However, of this I am sure, that my colleagues will never meet with a more faithful and ardent friend.

To the true courage and patience of my dear and devoted wife I owe my present tranquillity. In my little son and daughter I have all a father's hope and confidence, and it softens the pain of parting when I contemplate leaving them with one who has all the—[Mr. Austin Holyoake commenced the dictation of this last paragraph a few hours before he died; but, being soon exhausted, had to break off, and was not able to resume it.—ED. *National Reformer*.]

COMPULSORY EDUCATION IN ILLINOIS.

There is a bill for compulsory education now under consideration in the Illinois Legislature, which, by the moderation of its provisions and the simplicity of its details, presents the entire question of enforced instruction freed from most of the complications which embarrass it in other places. It provides that every parent or guardian of a child between the ages of nine and fourteen, who resides in a district where there is a school within two miles, shall send the child to some school for at least three months of each year, unless an equal amount of instruction is given at home, or unless the child is reasonably proficient in the ordinary branches of English education. It is made the duty of the school officers to prosecute for any violation of this duty occurring in their respective districts, the penalty assigned being from one to five dollars for each week (not exceeding thirteen weeks in any year) during which the law is violated. A neglect of this duty, after proper notice has been given, subjects the school officers to a penalty of from five to twenty-five dollars for each neglect. Provision is made for the supply of books to indigent children, and in cases where they have not suitable clothing, to supply that also. This bill was somewhat fully discussed in the House of Representatives, and, although it met with considerable opposition, it finally passed. It has received its first reading in the Senate, but has not yet come up for final action.

The opposition to this and to similar measures rests, of course, upon the broad principle, which is now never denied, that the ideal of government is the least possible interference with the individual and the family. But it is evident, on the other hand, that there are certain matters of such vital interest to the very existence of society that the State cannot remain stranger to them. The public health is one of these interests. No plea of individual rights is ever considered valid to uphold a man in sustaining a nuisance which is likely to breed a pestilence among his neighbors; and no man is justified in resisting any scheme of sanitary regulations which has been adopted by the body politic for the protection of the general health. It may be said that ignorance is an evil of such dangerous importance to the public welfare that the same compulsory measures of correction are necessary. No man can be a safe citizen of a republican government who votes for the enactment of laws which he is unable to read; and the State, as a matter of self-preservation, may seem to have a right to demand that his child shall not grow up in equal ignorance. All, or nearly all, agree in regarding a system of gratuitous education as desirable, but there is still some difference of opinion in regard to the desirability of a system of compulsory instruction. We have little doubt that the power to provide for it does come within the legitimate province of the State, but the expediency of exercising that power is a matter requiring the most thorough consideration. We have no doubt of the right of the Legislature to regulate the traffic in ardent spirits; but the experience of years has shown that it is almost beyond the reach of human intelligence to say just what degree of severity in the law is most effectual and most easily executed. The details of any law for compulsory education are therefore of the utmost importance. If the law be oppressive or vexatious in any of its provisions, so as to excite against it the hostility of the ignorant classes for whose benefit it is intended, it will be virtually impossible to carry it into effect. In a country the basis of whose political system is the independent township, it is impracticable to carry any law into effect the details of which are in conflict with the general domestic sense of the citizens. Such laws, when they are passed, after a short period of annoying and rather demoralizing contests, remain as dead letters upon the statute books, to the scandal and the detriment of good government.

In the State of Illinois, the matter is free from some of the complications which attend it here, and the need of some such measure is very apparent. In 1870, out of an aggregate population of two millions and a half, 86,000 could not read, and 133,000 could not write, making an illiterate total of nearly ten per centum. This is a state of things which demands the exercise of all legitimate means of remedy. The bill proposed seems to be, on the whole, a moderate and prudent measure. If it is adopted, the whole country will be interested in watching the success of this attempted solution of a most momentous question, from a State which has already given us the benefit of several curious and important studies in political science.—*New York Tribune*, *March* 18, 1874.

IF YOU INTEND to do a mean thing, wait till tomorrow. If you are to do a noble thing, do it now.

BEARS AND BABIES.

That bear-cubs are born into the world as shapeless as they are helpless, and that they are licked into form by their dams, is a theory which used at one time, we suppose, to be regarded as an established truth of natural history. If, however, an elementary school teacher in these days were solemnly to communicate to his pupils as a fact this exceedingly suggestive piece of folk-lore, he would, we may hope, excite the incredulity of his elder scholars, and, if the matter were talked about, would certainly bring on himself a vigorous remonstrance, or something more, from the school managers. And yet, taking the country over, whether in denominational or in board schools, teachers are required, as a condition of their engagement, to teach as actual facts stories of past time, and views of Nature, which have even less to recommend them than this venerable superstition about young bears. For, indeed, as suggestive of edification, that old-fashioned notion has very much in its favor. Babies are certainly born into the world helpless, and all but their own parents think them shapeless. At any rate, they owe more to their mothers' care than young bears possibly can. And infants might probably be consoled and sustained under the disagreeable incidents which maternal anxiety for their comeliness and character does sometimes involve, if they were duly impressed with the docility displayed by little cubs while they are being licked into shape. It would perhaps be replied that such edification, however laudable and desirable in itself, ought not to be gained by false statements of fact which must very much confuse a child's notions of the world where it has come to live. It would be suggested that the old superstition might be mentioned, simply for what it is worth, as a piece of exploded folk-lore, and that, regarded in this light, it would serve all the purposes of illustration just as well. This is very much our own opinion, and we wish that all enlightened and liberal friends of elementary education would seriously consider the practical bearing of the principle.

We have before us a list of Bible lessons to be given in an infant school, which, with the exception of a few miserable pence from the children, amounting perhaps to one-twelfth of the cost of maintenance, is supported wholly out of rates and taxes. We mention this, because in such circumstances there can be no plea of the right of voluntary subscribers to take out their money's worth in the extension of their own dogmas. In that list of lessons—for an *infant school* be it remembered—we find the following: "Punishment of Ananias and Sapphira," "Elisha mocked by the children," "Short and simple history of Jonah." Now we wish to speak with unfeigned respect of all genuine religious belief. There are, doubtless, a considerable number of people who believe not only that the above-mentioned narratives are literally true, but that they record solemn interventions of divine judgment, and are parts of an infallible revelation of God's nature. Such people have every right to make use of their own money for the maintenance and propagation of their own opinions. But there is a very much larger number of people who have never seriously considered the question whether those stories describe facts or not, and who take up with any view that happens to be favored by fashion and conventional authority. There is, however, a third class of people, confessedly increasing in number every day, who are strongly convinced that such narratives are either merely myths, or parables, or some other variety of imaginative invention. Nor do these people all, or even most of them, belong to the class which is summarily designated by the insulting term "infidel." How many clergymen of the Established Church really believe that there is any such thing as a "*history*" of Jonah, properly so-called, at all? How many think in their hearts that the Almighty Father of mankind inspired two she-bears to fall upon a number of naughty children, and to "tear forty and two of them"? Some of them believe these things, no doubt. But of this we are sure, that a large and increasing proportion of them do not. And if this is the case with the clergy, how much more is it true of the laity? It is not going too far to say that in the minds of some millions, including all the foremost representatives of science and literature, all the most thoughtful of the middle classes, and all the artisans whom it is customary to compliment as "hard-headed," such traditional stories are regarded as no less mythical than the folk-lore about young bears. Many of these unbelievers are disposed, indeed, to think, as the present writer certainly does, that, belonging as these traditions do to a sacred folk-lore of many suggestive imaginations, they ought to be carefully and judiciously used for the purpose of helping the new generation to understand the spiritual life of past ages. But when such spiritual liberals are made accomplices in imposing upon young children a hard system of dogma from which it has been an agony to many of them to wrench themselves free, they think they have quite as much reason to complain of the wrong done to their conscientious convictions as an Orangeman would if forced to pay Peter's Pence.

The list of lessons to which reference has been made shows that there is nothing frivolous in such a complaint. So far as most of us are concerned, school managers might compel their teachers to teach sublapsarianism or supralapsarianism, homoousianism or homoiousianism, without a word of protest except on the score of wasted time and squandered money. As Mr. W. E. Forster once judiciously observed, theological teaching of that exalted range penetrates the minds of children no more than water does a duck's back. But consider the subjects above mentioned, and, bearing in mind the biblical infallibility which is the main article in the unwritten creed of school boards, can any one doubt the use that would be made of the supernatural terrors suggested? Are liars who are struck dead, and little children torn to pieces because of a prophet's curse, and a disobedient messenger swallowed by a whale, the best means we can think of for conveying moral instruction to infant minds? True, foolish mothers tell their little ones that if they are not good a black man will take them. But it was not for the training of another generation of foolish mothers that school boards were established. True, wiser mothers in half-playful mood remind Master Tommy, who says he "doesn't care," of the lamentable end to which Don't-care came. But there is an agreeable understanding that the "lion" is, after all, only mythical, or, at worst, symbolical of painful consequences. But such narratives as those of Ananias, and Jonah, and Elisha, told to young children as sober and simple fact, can have no other than one of two effects. They either surround the child with supernatural terrors, or they beget an early habit of regarding solemn words as meaningless, and the most sacred endorsements as unreal. The latter effect is much the more common, and therefore, perhaps, the more dangerous. But the cruelty inflicted on the more sensitive and imaginative children is in some respects even more disastrous. For it distorts and perverts the most promising minds at a most critical period of growth. It is no light matter to abuse the confidence of a young child with stories only half believed by the teacher himself, but which must necessarily perturb and darken the pupil's idea of the laws which govern the world. And it is perhaps even worse in an infant school to tell a tale which ought to excite pity, indignation, and abhorrence, yet so to tell it that these feelings are wholly perverted and misdirected.

Suppose, now, that in the neighborhood of any school a number of impudent little boys were to shout derisive cries after a testy old gentleman. Suppose, farther, that he were in revenge to set a bull-dog on them which worried even a single one of them to death. We think it exceedingly probable that the testy old gentleman would be hung. And at any rate, if the school teacher found it necessary to point the moral of such an occurrence, he would dwell far more on the wickedness of ungovernable passion than on that of impertinence. To teach infants to regard such a crime with anything but indignation and horror would be to do them a wrong which no amount of "secular instruction" could rectify. But does any one doubt the moral that is drawn when the biblical story is read by a teacher committed to Cowper-Templodoxy? "*There came forth little children out of the city and mocked him, and said unto him, 'Go up, thou bald head; go up, thou bald head.' And he turned back and looked on them*, and cursed them in the name of the LORD. *And there came forth two she-bears out of the wood, and tare forty and two children of them.*" Other parts of the story of Elisha are exceedingly beautiful and suggestive. But of this part, so oddly selected for the instruction of infants, it must be confessed that it is a tradition tolerable only to a race but half-emancipated from savage superstitions. The writer clearly means that God sent the bears in answer to Elisha's vindictive curse. And would any teacher under the Cowper-Temple clause venture to say that the story was not true? Is it to be expected, then, that we shall stand by with indifference, while in this age of Jowett, Colenso, and Huxley, our little ones are taught to impute a deed like that to the Ruler of the world? The folk-lore notion of the education of young bears is rational compared with the expectation that such teaching will quicken moral feeling. We protest against it, not merely because we are most unjustly wronged in being made against our will accomplices in a far-reaching mischief, but because boards have no right to teach children as literal fact what they only believe in some modified sense themselves; and least of all have they a right to bring up the infants of this nation in terror of a Power who kills liars on the spot, or shuts up disobedience in the belly of a whale, or tears naughty children to pieces by means of raging bears.—*London Examiner.*

THE HUMANE SOCIETY of Chicago has by formal resolution made some rather odd suggestions to the people of its city and State. In the first place, it wants the Chicago Board of Education—which has just declared itself in favor of whipping in schools—to adopt such series of readers, other requirements being equal, as shall have the best lessons upon humane subjects in each reader of the series. Clergymen likewise are urged by the Society to aid the cause of gentleness and good-will by preaching one or more sermons each year upon the subject of cruelty to the brute creation. And the society ends its long list of resolutions with the declaration that, in its opinion, if the teachers in all the schools, public and private, the authorities in Sunday-schools, and the clergy, would do what they might to inculcate principles of humanity, the strange little demon of cruelty wouldn't long abide with mankind. We heartily approve these hints; the teachers of men and of children sadly need to be reminded that true and genial living is the first and grandest thing they have to teach.—*New York Tribune.*

A MEETING FOR prayer, conducted in a strange and novel fashion, was held a few days since in the schoolroom of St. Peter's, Eaton Square. After a brief address, Mr. Wilkinson, the Vicar, requested those present to kneel in silence while *he* pleaded their cause at the Throne of Grace. This having been done, they were requested to listen for the answer, when presently a voice arose from some mysterious part of the room, declaring, "I have heard thy prayer," &c.! *The Rock* remarks that, if this is to be regarded as a mild preparation for the mission week, we may look for some very exciting scenes indeed.—*London Graphic.*

Poetry.

[For THE INDEX.]

THE TRIUMPH OF TRUTH.

O, Truth, thy triumph is tardy,
The reign of Error is long;
The weak are oppressed by the mighty,
And the arm of Injustice is strong.

The wail of suffering innocence
Disturbs the quiet of night,
And Wrong, with traditional usage,
By daylight insults the Right.

In vain do the friends of mercy
For helpless humanity plead;
The strong and selfish still revel,
Nor the cries of the perishing heed.

In vain do the hands of freemen
The banner of Liberty raise,
The grey-bearded tyrant, Custom,
His time-honored sceptre sways.

Oh! when will the time be present
That faith through the future descries,
When Might shall cease to be cruel,
Nor the rights of weakness despise?

Though slow is the good time coming
Which hope has promised so long,
When love shall supplant all hatred,
And right shall prevail o'er wrong,

Yet still, through the mist of the future,
The dawn of its morning we see,
And the darkness and chaos around us
From the light are beginning to flee.

H. CLAY NEVILLE.

OZARK, Mo., May 3, 1874.

NEW SUBSCRIPTIONS TO INDEX STOCK

Mrs. F. W. Christern,	New York City,	One share,		$100
Richard B. Westbrook,	Sonman, Pa.	"	"	100
R. C. Spencer,	Milwaukee, Wis.	Two	"	200
R. W. Howes,	Boston, Mass.	One	"	100
Chas. W. Story,	Boston, Mass.	"	"	100
E. W. Meddaugh,	Detroit, Mich.	Five	"	500
Jacob Hoffner,	Cumminsville, O.	One	"	100
John Weiss,	Boston, Mass.	"	"	100
W. C. Russel,	Ithaca, N. Y.	"	"	100
A. W. Leggett,	Detroit, Mich.	"	"	100
B. F. Dyer,	Boston, Mass.	"	"	100
James Purinton,	Lynn, Mass.	"	"	100
F. A. Nichols,	Lowell, Mass.	"	"	100
J. S. Palmer,	Portland, Me.	"	"	100
Robt. Ormiston,	Brooklyn, N.Y.	"	"	100
Mrs. A. L. Richmond,	Lowell, Mass.	"	"	100
Mrs. Benj. Ireson,	Lynn, Mass.	"	"	100
J. E. Oliver,	Ithaca, N.Y.	"	"	100
E. H. Aldrich,	Providence, R.I.	"	"	100
Geo. L. Clark,	Providence, R.I.	"	"	100
W. M. Jackson,	Providence, R.I.	Two	"	200
Mrs. E. B. Chase,	Valley Falls, R.I.	"	"	100
L. F. Garvin,	Lonsdale, R.I.	One	"	100
James Damon,	Ipswich, Mass.	"	"	100
Joseph A. Barker,	Providence, R.I.	"	"	100

CASH RECEIPTS.

FOR THE WEEK ENDING MAY 23.

John Weiss, $3; D. S. Grandin, $1.60; W. H. Boughton, $3; E. B. Wolcott, $3; J. R. Hawley, $2; James F. Brown, $3; C. H. Denison, 75 cents; Alfred Warren, 90 cents; Mark T. Adams, $3; A. J. Davis & Co., $1.35; J. F. Hamilton, $2; New England News Co., $14.72; G. S. Hall, $6; American News Co., $18.50; Clemens Vonnegut, $6; G. W. Topping, $4.50; Henry Villard, $6; John Ploughman, $3; E. K. Hart, $6; Anna E. Thompson, $3; Patrick McDonald, $3; Jonas Decker, $2; P. H. Magnus, $3; Mary H. Orton, $3; J. M. Hawks, $3; Christopher A. Day, $10; Geo. Lewis, $20.35; A. M. Purdy, $6; P. L. Sherman, $1; T. A. Kinney, $3; Oscar Roos, $2.50; N. S. Townsend, $10.25; V. B. Martin, $2; Chas. Nash, $44; Chas. Storrs, $100; A. L. Richmond, $50: Cash, $5; L. O. Bass, $5; J. T. Dickens, $20; W. I. Bowditch, $25; Gerrit Smith, $50; Photius Fisk, $100; J. K. Rose, $9.50; Mary Gifford, $70; Elizur Wright, $100; K. G. Wells, $20; Chas. Gurley, $200; J. L. Cutler, $100; John Wilson, $10; G. H. Foster, $1.30; M. S. Knaggs, 25 cents; James Stott, 75 cents; Wm. C. Moore, 75 cents; Lewis G. Janes, 50 cents; Wm. F. Perkins, 50 cents; E. B. McKenzie, 70 cents; Wm. B. Taylor, 80 cents; Edw. Wigglesworth, Jr., $100; F. E. Abbot, $450; Cash, $2.40; A. K. Loring, 48 cents.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Please remit by post-office money-order, by registered letter, or by draft on Boston or New York. Checks on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

RECEIVED.

Books.

TWENTY-SIXTH ANNUAL REPORT of the Executive Committee of the Prison Association of New York, and Accompanying Documents, for the year 1870. Albany: 1871.

Pamphlets and Periodicals.

SIXTEENTH, TWENTY-FIRST, TWENTY-SEVENTH, TWENTY-EIGHTH AND TWENTY-NINTH ANNUAL REPORTS of the Prison Association of New York.

ANNUAL REPORT of the State Prison Commissioner of the State of Wisconsin, for the year ending December 31, 1859.

THE LAW OF HABIT. A Sermon by O. B. Frothingham, in New York, April 19, 1874. New York: D. G. Francis.

THE DISPOSAL OF OUR DEAD. A Sermon by O. B. Frothingham, in New York, May 3, 1874. New York: D G. Francis.

THE PRINCIPLES, METHODS, AND HISTORY OF THE SOCIETY OF FRIENDS. A Discourse delivered in the Church of the Disciples, in Boston, on First Day, 2nd Mo. 8, 1874. By Augustine Jones, of Lynn, Mass. Lynn: G. C. Herbert.

SERMONS by the Rev. Charles Voysey, at St. George's Hall, London. April 5: "Easter-Day." April 18: "Immortality." April 25: "The Eternal Silence." May 2: "What Theism Teaches on God, and Evil, and Suffering."

THE ATLANTIC MONTHLY. June, 1874. Boston: H. O. Houghton & Co.

THE HERALD OF HEALTH. June, 1874. New York: Wood & Holbrook.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.

Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

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BOSTON, MAY 28, 1874.

N.B.—Any person whose name is now on our mail-list will receive a second copy of The Index, *mailed to the same address*, for a year, on pre-payment of **One Dollar.** This offer is made to accommodate those of our subscribers who wish to increase our circulation by sending extra copies as samples to their friends.

NOTICE.

The Third Annual Meeting of the Stockholders of the Index Association will be held in Toledo, Ohio, at No. 48 Summit Street, on Saturday, June 6, 1874, at 10 o'clock, A.M., in accordance with the articles of incorporation.

GLIMPSES.

The nineteenth National Sängerfest is to be held at Cleveland, from June 22 to June 27.

An Orthodox correspondent breathes this complaint into the editorial ear: "It dos not seam rite that all the talent in the lant should bee araid against the scripturs." We pity his sorrows, but do not see how to assuage them.

Miss Anna C. Brackett and Miss Ida M. Elliot, at No. 9 West 39th Street, New York, will reopen their excellent school for girls on October 1. Personal application before June 16 and after September 16; application by letter at any time.

Rev. John Weiss is open to engagements to lecture, his health being now sufficiently restored to permit this; and his brilliant lecture in this number of The Index shows what noble service he can render to the cause of high thinking and brave speaking.

The Civil Rights Bill has passed the United States Senate by a large majority, after a struggle of twenty hours. The House will probably make the bill a law at an early day. If the shade of the great Senator looks down still upon the scene of his long warfare with human slavery, what joy must it bring to him to witness the final triumph of the measure for which he pleaded so touchingly even in his dying hour!

At Bay City, Mich., on Sunday, May 3, a new "Liberal Association" was organized, with the following list of officers: President, Hon. S. M. Green; Vice-President, J. M. Allen; Secretary, Miss S. M. Johnson; Treasurer, Mrs. George Blackman; and an Executive Committee of five members (names not reported). The Secretary writes under date of May 18 as follows: "It was formed *especially* to put in practical execution the Demands of Liberalism, as set forth in The Index."

The *Amherst Student* thus chronicled the dedication of the new church at Amherst College: "Every recent graduate will regret to learn that the Faculty thought it necessary to stultify themselves, at the dedication of the new church, by forcing all the students to attend. We were informed how much better deportment was expected of us than in the chapel, and that all secular thoughts must be laid aside. On top of all that, we were driven into the edifice like a flock of sheep, under the direction of gym. captains and monitors."

The London *Morning Journal* says with reference to the disposal of surplus funds raised for sufferers by colliery accidents:—

"We have not much faith in the ultimate disposal of the large surplus of the present Oaks (accident) fund; for we cannot forget that, whilst the few managers of it quite recently purchased a cart-load of handsomely bound Bibles to present to the children and others who were connected with the Oaks, they at the same time refused to give anything towards purchasing bread for the widows and orphans of men killed by the Morley explosion."

On Monday, May 18, in the House of Representatives, Hon. George F. Hoar, of Massachusetts, presented the "Congressional Petition" for the repeal of the Act of June 17, 1870, by which church property is exempted from taxation in the District of Columbia. The petition was ordered by the House to be printed, referred to the Committee on the District of Columbia, and published in the *Congressional Record;* for a copy of which, containing the petition, we acknowledge our indebtedness to Mr. Hoar. Will the friends of the measure in Washington please watch the Committee, and inform the readers of The Index what action, if any, is taken with reference to it?

A contributor in another column makes inquiries touching our recently expressed views of the "praying crusade," and quotes its seemingly successful working in one of the small towns of Ohio. But the subjoined telegraphic despatch to the Boston *Globe*, dated Worcester, Mass., May 1, illustrates so pointedly the darker side of the "crusade" in arousing bitterness and even violence, that further comment seems scarcely needed. It is enough to say that, much as we regret the occurrence described, it yet follows almost inevitably from the character of the "crusade" itself: "One of the most disgraceful scenes in the crusade movement took place, this evening, in Joseph Riedi's saloon, on Pearl Street. The women were there three hours and a half, headed by Mrs. McGregor, Chairwoman of the Saloon Committee. During the last hour and a half, the scenes were too disgraceful for publication, for the credit of the city. In spite of the request of Mr. Riedi to have the women treated civilly, the dense crowd were uproarious and unmannerly in the extreme, pushing, jostling, hallooing, and using all manner of profane, obscene, and otherwise improper language. Brisk sales of lager were going on most of the time around the counter. It required the utmost efforts of several men to keep the crowd from crushing the women. One curious specimen of a man, having been accidentally hit by one of the women in the jam, addressed the leader of the praying band in the most indecent and profane language. This was the sad finale of the affair, after which, with the aid of several gentlemen keeping the crowd back from them, the women slowly made their exit from the saloon through a dense throng filling the sidewalk."

Last winter a course of lectures was given in the church of James Freeman Clarke by representatives of many different classes of religious believers. One of these was by Mr. Augustine Jones, of Lynn, Mass., on the "Principles, Methods, and History of the Society of Friends." It was a calm and winning presentation of the doctrine of the Inward Light of Christ, universal in all men, and saving all who are obedient to it. The breadth of the lecture is patent in such sentences as this: "A heathen may worship his idol, and, if obedient to his conviction, he is saved by the Inward Light." Of course, this Inward Light is taken to be supernatural, not natural, as is explicitly avowed. Mr. Jones sent this lecture to the *Friend's Review*, a weekly journal of Philadelphia, which refused it. The *Christian Worker*, published in Indiana, was denounced by one of its contributors, Thomas Kimball, Jr., for printing even an advertisement of an incendiary and unsound discourse which was delivered in a Unitarian meeting-house! The author has received scores of letters from England as well as this country in approval of or protest against his liberal construction of Quakerism; and the staid Friends are getting profoundly stirred up about it. John G. Whittier partly endorses it; others even denounce the motives of the lecturer. In consequence of all this turmoil, a new paper, the *Occasional Observer*, is to appear in June under the editorial charge of John Foster Mitchell, in defence of Liberal Quakerism. The gentleman who furnishes us with this information says there is a new Methodistic tendency in Quakerism which is a manifest retrogression; and the controversy now turns on the issue between inward and outward Christ-worship. To the liberal wing, Christ is the Inward Light of God, saving all obedient followers of it both before and after the coming of Jesus; this is the burden, they think, of Fox's *Journal*, Barclay's *Apology*, Bates' *Doctrines*, Tuke's *Principles*, J. J. Gurney's *Observations*, Clarkson's *Portraiture of Quakerism*, and various other Quaker classics. So the process of disintegration goes on in the old sects, and will go on till every man is "a church of one member," as Mr. Alcott says. Then will come a new union of all souls in the spirit of perfect freedom; and men will forget to put the label of any teacher's name on the pure and impersonal Truth.

THE "PROHIBITORY" PRINCIPLE.

When the miseries entailed by intemperance on men, women, and children are considered in their true and horrible proportions, there is little reason to wonder that sheer desperation drives so many excellent people to seek a remedy for them in a forcible suppression of the liquor traffic. If no liquor or intoxicating drink of any sort were sold at all, none could be consumed, unless each consumer undertook to manufacture his own; and this could be done only by a very few. Hence it appears to multitudes of persons that the most radical cure for intemperance, and the wretchedness, pauperism, and crime it is well known to cause, is to prohibit by statute the sale of alcohol in all its forms. This course is thought to aim a fatal blow at the very heart of the evil; and the adoption of it is considered so clear a duty that whoever distrusts the efficiency of the prohibitory method runs a great risk of being ranked among the open or secret enemies of the temperance reform. Nevertheless, we ask candid attention to some thoughts on this subject which, at least to one mind, seem true, and therefore entitled to great weight.

1. It is the abuse, and not the use, of alcohol which constitutes the evil of intemperance. Experience does not confirm the opinion that the drinking of a glass of pure wine, or pure beer, or pure liquor, is a sin *per se*. The great danger of the habitual use even of perfectly pure drinks of an intoxicating character may, and should, be admitted; but the tendency of use to run into abuse does not destroy the distinction between them. At least, thousands of the best people believe this, and their views cannot be sneered or exclaimed down.

2. The prohibitory principle aims to suppress the use as well as the abuse of alcoholic beverages, or must tend to produce this effect, even if not designed. That such beverages are used without being abused by many persons, is a fact which only a fanatic will deny. Yet the prohibitory principle can make no discrimination between users and abusers; the obstacles it interposes to the sale of these beverages operate equally against both classes; and it therefore punishes the users in order to prevent the abusers from becoming subjects of punishment. There is inherent injustice in such a principle as this, and it will make itself felt as surely as human nature is human nature.

3. The *crime* of intemperance, with which alone society has the right to deal, is the abuse, and not the use, of alcohol: if it were always used without being abused, no one would venture to claim the right to suppress the sale of it. The right of suppression is supposed to be grounded on the right to prevent the causes of crime in order to prevent crime itself; and the cause of intemperance is supposed to be the simple fact of drinking. Now if the mere drinking always led to drunkenness, society would have an undoubted right to prevent the mere drinking. But it does not always lead to it. In attempting to suppress all drinking of alcohol, therefore, by making it unobtainable for drinking purposes, prohibition attempts to suppress drinking which *does not*, as well as that which *does*, lead to drunkenness. Those persons who never drink to excess, never become guilty of the crime of intemperance, and therefore never become amenable to society for any criminal consequences of drinking, with which alone in themselves or in their causes society has the right to deal, feel naturally enough that society is infringing on their personal liberty; and the plea that it is done to prevent crime is felt to be worthless, because it is evident that, while drinking which leads to crime may be justly suppressed, drinking which does not lead to crime is beyond society's jurisdiction. It is perfectly true that there is a possibility of any drinking leading to crime; but since not all drinking actually leads to it, society suppresses *more* than the cause of crime when it suppresses all drinking, and this "more" is *personal liberty*. A man has a right to drink, so far as society is concerned, if he never drinks so much as to be guilty of intemperance; he may or may not be wise in doing it, but he never becomes amenable to society till he violates the rights of some other person or persons. Consequently, when the prohibitory principle declares that he shall never drink alcohol at all, regardless of whether he uses or abuses it, he properly considers his reserved rights invaded, and will feel himself aggrieved.

4. It is as an earnest friend of true temperance that we deplore the results of thus arraying one of the most powerful and most sacred instincts of humanity, the love of freedom, against the temperance reform. Unless the temperance reform can so shape its

measures as to respect this instinct to the uttermost, it can never succeed. The personal liberty of the whole community cannot be permanently sacrificed, even to secure the abolition of the most frightful evils; for no evil is more frightful than this very sacrifice, which brings uncounted other evils in its train. The reaction against all measures which demand it will be as sure as gravitation, and as mighty. However temporarily successful, the prohibitory principle transcends the limits of free individuality, and will excite resistance in proportion to the strength of the liberty-loving spirit. In coarse or ignorant people, this resistance will take coarse or ignorant shapes. One of the worst of these is the *defiant determination to drink, simply because prohibited.* Experience shows plainly enough that the prohibitory principle is never carried out, because men will not submit to dictation with regard to matters so purely personal as eating and drinking; and, if driven to do their drinking in secret, and in violation of law, the danger of their becoming intemperate is increased tenfold. You may denounce this defiant spirit as much as you please; but it exists inevitably wherever prohibition prevails. The worst of it is that its root is a good one—resentment against injustice and infringement of personal rights; and temperance reformers have themselves to blame when this good root bears such evil fruit. The progress of their reform is delayed and stopped, when they are so rash or so over-eager as to crush the freedom of the individual under the votes of the majority. No good man can see his fellows plunging into the gulf of intemperance without deep sorrow; but no good man can see them driven to this suicidal course by ill-judging philanthropy without still deeper sorrow. It must surely be possible to find a remedy for this monstrous evil without trampling on the sense of personal freedom. If not, there is no remedy for it; for this will never cure it.

5. The prohibitory principle treats the liquor-seller as the criminal; whereas, if drunkenness is the crime, the criminal is the drunkard. Under certain circumstances, liquor-selling may be indeed a crime: as when liquor is sold to a man already half-intoxicated. But there will be no real temperance reform till public opinion stamps its unqualified reprobation on drunkenness itself, and holds every man to a rigorous responsibility for the preservation of his rationality at all times. If the drinker never forgot the duty he owes to himself, to his family, to society, he would never be a drunkard, and no one would dream of condemning the seller. Is an act of sale made a crime by the use afterwards made of the article sold? No. Unless the seller knows or suspects the buyer's intent to be criminal at the time, he is guiltless; and the guilt belongs to the buyer alone. Not the sale, but the purchase,—not the seller, but the purchaser,—ought to be condemned, if the transaction is wrong *per se;* and the prohibitory principle, even if it were justifiable in treating the transaction as a crime in itself, lays it at the door of the wrong party, when it punishes the liquor-seller rather than the liquor-drinker. The greater expediency or feasibility of this course is no justification of it.

6. The truth is that no temperance reform can be permanent or general *till the people themselves resolve to be temperate.* You may try to make it impossible for them to get drunk by abolishing the liquor-traffic; but you will fail just so long as the people are determined to buy the liquor. This reliance on external safeguards as a substitute for internal self-restraint is what prevents the true principle of temperance—self-government under all circumstances by conscience and reason—from making real headway. There is no such thing as a short cut to universal temperance, —no such thing as a speedy abolition of all intemperance. It is a matter of slow and painful growth to eradicate so inveterate a disease from the social system; and we should be wise to face this fact calmly and fully. A new public opinion must be formed; a new habit of self-government must be cultivated; a new reverence for reason and conscience must be created and fostered. All this takes time,—yes, a great deal of time. Intemperance is at least as old as human history, and one must be more enthusiastic than wise to expect that any political measure whatever can take the place of a universal elevation of moral motives. Not prohibitory laws, not the establishment of woman suffrage (though sanguine woman-suffragists expect incredible efficacy from that measure), will make any appreciable reduction in the long run in the amount of drunkenness. The dissemination of true principles on the subject, and reliance on better education, together with such indirect external helps as the providing of cheap and innocent amusements for the people and the establishment of equity in social and industrial relations, will do all that can be done to drive this demon of inebriation from the homes and haunts of men. But all this is a slow process, which cannot but be retarded by enlisting noble sentiments like the love of freedom on the wrong side. We deeply sympathize with the desire of prohibitionists to protect wives and mothers and helpless children from the woes of the drunkard's home; yet we believe that the method of coercion, whether applied in the form of stringent statutes or in the milder form of "praying" intrusion and religious brow-beating, will fail totally of its object in the final upshot. The actual condition of human nature must be taken into the account; and one of the surest ways to defeat reform is to create a protest against it on the score of personal liberty.

CREMATION.

The subject of cremation is plainly destined to occupy a fair share of attention in America. The most intelligent people are interested in the discussion, and their interest is of the serious kind that betokens active conviction, and looks to practical achievement. The society in New York, though of recent formation, as yet unincorporated, and engaged in preliminary inquiries, officered too by quiet, unobtrusive men, who have confined themselves to private or quasi-private efforts, numbered, three weeks ago, more than eighty members; among them men of different professions, lawyers, physicians, clergymen, merchants, and of religious opinions running all the way from Episcopacy to bald rationalism. By this time the list must be much longer. It is designed to secure an act of incorporation. In a week or two, the subject will be presented to the community at a public meeting, to be addressed by speakers fully acquainted with all the aspects of the question; and then the attempt will probably be made to raise funds for the purpose of instituting the practice for all such as approve of it.

It is particularly desirable that the custom of burning instead of burying the dead, if worthy of adoption, should be adopted as soon as may be in a new country like ours, in order that the evils of interment, so disastrously felt in old countries, may be prevented. Already, in our more populous cities, they are painfully apparent, and populous cities grow in our climate very rapidly. No municipal limits contain the people long; they overrun the country like grasshoppers; the interval between the city of the living and the city of the dead shrinks visibly; the cemetery in the fields is a cemetery in the town before we think of it; and the intramural mischief is upon us almost without warning.

There is a small district in New York City that is never free from disease. The health inspector *naïvely* reports "eight vacant lots occupied as coal-yards, storage for lumber, etc.," as "in fair sanitary condition." The rest of the quarter is unhealthy, with a large and constant sickness-rate. In the summer months diarrhœa, dysentery, and cholera-infantum prevail. Purulent ophthalmia continually exists. In this district, forty feet under the ground, is an old negro burial ground. That the sickliness of the district is chiefly or largely due to this old burial place cannot be affirmed, for it is in other respects a filthy, miserable quarter, inhabited by the least caring and cared for part of the community; and the poisons of the old cemetery are perhaps, by this time, discharged. But who knows whether they have been or not? At all events, before they were discharged, they must have been responsible for a good deal of the same kind of sickness as prevails now. A single cemetery of Brooklyn,—*Calvary,*—the principal cemetery of the Roman Catholic Church,—there were, in a single year, nine thousand interments,—about forty per cent. of the whole city dead. The procession of hearses thither is incessant. The ground is not a large one, and the dead lie there in layers three or four deep in places, the upper ones being so near the surface that the effluvium taints the air. Yet the medical inspector who gives the numbers contents himself with remarking: "The records of this city of the dead exhibit singularly instructive records of the nationalities and ages of the decedents belonging to that religious denomination!" That here is a pressing danger who will deny? That other cities of the Union are exposed to similar dangers who can doubt? If prevention be better than cure, and we know that it is, then the subject of cremation is of as much importance here as in old countries, so far as the future is concerned; and we should be stimulated to its practice by the consideration that by timely measures we may wholly escape evils that elsewhere cannot even be remedied.

To religious reformers the subject of cremation ought to be peculiarly interesting, for it comes under the head of their general reform. The practice of interment is associated with the popular notions of resurrection, and these imply a theory of immortality that we regard as irrational. The alteration of the custom would indirectly effect our alteration in the belief. The doctrine of the resurrection of the body may be reconciled with the practice of burning as well as with the practice of burying. But it is not so reconciled at present, in any but enlightened minds. The ignorant will, for many a day, refuse to believe that fire does not render a resurrection in form impossible, the resemblance between dust and ashes being beyond their appreciation. They who perceive the resemblance, and frankly concede the equal possibility of ascension from the pyre as from the mound, probably entertain a conception of the risen form more than usually spiritual, and, in consequence, anticipate a more spiritual future. As the matter stands with the multitude, the substitution of burning for burying would imply the substitution of a new faith for an old one. The practice of interment is the refuge of superstition. With the practice the superstition will cease. If the arguments against cremation, on sanitary and social grounds, should be found stronger than the arguments in its favor, this last consideration will of course have no weight. But should cremation commend itself on sanitary and social grounds, the fact that it discourages superstition, and lends support to more rational views on an important subject, will whet the interest of reformers in it, and make them actively favor its adoption.

O. B. F.

THE THEATRE AS A MORAL FORCE.

The papers announce that the Globe Theatre is to be rebuilt, owned, and managed by gentlemen of high standing. Is it a vain hope that they will give us a theatre which shall do justice to the drama as a fine art, as well as a great educational force in the State?

It is the imagination which excites and directs the passions, and we can no more place ourselves under its sway and revel in its delights without being affected by the thoughts, the sentiments, the emotions it presents to us, than we can breathe the atmosphere without being strengthened and elevated, or enervated and weakened, or even fatally poisoned by it.

A miscellaneous audience of men and women, many of them young and impressible, cannot listen to the gross sensuality and meaningless absurdities of an *opera bouffé*, applauding the worst portions and calling for a repetition of the coarsest scenes, without being debased and degraded by the influence that fills the theatre. Compare the sound of the applause, the tone of the voices which cry *encore*, with that of some audience lifted to enthusiasm by a generous sentiment, and the ear will detect the difference of discernment which animates them.

We might take the "New Magdalen" as the type of another class of drama which deeply affects an audience, and whose moral influence is perhaps of a mixed character. The play abounds in excellent sentiments; and it is said that many desolate and unhappy women have written to thank the accomplished actress for her admirable representation of the reformed sinner, which has given them strength and hope to struggle upward. This is a great good. But yet who has not felt, in witnessing the play, its want of truth to nature and to life, and that the hopes it would excite might prove wholly unreal in the hour of trial?

It is not the beautiful, gifted girl only, driven to wrong by outside influences impossible to resist, and aided by the most devoted admiration and love, when the struggle comes, that needs help and assistance. It is the poor, wretched one, whose own weakness is her worst enemy, and whose progress upward must be slow and painful, that requires our help.

If the drama, or any form of art, quits its own ground of influence by simply elevating and ennobling the whole being, and attempts to work out a distinct moral problem, it must then take all the conditions of the problem, and stand the test of the political economist and the moralist, as well as its own.

This is not quite the service we demand of the drama. We do not ask it to enlighten the understanding or direct the conscience, but to elevate and purify the imagination, so that it will hate vice for its grossness, and shrink from the discord of evil for its own sake.

How simple are the situations in Beethoven's one

opera of "Fidelio"! The sentiments of loyalty, of filial duty, of pure love, have no novelty to recommend them; but they are set to a music which thrills us through and through with all the grandeur which virtue can give to human nature. There are souls which can resist such influences (as we once knew a young man to insult a most respectable colored woman as he was coming out from hearing the "Messiah"); but the mass of appreciative hearers are at least for the time lifted up into a mood of sublimity and heroism which is never wholly forgotten. And the pleasant comedy, pure and sparkling, loving and genial, kindles a glow of good feeling and human love which refreshes the tired brain, lightens the weary heart, and makes us love each other the better for the pleasure we have enjoyed.

But there is one thing absolutely necessary to the success of a theatre in any effort to raise its performances above the present low standard; and that is the coöperation of the public. Our politics are corrupt, because the best men abstain from politics; our theatres are low, because those who can enjoy better things do not make their proper demand for them. The former proprietor of the Globe Theatre gave us Shakspeare's charming "As You Like It," without great leading stars, but with a grace and beauty which suited that lovely work of art. He would gladly have continued the experiment by putting on the stage all of Shakspeare's best comedies in the same admirable style; but, alas, the receipts did not warrant it. The theatre must pay, and the apathy of the public too often compelled him to take the second best, the burlesque or the sensational drama, that would fill the house, though it did not gratify his own taste or elevate that of the public.

This influence of the theatre for good or for evil is greatly increased by the prevailing fashion of private theatricals. Wisely conducted, this amusement is admirable for its physical training of voice and gesture, for its exercise of the memory and the inventive powers; it gives a great amount of innocent pleasure, and is often successfully connected with interest in philanthropic work. But it is exceedingly difficult to find any play simple enough for the narrow conveniences of the private stage, which is not either vapid in its sentimentalism or coarse and low in its tone. Many attempts have been made to supply this want; but the plays usually lack all the higher qualities of wit, sentiment, or imagination, and fail to attract the public. If we could get the good qualities of French comedy, its simplicity of scene, its naturalness of acting, its sparkling vivacity, without its conventional immorality and covert coarseness, we should have nearly what we want. Some of the French plays written for schools are very simple and charming; but we must have an original growth from our own soil. It is always difficult to transfer any work from another language with perfect success.

If the many gifted women who look to literature as an intellectual resource or a profession would turn their thoughts seriously to supplying this need, they might achieve a great success for themselves, and do a great service to the public. E. D. C.

FREE RELIGIOUS ASSOCIATION.

The SEVENTH ANNUAL MEETING of the Free Religious Association is to be held in Boston on the 28th and 29th of May. The meeting will open with a session for business and addresses on Thursday evening, the 28th, at 7 3-4 o'clock, in Horticultural Hall (lower). At this session the following Amendments to the Constitution are to be acted upon:—

1. In the statement of the objects of the Association in the First Article, to change the phraseology so as to read thus: "Its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history."

2. To change the number of Directors, now limited by the Second Article to "six," so that the number shall be "not less than six nor more than ten."

At this session brief addresses are also expected, on various local and special phases of the FREE religious movement, from Mrs. E. D. Cheney, Rowland Connor, Rabbi Sonneschein, R. H. Ranney, and others.

On Friday, the 29th, there will be sessions at 10 A. M. and 3 P. M., in the upper Horticultural Hall. The morning session will be opened by an address from the President, O. B. Frothingham, on "The Validity and Necessity of the Free Religious Platform." Speeches will follow from S. R. Calthrop, T. W. Higginson, and F. E. Abbot. The three latter speakers are to represent, respectively, the "Christian," the "Extra-Christian," and the "Anti-Christian" attitude of believers in religious freedom. At the opening of the afternoon session, Rev. Dr. Bartol will read an essay on "The Religious Signs of the Times;" addresses expected from Rabbi S. H. Sonneschein, Bishop Ferrette, and C. G. Ames. In the evening, at the new Parker Memorial Hall, a Social Donation Festival is to be held. Brief addresses, music, conversation and refreshments will be provided for, and donations are hoped for from the friends of the Association.

WILLIAM J. POTTER, *Secretary.*

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Articles for this department should be SHORT, and written only on one side of the sheet.

N. B.—Illegibly written articles stand a very poor chance of publication.

N. B.—No responsibility will be assumed for unused manuscripts.

THE PROHIBITION OF THE LIQUOR TRAFFIC.

OZARK, MO., April 18, 1874.

MR. ABBOT:

Dear Sir,—In THE INDEX of April 9, under the caption "The Praying Crusade," you criticise the late outburst of religious fanaticism in attempting to suppress the liquor traffic in a spirit and style which I consider characteristic of a rational thinker. Had you not alluded disparagingly to another method which has been employed to extirpate the debasing vice of intemperance, I should have read your article with sincere approval, and treasured its thoughts among the many expressions of truth which I receive from THE INDEX.

In speaking of the "Crusade" you say: "It is only a new phase of the prohibitory movement—prohibition taking a religious instead of a statutory form. Much as we respect the motives of many prohibitionists, their principle seems to us to begin at the wrong end of human nature." What your objections to prohibition are, not having heard you express your views on the subject, I do not know; but that you deem a legal interdiction of the sale of intoxicating liquors inadequate to the prevention of intemperance, is patent to my understanding, or I do not comprehend the meaning of "prohibition." That intemperance is a demoralizing and derationalizing vice whose prevention should be sought by every friend of human happiness, all readers of THE INDEX must think you believe. But since you teach the supremacy of reason in the rulings of society, and know that those who yield to the siren voice of intemperance are persons in whom the rational sovereign has been supplanted by a blind and reckless appetite, I cannot conceive how you can consistently oppose the forceable prohibition of a traffic which indulges a depraved passion whose victims confess themselves incapable of averting their own doom.

Is it rational or philanthropic in the class of society capable of self-government to suffer temptations to be alluringly placed before the ignorant, weak, and vitiated, who have not the moral power to resist them? Do we not protect our children from evil by force, and does not the State owe the same protection to its helpless subjects? What treatment of this vice does rationalism dictate?

Yours truly, H. CLAY NEVILLE.

"THE PRAYING CRUSADE."

TIPPECANOE CITY, O., April 16, 1874.

MR. EDITOR:—

I see in your last issue that you strongly condemn the ladies' movement in the cause of temperance. Perhaps, if you were more truly informed of its workings you would think better of it. In our little town we had eight saloons, all retailing intoxicating liquors as a beverage to be drunk on and about their premises. Most of such selling and drinking was contrary to law. There had been numerous efforts made by the citizens to bring the offenders to justice, nearly all of which had failed; and many of the husbands, brothers, sons and fathers of our place and vicinity were frequently returning to their homes late of nights in a worse than beastly intoxicated condition. The ladies called a meeting to consult as to what they should do to protect their firesides from such afflictions; and they drew up in substance the following:—

"To the saloon-keepers of Tippecanoe City, Ohio: We, the ladies of Temperance League 35, request of you the following:—

"1st. That from this time forward you will not buy or cause to be bought any more intoxicating drinks, to be sold or given away as a beverage in or about your premises.

"2nd. That from this time forward you will not sell or give away, or cause to be sold or given away, any intoxicating drinks whatever, except in strict compliance with law.

"3d. That, as soon as your present stocks are exhausted or sold according to law, you will quit the business entirely, never to resume it again in this place.

"We simply ask your promise to the above requests. We ask the above of you, our brothers, because the business you follow is sending to our homes intoxicated husbands and fathers, unfit members of any family. The places you keep are decoys to our little sons, leading them to destruction. We ask this because intemperance is a disease which becomes hereditary, thus endangering every family in all our land. We ask it because it may sometime come to your own homes in a most crushing reality. We propose to sing and pray with you occasionally, until we have your answers, or until we are satisfied our efforts in this way will be unavailing."

The result was, in less than two weeks every saloon-keeper gave a favorable answer, and three of them quit the business sooner than requested, with stocks of liquor on hand. The leaders of the league have made two festivals in honor of, and for the benefit of, those complying with their requests.

The festivals were very largely attended, and a more cordial, social, and affectionate gathering was never before seen in our town. Victors and vanquished clasped each others' hands in friendship.

Mr. Editor, do you think "superstition" did all this? Don't you think there was a suitable adaptation of means to the end? Free Religionists, of all people in the world, I think, should shout *Amen* to such means and such results. And don't you think the results will be more lasting than if crushed by law? E. L. CRANE.

[There can be no objection to private appeals to the reason and conscience of any one. But the threat (for it was one) to "sing and pray" with the saloon-keepers until they yielded or proved hopelessly obdurate, whatever its immediate success, is but a transient expedient little likely to produce lasting effects. It is much too soon as yet to talk of the "success" of this "crusade." Whatever really tends to reduce the evil of intemperance, provided it does not create other evils as grave, we heartily wish well to; but the evils entailed by too great reliance on coercion, even that form of it which consists in overwhelming the individual with a resistless weight of public opinion, are too subtile to be immediately apparent. Especially do we distrust the permanency of the results attained by revivalistic furor. We certainly cannot "shout *Amen*" to the firing-off of a volley of prayers at any man's head, for the purpose of coercing him against his will to change his business. Prayer put to such uses may be "efficacious" at first, but it is superstitious nevertheless; and we suspect that praying will itself be worse hurt than liquor-selling in the end.—ED.]

LABOR THE ONLY GROUND OF PRICE.

BY JOSIAH WARREN.

It is folly to expect that men will prefer starved, ragged, insulted labor, however useful it may be, rather than an easy situation with a sufficient income and the respect of their fellow-men. It is not surprising that the ranks of the respected pursuits are crowded till their followers are tempted to live by fraud—that we are overrun with speculators, thieves, defaulters, counterfeiters, burglars, robbers, murderers, incendiaries, rapacious officials, and other vagabonds; or that the Bible is tortured into the defence of slavery and poverty by those who are revelling in idleness and luxury; or that, when the opportunities for speculations and office-holding opened by one war are all filled, the next step is to appeal to "patriotism" to get up another war. This pandemonium of ours miscalled society will continue, in spite of all conscience, all preaching, and all law-making, as long as men are tempted to live by profitable crimes rather than to starve in useful pursuits.

The immense advantages derived from the division and exchange of labor are so overwhelming that they have almost extinguished the idea of people in the midst of them making everything that they use; we depend on buying all our supplies with money from those who can produce them to better advantage. Hence money is the all-in-all—the pivot upon which everything and everybody turns. So we return to money.

Money should be a representative, and nothing but a representative, of property or wealth. Let us see what kind of property it should represent. Sunshine, the air we breathe, the water in a river, are wealth of great *value;* but, not being the product of any one's labor, they are not legitimate subjects of price, even if it were possible to command a price for them.

The man who should stumble upon a coal mine, without having taken any pains or trouble to find it, would not be equitably entitled to any compensation for that accident. His true ground of price begins when he commences to take trouble to make it known or to get it out. If he only superintends or gives directions, if this function is not as disagreeable (all things considered) as that of digging and wheeling the coal, his compensation would not be as great, on the principle of equivalents, as that of the humblest coal-digger.

With regard to the ownership of the mine, like the water in the river, nobody owns it—everybody owns it. It is equitably the inheritance of all mankind, and it makes no difference who undertakes to work it, if the price of the coal is simply compensation for the labor of the mind and the hand in superintending, digging, delivering, and all other contingent COSTS. If the men were obliged to work in water six inches deep, their pay, to compensate them, must be more than if there were no water, and more in cold weather in the water than in warm weather.

It would be the same with any other mines, whether of lead, copper, gold, silver, or any other natural wealth,—such as land, stone, wood, spontaneous fruits, etc.; there is no just ground for price till labor comes to be bestowed upon them.

If one should accidentally see a good site for a city

he is not equitably entitled to pay for a discovery which has cost him nothing. If he undertakes to lay it out into lots, and to sell them, he is equitably entitled to pay according to the costs of his labor compared with other labors, and all contingent expenses; and these being paid, there is no just ground for any further price or compensation.

If an acre in that city would make a desirable home for a nabob, he should give for it only as much of his own labor as it has cost. If some other one wishes to possess it after the nabob has fixed his mind upon it, and prefers it to any other situation, he can equitably consider what would compensate him for the *cost* or *sacrifice* he might incur in parting with it; but he cannot equitably have any reference to the *value* of the lot to the applicant, or what he might extort from the "demand" or necessities of the purchaser.

Thus far, then, we have found no equitable ground of price, except labor, or costs incurred.

THE REVIVAL MOVEMENT IN SCOTLAND AND THE REV. GEORGE GILFILLAN.

As a result of the visit to Scotland of Messrs. Moody and Sankey, the famous "American revivalists," great religious excitement has, for upwards of six months, prevailed in that country. The culminating point of this so-called "revival movement," however, seems to have been reached during the early part of March, when an address, signed by about two hundred ministers of various denominations, was issued for the purpose of calling upon the recipients thereof to participate in a proposed week of united prayer on behalf of the young men of Scotland. This address (which was of considerable length) was somewhat peculiar in its phraseology, and contained not a few absurdities. It commenced with these words: "The Lord has visited the land. What shall we render to Him for His mercy? He has graciously rebuked the scepticism of the age and given token that, of a truth, He is the answerer of prayer." An enumeration, from a believer's standpoint, of the leading features of the movement was given as proof that (to quote the words of the address) "the efficacy of the heavenly influence has been evinced;" and this was followed by these remarks: "Surely, it is matter for glowing thankfulness to ministers, office-bearers in churches, parents and Christian philanthropists, that such a glorious tide in the direction of our dear young men has set in. Is it not the part of true wisdom to make the most of the present opportunity?" It then stated that, "amongst other expedients," it had been "suggested by our brethren from America, who have so lovingly, unsparingly, and successfully labored amongst us, that a united cry should go up from congregations and families for a mighty blessing to come down on the young men, not of one city alone, but of all Scotland." The importance of "believingly turning the golden hour to best account" was urged, said the address, by "the beneficial effects to be looked for, from"—amongst other things—"the Christianization of society at large," and "the evangelization of the world by the life and service of Scottish merchants, engineers, planters, artisans, farmers, soldiers, seamen, and residents abroad." It concluded as follows: "Let us in faith ask great things. Is it not better so to cry to our Father in heaven than to have to lift up such wail as that uttered by Israel's king? 'And the king was much moved, and went up to the chambers over the gate, and wept; and as he went, thus he said, O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!'"

The following outspoken letter, sent to the Glasgow *Herald* by the Rev. George Gilfillan, of Dundee, in response to the address, deserves an especial acknowledgment from the friends of religious freedom. Mr. Gilfillan is a member of the *United Presbyterian* sect, and is well and widely known, not only as an eloquent preacher and lecturer, but also as a most brilliant writer and critic. His *Gallery of Literary Portraits* is, perhaps, the most popular of his works; and his standard edition of the poets, with lives, critical dissertations, etc., (18 vols. in all) has been published in this country by the Messrs. Appleton:—

"I am favored—in common, I suppose, with most clergymen in Scotland—with a document inviting me and all others to unite this week in prayer for our young men. That young men, like all other classes of the community, may require to be prayed for, and may be the better of being prayed for, I do not deny. But a week of prayer for young men does not strike me as the most felicitous of the novelties which have lately been imported from America. And apart from this, I certainly do not like the very fanatical and silly terms in which the document preceding the invitation is couched. I am told there that the Lord has visited the land, as if we were a land of heathen darkness, and had not been visited till the year of grace 1874, when Messrs. Sankey and Moody stepped down on our shores. I am told also that the Lord has rebuked our scepticism. *I thought, sir, that scepticism, being an intellectual matter, should be rebuked by argument and not by excitement. I am not aware that Messrs. Moody and Sankey have answered Matthew Arnold, Leslie Stephen, or William Rathbone Greg. If their answers have appeared, I shall be most happy to read them, and to hand them on to the young men I know here. I do not think, sir, that the doubt of the age is such a shallow matter, after all, as can be disposed of by a few well-played tunes and a good many earnest and not very well-digested harangues.* I saw recently my name mentioned in a letter in your columns as one of those who seemed by their silence to have given their sanction to recent revival doings. To those residing in Dundee it is unnecessary, to others it may be requisite, to say that, while I say nothing against the motives of our visitors, and while I believe they have showed more sense than many of their satellites, I decidedly disapprove of the general system they have followed, and look upon the results they have produced, as I did upon those of their predecessors, with very little faith or expectation, and I am not alone, by hundreds of Scotch ministers I know, in thinking so. I believe every one who did not approve of their measure has to signify the same by letter, else silence might have implied consent—I have acted on this hint, although some have thought it an attempt to steal a march upon all Scotland."

It remains to be seen what action, if any, the Rev. gentleman's presbytery, or sect, will take in the matter of such suspicious utterances; but that the *odium theologicum* has been invoked by the revivalists may be inferred from the report of an evangelical meeting conducted by Messrs. Dunn and Scroggie. According to the Harwich *Express*, Mr. Scroggie said, speaking of Mr. Gilfillan:—

"*If there was any one courting popularity, it was that minister;* and if any one dared to express different views [from those of Mr. Gilfillan], no one would be more ready to resent such an insult."

W. B. G.

LIBERALISM---HOW TO SPREAD IT.

St. Joseph, Mo., May 5, 1874.

Mr. F. E. Abbot:

Dear Sir,—After finishing reading Mr. Stevens' very satisfactory address on "Free Religion" in last week's Index, I could not but think with regret of the very limited circulation and influence of such noble and elevating opinions, especially in view of the fact that thousands are hungry, yes, suffering, for just such food, who have escaped from the pale of Orthodoxy, but who have not gained manhood enough to avow their opposition to its tyranny; who dare not place themselves on record as heretics.

For example, in this township there is a population of some three thousand; and I know that not more than one-half are in the habit of attending church, and many that do are freethinkers; yet such is the influence of the Church that very few could be induced to sustain such a paper as The Index. Nor do I believe that this locality is peculiar.

To meet the cases of such—to train or educate them in independence,—it seems to me it would be wise in our liberal writers to make use of our independent journals having large circulations—as much as possible such as the New York *Tribune*, Chicago *Tribune*, and *Times*, New York *World*, etc., etc.

The papers above mentioned publish the sermons of the most liberal preachers, as well as others, weekly.

They offer a fine field for the criticisms of Liberals, and one, if possible, that should be reaped.

If the anti-Christian sentiment of our people of all shades of opinion were fully known, and the holders thereof could be counted, in my opinion it would astonish Liberals almost as much as it would the Church.

What is to be deplored in connection with a large number of the people referred to is that, in casting off the authority of the Church, they have not accepted something better, and are now drifting about—without compass or rudder.

Yours for Free Religion,
E. C. Alphonse.

INSPIRATION.

Editor of The Index:

Dear Sir,—Will you permit me to make one single remark on Mr. Hoover's letter in your issue of 30th April? Inspiration, though claimed *for* the historical writers of the Old and New Testaments, is not claimed *by* even one of them.

To the truthful historian, inspiration is superfluous, since it cannot make truth more true, or wisdom more wise; and it is useless to the untruthful historian, as it cannot change fiction into fact, folly into wisdom. The introduction of the absurd, the marvellous, the improbable, is *primâ-facie* evidence against historical veracity; hence the claim for historical inspiration is an ingenious invention to ensure belief in the absurd, the foolish, the incredible,—none of which can have been "inspired" by divine wisdom and truth. D. E. de L.

P.S.—Neither the writings of the prophets nor the epistles are historical.

DO THEY BELIEVE IT?

Editor of The Index:—

I clip the following from a report of the articles adopted at the meeting of the ministers of the Evangelical Ministers' Association of Boston:—

"Art. 2. The doctrinal basis of this Association is the broad, historical, evangelical, catholic ground, which has been occupied by all vital Christians from the beginning; embracing the belief in the Divine Human Person and the Atoning Work of Our Lord and Saviour Jesus Christ, and the personality, and the regenerating and sanctifying offices of the Holy Spirit, as the only source of salvation, and the centre of all true Christian union and fellowship."

This plainly means a belief in the doctrines of the Trinity and of the Atonement, and also in the doctrine that *no one*, unless he believes in them, can be saved. The commonly received idea of salvation is that of eternal future happiness; the lack of such salvation, the eternal misery of human beings.

Now I wish to ask, Do they truly believe all that their words imply? Do they believe that the larger part of the human family, who have never heard, much less believed, these doctrines, are to be eternally miserable? Do they believe thatthe beloved Sumner, whom they have so highly and justly praised, has gone to eternal punishment?

In the Old South Church Covenant, there is, or was a few years ago (the statement was made recently by one of their number that their platform had not been changed for two hundred years), a phrase of this import: "The children of elect parents may be saved." Do they believe, as this phrase would seem to imply, that the largest part of those who die in infancy are forever miserable? If they believe in an eternal hell for infants and heathen, let them say so plainly.

But if they believe that heaven and hell are conditions of the mind, and that the unconverted heathen and others may never attain to that degree of goodness and happiness that others more privileged may reach, is it honest or truthful to use such phrases as are used to express their belief? Honesty.

THE EMPEROR JULIAN.

Probably no man has been so abused and cursed by the entire Christian world as Flavius Julian, Roman Emperor from 361 to 363 A.D. It may be well to inquire into the cause of this most Christian hatred, especially as the subject of it was one of the greatest and wisest of men. The cause can be stated in a few words. Prior to the reign of Julian, Christianity had been making gigantic strides towards universal empire. The conversion of Constantine had raised high the hopes and expectations of the whole Christian world. During his reign the pagans were oppressed and persecuted, the grand old temples of antiquity were demolished, and all the power of the State was employed to propagate Christianity. When Julian ascended the throne, a slight change was made. Good Christians wept and gnashed their teeth. However, the Christians could not justly complain of anything. Religious freedom was granted to all. It is true that the Christians were not allowed to demolish any more pagan temples, nor were they permitted to plunder the houses of pagan citizens. Moreover, in some cases they were even compelled to restore the property they had stolen, and to rebuild or pay for the temples they had destroyed. It is easily seen, from what has been said, why the Christians hated Julian. The accession of Julian to the throne materially injured the prospects of Christianity. Julian was no apostate. He never renounced the faith of his ancestors. The faith which Julian professed possessed, to say the least, unity. Thomas Taylor, the Platonist, remarks: "It seems at first sight surprising that there should be no sects among the Grecian polytheists; they were unanimous in their belief of a multitude of gods subordinate to one supreme; their mode of worship was uniformly the same; and they appear to have had no conception of religious innovation. Shall we say that a religion is false in proportion to its unity; that truth may be branded out into an endless variety of discordant streams; and that error alone resists the power of copious and confused division? *Such a speculation is indeed curious, but not safe; and its result would perhaps be more logical than orthodox, and more informing than discreet.*"

Thomas M. Johnson.

MORE "HORSE-CAR RELIGION."

New York, March 26, 1874.

Dear Mr. Abbot:—

I sent you a while since a tract handed me by a man on one of the street-cars, which you have just printed in The Index. Yesterday he gave me another. The person who thus goes about doing good, as he thinks, lives in a neighboring town, but has business in New York, and always carries these tracts with him. He buys them himself, and, wherever he goes, takes up his cross and tries to save souls. I talked with him a little yesterday. He is terribly in earnest. He believes every word he says. I asked him if he believed that those who did not take Christ as a Savior would go to hell eternally; and he said emphatically, "I do." I asked him if he thought he could ever enjoy the delight of heaven while any dear companion, as good perhaps as he, was boiling and baking and suffocating in the sulphurous pit; and he exclaimed emphatically, "I could, for it is God's will." I told him his nature was different from mine; that I would in such a place raise an army, break through the battlements of hell, help to put out the fire, and set loose the victims. He thought me a poor, deluded sinner. M. L. H.

Where are our Domestic Poets?—Here is a theme which they have strangely neglected,—one on which the tears flow faster than the verses. On one of those bitter cold sunsets, last week, little four-year-old got leave of mother to go towards the woods and meet his father, who was chopping. Father took another route home, and little four-year-old wandered on into the darkness. Bitter, bitter cold! Father at once turned back to the woods. Forty neighbors promptly took pity and started too. That was a night to be remembered. Warm hearts, but all else as cold as death. Now a cheery shout of strong men, and again all silent as the grave. Here and there a torch, and the shadow on the snow of a grim old pine; the rest all black. Help never reached the little fellow alive. Discouraged at calling his father so long without an answer,—tired, lonesome, and drowsy with frost,—he had found himself a bed, taken off one little shoe and stocking, and gone to sleep forever.—*Transcript.*

"Where are you going?" said a young gentleman to an elderly one in a white cravat, whom he overtook a few miles from Little Rock. "I am going to heaven, my son. I have been on the way eighteen years." "Well, good-by, old fellow; if you have been travelling toward heaven eighteen years, and got no nearer to it than Arkansas, I'll take another route!"

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A Weekly Journal
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PUBLISHED BY THE
INDEX ASSOCIATION,
AT
No. 1 Tremont Place, Boston.

EDITOR:
FRANCIS ELLINGWOOD ABBOT.

ASSOCIATE EDITOR:
ABRAM WALTER STEVENS.

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(This pamphlet has not been on sale for a number of years, and many persons who have all of the Annual Reports succeeding do not possess this.) Price 50 cents.

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whereby church and other corporate property is unjustly exempted from its share of the burden of taxation.

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TRACT

on Church Exemption, being the article by Mr. Abbot which appeared in THE INDEX of Nov. 27.

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To many of the subscribers of THE INDEX and others whose names have been furnished us as probable friends of the movement, copies of the Tract, together with Petitions asking the repeal of the Exemption Laws, have been sent,

With the Hope

that such friends will try to secure as many signatures to the petition as possible in their locality

We respectfully ask those who are unable to attend to the matter themselves to place the petitions in the hands of those who will.

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The Index.

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VOLUME 5. BOSTON, MASS., THURSDAY, JUNE 4, 1874. WHOLE NO. 232.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor*.

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

NOTES AND COMMENTS.

BY A. W. S.

THE MASSACHUSETTS State Constabulary has been abolished. Well, we haven't felt any less safe since.

MR. A. B. ALCOTT has a Club of young men, which he calls "Our Club," and which he treats to some of his charming Conversations.

PROFESSOR SWING has swung out of the Presbyterian Church. For his sake, we hope he will keep swinging until he lands in free religion.

THOMAS CARLYLE is in very poor health. It is difficult for us to conceive that the author of *Sartor Resartus* can ever be frail and feeble enough to die.

EVERYBODY in sympathy with the Free Religious Association, especially, seemed of the opinion that its meetings this year were very successful and satisfactory.

THE FIRST instalment of American Catholic pilgrims—a hundred strong—have followed the example of Captain Kidd. They have "sailed." We wish them a pleasant voyage and a good time.

AMONG other destinies to which Col. Higginson was born was that of presiding at a Free Religious Festival. We know of no one who could have done it more gracefully and happily than he did on Friday evening of Anniversary week.

"ONE species of red ant," says the London *Spectator*, "does no work for itself, but makes slaves of a black kind, which then do everything for their masters." It is astonishing how accurately these insects were able to *ant*-icipate the ways of men!

IT IS A pleasant piece of information, to which we are treated by Mr. Alcott, that Mr. Emerson keeps a diary. This doesn't make us cease to wish that the Concord sage may "live long and prosper;" but we do hope that his diary may sometime be published.

THE LABOR REFORM LEAGUE had some excellent meetings in Codman Hall, during Anniversary week. Good audiences and good speaking were the rule at these gatherings. We were unable to attend the Convention of the Eight Hour League; but we understand it was both successful and satisfactory.

THE serene and spiritual face of the venerable Mrs. Lucretia Mott was deeply missed by many from the meetings of the Free Religious Association, this year. Her very presence on these occasions has been always a benediction to those assembled; and her words have been full of gracious wisdom and instruction.

REV. EDWARD EVERETT HALE appeared and spoke at the F. R. A. Festival, in Parker Memorial Hall, last Friday evening, and seemed to feel as much at home as if he had been among his own Unitarians. Indeed, Mr. Hale has the feline facility of being able to come down on his feet wherever circumstances conspire to toss him.

MR. WILLIAM WARREN, the great actor, recently remarked to us that he finds an argument that God designed that actors should live, in the fact that he is able, in half an hour's time, to entirely recall any part which he ever played, though he had not been able to repeat a complete sentence of it previously for a dozen years, or more. Any one who has ever seen Mr. Warren play cannot doubt that he, at least, has a divine commission to walk the Stage.

"WHERE *two or three* are met together, there will I be in the midst of them," said Jesus. We think that the Spirit of Wisdom does not best like crowds and dressed-up occasions; but in the quiet and unpretending circle, where kind-hearted men and women meet simply and frankly, it drops down and brings the blessedness of pleasant and profitable conversation. There is not too much art in society, but not art enough—art carried so far as to forget itself, and become natural.

AS AN illustration of the way in which, in some of the old countries, capital is snatching from labor the privilege of securing a home, it may be stated that, as appears from a document just presented to Parliament, nearly one half of Scotland is owned by one hundred and six families, no one of these holding so little as 20,000 acres, and fifty-two of which own over 50,000 acres each. The estate of the Duke of Sutherland, for instance, embraces 1,176,343 acres; and his wife owns beside about 150,000 acres more.

THE NEW YORK *Tribune* furnishes one or two delicious specimens of the literary and artistic appreciativeness of European royalty. The late Austrian Emperor said gravely to Liszt, who had been playing before him: "I have heard Hirtz and Thalberg and Chopin; but I have never seen any one perspire like you." And when Landseer went to Portugal, the King sent for him in order to compliment the great painter of animals. "Ah, Sir Edwin," said the King, "I am glad to see you. I am so fond of beasts."

THE WOMAN SUFFRAGISTS were not behind all others in holding interesting meetings last week. What with their regular Annual Convention, their delightful Festival, and their Club Lunch on Saturday, they amply filled up the measure of their useful and agreeable Anniversary activities. On the whole, we are glad to believe that our struggling sisters get no little solid satisfaction and pleasure out of their industrious efforts to secure the rights which, if all had our mind, they would be put in possession of straightway.

"THE WORLD is becoming convinced," says the *Jewish Times*, "that the only religious creed which can be reconciled with the growing aspirations of reason and intellect, which presents no dogma that need be rejected by logic and by comparison of the world of ideals with the world of realities, is the Jewish religion." That is claiming a great deal, is it not? Christians match this claim with one precisely similar for their religion. The difficulty, in both cases, is to tell what is Judaism, and what Christianity. Is Judaism exactly what Moses and the Prophets taught, or is it what the *Times* represents? If the former, it most certainly will not be the religion of the future any more than will Christianity, if that is exactly what Christ taught. To our mind it appears plain that man is not going to be dependent alone upon the past for his religion, or upon any great dead or great living man's word; but that the future will develop a religion of its own, as the past has done, and as the present is doing.

A COPY of the first issue of a paper called *The Prisoner's Friend* is laid on our desk, and receives our warm welcome and cordial sympathy. It is published by Mr. John F. Augustus, No. 147 Tremont Street, Boston, at $2.00 a year. Mr. Augustus says, in his prospectus: "We shall aim to advance the cause of humanity in its broadest sense; to awaken a more active spirit to prevent crime, and more pity for the erring and the guilty, without ever losing sight of the best interests of the whole community." We believe that Mr. Augustus is somewhat aided, in publishing and editing his paper, by Mr. James H. Cotier. Both of these gentlemen have had special reason to sympathize with prisoners, and special opportunity to know their needs and understand their condition. We believe both of them to be deeply in earnest in doing whatsoever good they can in this particular direction, as well as in every other; and we heartily commend them and their enterprise to the sympathy and support of all true philanthropists.

LIST OF LIBERAL LEAGUES.

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[FOR THE INDEX.]

Causes of the Increase of Crime.

BY HON. GEORGE F. TALBOT, OF PORTLAND, ME.

The Judiciary Committee of the Maine Legislature, during the last winter, heard arguments for and against the death penalty. The advocates of capital punishment exhibited a table of seventeen homicides in that State for the year 1873. The opponents of capital punishment admitted there had been a marked increase of crime, and especially of the crime of murder; and assigned, as a cause for this increase, the influence of the war. This opinion has been elsewhere generally expressed, and is doubtless a prevalent opinion. I propose to give a few reasons for the belief that I have, that it is not a correct opinion.

The war was a day of judgment, a crisis and test of character. Men went into the army who were cowards, shirks, thieves, and scoundrels—criminals of all grades down to the monster who would cut a comrade's throat to get five dollars out of his pocket—men who were the terror of the camp and the prison—the hindrance to all discipline—the weak point where the army gave way in the pinch of a battle. But such were bad men at home, and had either had their wicked career and repute, and escaped from or graduated at prisons and penitentiaries—or, lacking an opportunity, had avoided such a fate through family ties and the preoccupation of engrossing labor. The war showed their quality, and gave them a new theatre of action. For every feeble character, without decided principles of virtue, that, through evil association and strong temptation, became criminal, there was found a frivolous and aimless life that, under the stern discipline of duty, became obedient, faithful, self-respecting, and heroic. The war brought all the country, and especially the soldiers, to a great self-sacrifice, to the martyrdom of danger and death for patriotism, and to the preference of the common weal to self-indulgence and private gain.

If the effect of the war had been on the whole to deteriorate human society, and to sow thick the seeds of crime, we should expect to find the worst results in those sections of the country which were the principal theatre of the war. But the problem we have to solve is, not an increase of crime in Virginia, Tennessee, and Missouri, nearly every acre of which was fought over by the contending armies, but why Maine, isolated as far as possible from the actual strife, and that never heard the cannon of the invader, presents a record of seventeen homicides in a single year.

We should expect, too, if the war was the great demoralizer, to find the soldiers recruiting largely the ranks of the felons; but no such fact is observed. Our great crimes are committed by men who never learned indifference to life by witnessing the carnage of the battle fields. Treachery and bad faith are a considerable element of crimes, but courage, the virtue of the soldier, leads to disinterestedness and orderly obedience.

It must be remembered, too, that the crimes that have chiefly abounded have been those of fraud and violence, which have been provoked, not so much by hot blood and vindictive temper as by avarice and the lust of money, acting upon a mind capable of cunning and hardened to cruelty—temptations from which soldiers are more aloof than common men.

My own opinion has for some time been that the increase of crime in New England communities is attributable to two causes—one material, the other moral; one operating in the way of increasing temptation, the other in the way of weakening the power to resist it. I do not wish to undervalue the force of two factors that enter largely into the product of crime—intemperance and ignorance. These agencies have been too frequently discussed in ethical investigations to require to be here restated. Besides, since we have to consider an increase of crime in spite of an increased temperance and a more decidedly increased intellectual culture, it is evident we must look for causes strong enough to overcome the effects of both temperance and education.

What may be called the material cause of the increase of crime is connected with the great increase of luxury among those who have suddenly become rich, with an increase of the cost of living among those who have become relatively poor. Within the present century the population of New England was made up largely of people employed in agriculture, living in detached farm-houses, and only here and there aggregated in villages. Every man had his farm, his stock of cattle, and his tools and productions, and met his neighbors in the huge barn of a meeting-house on Sundays, and in town meetings, on terms of social equality; the only difference in their social condition being the advantage which health, industry, and temperance have over sickness, laziness, and intemperance. Nobody made plans for getting rich, nobody thought of selling his orchard for house lots, of speculating in timber lands, or of investing in stocks or bonds. Longfellow has fitly described these primitive rural communities:—

Thus dwelt together in love, these simple Acadian farmers,
Dwelt in the love of God and of man. Alike were they free from
Fear, that reigns with the tyrant, and envy, the vice of republics.
Neither locks had they to their doors, nor bars to their windows;
But their dwellings were open as day and the hearts of the owners;
There the richest was poor, and the poorest lived in abundance.

The first devil to enter this paradise was the speculating devil of 1835–36. He asked the farmers what they had to show for the toil of half a century. He told them how money was to be made buying farms in the neighborhood of cities by the acre, and selling them by the foot. On his advice farmers bonded their homesteads, removed to the cities and to the far West, betook themselves to trading, lumbering, manufacturing, and speculating. When all was settled, after the bankruptcy of 1837, there was a great shrinkage in the numbers of the land-owning yeomanry; a great excess in the numbers of the trading, artisan, and laboring classes. Just such disastrous good times befell the country about once in a decade afterwards, though with less marked social effects, until the *coup de grâce* was given to the old order of things, when the United States government made its irredeemable notes a legal tender, and in so doing doubled the money value of the necessaries of life, and rendered the conditions of living, for more than half the people, difficult and precarious. It has not been hard for the prudent and thrifty, for him who had capital or could produce any commodity, in the enhanced competition, to hold his way, and even to make money. Accordingly, never in our history, or in the history of any people, have there been such instances of the rapid accumulation of fortunes; but it has been under a condition in which the weak have gone to the wall, and the increasing ranks of the poor have found their situation, relatively to the greatly increased luxury of the thrifty classes, vastly deteriorated, and, relatively to the former status of their own class, absolutely deteriorated.

In a democracy where there are no orders of society, where the richest man is remembered as having been poor, where a universal education teaches every child that he is as good as every other child, and where all the prevalent political and religious maxims emphasize the doctrine of human equality, there is no barrier to the influence of the pride of the rich, or the envy of the poor. The luxury of dress, of dwelling, of furniture, and of equipage, everywhere ostentatiously and without delicacy exhibited by the men who have suddenly made fortunes, falls upon the raw, rude greediness and envy of those who have been compelled to forego such indulgences, with an effect difficult to exaggerate. If they were in another rank, their feeling would be that such fine things were not for them; they might even come like the English peasantry to be proud of the magnificence of their landlords; if they were uneducated, they might feel that such fortune was due to superior culture. But, conscious in many instances of an intelligence superior to that of more prosperous neighbors, how can they reconcile themselves to such a capricious distribution of the gains of life? The constant spectacle of the luxury of the rich indelicately thrust upon the sight stimulates the acquisitiveness of the poor. The new hardships of their situation suggest cunning and violence as methods of redress more certain than economy and industry; and the stories eagerly told, and invidiously credited, though perhaps mainly slanderous, of fortunes built on frauds gain for fraudulent practices a kind of respectability.

But this view finds in poverty the great incentive to crime, and loads upon the unfortunate the added reproach of wickedness. However it may wound our natural pity, and although it may contradict a theory which has the weighty authority of the most revered of human teachers, it seems to me hardly possible, in the face of obvious facts, to deny that a condition of poverty is not a condition most congenial to virtue. Early hardship and privation stimulate industry, and teach self-control; but continued reverses, the long-delayed reward of patient endurance, discourage, madden, and exasperate.

Still Nature always has her revenges, and there is a law by which evil done to others reacts upon the doer. The greater number of thrifty men find it difficult to shake off the habits of economy and temperance by which they were able to acquire wealth. But the children of the rich do not learn virtue from any such hard experiences. They never speak or think of labor, but as physical exercise. Self-indulgence becomes with them a necessity. They enter upon the freedom of maturity with appetites that have never known restraint, and begin the universal competition for the good things of life without giving to society that universal and sufficient bond for good behavior—the unwritten obligation of earning their livelihood. So from this class many fall from vices into crime, and so send their full quota to the dock, the prison, and the gallows.

How justly to equalize the conditions of the struggle of life, and so lessen the temptation to crime, is a question for social science and legislation to settle.

But in the midst of temptations, the will of man, controlled by motives acting upon his reason and conscience, can resolutely practise virtue. Among the cherished beliefs that operate powerfully in deterring men from evil conduct is the belief in the punishment of sin after death. A similar, and perhaps greater, influence is wrought by the fear of legal punishment, and a general repugnance to the shame and disgrace which the reputation of evil conduct fixes as a social penalty upon many kinds of crime. Neither of these two influences has been considerably modified. Legal punishments, though less severe, are on the whole more certain than they were a hundred years ago, and the public reproach of criminal conduct is quite as intense as it was then, and finds, through the universality of modern news-reporting, a far more emphatic expression.

But the belief in punishment after death has, within that time, suffered a great modification, and it is fair to find in this fact a moral cause for the increase of crime.

John Stuart Mill, in his *Autobiography*, gives sad expression to his disappointment in seeing "many of the opinions of his youth obtain general recognition, and many of the reforms in institutions for which he had through his life contended either effected, or in course of being so, with much less benefit to human well-being than he had formerly anticipated, because they had produced very little improvement in that which all the real amelioration in the lot of mankind depends on—their intellectual and moral state." He adds: "I am now convinced that no great improvements in the lot of mankind are possible, until a great change takes place in the fundamental constitution of their modes of thought. When the philosophic minds of the world can no longer believe its religion, or can only believe it with modifications amounting to an essential change of its character, a transitional period commences of weak convictions, paralyzed intellects, and growing laxity of principle, which cannot terminate until a renovation has been effected in the basis of their belief, leading to the evolution of some faith, whether religious or merely human, which they can really believe; and when things are in this state, all thinking or writing which does not tend to promote such a renovation is of very little value beyond the moment."

Since we have the authority of this sagacious general thinker for believing that the character of men, out of which flows conduct, either virtuous or vicious, is mainly shaped by the fundamental constitution of their modes of thought, that is by their religious ideas, it seems essential that we should look into the religious convictions of the men of our time for causes of their conduct. And if there has been any change observable, either for better or worse, in human society as it has fallen under our observation, it will be proper to consider what fundamental tenet of religion has suffered change at the same time.

Fifty years ago there was a general belief in hell. There were sceptics and disbelievers, as there have been through the whole Christian era, who rejected this, and other tenets of the popular theology; but the expectation that some permanent and terrible consequences of bad actions would follow and involve men beyond the grave was as universal as any of the common notions of mankind, and exerted upon conduct as much influence as such a motive was capable of.

We must not exaggerate the power of such a motive. History compels us to believe that the doctrine of a hell has been a feature of all the great world religions, unless we except the Hebrew religion during its primitive periods, and yet the dread of such a catastrophe has not been sufficient to restrain men from crimes, nor even to induce repentance in multitudes of men, who were sure that they might avoid so dreadful a doom upon such easy terms as repentance and a sacrificial expiation. The reason of this phenomenon is to be found in the fact that hell, as terrible an evil as it has been depicted, seems to the sensual and limited mind of men a remote and contingent evil. It is the vice of the savage and barbarous states that men will not provide against wants and sufferings, however intense, which are only prospective. They will not make preparations for food and shelter for the winter, which they know is approaching, nor in fruitful seasons for the years of scarcity which they and their fathers have experienced. They will do more to avoid a present inconvenience than they will to avoid extreme torture that will begin thirty years hence, and after they are dead. Future punishment is a motive power to which Newton's law of gravitation will nearly apply, and operates upon conduct inversely as the square of the distance in time to the event dreaded. As, however, men become thoughtful and forecasting through civilization, they begin to be influenced by remote and contingent considerations. They make plans about their burial, provisions for their heirs, and become willing to work and think with reference to posterity. The natural effect of increased civilization would be to make this motive more potent in controlling human conduct, instead of which we have to account for the fact that the belief itself in hell, a belief nearly coeval with human history, has everywhere suddenly given way. This is because the horrors which have gradually been added to it, to compensate for its feeble influence through remoteness and contingency, had made it absolutely insupportable to sensitive minds, and partly because within the last century there has arisen a school of religious teachers in this country and in Europe who have undertaken to

eliminate from the creed of Christendom the dogma of post-mortuary punishment for sin.

Had these men reasons for their positive assurance upon this matter of the fortunes after death of the spirits of bad men; and is the change they have gradually wrought in the religious belief of the age altogether a salutary one? Before answering these questions, we must consider where man had, with such general consent, obtained his ideal of hell; whether it is a nightmare of superstition, or had its basis in human nature.

We have already indicated that the idea of hell forms a feature of all the great religions of mankind; for although Moses, with some national antipathy, repudiated the excessive other-worldliness of the Egyptians, among whom he had been brought up, and attempted to maintain a *cultus* based upon purely secular sanctions, the Hebrew people gradually introduced, from the religions of their neighbors, the doctrines of immortality, and of heaven and hell; and the Jews, even before the time of Jesus, with the exception of the sect of the Sadducees, had fully come to believe them. A belief so general must have had its grounds in natural human feeling. Let us see if we can discover it.

In all living creatures there is an instinct of life; a certain force with which they maintain existence against hostile forces that would assail and destroy it. In the lower animals, and for a long time in man, this was a mere instinct; though we observe in the most intelligent domestic animals, in the roused energy with which they resist their own slaughter, a certain distinct apprehension, as if their understanding or imagination gave them some vivid conception of either the pain or the calamity of death. When men became sufficiently cultivated to embody this natural instinct in thought, it would express itself in these propositions of belief: Death is painful above all pains, terrible above all terrors, the sum and completion of all evils. If reason were capable of interposing that death must be the cessation of all pain, and the end of all evil, as it was of good, the more clamorous instinct would insist that in some way there must be some sensation left after death itself, to feel and shudder at the darkness, coldness, and corruption of the grave. Here, then, we have the first element of a belief in hell, in one of the logical corollaries of the instinct of life.

But in this conception there is no morality, for death befalls the good and bad man alike; and from the instinct of life can be developed only a universal hell, making no distinction in character, involving in a common calamity all that die. Here comes in another force. Before or after he had acquired this intellectual conception of death, man had acquired, through his awakened moral sense, a cognition of sin.

He begins to accuse himself, and forebode punishment. Receiving some real or fancied injury from a fellow-man, he cherishes hatred against him, and in a moment of anger slays him. Henceforth he is possessed with the apprehension of retaliation and vengeance, from the hands of the family or friends of the slain man. If his victim be some feeble person, impotent to retaliate, then he dreads the vengeance of God. Some wild beast will devour him; sickness or famine will fall upon him; he will perish suddenly by cold, storm, or flood, and so retribution be accomplished. But going on, and committing crimes which he finds by actual trial neither men nor the gods punish, and having already attained the idea that death itself is a condition of indefinite evil, he will naturally carry forward his apprehension of punishment and vengeance, which his conscience will not permit him to forget, to his own condition after the fact of death. And so he will arrive at the notion of a retributive hell, which notion will be made up of these two distinct elements,—an apprehension of evil in death itself, growing out of the instinct of life, and an apprehension of punishment for conscious sin, growing out of what may be called the moral instinct of conscience.

If it be objected here that the idea of immortality was one to which man came at a late stage of his development, and is itself to be first accounted for, I answer that the idea of continued existence must be the earlier, simple, and obvious one, and the idea of the absolute cessation of existence is the later and complex one. Man knows life; he knows not death. It is beyond even the power of his perfected reason adequately to conceive of his personal non-existence, a condition wholly alien to all his experience; nor does he really ever get farther, in this complex problem of death, than to think of himself as observing and conscious of his own want of sensation, or as present in the minds of living persons, thinking of himself and of his death, or as existing in some new form or state, and conscious that his previous form or state had changed or ceased. But it is evident that all these ideas, in which we attempt to shape the condition of death to ourselves, are ideas of life, and not of death; and so far from being correct representations of what death must be according to the requirements of reason, they are the representations of the very opposite conditions. As it is, then, probable that living men can never anticipate in their thought the actual reality of a condition wholly without the range of their experience, it is fairly inferable that the belief in continuous existence was the primitive belief, and the belief in absolute death the later, more complex one, and the one which the pure and cultivated reason can but inadequately grasp. So we should expect to find anticipations of immortality among the rudest instincts of mankind. More than that, if any of the lower animals think, or we can translate any of their instincts into thought, it is apparent that they can have no idea of anything but their own continuous life; their apprehension of death being, like ours, an apprehension of themselves consciously suffering the evil of death.

That the notion of hell has been derived in the manner here indicated is evidenced from the influence of national character in modifying such a belief. The Greek had a strong zest of life; he rejoiced in the beauty and strength of his body, and the delights of a sensuous existence. His instinct of life was strong, his moral discriminations were not keen. He broke easily over the restraints of an ideal virtue in the pursuit of pleasure. The gods he worshipped furnished him no high standard of continence, benevolence, or justice. Conscience in him was a secondary power. Hence we find among the Greeks a conception of hell to which the apprehension of punishment for wrong-doing contributed almost nothing, and to which the instinct of life contributed almost everything. It is a great evil to be dead. Even the heroes deplore their lost human existence, and only half solace themselves for the loss of the light and joy of life by feeble pleasures and languid employments that scarce make their condition more desirable than that of common and wicked men. Achilles, by his birth half-divine, and representing to the Greek thought the highest ideal of mortal virtue, might well have claimed the highest sphere in their *Elysium*. To such virtue and divine favor, any of the Christian ages would have assigned the most ecstatic heaven. But hear how Achilles, as reported by Homer, describes the happy immortality to which the gods have elevated him:—

> "'Talk not of *reigning* in this dolorous gloom,
> Nor think vain words,' he cried, 'can ease my doom.
> Rather I choose laboriously to bear
> A weight of woes, and *breathe the vital air*,
> A slave to some poor hind that toils for bread,
> Than reign the sceptred monarch of the dead.'"

The Persians and the Egyptians had hells in which the moral element was predominant. There was a great judgment with a searching examination into character, a rigid discrimination between the good and the evil—alluring rewards for the former, and terrible and perpetual punishments for the latter. What chiefly characterized the speculative beliefs of those races was a present conception of a future life, that cast its lurid gloom over the joy and cheerfulness of the earthly life.

Among the Chinese and Indians, the instinct of life seems feebler than among other races, as indicated by their contempt of death, and the frequency of suicides; and the moral sense, too, being comparatively feeble, there results a conception of hell as near annihilation as the human mind is capable of.

We are now prepared to consider the question whether the absolute denial of hell can be asserted upon rational grounds. We have shown that it has its basis in a universal and natural instinct. But the instincts are not necessarily true, and it is their very office and nature to exaggerate. We feel quite sure that the instinct of life exaggerates the calamity of death, which, instead of being the terrible thing apprehended by natural feeling, has about it no quality to affect our choice one way or another. The dead can have no regret that they are dead, nor wish to be alive any more than the soundly-sleeping man wishes to be awake. Men come into the world with a cry expressive of apprehension and terror at the change, full more positive and real than that with which they go out. If pleasurable sensations were the *summum bonum*, there is probably but a small fraction of an ordinary human life so decisively satisfactory that a man whose judgment was not disturbed by the instinct of life would wisely prefer life to death. The instinct does its office, when it sufficiently guards the integrity of existence; and if wise men would always choose life from reason, life would not have been defended by a dominant feeling, with which reason combats in vain.

May it not be that the moral instinct of conscience, too, exaggerates, and that sin is not, in itself or the mind of God, what it is to the self-accusing consciousness of man. If we conceive of an omniscient God, the author of man's existence, appointing the elements that went into his nature, it is difficult to conceive of him as either surprised or angry at man's sin. We may conceive of a being impatient and disappointed, because the materials upon which he is working did not fairly represent the ideal he had in his mind. But such impatience and disappointment would be accepted as evidence of lack of skill, and lack of a considerate temper on the part of the worker. So, though the apprehension of hell has been a nearly universal human apprehension, it does not follow that it is a reality, either in the nature of things or the purposes of God. And when the Universalists assert that the perpetual punishment, or the complete destruction, of evil beings is incompatible with the love and justice of a wise and good God, they certainly have reason for the assertion.

But the only way to correct the exaggerations of the instincts, natural and moral, is by the use of the reason, observing the order and laws of things in the natural world; and, finding the idea of a hell among our natural instincts, we can only modify and supplant it by conclusions derived from observation of the divine order of the world.

Suffering and pain are such universal elements that we are compelled to accept them as the natural condition of man's earthly life. Poetry has attempted to attribute them as accidents accompanying and resulting from a great primitive sin and fall. Milton sings that when—

> "Her rash hand, in evil hour,
> Forth reaching to the fruit, she plucked, she eat,
> Earth felt the wound, and Nature from her seat,
> Sighing through all her works, gave signs of woe
> That all was lost."

Doubtless there is much evil and suffering flowing from conditions of existence outside of man's immediate will and choice, which are caused by man's breach of the divine order. There are climatic conditions due to his bad husbandry of the planet on which he lives. There are destructive diseases which had their origin in uncleanly practices, or in the fetid effluvia of battle fields; and ignorant or reckless defiance of heat, frost, wind, sea, and the rage of noxious animals have occasioned a vast amount of pain, mutilation, and premature death to the human race. But beyond the utmost scope of man's direct or indirect volition, the traces of evil in Nature are too palpable to be overlooked. The world was full of suffering and violence before man sinned, and before man appeared upon it. The monumental rocks, whose stratified tablets preserve the history of the primeval habits of living creatures, tell us in fossil claw and fang of

> "The dragons of the prime,
> That tore each other in their slime."

Now as we can have no idea of God but of a being that either contrives or controls the gradual development of the creation, or, at the very least, as the being from whom proceed whatever forces in Nature are remedial and progressive, and as we find these cruelties and punishments directly contributing to a better and more intelligent succession of living forms up to man, and as we cannot deny that history discloses, during the career of man, a painful destruction of the worse and weaker, as a condition of the perpetuation of the stronger and better types,—how can we fail to conclude that God is using the agency of suffering and punishment to perfect his creation. As the other worlds must have gone through the same physical catastrophes as ours, it is a fair inference that they must have experienced the same moral catastrophes as ours. If, then, we find God using pain and punishment as instruments for the accomplishment of his purposes here and now, it does not seem unreasonable to suppose he will use the same agencies hereafter and beyond. The wonderful discoveries made through the spectroscope, of the construction of the sun, the stars, and the remote nebulæ, disclose the substantial uniformity of the universe. Far off in the outlying regions of space, which only the telescope brings to our view, we come upon the great Creator at work at his world-building, but using the same familiar materials of gases and metals of which our earth is constituted, and moulding and composting them by the same chemical and mechanical laws the action of which we observe here. Is it not, then, a rational conclusion that methods of discipline in use in that portion of space and time open to our intelligent inspection are the divine methods in all space and throughout all time? Here, then, we find another road leading as directly to hell, through the region of rational inquiry, as the other one did through the circle of natural instinct.

But here the result must be carefully considered, and the question answered whether or not the hell corresponding to a rational view of the Divine Providence, in the order and development of creation, is the merciless, perpetual, and purely vindictive hell of Orthodox theology. All suffering that we see in Nature, although we may call it eternal in the sense that it is a permanent arrangement of the Divine Providence, is transient in its relation to the sensitiveness of individual creatures. "The dragons of the prime that tore each other in their slime" had the privilege of dying, and so ending their suffering; and those terrible instruments whose fossil forms the rocks preserved, if they were effective in inflicting suffering, were more effective in accomplishing death. All suffering tends to death, and is a progress towards it; and but for this avenue of escape from pain provided for sentient creatures, the aspect of Nature would be terrible to contemplate; since no amount of mere passive happiness, which is for the most part a mere absence of pain, can compensate for the positive suffering of a single individual for single moments. So that, on the whole, the lesson which Nature teaches is the cessation and cancellation of those existences which take directions inconsistent with the general order.

There is still another sphere of thought in which exploration should be made for the prevalent notion of hell. I mean the sphere of spiritual experience. All the elevated and disinterested sentiments of the human soul are ennobling, and minister to a delicate and pure delight. To love is to experience a subtle joy; to confer benefits, to prefer another to one's self, to sacrifice one's ease, gain, pleasures for others, to devote one's self for one's family or country, for a high sense of duty, for patriotism, for truth, or virtue, —brings to the spirit a compensation for all losses, a sense of power over all calamity or fate, a feeling of triumph over all depression, weakness, and hostility, that has nerved men to endure the greatest sufferings, and to welcome death itself, though coming in the form of flame and torture, as a glory and reward. On the other hand, all base and evil feelings are painful to the sensitive spirit. Hatred, revenge, envy, ambition, are depressing and distressing experiences. It might have been foreseen that a poetic imagination would have projected these experiences upon the outward world, and so shaped in the belief of man a corresponding condition, state, or sphere of good and evil respectively. As nothing in the earthly experience would correspond to these ideas, what could have been more natural than to carry them forward to a future life, already fully shaped in a natural faith, and in that future life to anticipate their full realization. Here, then, too, we arrive at the belief in hell through the workings of a spiritual experience.

But this is a result that must be corrected by our rational thought; for as the natural instinct of conscience exaggerates the penalties of conscious sin, so the repugnance to evil of the soul dwelling in the delight of rectitude and virtue paints in lurid colors the opposite state of wickedness and disobedience. The temperate, chaste, and upright man looks upon intemperance, debauchery, and fraud with a shudder; but the man who is in the practice of those evils regards them with delight, and the man who is in the love of them, but is restrained by prudence or con-

science from their commission, looks upon them with tolerance, and envies the satisfactions he imagines them to afford. In this connection it may be remarked that the vivid and terrible language in which hell is described in our Scriptures, and in all Scriptures, is due to the fact that it is hell as considered from the point of view of the good and holy man, and so is full of the repulsiveness which evil has only to a few rare and pure souls. And doubtless we should more correctly interpret those Scripture delineations if we should think of hell as a condition of vague and indefinite evil, rather than, taking the Scriptural interpretations in a literal and dogmatic import, try to fill out the features of a deplorable and terrible fate; as if there were something in the physical conditions of the universe to correspond to shapes and pictures never intended to be literal, but fitly though vaguely to express the instinctive dread of evil in the human conscience, and the cultivated repugnance to evil in the soul that had acquired the love and habit of virtue. It is only here that we are prepared to answer the question some time ago proposed. Had the modern mild school of theologians reasons for an absolute denial of punishment to evil-doing after death, and was the change they have gradually wrought in the religious belief of the times a wholly salutary one?

Some modification of a tenet that had become abhorrent to the refined feelings and cultivated reason of mankind was undoubtedly necessary. As mankind had become civilized, they had become forecasting, and more and more influenced by considerations of a future life. The belief that there yawned immediately beneath the world a chasm into which the great majority of men were constantly falling and liable to fall without the slightest premonition, a chasm filled with an unquenchable fire in which the sensitive bodies of men, kept alive and kept sensitive by some divine alchemy, were tortured perpetually, was a belief to sadden life to despair. It was impossible to reconcile such a scheme of Providence with any human idea of a divine love; and the trivial and capricious modes by which such a terrible fate might be avoided—such as professing a creed, professing faith in a mediator, uttering a prayer of genuine terror or cry for mercy at the last moment of probation,—modes in which no change of character or desert was involved, only made the injustice and cruelty of God seem more apparent. But on the other hand the indifference with which the great multitude of wicked and frivolous men accommodated themselves to this terrible belief is amazing. So far as they shaped to their minds any conception of a future life, it was of a state made solemn by such a terrible chance of calamity; and yet it neither saddened their lives nor seriously retarded the eagerness with which they pursued courses of known evil.

The sensitive consciences of good men needed relief. They had arrived at a stage of culture when, in the language of Jesus, it was fit they should understand the mysteries of the kingdom of heaven. They should have been told there is no hell in the thought and plan of God. There is a hell as a fact of human experience. It is terrible only from the point of view of an ideal holiness. It is punitory and remedial, and its office is to make evil repulsive, and drive it to repentance. It is only persistent and chosen evil that makes it perpetual. Its everlastingness is only in relation to a permanent correspondence between voluntary and chosen sin and suffering. There is always a way out of it by repentance; and that which is not salvable, if there be such an element of human character, is by the operation of the divine law destroyed. Until men have arrived at that stage of culture to make such a hell more abhorrent than any physical torture, it matters little if they are left with the grosser and stronger apprehension. It seems as if it would have been better to have left this belief to take on such modifications as culture and a deeper religious experience would have inevitably brought to it. But the actual process of modification was more revolutionary, and so perhaps more dangerous. It is not perhaps saying too much of the early Universalists to affirm that they were not men of the broadest culture, of the profoundest religious experience, or of the deepest philosophic insight. They rejected the belief in hell on grounds of mere verbal interpretation. Modern Protestantism, vindicating itself upon texts, had brought the most intelligent part of mankind to regard the Hebrew and Christian Scriptures as the divine statute book, to the literal sense of which both thought and conduct were amenable. The Universalists preëminently accepted and exaggerated this bibliolatry. Paul had become to be esteemed as the highest exponent of Christianity; and in some of his most presumptuous attempts to settle upon dialectic grounds the whole scheme of God's relations with his creatures, they seized upon certain propositions which being arranged as premises, the conclusion of universal salvation became more logical than that of the damnation of the wicked. Over this discovery they were too sanguine, and too little reticent; for the premises themselves had too little value and validity. But they went through the land with their formula: "*As in Adam all die, even so in Christ shall all be made alive*," and virtually overthrew the popular belief in hell,—for it is to be considered not only that this dogma of universal salvation is a fundamental article of faith of several liberal sects, but that the old power of the "terrors of the Lord" as an instrument of propagandism is greatly weakened, if not virtually destroyed, among those sects that still keep the article of damnation in their creed.

It often happens that both the best and worst effects of a new doctrine are most distinctly seen outside of the religious body that specially profess that doctrine. Thus in this case we see the best effects of the teachings of the Universalists in the gradual modification of the grossness and savagery of the old Orthodox beliefs, and their worst effect in the manifest lessening of restraint to wickedness and crime on the part of men that acknowledge themselves to be irreligious.

Shall we go back to the creed of the last century? Shall we reinstate the hell, whose fierce flames have cooled to a comfortable warmth, in all its ancient fierceness and terror? This is neither possible nor desirable. The world has stolen a march, broken into the Divine Arcana, and vulgarized their secret intelligence. It has got access again to the tree of knowledge of good and evil, and its eyes are open, prematurely, to see as gods. A man may use a faith or a fear to control his personal conduct; he cannot use it to control the conduct of another man against any general intelligent denial and protest. Mr. Talmage may corner a man in his pew, and threaten him with hell fire. He will not have the man wholly at advantage with such a weapon, if he can look out the window across the street and almost hear the accents of Dr. Chapin, in a devout and reverent spirit, and with a strong assurance, asserting the absolute love of God and the forgiveness of sin. The weekly assemblage of a half-dozen congregations, embracing the *élite* of the intelligence, virtue, and practical religion of a great city, is a fetter upon the tongue of our fervid Orthodox divine. What he has on his conscience to say about hell he would prefer to say in the basement of his meeting-house, in the privacy of a few kindred spirits,—as a Catholic in England during the last century would go to some secret chamber to perform his Mass, and as a Druid, after England had embraced Christianity, would betake himself to a gloomy forest to perform his incantations.

Abandoning thus as impracticable the attempt to reinstate any superstitious fears in the minds of evil-disposed men as a means of restraining them from crimes, I conclude the only thing to do is to strengthen secular sanctions which must take the place of the enfeebled or destroyed religious sanctions. The time seems inopportune, when the power of a great motive operating upon the conscience has been greatly weakened or destroyed, to offer absolute impunity to vice, and to make any the less certain or less severe those secular punishments which no speculative conjectures can make less actual or grievous to be borne.

[Specially Reported for THE INDEX.]

SEVENTH ANNUAL MEETING OF THE FREE RELIGIOUS ASSOCIATION.

BY S. H. MORSE.

The seventh annual meeting of the Free Religious Association was held in Horticultural Hall, Thursday evening, May 28th, and on Friday morning and afternoon of May 29th.

The reports of the Secretary and Treasurer were read, and officers were elected for the ensuing year. The verbal amendments of the constitution of the Association, advertised in THE INDEX, were proposed by the Executive Committee and accepted by a unanimous vote.

Rev. Rowland Connor, of Florence, Mass., responded to an invitation to give some account of the establishment at Florence of the Free Congregational Society, of which he is the resident minister. Mr. Connor's report was exceedingly interesting to the large majority of those present, to whom the growth and prosperity of such a society outside the limits of Boston was something hardly expected. In a comparatively small village, by the untiring energy of a few people at the beginning, a strong free society had been gathered—a society composed of men and women schooled in respect and toleration for every shade of honest opinion or conviction. They had learned to welcome all sides of every question. Their custom had been to invite to their platform men and women representing all the religious sects, and those of no sect. The topics discussed covered the wide range of religion, politics, and morals—philosophy, poetry, and science. They embraced whatever was of import to the every-day life of the people. It was the habit of the society to expect that any one who desired would feel at liberty to question or dissent from the speaker, after the discourse had concluded. Mr. Connor gave some account of the new hall the society had recently erected —Cosmian Hall. On the desk, with a copy of the Bible, was Mr. Conway's *Sacred Anthology*, from which Scripture lessons could be read, or any one was at liberty to bring his own book to read from. The society was some nineteen years old. It had already accomplished a good work, but looked forward to still greater achievements.

Rabbi S. H. Sonneschein, of St. Louis, was next introduced, and spoke with a great deal of enthusiasm of the new departure of the Jews, of their coming forward to take their place with all other people in the great progressive march of the world. When he thought of what the world had achieved, he was amazed that so much had been done. But when he turned to the wonderful future, and contemplated even some portion of what remained for the welfare and happiness of the children of men, all that had been won in the past, in comparison, dwindled into insignificance. His speech was warmly received and much applauded.

The Treasurer reported that the receipts of the Association for the past year were $2,557.02, and the disbursements $2,016.77; leaving $540.25 balance in the treasury.

The President, Mr. Frothingham, opened the morning session of May 29 with a carefully prepared statement of the purposes of the Association. He remarked that he had done a similar thing year after year, and he or some one else would probably do the same for years to come, so difficult did it seem to be for the public generally to understand the position the Association had assumed. Its purpose was to remove boundaries, break down sectarian walls, and unite mankind as fellow-men, still holding their differences, following each his own light, but all striving for truth. To-day there is a most costly rivalry of churches. Societies devote most of their energies to getting up and keeping up the finest establishment, with elegant church, highest salary for clergyman, best paid choir, etc. If all this outlay were turned to the simple use of truth-seeking and the practice of it, what an advantage! President White, of Cornell, had recently stated that there were three hundred and sixty sectarian colleges in the United States. So many starveling colleges run simply to foster sectarian pride! How much better would they be, if in each State consolidated into one noble State institution devoted to the higher education! Mr. Frothingham looked forward to a time when all people would recognize that all things are the outgrowth of the human mind—all institutions, all literature; and all parties would unite in a peaceful effort to develop that, and so secure the highest results human nature was capable of. He spoke of the growth observable in literature, of the superiority of English literature, in breadth and range of topics, to the Hebrew. It was the natural development and maturity of the human mind. It was all the natural expression of the race. Inspiration belonged to all or to none. The same was true in regard to persons. Jesus was no miracle. He would not dispute as to his character. Represent him as standing at whatever height, still he was but a product of this marvellous human nature. It was the office of Free Religion to accept this human nature and strive to produce the best results. Its motto was, "Allow your fellow-man to believe as he must, and do you believe as you must."

Mr. Frothingham then said the Association illustrated its position by introducing upon its platform three representative men, holding dissimilar views, yet all working together in perfect accord. They were divided as follows: one was Christian, one was extra-Christian, and one was anti-Christian. He introduced Rev. Mr. Calthrop, of Syracuse, who would interpret Free Religion from the Christian standpoint.

Mr. Calthrop, on taking the stand, said he regarded the Free Religious platform as simply an opportunity. It was not Christian; he would not have it so, if he could; he would not so insult those who were reared under the helps and influences of other religions. It was not extra-Christian, nor was it anti-Christian. But it was sacred ground for all honest differences, a place for the comparison of views and convictions. He felt free to speak his own thought, and was free from disturbing prejudices, and could listen to others.

We live, he said, by affirmation, not denial. The universe is a reality. To account for it, you must recognize a power that can give you all that is, something capable of evolving all. Modern scientific thought takes up the old affirmation and explains the reality—the phenomenon of the reality, and of the reality of growth. Stars grow, galaxies grow, strata grow, plants, animals, men grow. Two things science knew: a real universe, and real people inside the universe, acted on and developed by it. There would be no eye but for the light of the sun. So no justice in man but for an outside justice that created and developed it. There is the universal history acting upon man, and the special history. The special is not to be lost in the universal, but each special is the guide of some race or people in its interpretation of the universal. We cannot escape from our special surroundings. They have created for us and transmitted in our blood a legacy we must and do accept, whether we know it or not. Every race in its growth flowers into great representative souls, prophetic men, forecasting the future of that race. If you cut off every such head, you wipe out your civilization. We of this day inherit Christian surroundings and a Christian tradition. We have to accept this inheritance; and, to accomplish our work of progress and secure a natural and perfect growth, we must not wrench ourselves out of this reality. Christianity was a great surrounding life, a fact not to be dodged. We must not waste our force upon a criticism of its errors and short-comings, but strive as well to see its good and bright side. Free Religionists seldom criticise each other, but some do not hesitate to pitch into all the limitations of other creeds. In his judgment, Free Religion ought not to mean tender relations with all religions except Christianity, but rather sympathizing relations with every effort after the infinite under heaven.

Mr. Frothingham then introduced Mr. F. E. Abbot.

Mr. Abbot said that he came to the discussion with a consciousness that he should, in what he might say, tread upon many sacred associations, and seem like one who ruthlessly attacked what so many believed to be good and true. But he had no alternative, if he remained true to his own convictions. He did not desire to wound the feelings of any, but he felt his obligations to truth as he saw it to be superior to all other claims.

The first question to ask is, "What is Christianity, and who shall define it?" Shall we go to the heretics of Christendom for definitions of Christianity? Or shall we take the record of the Christian Church —the Church by its universal *consensus*? For one, he did not venture to make a definition. He took what he found. He would abide by the record. He accepted all the good; was ready to recognize and applaud it. But there was the other side, and he could not overlook that, because it was not an error or evil now and then appearing, but a permanent and persistent force antagonistic to the freedom and progress of mankind. Taken as a whole, the net influence of Christianity has been to repress and not develop the freedom of the mind. Its mission is not a quest for truth and greater light, but it is a voice of authority seeking to seal up investigation and enslave. It was rebellion against this spirit that gave

birth to Protestantism. Every Protestant, to the degree that he protests against authority, is anti-Christian. Whoever resolves to live by freedom is anti-Christian. The whole history of Christian institutions reveals this hatred of and contempt for freedom of thought. Hence he had no choice, believing as he did in the *necessity* of human freedom, as inseparable from human growth and all noble attainment, but to take the anti-Christian stand. Christianity as defined by the Universal Christian Church was an affirmation of the depravity of human nature, of the fall of man, the wrath of God, and the salvation by Christ alone,—doctrines which so set at defiance all rational thought and regard for fact, no one, it seemed to him, fully emancipated from their sway, could help assuming an attitude of antagonism to them. He was for reason, for freedom, unlimited by Church or State. He said: "I must be free to act, to speak, to be!" "Anti-Christianity is anti-slavery—anti-slavery is pro-freedom."

At the conclusion of Mr. Abbot's remarks, Mr. Higginson was introduced.

He thought the dispute between the Christian and anti-Christian was concerning the cradle in which both were born. What to do with this cradle? Mr. Calthrop wanted to stay in the cradle. Mr. Abbot wanted to smash it. He proposed to come to the defence of the cradle. It was an excellent institution. None of us would have got on far without it, but none of us should wish to stay in it always. But let all act according to their needs. While it served him no longer, it might still be serving some one else. Hence he would not destroy it, but let it serve out its appointed time. But Mr. Calthrop did not tell us where obligation to Christianity ended, and where obligation to self began. There was a loyalty to self, which no other loyalty could set aside. He traced some of the evils that result from setting aside one's own conviction, or from a neglect to form any opinion at all, in deference to outside prevailing sentiment. Self-reliance was the achievement to be aimed at. What he believed in was that all who felt they had outgrown Christianity, and found it no longer satisfying, should take their stand outside of it, and seek their food elsewhere as well. Their inheritance was not one religion, but to them belonged all the great religions, which would contribute and help in their education. He was not Christian, nor anti-Christian, but extra-Christian. He believed that Christianity had done good service in the past, and that its usefulness for large classes had not been spent. He instanced the Roman Catholic Church. It had not been altogether an evil by any means. If it had stood for slavery, it had also stood for freedom. It was yet a power for good, and here in this country a large part of the population are still greatly indebted to it for their discipline and growth. While it was capable of any good, it would survive, and to that good he was not opposed.

In the afternoon, Dr. C. A. Bartol read a discourse full of interest and pertinent suggestion on "Signs of the Times." The first sign mentioned was "The Unitarian *Year Book*." From its list of ministers a name was displaced because the man who bore it did not call himself a Christian. Channing preached Christianity, but he never heard him call himself a Christian. The responsibility lay not with the Unitarian scribe, or Executive Board, or any denominational organ. These represent a now triumphant sectarian tendency, whose clash with free-thinking will raise in the ranks a new storm. The *Year Book* is spoiled, and he saw not how any freeman could be content with his name upon its pages. He congratulated Mr. Potter on his removal. Christian? It must be wide as the world and great as the soul, and swallow all, or be swallowed itself.

The next sign was the Brooklyn Council. If Mr. Potter stands for liberty, Mr. Beecher stands for secrecy. He says to Orthodoxy and to the American community, "This is my affair and Plymouth Church affair; you are a huge Paul Pry, and I will have none of you. I retreat from your impertinent scrutiny on my reserved rights. There is no ground for the stories about me, and I decline to answer any of them in detail." Jesus says the closet whisper shall have a house-top proclamation. It is not true of all whispers. God has made this dome of the head closed as well as opened by this door of the mouth. Let your bosom be a dead wall to the malignant tattler and the insolent spy. But the privilege of privacy has limits. Humanity is a nervous net work; absolute individuality there is none; no claim to withdraw from notice conduct society is injured by, no superiority to accusation and suspicion. Though the law hold a man innocent till he is proved guilty, denial must not be coupled with refusal to examine. The standard of morals cannot be lowered for any man's convenience. The honest merchant shows his books. John Bunyan defied "any woman on earth, in heaven, or hell, to appear against him." Dr. Bartol continued: "A sincere love for the great Brooklyn preacher, and cordial good-will to his church, prompt these remarks." Nothing confessed can be so bad as anything covered. Because Beecher belongs to the nation it is jealous of his fame. When mistrust is sapping the foundations of human honor and corrupting the church, a smoothing-plane is not the tool required. A synod of seventy churches from all parts of the land, holy and hoary-headed ornaments of Orthodoxy, summoned to an inquiry so grave, at great expense of time and money, and missing of the shepherds by the devoted flocks, meet and part without touching the question in debate. No Orthodoxy, no Liberality, no Christianity, can stand such a strain. No *fiasco* of a dramatic performance was ever more complete. What is it a sign of but decadent conscience in the heart of religion, when the moral is thus postponed to the ecclesiastical?

The next sign was Free Religion represented in THE INDEX. Springing like a fresh shoot from the decaying trunk or wind-wafted seed of the *Radical*, as that perhaps from the *Dial* planted forty years ago, the editor makes a conscience of science. Pilate's question, "What is truth?" still disintegrates every system, dissolves institutions, and turns the solid globe into passing smoke before the searching soul. This terrible solvent we must have of spiritual chemistry. We rejoice in sincerity more than in any discovery. The worst of party is compromise, that sacrifice of conviction to uniform and drill, which is blasphemy against the Holy Ghost. I cannot flatter the radical literature with the registry of any great accomplishment. The new theology has not arisen yet out of the "fifty affirmations," "impeachments," "liberal leagues," or excluding God and Christ from the Constitution; but how much rubbish of error has been removed that occupied the room where the precious temple should stand! Human nature is not left out. Science wants all the facts inward or outward to run up into general laws. There is a noble honesty in this position worthy of all praise; a sublimity in the abnegation of a heaven to dwell in, or a God to adore, that cannot be proved to the yearning, hoping mind. But let us have not only the courage of our opinions, but some breadth in the opinions. It is the poetry that atones for the boldness in the book of Job. Let us have beauty beyond the bald, bare prose of logic and life.

Politics was a sign, especially what is called Butlerism. We spend our breath on the man. He is but a symbol. We talk of the sovereign people to whom we will appeal. Is it an honest nation? It rejoices in the government of the majority, without thinking of a possible majority of rascals and thieves. Intelligent men in business and professional life refuse to do their civil duty, and call politics a pool they will not dirty their hands in. Congress and the Legislatures represent their constituents. What is the cause? We have plenty of religion in this country, such as it is. Why is the common conscience so blunt? General guilt fears the whole brood of devils. I hail the Radicalism and the Free Religion which is not a sentimental spasm of a few elect at a camp-meeting, or in an ill-ventilated vestry, but a revival of the body politic.

Dr. Bartol spoke of Spiritualism as a sign. Counting its millions it is not likely to be disposed of by ridicule. Every establishment is a miniature of truth and error. Spiritualism is evolution and reaction from Orthodoxy. But he who listens for the echo misses the aim, though it be a report from Paradise. The garden is there, no doubt; but Divine Wisdom puts blindness on our vision to keep us to the load. Slight not your stint. That our duty may be fully done, it is best those gates be partly closed.

Dr. Bartol spoke, in conclusion, of Socialism as represented by Mrs. Woodhull. He was told some doubted if she should be allowed to speak. But marriage must be discussed. Is it sensitive, then it is sore. Its importance only increases the desire to probe any evil. Its unquestionably sincere assailant, Mrs. Woodhull, has offered no working plan, only a wild scream for freedom, and vague doctrine of solution in its stead. Meantime, let any mischief it covers be endured for its sake, and that of all it involves.

The evening festival at the Parker Memorial rooms was largely attended, and proved to be, as was true the year before, a most fitting and enjoyable termination of the day.

AN ARTICLE on Unitarianism in the *Christian Union* closes as follows: "Still another reason for its comparative failure is its lack of intellectual consistency and courage. It is logically committed to rationalism. When it put reason above Scripture, by making it the judge of what is revelation and what is true, it virtually made Christianity one religion of many, even though the best of all; and when it denied the proper divinity of Christ, it virtually reduced him to the level of humanity, however it may have exalted him in moral qualities and character. The common sense of Christendom has always looked upon its attempts to hold a half-way position between Orthodoxy and Rationalism as illogical and cowardly, and thousands have refused to go its one mile because it has always lacked the courage to go the two its principles require. So, while Orthodoxy takes care of its own, the unchurched masses neither heed its invitations nor recognize its essential accord with their own views. It is just far enough away from the evangelical churches to be cut off from their fellowship and sympathy, but is not far enough removed to attract the unchurched masses to its standard."

EARLY LAST FALL a protracted meeting was held at Northville by Revs. Mr. Chapin and Mrs. Dawson. During this meeting Mrs. Dawson related a story of a certain family composed of father, mother, and an only child. She stated that they attended a protracted meeting, and resisted all appeals to reverse their conduct in life and become followers of the precepts of Holy Writ. The mother soon after became a raving maniac, and died in that condition. Mrs. Dawson said that there might and probably would be a similar case at that place, but mentioned no names. A Mrs. George Taylor, of Northville, being present, took these words as a direct application to herself and family, there being only three in the family. The result was that she became insane, and was sent to an asylum in Utica, and there died. Her remains were brought home and deposited in the burying ground at Northville. She was an unusually robust young woman, sound of mind, and in the best of health until after hearing that story. As to the cause of her death, we leave our readers to decide.—*Northeast Sun.*

Poetry.

[FOR THE INDEX.]

THE NEGRO BURYING-GROUND.

BY WILLIAM C. GANNETT.

'Mid the sunny flat of the cotton-field
Lies an acre of forest-tangle still,—
A cloister dim where the gray moss waves,
And the live-oaks lock their arms at will.

Here in the shadows the slaves would hide
As they dropped the hoe at death's release;
And leave no sign but a sinking mound
To show where they passed on their way to peace.

This was the Gate—there was none but this—
To a Happy Land where men were men;
The dusky fugitives, one by one,
Stole in from the bruise of the prison-pen,—

When, lo! in the distance boomed the guns,
The bruise was over and "Massa" had fled!
But *Death* is a "Massa" that never flees;
To the oaks they still bore forth the dead.

'Twas at set of sun; a tattered troop
Of the children circled an open grave,
Chanting an anthem rich to them
As ever pealed in cathedral-nave,—

The *A, B, C*, that the lips below
Had learnt, at their side, in the school to shout;
Over and over they sung it low,
Crooning a mystic meaning out.

Just A, B, C, D, E, F, G,
Down solemn alphabets they swept;
The oaks leaned close, the moss swung low;
What strange new sound among them crept!

The holiest hymn that the children knew!
It was dreams made real and heaven made near;
It was light, and liberty, and joy,
And "white-folks'-sense," and God right here!

Over and over; they dimly felt
This was the charm could make black white,
This was the secret of "Massa's" pride,
And this, unknown, made the negro-night.

What could they sing of sweeter cheer
To speed on her unseen way the friend?
The children were facing the mystery Death
With the deepest prayer that their hearts could send.

Children still, and the mysteries last!
We are but comrades with them there,
Stammering over a meaning vast,
Crooning our guesses of how and where.

But the singers were right with their A, B, C;
In our stammering guess so much we say!
And the children were happy,— and so are we;
Though we miss at the spelling, He knows what we pray.

NEW SUBSCRIPTIONS TO INDEX STOCK.

Mrs. F. W. Christern,	New York City,	One	share,	$100
Richard B. Westbrook,	Sonman, Pa.	"	"	100
R. C. Spencer,	Milwaukee, Wis.	Two	"	200
R. W. Howes,	Boston, Mass.	One	"	100
Chas. W. Story,	Boston, Mass.	"	"	100
E. W. Meddaugh,	Detroit, Mich.	Five	"	500
Jacob Hoffner,	Cumminsville, O.	One	"	100
John Weiss,	Boston, Mass.	"	"	100
W. C. Russel,	Ithaca, N. Y.	"	"	100
A. W. Leggett,	Detroit, Mich.	"	"	100
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James Purinton,	Lynn, Mass.	"	"	100
F. A. Nichols,	Lowell, Mass.	"	"	100
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Robt. Ormiston,	Brooklyn, N.Y.	"	"	100
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Mrs. Benj. Ireson,	Lynn, Mass.	"	"	100
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CASH RECEIPTS.

FOR THE WEEK ENDING MAY 30.

Mary Rhoades, $3; W. H. Coffin, $3; Geo. J. Adams, $3; Simeon Nixon, $8.50; T. W. Robbins, 75 cents; A. Klebe, 75 cents; David Thom, 50 cents; T. Lees, $1.35; Joseph Marsh $1; Geo. Allen, 90 cents; B. S. Price, $1; J. G. Dodge, $1.50; H. E. Raymond. $3; Chas. Robinson, $1; J. S. Pont, $3; W. S. Burton, $3; T. Van Tassal, 25 cents; N. J. Stubbs, $1.50; E. C. Alphonse, $1; M. N. Adams, $12; Caspar Webber, $3; D. R. Sparks, $13; W. C. Gannett, $100; A. A. Knight, $30; A. Hall, $210; F. W. Christern, $100; S. Griffiths Morgan, $90; Joseph A. Barker, $50: M. Hovey, $52.50; Francis V. Balch, $25; Wm. Dudgeon, $25; John M. Forbes, $200; Wesley Best, $10; F. R. Association, $50.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Please remit by post-office money-order, by registered letter, or by draft on Boston or New York. Checks on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

N. B.—Orders for Tracts or single numbers of THE INDEX which are *not on hand* will, if of small amount, be otherwise filled to the same amount without further notice.

N. B.—Postage on THE INDEX is five cents per quarter, dating from receipt of the first number, payable in advance at the place of delivery.

N. B.—When writing about a former remittance, always give the date of such remittance as exactly as possible.

N. B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.

Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

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Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), Rev. Moncure D. Conway (England), *Editorial Contributors.*

BOSTON, JUNE 4, 1874.

NOTICE.

The Third Annual Meeting of the Stockholders of the Index Association will be held in Toledo, Ohio, at No. 48 Summit Street, on Saturday, June 6, 1874, at 10 o'clock, A.M., in accordance with the articles of incorporation.

GLIMPSES.

Correspondents will please take notice that we shall be absent from Boston several days, in order to attend the stockholders' meeting in Toledo.

Special attention is invited to the list of lectures by Mr. Weiss, on our last page. Lyceums and radical societies will do well to make an early engagement with him.

Rabbi Sonneschein, of St. Louis, has become associated with Rabbi Wise, of Cincinnati, in the editorial conduct of the *Israelite*, and the name of the paper will be changed to *American Israelite*. The design is to make it the leading representative of Judaism in this country. The Rabbi made some capital speeches at the Free Religious Convention, and left a most pleasant impression on all minds.

Mr. J. S. Thomson, who has just resigned his position as lecturer for the Free Religious Association of Binghamton, N. Y., and for the Associations of New Milford and Harford, Pa., will lecture in the West during the next three months. His address for the present is Binghamton, N. Y. He is a brave and sincere speaker, and will doubtless prove himself an efficient worker in the cause of true liberalism.

The Seventh Annual Convention of the Free Religious Association was held last week according to announcement, and proved to be at least as successful and interesting an occasion as on previous years. Mr. Frothingham presided at the first three sessions of the Convention, while Col. Higginson presided at the Social Festival on Friday evening; and the experience, tact, and address of these gentlemen, as presiding officers, contributed not a little to the general result. An excellent condensed report of the meetings, specially prepared for The Index by Mr. Morse, will be found on a previous page. This will give our friends at a distance a good idea of the proceedings, and prepare the way for the Association's fuller report in pamphlet form in the early autumn.

The following paragraph from the New Bedford *Mercury* shows how faithfully Mr. Potter's society stand by him at this juncture: "Notice was given from the pulpit of the First Congregational Church last Sunday, that the house would be closed for the next three months, for the purpose of completing the repairs and improvements which the society propose to make in the interior of the church. Services will be held in the chapel until the summer vacation. At a parish meeting held last week, it was unanimously voted by the members of the society to increase the salary of the Rev. Mr. Potter five hundred dollars, a tangible expression of their warm personal regard for their pastor and for the preacher, whose eloquent discourses in the highest interests of humanity they most cordially appreciate."

Mr. Mumford, editor of the Unitarian *Christian Register*, generously and truly says: "After all the recent scrutiny and criticism, it does not seem to have occurred to anybody that the name of Rev. A. W. Stevens is not now contained in the *Year Book* list of Unitarian ministers. Mr. Stevens is a gentleman of fine character and excellent ability. He is associated with Mr. Abbot in editing The Index, and, like Messrs. Abbot and Frothingham, he accepts the situation." Probably the reason why the omission of Mr. Stevens' name has not been noticed is that, when interrogated by Mr. Fox, the Assistant Secretary, he expressed a willingness to have his name omitted. But Mr. Potter "accepts the situation" quite as cheerfully as his comrades. He simply declined to relieve the denomination from the responsibility of defining the terms of its own fellowship; and he humorously remarked at the Social Festival of Friday evening that he had never received so much attention in Boston as he had had this week! We venture to say that he has shed no more tears in private than in public.

The somewhat tardy report of the Joint Special Committee of the Massachusetts Legislature on the subject of the exemption of church property from taxation has been rendered as follows, as reported in the Boston dailies of May 29: "The majority of the Committee on Just and Equal Taxation reported in favor of appointing a Commission to sit during the recess of the Legislature, to examine fully into the questions presented for their consideration, especially that of the taxation of church and educational property. A resolve accompanied the report, providing for the appointment of the proposed Commission of three persons, with power to call witnesses. Mr. Whiting, of Pembroke, dissented from the report, and presented a bill providing for the taxation of the property of musical, agricultural and educational institutions after January 1, 1875; all other property of religious and charitable corporations now exempt to be taxed, except $5000 for each religious association, besides the amount actually used by such corporations for strictly religious and charitable purposes, the Board of State Charities and the Tax Commissioners to decide upon vexed questions. Mr. Morss, of the committee, differed from all his fellow-committee men, and advocated referring the question to the next General Court, presenting the arguments at great length." It remains to be seen what action will be taken on this report by the Legislature, before making any comments upon it here.

The agitation of the prison reform question in Boston during the past few months has resulted in the issue of the first number of a new paper, called the *Prisoner's Friend*, dated Boston, June 6, and published by Mr. John F. Augustus, who was himself discharged from the State Prison last autumn. The name of no editor is given, and the contents are somewhat miscellaneous; but the paper contains considerable information, and will probably contain more in the future. Mr. Augustus says in his "Introductory": "We design now to plainly set forth the inside workings of our prison system, with a view to its improvement, and the development of every good germ that may be found in the system or in the men subjected to its conditions. . . . A separate prison for women will be persistently urged; and we desire to create a deeper interest in the future welfare of the discharged convict." There are some valuable suggestions in the articles published, such as that of an "Involuntary Industrial" for professional beggars and confirmed drunkards which shall to some extent take the place of poor-houses and penal institutions by giving employment to the incorrigibly idle. What is wanted is exact information, practical hints, and definite, judicious plans. We hope that writers who have knowledge of the subject will give us these things in order to command the attention and respect of the public; and that a future of solid prosperity and real usefulness awaits the *Prisoner's Friend*. Subscription price, $2.00 a year, to be sent to Mr. Augustus, Room 2, 147 Tremont street, Boston.

The following note was sent to the Free Religious Festival by Mrs. L. M. Child, one of the Vice-Presidents of the Association:—

Wayland, May 20, 1874.

Friend Hallowell:—

I wish I could meet with the members of the Free Religious Association, at their Festival on the 29th. The printed reports of their meetings, though but echoes of the living voices, always make me more certain of the world's progress, and more hopeful of its future. May your approaching gathering prove even more than usually strengthening and refreshing to your own souls, and helpful to the world.

No labor is more arduous than that of removing the old boundary-posts of theology. Men have always been prone to invest them with the flowers and fruit of their own moral and intellectual growth, and then to mistake them for trees with a living root, whose natural produce is such fruit and flowers; and any hand that seeks to dismantle them is deemed sacrilegious.

But these boundary-marks are subject to the universal law of decay; and signs multiply that many of them are worm-eaten at the centre. Carlyle says: "It is surprising how long a rotten post will stand, provided you don't shake it." It is the mission of the Free Religious Association to shake all rotten posts, and show their inward hollowness. May you do this work with vigor and diligence, and thus prepare the world for better things.

Yours cordially, L. Maria Child.

P. S.—I enclose $10.

THE ORDEAL OF UNITARIANISM.

Our readers will remember the correspondence between Mr. Fox, Assistant Secretary of the American Unitarian Association, and Mr. Potter, when the former dropped the latter's name from the official list of Unitarian ministers in the *Year Book* for 1874. The reason of this action was Mr. Potter's statement that he did not now call himself a "Unitarian Christian." Whoever is interested will find the original correspondence in The Index of January 1, 1874.

Out of this official action has grown much controversy in the Unitarian papers of late, as the annual meeting of the Association was drawing near. Our opinion that there was a "Unitarian Crisis" at hand has been abundantly justified by events. On Tuesday, May 26, the annual meeting was held, and the chief business was a consideration of the question whether the action of the Assistant Secretary (afterwards approved by the Executive Committee) should be finally sanctioned by the Association itself. Of course, it is not the comparatively trivial matter of dropping or retaining an individual name in a dry catalogue that has made the breeze; although no name in that catalogue has commanded more wide or profound respect than Mr. Potter's. The real question at issue concerns the terms of Unitarian fellowship, and the principles on which the list is to be made up. Is there to be any deliberate and avowed exclusion from this fellowship on account of opinion, or not? That is the question; and it was impossible that such a question, forced at last upon the Association for unequivocal decision, should fail to excite deep commotion in a denomination which has claimed to reconcile Christianity with perfect spiritual freedom.

From the day when the National Unitarian Conference refused at Syracuse, in 1866, to affirm the principle of perfect spiritual freedom, but did affirm unequivocally its allegiance to the "Lord Jesus Christ" and Christianity, we have believed that the question was substantially settled; and that time would sooner or later prove the fact. The proof has now come in a form so emphatic that we do not see how any mind, at once clear and candid, can fail to see it. The matter has an interest extending far beyond the limits of the small denomination known as Unitarian; it must be shared by all who would study Christianity philosophically, as manifesting its innermost nature in the acts of its organized institutions. Whether the Christian religion is or is not really reconcilable with the principle of unlimited freedom of thought, is surely a problem deserving of the profoundest attention from all students of religion; and it is a problem which must be studied where Christianity and civilization make their nearest approach to a junction, namely, in "Liberal Christianity." If Unitarianism cannot succeed in reconciling the two opposing principles of Christian faith and spiritual freedom, no form of Christianity can do it; its failure must result simply from the *absolute irreconcilability* of the principles themselves. For this reason we attended the whole of the discussion in the Association, for different reasons feeling no little sympathy for each side. Nothing could have been better in the main than the spirit manifested by both parties, though we regret to say that in the heat of debate a few things were let fall, both with reference to Mr. Fox and Mr. Potter, that were wholly undeserved, and would far better have been left unsaid. To question the motives of either gentleman was as unnecessary as it was unjust; and of this probably every one is satisfied on cool reflection. But the situation was such as to command sympathy for each side: for the conservatives, because they were battling for what they saw clearly to be essential to the honestly Christian attitude of the Association—for the radicals, because they were striving gallantly to make this attitude both Christian and free at the same time. The latter, however, conceding at the start that they were as willing and determined to bear the Christian name as were the other side, fought under a terrible disadvantage, and their defeat was predestined; for the logic of Christianity was wholly on the side of the conservatives, while the logic of freedom was not on the side of the radicals. Once more, therefore, has it been demonstrated that freedom cannot win her cause under Christian colors.

The case was this. If in any way, directly or indirectly, the Association voted to restore Mr. Potter's name to the authoritative list of Unitarian ministers, then the name Unitarian would thereby be authoritatively declared to cover both Christians and non-Christians; the Unitarian denomination would have sacrificed its Christianity to its freedom, and no explanation or protest whatever could possibly have wiped out this fact. If, however, the Association

voted to ratify the action of their officials, then they would deliberately indorse the exclusion of one of their most respected members because of his speculative opinions alone; the Unitarian denomination would have sacrificed its freedom to its Christianity, and no explanation or protest could wipe out this fact, either. Lastly, if the Association did neither of these things, but cunningly evaded the issue, they would reap the reputation of cowardice and want of honesty, and deserve it, too. We are glad to say that the majority seemed anxious to face the issue bravely and settle it honestly in one way or the other.

The whole subject having been brought up in the Secretary's Report, it was regularly introduced to the assembly by Rev. George L. Chaney, who moved that the *Year Book* list should contain the name of no one "who *is* not Christian," regardless of what he calls himself; and he seemed to consider Mr. Potter a Christian in spite of his disavowal. This was generous; but the assembly wisely shrank from taking the responsibility of forcing the Christian name on those who would not accept it.

Rev. Edward H. Hall considered that the Executive Committee had exceeded their authority, and moved that their action be "declared null." But then what was to be done with Mr. Potter's name, after all?

Mr. Talbot moved to restore the omitted name, on the ground that Mr. Potter called himself a Christian when he was ordained, and had not outgrown the broad meaning he then gave to the word. But if he cannot call himself a Christian now, this motion would still make a Christian list include non-Christian names. It was only a shrewd evasion of the real difficulty.

Rev. Mr. Horton moved that the omitted name be restored, but that a statement should be prefixed to the list that all the names of ministers it contains are supposed to be there with their consent, and to represent Unitarian Christianity. But, if that statement was to head the list, how could the Association proceed to vote Mr. Potter's name into it, when they all knew he *did not* represent "Unitarian Christianity"? Would they shirk the responsibility of excluding him, and "put him on his honor" by first showing that they were not "on honor" themselves? The "*onus*" was on the Association's shoulders, where it properly belonged; and Mr. Horton certainly did not perceive the full bearings of his own proposal.

Rev. Mr. Cordner moved explicitly to ratify the action of the Executive Committee. This was frankly to give up unlimited freedom of thought for the sake of Christianity.

Professor Everett moved that the list should at least contain the names of all ordained ministers actually settled over Unitarian parishes. But what, then, are "Unitarian" parishes? Would Professor Everett call by that name one that would settle or keep a non-Christian minister? If so, the Christian basis of Unitarianism is gone! If Unitarianism is determined to be Christian, it must disfellowship both the minister and the parish that are non-Christian; Professor Everett's resolution only shoved the difficulty one step back, and it must at last be met.

Rev. Mr. Bixby moved that the whole subject be referred to the National Conference; to which, indeed, it seems properly to belong, though there is no reason whatever to think that it would or could be settled by that body in any other manner.

Dr. Clarke moved that, if any minister disowned publicly the Christian name, he should be asked whether he wanted his own name continued in this Christian list, or not; and that the officials should do just as he said! We should say that any minister who would answer, "Yes," ought to be disfellowshipped on moral grounds as a sneak, unfit to associate with honorable men; that any minister who would answer, "No," would probably withdraw unasked; but that any minister who, like Mr. Potter, should decline to answer at all, would still oblige the Association to exclude him because he did not call himself a Christian. The escape from the necessity of exclusion for opinion's sake would be seeming only; and this course would be less manly than to drop his name without pretending to get his consent beforehand.

All these various attempts to save its Christian character without infringing on freedom of thought show how liberal is the spirit of the Unitarian denomination; but they also show how inextricably embarrassed the denomination is by a self-contradictory position. So long as it is bound to be Christian at all, Mr. Cordner's resolution was the manliest offered; and we are glad that this was adopted at last, simply because it enables us to respect the fidelity of the Association to its Christian professions. The issue came up squarely between Christianity and freedom; the Association stood squarely by its Christian professions; and it only remains now to give up by universal consent the claim of standing squarely by freedom also. It is not we, but truth itself, that demands this frank admission; and we ask the defeated radicals to consider calmly, and without prejudice, the actual results of the Association's action. It was impossible not to be drawn towards them irresistibly by their manifest yearning to retain a creedless fellowship without sacrificing their Christian loyalty; yet the hard fact bluntly asserts itself that no one of the expedients proposed could, even if successful, have accomplished this. The question being once raised, Mr. Potter must be either fellowshipped or disfellowshipped deliberately by the denomination; but it must be avowedly *as a non-Christian* in either case. In the former case, the denomination must waive its Christian consistency; in the latter case, its loyalty to freedom. Now that the question is settled by his deliberate exclusion, these are the consequences:—

1. Every minister on that list must now not only *be* a Christian, but must also *say* he is one. He is liable at any time to be interrogated by the Assistant Secretary as to his opinions on a vital point, and must answer correctly according to a denominational standard of orthodoxy, on pain of being practically excommunicated. His ministerial liberty of thought and speech beyond certain clearly defined limits is destroyed.

2. Every congregation is also directly assailed in its congregational independence. If it elects or sustains a non-Christian minister, it is now put in the humiliating position of a society whose minister is disfellowshipped by the denomination to which it belongs. It becomes a suspicious body, whose loyalty to the denomination is distrusted by those who do not yet dare openly to cut it off. But the next logical step will be to disfellowship every such congregation, for the very same reasons that operate against its minister. The "First Congregational Society" in New Bedford has never, we believe, called itself either Christian or Unitarian, though it is classed in the *Year Book* among Unitarian societies. Why should it not now be obliged to accept these names explicitly? Its connection with the denomination under existing circumstances would seem to require this; and the Assistant Secretary, in making up the *Year Book*, should be as scrupulous concerning societies as concerning ministers. Henceforth it will be his duty to interrogate closely all doubtful cases of either kind, if he is to make an "honest directory" of the "Unitarian Christian denomination." *Why not?*

3. A new and most important ecclesiastical officer has been practically appointed, who is to decide upon the orthodoxy of the individual ministers, and before long upon that of the congregations themselves. The lists, if honest, must be limited to "Unitarian Christians," whether ministers or congregations; and a new tribunal, never before heard of in Unitarian circles, has been in fact erected. How insidious, how dangerous to liberty, is the ecclesiastical tendency, when it once gets fairly under way!

4. Ever since the Waterloo of Unitarian radicalism at Syracuse, the radicals have met defeat after defeat, because they have still lingered within the enemy's lines. Their position obliges them to yield at the start the proud right to assert their perfect liberty of speech and thought, inasmuch as they are obliged to plant themselves on Christian ground. Conservatives and radicals are doubtless equally true to their convictions, and for this we equally honor them; but the conservatives are true to the logic of Christianity, while the radicals are true neither to the logic of Christianity nor to that of freedom. The "irrepressible conflict" has broken out once more. "Choose ye this day whom ye will serve."

5. No organized body of Christians, profoundly imbued with love of the Christian faith, has ever yet got together and so acted in concert as to respect perfect individual or congregational liberty. Their deepest convictions forbid. No matter how loudly they protest their love of freedom, their action will always crucify it. The reason is that they act under a necessity, which has now proved itself for the thousandth time. If the American Unitarian Association, for instance, should defend Mr. Potter's right to think and speak as he must about Christianity, and should deliberately retain his name on its list, it could not claim to be a *Christian body* without calling forth a roar of derision from the keen-eyed world. But now that it has deliberately stricken out his name because he does not think and speak of Christianity as itself approves, it cannot claim to be a *free body* without equal absurdity. The fact of being Christian is the necessity of curtailing liberty. This truth will be seen as never before in consequence of the recent action. Logic may be despised by religion, but it wins in every conflict at last.

We do not say these things in any harsh or unfriendly spirit, but simply because it is a duty to tell such truth as it falls to our lot to discern. The fellowship of humanity, which alone we believe in, knows no barrier of Christian and non-Christian; and the attractiveness of character was never more powerful than as we listened to some of the earnest speeches on both sides of this question of the *Year Book* list. More gallant or loyal spirits could not be found than these; and, set what limits they may to their ecclesiastical fellowship, they cannot get out or shut out from the fellowship of man.

THE CATHOLIC CHURCH AND FREE RELIGION.

A copy of THE INDEX, in which was printed a letter from a Catholic priest on the subject of conscience in belief, was shown to the writer of it. So far from being annoyed by the publication, he rather expressed satisfaction by putting it in the hands of his Catholic friends, priests of course, and asking their opinion on its contents. They, as I learn, after reading it carefully, declared their full concurrence with the exposition given, as conveying a correct statement of the true Catholic doctrine. That it is the doctrine held by all the teachers of the Church in the past, or in the present, is not claimed; but that it is the authorized doctrine is, as will be seen from the subjoined letter, asserted, in the face of Mr. DeLara's letter printed in THE INDEX of April 30. In the Roman Church, as in every other, there are, it seems, two schools of opinion—an old school and a new, a conservative school and a liberal; and here, as often elsewhere, the new school is the oldest, the liberal school has the most venerable authorities on its side. The mature, well-seasoned Catholics, who have become mellow with time, entertain the generous opinion. The new converts, ex-heretics, *parvenus* in the Church, like the conductors of the *Catholic World* and the *Freeman's Journal*, are disposed to draw lines of exclusion, and make more of the antipathies than of the sympathies of faith. It is to be hoped that, in this country, the generous view has the best promise of the future. For the future has no interest more grand than that of religious harmony. The destruction of the sectarian principle is a great concern. The Protestant sects defend it, and cling to it as the bulwark of the Gospel. If the enlightened part of the Catholic Church, the Church hitherto so closely associated with exclusiveness, repudiates it, several things will be gained; the great Church of Christendom will vindicate its title to be called "Catholic,"—the pretensions of Protestantism to be regarded as the champion of religious liberty will be exposed,—a powerful ally will be found on the side of spiritual largeness,—the connection between ancient reverence and modern intellect will be maintained,—and the promise of peace and good-will will be brighter.

Here is the second communication of our Catholic friend. It was written hastily in a lawyer's office where Mr. DeLara's reply to his first letter was shown him. O. B. F.

MY DEAR FRIEND:—

I notice a communication in THE INDEX of the 30th April, desiring to find a way of reconciling the Catholic doctrine upon the rights of conscience and the terms of an oath said to have been required in former days of some Hungarian converts to the Church. To you, indeed, there is no need of explanation in regard to this or any similar point. But as others may not have the same light, I will simply say that the universal Church is not responsible for the action or principles of any party or faction of individuals within her fold. She allows, nay, requires, more individual liberty than is generally conceded by those outside. If many of her priests and bishops pervert her sublime doctrine of human freedom, or substitute their own narrow notions for the divine law, her human element may be weak enough to let pass what should be reproved; but she herself, speaking authoritatively, can never be found approving anything contrary to the doctrine which she promulgates by her œcumenical decrees on faith and morals, and which we find expounded in the writings of the fathers regarding the inviolable dignity and freedom of conscience, such as I concisely stated to you in my first note. If all the bishops of Hungary erred in matters of *doctrine*, the Church could not be justly held responsible for the error, much less when there is question only of a small point of *discipline*. Even the Church herself does not claim infallibility in matters of discipline. This applies also to the Council of Trent. Hence, I think the difficulty of Mr. DeLara will not appear very formidable, even to him, when he takes this into consideration. As to the anathematizing or cursing exercises to which he al-

ludes, there is no reason why a good Catholic might not doubt the taste of that custom, which began, indeed, very early in the days of the apostles. As to his historical quotations he will, no doubt, see the propriety of doubting their accuracy, when he learns that Cardinal de Lorraine was not at any time "presiding officer" of the session of the Council of Trent to which he refers. The expressions adduced by him from the *Catholic World* and the *Freeman's Journal* I regard as theological conundrums, whose solution the able editors of these publications are best able to afford.

It may be added, in conclusion, that to discuss a principle or doctrine involving in its exposition a thorough understanding of kindred subjects, requiring deep and varied study, is a task of no easy accomplishment in a short newspaper communication. Intelligent and candid readers will therefore see the difficulty, if not the impossibility, of my being able to supply an antidote against all doubt and obscurity in the minds of others, on the point which I first explained, as I am pleased to find, to *your* entire satisfaction. — —.

LONDON LETTER.

To the Editor of the Index:—

Sir,—A discussion is going on in the columns of the *Examiner*, on the subject of the punishment of criminals, more especially as to the use of the "cat." The question of the morality or immorality of inflicting torture is not so easily disposed of as some persons would fain make us believe. There is really very much to be said both for and against the practice.

Let me ask the following questions: Is it not the right and duty of governments to use such methods of punishment as will tend most to the prevention of a repetition of crime and to the moral improvement of the criminal? Is not *vengeance* pure and simple to be rigidly avoided and excluded from our prisons? Cannot punishments be inflicted without the idea of vengeance or retaliation being mixed up with them? Is punishment possible without inflicting some kind of pain, mental or bodily? Is not the infliction of pain by the "cat" the same in principle as the infliction of pain by solitary confinement, enforced labor, compulsory and perpetual silence?

Now, at present, the opponents of "flogging" have not raised a single objection to the other modes of punishing criminals. They all admit the morality of, as well as the necessity for, depriving the criminal of his liberty, compelling him to hard labor, making his heart heavy with silence, and lowering his whole tone by prison fare and prison discipline.

All these forms of punishment are degrees of *torture*, less acute, probably, than the infliction of a flogging, but still very painful.

Rightly or wrongly, then, the principle of torture is admitted, and the only question left for discussion is where the line is to be drawn between allowed and forbidden tortures.

Now, if we adopt the canon that government is bound to use such modes of punishment as will best prevent repetition of the crime and improve the criminal, we are at once brought face to face with a fresh difficulty, in the fact that criminals, like other men, are not all alike; that a degree of severity which would benefit and correct one offender would injure and exasperate another. This is the real difficulty in the whole case, and manifests more plainly than anything else the awful difference between a prison and a home.

A wise parent will not allow himself to be fettered by arbitrary codes of law and penalty, but be ever guided by the individual interests and peculiarities of his children. He may wisely use even the rod, before a certain age is reached, and under special circumstances; but he will not tie himself down always to use it in every case of the same offence. In a prison, however, this discrimination is impossible. A magisterial or judicial sentence has been passed already which determines the number of lashes and the times at which they are to be inflicted. Whether the poor criminal be obdurate or tender, still bent on violence or heartily repentant, it makes no difference—the horrible torture and shame must be endured. Hence it is that there is danger lest the end in this be defeated, lest the criminal should be hardened instead of being improved, and his evil propensities be aggravated instead of being checked.

I see no other ground on which the "cat" can be justly objected to, and on this ground we might equally object to all the minor degrees of torture involved in imprisonment.

But, on the other hand, it must be admitted that, as men must be grievously below the ordinary level of human feeling before they can deliberately injure for life a harmless stranger for the sake of a gold watch and a few sovereigns, so this class of criminals is more likely to be benefited by severe torture than those of a higher type of humanity. I can well imagine that the fiend who has beaten and kicked his defenceless wife for God knows how long would be less likely to do it again after being well flogged in prison; and if there is a tolerable certainty that such an effect would follow, the use of the "cat" in such a case becomes a duty.

The limit to be put upon the degree of torture inflicted on criminals must be determined on purely humane principles. We have struck out retaliation, and we retain only correction. Then that correction must be made as effective as possible, consistently with safety to the health and sanity of the sufferer. The presence of a medical officer is invariable when the "cat" is used, and he has it in his power to arrest the torture at any moment when he perceives it to be dangerous or unbearable.

Much has been said about the brutalizing effects of the operation upon the operator. I am informed that nothing is more ill-founded than this objection. The warders upon whom the wretched task is laid approach it with quivering lips and beating hearts, and leave it with swimming eyes and audible groans. Work, even of this excruciatingly painful kind, does *not* degrade, when done in the lawful discharge of one's duty, and with only feelings of pity and commiseration for the criminal. I have seen something of these men myself; and, if there is anything more remarkable about a prison warder than about another officer in the same rank outside, it is the wonderful tenderness, softness, and susceptibility which he displays, and which may be traced in a great measure to the intensely sad scenes in which he lives and toils. The very necessity for a stern and firm demeanor towards those whom he pities calls into unusual activity sentiments of tenderness and sympathy towards the unhappy creatures under his control.

On the whole, I am inclined to the belief that flogging for certain offences is perfectly consistent with our holiest idea of punishment; and that the possible misapplication of it might be considerably avoided by giving discretionary power to the governor of the prison to withhold the infliction in such cases as he deemed it likely to prove morally injurious. We have not yet arrived at the promised land, in which pains and penalties will no longer be wanted because the crimes to be punished by them will no longer exist. Our present system is at best but a choice of evils, and we can but make the best use of it in our power.

I am, sir, very truly yours,

Charles Voysey.

Camden House, Dulwich, S. E., May 18, 1874.

Communications.

THE "LOWER ARCH."

"Oppress not to the utmost a single soul."
[*Quoted by Charles Sumner from the Oriental.*]

"How," asks Warden Haynes, in his able State Prison Report of 1867, "shall the necessary discipline in a prison be enforced? . . . Various kinds of punishments are resorted to, in the different States, to accomplish the end, but all are, to a greater or less extent, objectionable.

"In Maine. The dark cell and lash not *prohibited*, though never used.

"In New Hampshire. The same.

"Vermont. Dark cell, iron jacket, and, in some cases, the lash.

"Rhode Island. The dark cell.

"Connecticut. Dark cell and lash.

"New York. Dark cell, shower bath, shaving the head, iron cap, bucking, and poke, or crucifix.

"In Massachusetts. The dark cell has been the only punishment for the last ten years. This in all cases has been found sufficient, and is doubtless the least objectionable of any system of punishment now in use. I disapprove of it, however, for the following reasons: First, that in darkening the cells you necessarily exclude the air, and destroy the ventilation; the constitution of the convict who is frequently, or for any length of time, subjected to this discipline must unavoidably become impaired. Secondly, the labor for the time he is shut up is lost to the State. To find a substitute that will prove effective and free from the above objections is certainly very desirable. I have given much thought and attention to the subject, and have come to the conclusion that a system of marks can be introduced that will, in a great measure, supersede all other punishments."

Sir W. Crofton, developer of the famous Irish system, observes: "I can record from actual experience that the marks are of the utmost value; that they are the means of acting upon a man as an individual, and of realizing to him his own position, and his own means of progress. I know of no other way in which you can produce that effect upon him. I am quite satisfied that, wherever the system of marks is tried, it will succeed."

Dr. A. B. Bancroft, for many years physician of the Massachusetts State Prison, in his Report of 1859, thus gives his testimony in regard to the sanitary inexpediency of solitary confinement: "The employment of solitary confinement, as a punishment, although I do not propose to call in question its necessity, tends strongly, when protracted (and the character of the offender often renders this unavoidable), to undermine the constitution and favor the development of tubercular disease."

As, in spite of these protests, solitary confinement is still recognized as a necessity in the prison system of Massachusetts, and probably will be until an effective substitute for it can be devised (and that seems, at present, "past praying for"), it would appear to be the immediate duty of the State to guard, so far as is possible, this necessary evil from such abuse as results from the additional mischief of total darkness, dampness, lack of ventilation, and the inhuman practice of chaining the offender; and, by the inauguration of a more thorough system of prison inspection, to ensure the convict against the possible malice or vindictiveness of prison authorities.

Public attention would seem to be particularly called to the subject at this time, by the apology of no less a person than a prison chaplain for that most miserable of dungeons, the "Lower Arch," in which the reverend gentleman makes this remarkable statement: "No man has ever died while in prison [meaning, it is inferred, the Massachusetts State Prison, as the article in question is written in defence of its Warden] that had ever been in the Arch, with one exception,—and he died of consumption, some sixteen months after his confinement, which lasted *only two days*."

Having in my possession the Massachusetts State Prison Reports from 1858 down to 1874, and so much of its history as is contained in that valuable and interesting work of ex-Warden Haynes, entitled *Pictures of Prison Life*, I am able to lay before the public a few simple facts in controversion of this absurdly false statement. I quote first from *Pictures of Prison Life*, chapter II., page eighty-one:—

"In the Lower Arch," says Mr. Haynes, "or dungeon, I found a man by the name of Lynch. He was one of the ten already referred to. He was placed here as a punishment for breaking and destroying his bedstead and bedding, and had been there about a week." This was April 1, 1858. Here follows a description of the place: "The cell in which he was confined was about six feet by eight, perfectly dark; night and day were both alike to him; a board and blanket his bed, bread and water in *limited quantities* his diet. Here he had been for a week, and here he was determined to remain for the next seven months. I saw him occasionally till the 14th of the month." Having expressly stated that Lynch had been kept there for a week, Mr. Haynes says that he was not released till the 14th of the same month. He relates the circumstances of his recommitment to the prison, and says that he died there in the hospital, August 3, 1860; which of course disposes at once of the statement that he is the one man who "died of consumption sixteen months after his confinement," which "only *lasted two days*."

Turning to the Reports of Dr. Bancroft, before quoted, I find this admirable paragraph: "I always thought it due to the friends of the deceased, as well as to those who have supervision of the prison and its officers, that a history of each fatal case, and the cause of death, should appear with somewhat of minuteness of detail in the Annual Report. By so doing, I likewise indulge the hope that these papers may not prove entirely worthless to the future medical explorer." Thus he reports the case of Lynch and the cause of his death: "Michael Lynch died August 3, of pulmonary consumption; aged 26. He entered the hospital June 16, 1860, and the prison December 6, 1858. This man, on account of his dangerous impulses, was for a long time in close confinement, which developed, if it did not initiate, his disease."

In Dr. Bancroft's Report of 1859, the following case is stated: "Charles Green was sentenced to the State Prison in November 1856, for burglary. During the first five or six months he applied himself to work in the stone-shed, with tolerable diligence, but early exhibited restlessness under restraint. By his indolence he soon brought himself under the animadversion of his overseer. His indolence and stubbornness became at last so obnoxious that he was placed in solitary confinement. Punishment producing no impression upon him, and symptoms of disordered intellect beginning to manifest themselves, he was transferred to the hospital, where he remained under the observation of the physician, until his noise rendered his removal to *another place*" [the Arch] "necessary. As there was no apartment suitable for him in the unsettled condition of his mind, he was conveyed to a comfortable room under the Arch, until his mental state should assume a more decided character. No alteration was noticeable in his case up to the period of his death. The turnkey, on entering his cell in the morning of April 12, found that he had committed suicide by hanging."

In his Report of 1864, Dr. Bancroft describes in detail the case of Thomas Doyle; it is long, and I quote only so much of it as bears on the point in question:—

"He had been in close confinement for an assault upon an officer, and, being a dangerous man, for fourteen months. . . . November 9 I was requested to see him, as he had refused to eat. . . . The paleness and emaciation noticed at the previous visit were now more marked; there was also a frequent and feeble pulse. . . . Doyle was immediately removed to the hospital, and put upon as generous a diet, with such stimulants, as he could bear. Possibly he may have taken a larger quantity of food than his stomach could digest, for the day after his admission he had a diarrhœa which, although soon checked, resulted in his death November 13."

In the Report for 1865, it is stated that James Hurley was found dead Monday forenoon, August 6. "Being a dangerous man, he was confined apart

from the other prisoners. . . . His disease was peritonitis, or inflammation of the serous membrane which lines the abdominal cavity. In his case it was complicated with strumous tubercles. Treatment in cases of this disease is unavailing, as they always terminate fatally."

"William Connolley entered prison November 3. . . . For obstinately refusing to work, he was kept upon bread and water, and endured this treatment for seven weeks without flinching. . . . Finally, symptoms of scurvy appearing, he was transferred to the hospital, and placed upon appropriate treatment. . . . He died September 9; the left lung was completely disorganized."

"Elijah Johnson, colored, died October 21, of inflammation of the brain, resulting in softening. He had been in prison three years, and in the hospital eleven days. His health had been impaired by repeated confinement, rendered necessary by a perverseness of disposition. He applied for medical treatment October 4, having a coated tongue and headache. He was found two or three times on the floor of his cell, having fallen from his bed. Symptoms of debility beginning to show themselves, he was stimulated. He fell into a dull, listless state, yet, when roused, would speak. The muscles were rigid, catheterism became necessary, and he refused all food three or four days prior to death."

"William Flemming, colored, died June 30. . . . June 22, *while in Solitary*, he was attacked with severe pain in right pleura." Here follows a diagnosis, exceedingly interesting, but too long to copy.

In addition to this testimony of Dr. Bancroft's, and in opposition to that of Chaplain Speare, I deemed it important to procure that of Hon. Gideon Haynes, then Warden of State Prison; and, in answer to a note addressed to him, containing a list of the above names, I received the following:—

"WALTHAM, May 11, 1874.

"You are correct in the list of names you give of men who have at times been confined in the Arch. I have no wish or desire to conceal the truth so far as I am concerned, but am perfectly willing that any of the cases that occurred while I was Warden should be fully investigated."

The Chaplain in his letter also affirms of the lower Arch: "There is no extraordinary dampness there."

When it is remembered that these dungeons are on the lower, or basement, floor of the prison, built up with solid walls of great thickness, totally dark (on the authority of Mr. Haynes, who states that "day and night are both alike there"), and having no aperture save a small wicket at the bottom of the solid door for the admission of food, the absurdity of this statement becomes apparent. Yet, not wishing to confute by inference alone, I wrote to Mr. David Sargent for particulars in regard to these dungeons. Mr. Sargent has been an under-officer of the prison for forty years, is well known in Charlestown as a man of the strictest integrity, and his statement needs no endorsing. I give it *verbatim*:—

"I positively affirm, and am ready to take oath, that the Lower Arch in the prison at Charlestown is a dark, dismal, damp dungeon, and I have seen convicts bound down to the ringbolts for *trivial offences*, and kept there until they came out so *frost-bitten* and weak they could scarcely stand! I have heard them howl and scream the whole night long, as it was impossible for them to sleep, in consequence of the cold and the *rats*, that would not only run about, but would often bite them, when trying to get a little rest. Before Mr. Haynes' administration, I have seen a convict actually burnt out of this dungeon, by throwing red-hot coals on the straw which he had torn from his bed. Such treatment made the convict almost a *complete demon of revenge*."

In the late discussions of the Second Radical Club, in regard to the State Prison, Warden Chamberlain stated, in defence of himself, that he had sent fewer prisoners to the Lower Arch, during two and a half years of his administration, than Warden Haynes had done in the same length of time. That his estimates are unreliable there is some proof, as they were that evening corrected by Chaplain Speare in the Warden's favor; and in his letter, he (the chaplain) again alters the figures, giving a *third* estimate. Before me is a pamphlet entitled *Rules and Regulations for the Government of the Massachusetts State Prison*, 1862, *approved by the Governor and Council*. In the clause headed "Duties of the Deputy Warden," I find this sentence: "He shall decide on the *propriety* and *extent* of punishment necessary to be inflicted on an offender." In the note before alluded to, of ex-Warden Haynes, I received full evidence as to the enforcement of this rule, and copy for the reader: "It is the duty of the Deputy Warden to decide upon the *punishment to be inflicted*. No man is ever brought before the Warden, except in the absence of the Deputy. Mr. Hale was the Deputy Warden during the whole period, I think, named under Mr. Chamberlain and myself. It was by *his* order that the men were removed to the Lower Arch, and it was always for disturbing the prison while in the other punishment cells. Of course, I held myself responsible for what he did, and never thought he made a mistake, and I only allude to it now for the sake of asking the question: Has Mr. Hale become more lenient, or do the men behave better?"

When the records of the State Prison are again consulted to prove the *mercifulness* of General Chamberlain, by insinuations of the severity (!) of ex-Warden Haynes, it is to be hoped that the given result, whether correct or otherwise, may have a less remote bearing upon the point in question. And it is respectfully suggested that, before again expatiating in print on the comfort and salubrity of the Lower Arch, the chaplain withdraw for a season to those "sequestered shades," and thus, "putting himself in the convict's place," be enabled to write of it more feelingly and understandingly. TRUTH.

CAN AN ATHEIST CLAIM TO BE A CHRISTIAN?

The *Investigator*, and I think THE INDEX, says that an atheist cannot claim to be a Christian without being a hypocrite. It seems to me that he can. There are many definitions of Christianity, some of them being very comprehensive. Robertson defines it as "self-sacrifice." Cannot an atheist be self-sacrificing? Some define it as the effort after perfection. Cannot an atheist strive after perfection? Of course, if an atheist defines Christianity in such a way that it connotes theism, he cannot truthfully claim to be a Christian; but Christianity does not necessarily connote theism. It is not a theological but historical term. It has no strict meaning, but an ever-varying, changing meaning. That meaning may include theism, and may not. It may include a reference to Jesus, and may not. Even if it does include a reference to Jesus, that does not exclude the atheist; for, though the atheist may not believe that Jesus is God, he may still believe that he is a perfect man, a teacher, a master, an authority in religion, and then he is a Christian according to James Freeman Clarke's definition. He may reject the idea of God, but not necessarily the idea of authority. Comte did not. Any one who acknowledges Jesus as authority in religion, in the same way that he acknowledges Newton as an authority in mathematics, is by Clarke's definition a good Christian. Clarke does not insist upon theism; he only insists upon Jesus. I have heard Orthodox Christians say that Jesus was all the God they knew, or could know; that the infinite and eternal God was altogether beyond our human comprehension; Jesus, the comprehensible "God" in human thought and character, was all the God we could know or worship. Is not this atheism? We believe that nine-tenths of Orthodox Christians are atheists of this class. In fact, Orthodoxy, when we get to the heart of it, is founded on atheism. It is the worship of man as God.

So there are, it strikes me, many modes of thought by which an atheist can be a Christian. There are many definitions of "Christianity," from Robertson to Clarke, wherein an atheist can find comfortable quarters. For my part, I do not wish to define Christianity so as to keep out any noble soul; I would define it, therefore, as the effort after a grand ideal, that ideal growing out of one's own heart and life. This does not exclude the atheist.

S. P. PUTNAM.

[We do not remember making the remark in question, and do not believe we ever made it. Christianity, however, in our view of it (which is the common view), certainly includes theism. But eccentricity is not hypocrisy, and there may be persons who call themselves Christians and atheists at the same time; without being hypocrites, either.—ED.]

AMERICAN UNITARIAN ASSOCIATION.

ANNUAL MEETING, YESTERDAY—A LIVELY DISCUSSION ON THE "YEAR BOOK"—RESOLUTIONS, REPORTS, AND REMARKS.

The annual meeting of this Association was held at the Bulfinch Place Chapel, Tuesday, May 25. The Hon. John Wells, of Boston, presided. The report of the Treasurer showed: Balance last year, $3,515.21; receipts, $67,063.96; expenditures, $68,315.53; present balance, $2,263.64. The total of permanent funds is $105,840. The report of the Secretary stated that the financial losses to the community by the Boston and Chicago fires had produced some diminution of contributions, and some increase of necessities of various societies. The missionary work has been well maintained; and not only in this country, but in India, Italy, Hungary, Germany, Iceland, and Japan something had been done in promoting the spread of liberal Christianity. Various details of the missionary work at the West were given, and it was recommended that a travelling missionary be procured to serve under the direction of the Western Conference.

The Rev. Edward E. Hale offered the following resolution, which he prefaced with an argument in favor of presenting some practical and tangible object when appealing to the laity for funds for the Association:—

Resolved, That it is desirable to establish new congregations in six of the principal cities, or centres of opinion, in which there are now no Unitarian churches.

After a discussion, in which some expressed apprehension that a diminution of local work might be the consequence, the resolution was passed.

The Rev. Mr. Barber, of Somerville, offered a resolution that a copy of the works of Channing be presented to every settled minister in America. This was adopted.

The subject of the *Year Book* was then taken up. This had been referred to in the Secretary's report. A practical difficulty had arisen in regard to placing certain churches and ministers on the list. The particular case referred to in this part of the report was understood to be that of Mr. Potter, of New Bedford, and on account of his letter, declaring himself a Unitarian but not a Christian, the Executive Committee were forced to elect from the following three choices: Either that the denomination is not based on Christianity; or, professing Christianity, it is willing to publish a list of ministers not correct in fact, by including those not Christians; or that the writer, Mr. Potter, is a Christian, notwithstanding his disavowal.

The Rev. George L. Chaney offered the following:

Resolved, That the word Unitarian, as used among us, means Unitarian Christians, and that no list of Unitarian ministers is correct which contains the name of any person who is not Christian.

Amendments were then offered as follows: By the Rev. Mr. Hall, of Worcester:—

Resolved, That in omitting from the *Year Book* of 1874 the name of a minister who had not requested the omission of his name, the Executive Committee have assumed a responsibility too great to be borne by any but the Association itself, and such action of the Executive Committee is hereby declared null.

By Mr. Talbot:—

Resolved, That the name of the Rev. William J. Potter, minister of the First Congregational Society in New Bedford, Mass., having been without proper authority dropped from the list of Unitarian ministers published under the direction of this Association, the same be restored thereto as soon as practicable.

Resolved, That the Rev. Mr. Potter, having, in the correspondence which led to the omission of his name from the list of Unitarian ministers, declared that when he entered the Unitarian ministry he could and did call himself a Christian, and that his general views have not since that time so much changed as to exclude him from the broader meaning which he then gave to that word, is cordially invited to continue his coöperation with us upon ground found at the time of his ordination to be common between him and the denomination; this Association rejoicing in an opportunity to reaffirm the ancient Unitarian construction of Christianity, as referring to character rather than to dogma, to the spiritual teachings of Jesus rather than to theological doctrines, and rejecting the narrow meaning which Free Religionists may attach to that term, as this narrower meaning has been rejected when presented to us by Evangelical Christians.

By the Rev. Mr. Horton, of Leominster:—

Resolved, That the name of the Rev. W. J. Potter be replaced on the *Year Book* of our denomination, and that we, as members of the American Unitarian Association, would accompany the above resolution with the following declaration: That all names of ministers appearing on the official *Year Book* are presupposed, by their consent, to be representatives of Unitarian Christianity, and we hereby instruct the Executive Committee to prefix this statement to the annual list.

By the Rev. Mr. Cordner, of Montreal:—

Resolved, That inasmuch as the term Unitarian, as used in the title of this Association and its publications, has always been held to carry a distinctively Christian meaning, our Unitarian ministers being held and regarded by us as public teachers of the Christian religion; and as the action of the Assistant Secretary, sustained by the Executive Committee, in omitting from the catalogue the name of a minister who says he is no longer a Christian, has been in harmony with this common usage of the term among us, therefore the action be now and hereby is approved and ratified.

By the Rev. C. C. Everett, of Cambridge:—

Resolved, That in the opinion of this Association, whatever else the list of ministers in the *Year Book* may or may not contain, it should contain the names of all ordained ministers actually settled over Unitarian parishes.

By the Rev. Mr. Bixby, of Watertown:—

WHEREAS, As a mere matter of convenience to the public, the American Unitarian Association, through its regular officers has, hitherto, annually prepared and published a list of those supposed to be generally accepted as Unitarian ministers; and

WHEREAS, The correctness of this list has now been brought into question, and certain ones consider themselves aggrieved thereby; and

WHEREAS, This Association is not an authorized representative of the churches of the denomination, but only an association of individuals, acting in their private capacity for missionary and other purposes; therefore

Resolved, That this Association claims no right to decide who is or who is not to be considered as rightly belonging to the ranks of the Unitarian ministry, and declines to adjudicate upon the question; commending it and also the future preparation of a correct list of such ministers to the consideration of authorized representatives of our churches at the next meeting in the National Conference.

At the opening of the afternoon session, the Rev. Mr. Hale withdrew his motion in favor of that of Mr. Everett, and it was finally placed in the position of an amendment to Mr. Chaney's resolution, and Mr. Horton's amendment to amendment stood as an original amendment.

The Rev. James Freeman Clarke offered the following:—

Resolved, That in preparing the catalogue of Unitarian ministers contained in the *Year Book*, whenever it shall appear that any person whose name has hitherto been contained therein shall have publicly declared himself to be no longer a Unitarian, no longer a Christian, the officers of the Association shall inquire whether he wishes his name continued in the catalogue. If he replies that he does, it shall be still printed therein; otherwise it shall be omitted.

After much discussion, the resolution against the recognition of such men as Mr. Potter in the Unitarian ranks prevailed, and so a fruitful source of debate came to an end.—*Boston Globe*.

ON ONE OCCASION Hon. Jeremiah Mason went into Charles Sumner's office, and found him writing an address to be delivered before a peace society. After a little good-natured defence of his views by Mr. Sumner, the former, rising to take his leave, said: "Well, Sumner, you may be right, but I should just as soon think of joining a society for the suppression of thunder and lightning as a society for the suppression of war."

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AT

No. 1 Tremont Place, Boston.

EDITOR:
FRANCIS ELLINGWOOD ABBOT.

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ABRAM WALTER STEVENS.

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(This pamphlet has not been on sale for a number of years, and many persons who have all of the Annual Reports succeeding do not possess this.) Price 50 cents.

Proceedings of Second Annual Meeting, 1869. 50 cents. Contains essays by Julia Ward Howe on "Freedom and Restraint in Religion," and by David A. Wasson on "The Relation of Social Science to Religion," and speeches by O. B. Frothingham, Jesse H. Jones, F. E. Abbot, Wm. Denton, R. W. Emerson, Mary Grew, C. A. Bartol, A. M. Powell, H. B. Blackwell, Rowland Connor, Lucy Stone, Horace Seaver, and others; with an appendix on "Outlines of Judaism" by Rabbi Wise.

Proceedings of Third Annual Meeting, 1870. 50 cents. Contains essays by O. B. Frothingham on the "Idea of the Free Religious Association," followed by addresses by D. A. Wasson on "The Nature of Religion," by Mrs. E. D. Cheney on "Religion as a Social Force, especially in relation to Philanthropy and Reform," and by F. E. Abbot on "The Future of Religious Organization, as affected by the Spirit of the Age;" an essay by Samuel Johnson on "The Natural Sympathy of Religions," followed by Rabbi Wise on "The Permanent and Progressive Elements of Judaism," by T. W. Higginson on "Mohammedanism," by Wm. H. Channing on "The Religions of China," and Wm. J. Potier on "Religion Old and New in India;" also abstract of a discussion on "The Bible in the Public Schools," by Thos. Vickers, S. R. Calthrop, Rabbi Wise, and others.

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VOLUME 5. BOSTON, MASS., THURSDAY, JUNE 11, 1874. WHOLE NO. 233.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor.*

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

NOTES AND COMMENTS.

BY A. W. S.

WE HAVE just read of a man in Pennsylvania, who is the father of forty-one children. Shade of Malthus, have mercy upon us!

HENRI ROCHEFORT, who is in this country, is both much praised and censured by the Press. We hope he is as able to bear the one as the other treatment.

MR. ALCOTT'S "Our Club" had a picnic at his house in Concord, last week Thursday, and Mr. Emerson's presence into the bargain. Dr. Bartol read an essay. Of course, it was a graceful and charming occasion.

THE women-crusaders of Philadelphia have established a Drunkard's Home, where they take in their converts, and care for them until they are able successfully to resist temptation. This is both sensible and kind.

THE CITY Registrar shows that the current mortality of Boston is 28.45 in a thousand—a larger death-rate, with one or two exceptions, than has been reached for the last twenty-five years. The mortality throughout Massachusetts is about 23 in a thousand.

IT IS A rare occurrence when a platform-speaker speaks out his or her mind with thorough fulness and candor. Desire to adapt one's thought to the average audience, and win sympathy and response from the public, too often "quenches the spirit" in both speaker and hearer. Hence conventions which hang upon platforms are rarely very inspiring or profitable.

"BURLEIGH" of the Boston *Journal* says "that the facilities of travel are such that a man may go to China and not be missed, or go round the globe without notifying his wife or his creditors." There are a great many men who might go almost anywhere without being missed; and some actually do go without notifying either wife or creditors. But such can well be spared.

THE *Woman's Journal* suggests that we have "not studied the reformatory bearings [on politics] of Woman Suffrage." Perhaps not, as much as some have; it may be not as much as *we* ought to have. But we propose to keep on studying all interesting subjects, so far as we can, as long as we live; and, we take it, the best way to study any subject is to keep our eyes open to all sides of it, and not become a blind partisan of any cause.

COL. HIGGINSON well says: "The man of education is the natural leader of American affairs; everybody wishes him to lead, nobody grudges it. He has nominally but one vote, and he certainly needs but one, for practically he has a thousand. . . . But the educated American holds this power on one simple condition: that he should be faithful to the fundamental principle of the government, even as Lincoln defined it—'of the people, by the people, and for the people.'"

WE HEAR that it is said by some of the prominent members of the First Radical Club that that delightful little company has probably held its last meeting. Well, it has had its day of distinguished usefulness and rare intellectual felicity, by the grace of the hospitable Chestnut-Street mansions where it was used to be entertained; and, if it should never assemble again, it will live long and pleasantly in the memories of many who have been privileged to enjoy its meetings.

BEN. BUTLER has had the colic. One of the consequences is that he has somewhat loosened his *gripe* on the politics of the country, and begins to think that may be he doesn't care to be governor after all. It is even said that his friend Mr. Grant is going to make a minister of him—a foreign one, of course. Well, the Hon. Benjamin has some good points, not the least one of which is that he is no worse a man than he seems to be. His badness all comes out, and we know just how bad it is.

ELIZABETH GARRETT ANDERSON, in the *Fortnightly Review*, controverts the position of Dr. Clarke in *Sex in Mind and Education*. She insists that greater mischief accrues to young women from wearing heavy skirts than from hard study. She says: "It certainly shakes our faith in Dr. Clarke's acumen to find him attributing less direct influence to them than to mental occupation. Our own notion would be that, till American girls wear light dresses and thick boots, and spend as much time out of doors as their brothers, no one knows how many examinations they could pass, not only without injury, but with positive benefit to their health and spirits."

WE WERE TALKING, the other day, with a very sensible and successful Boston business man, and in the course of the conversation he expressed the opinion that business throughout the country would not materially improve until Congress had adjourned. He said it would be better for the business of the nation if Congress, and the State legislatures, did not meet more than once in two or three years, instead of every year; that we had too much legislation, too many laws,—especially when we considered what sort of men our legislators were, and how little they had at heart the real welfare of the people. The opinion of this gentleman may go for what it is worth; and yet we can but think that it is worth a good deal. The Jeffersonian maxim, that "the world is governed too much," is slowly growing into the comprehension of mankind; and faith in human nature is attaining a root and vitality which augurs well for the future.

IT IS A VERY great mistake which Christians make in thinking that all who decline to call themselves Christians have an antipathy to Jesus. For we know it is a fact that some of those who have been Christians, but who are now extra-Christian, feel the deepest sympathy with Jesus as a man, a brother, a prophet, and a spiritual reformer. Even in their free religion, their infidelity, they hail him as a true heart-friend and genial fellow-spirit. His essential character they are deeply in love with; his sublimest, most universal utterances awaken live responses in their souls; they burn with a glow of kindred enthusiasm when they observe a touch of real, earnest, human, manly life in him; and they rejoice with exceeding great joy in all the *abandon* of his loving, spiritual nature. It is only when he is wrested out of all his naturalness by stupid theological misinterpretation,—or when he himself lapses from his great personal inspiration into his inherited conceit of Messianism,—that the true radical fails to clasp firm hands with him, and admire him as sublimely great among great souls.

GRAVEYARDS have never been favorite places of resort with us, although we have naturally expected sometime to have plenty of leisure for testing the desirability of their situation. But if any frequenter of Boston is ever weary of the din and tumult of the street, or of the vexing cares and labors of the office or of any scene of business, let him quietly step into the still retreat of the Athenæum, and contemplate from its ample windows the cool, calm repose of the old burying-ground that lies contiguous thereto. The very sight of that spot so sacred to solitude and silence in the midst of noisy, thronging crowds, of the dumb tomb-stones gray with age, of the mounds that cover sealed lips, of the grand old trees that stand such speechless sentinels for the dead, of the sparse shy flowers that bloom and make no noise,—the very sight of all this lovely, quiet, solemn scene brings to the beholder a benediction, a *pax vobiscum* that sends him away soothed, refreshed, and purified. Although inclined to be a "cremationist," we say, Let the graveyards of Boston remain forever undisturbed by the greedy spirit of business—spaces of beautiful silence amid all the hurry and unrest of the great city.

LIST OF LIBERAL LEAGUES.

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BAY CITY, MICH.—President, S. M. Green; Secretary, S. M. Johnson.

[FOR THE INDEX.]

Theodore Parker.

A DISCOURSE DELIVERED IN EAST LEXINGTON, MASSACHUSETTS, ON THE FOURTEENTH ANNIVERSARY OF PARKER'S DEATH.

BY REV. EDWIN S. ELDER.

In the southerly part of this town, less than three miles from here, may be seen by the roadside a block of granite upon which is the following inscription:—

BIRTH-PLACE
OF
THEODORE PARKER.
1810.

In the little Protestant cemetery outside the walls of Florence, in Italy, there stands a monument of gray marble, on which may be read, "Theodore Parker: born at Lexington, United States of America, August the 24th, 1810; died at Florence, May the 14th, 1860.

Just fourteen years ago to-day, at the age of forty-nine years and nine months, the great heart of Lexington's most noted son ceased to beat.

In view of his reputation, world-wide and increasing; in view of his life, so pure, so unselfish, and beneficent; in view of the deepening influence of his ideas, his worth, and his example, is it not meet that he should be remembered in the home of his childhood and early manhood?

Is it not worth while to inquire how a boy, born and brought up on one of the little farms in this town, raised himself to such a height, and came to exert so deep and lasting an influence on the religious thought of our times, and, while forgetting himself, called forth so much love and enthusiasm in his own behalf?

What was the nature of those motives that took him from the little farm, and made him, for fifteen years, the most influential preacher and one of the most active reformers in New England?

Theodore Parker was the youngest of eleven children. The family was poor as regards property, but rich in those abilities and virtues that enabled them to take care of themselves. By industry and economy, the family maintained a respectable position in society.

At an early age, the little boy manifested a strong sympathy for everything that had life, and a great love for the truth. An incident trifling in itself, yet very significant when considered in relation to his after life, will serve to show the fine, instinctive sympathies of the boy, and the nature of that religious influence which his mother almost unconsciously exerted over him. One day, in crossing the field, he came upon a little tortoise; he had often seen the older boys kill them. He raised his stick to strike the creature; but all at once, he says, "something checked my little arm, and a voice said: 'It is wrong.' I held my uplifted stick in wonder at the new emotion, till the tortoise disappeared. I hastened home and told the tale to my mother, and asked her what it was that told me it was wrong. 'Some men call it conscience,' she answered; 'but I prefer to call it the voice of God in the soul of man. If you listen to and obey it, then it will speak clearer and clearer, and always guide you right; but if you turn a deaf ear, and disobey it, then it will fade out, little by little, and leave you all in the dark, and without a guide. Your life depends upon your heeding that little voice.'" Of this event Parker says: "I am sure no event in my life has made so deep and lasting an impression on me." In after years, when a race was persecuted, that same voice was heard, that same arm was uplifted in defence of what others were willing to destroy. Through a busy life, the "voice of God" in the soul of Theodore Parker sounded clearer and clearer, and, in the midst of the Babel-tongued clamor of traditions, superstitions, and political expediency, guided him toward the eternally right and just.

"The law of God was written in his heart." In this we shall find the explanation of his attitude towards tradition and authority. He who hears God in the still, small voice will neither follow nor fear the whirlwind.

Parker's early opportunities for education would not be considered very favorable in these days. After his eighth year, he attended the district school only in winter—not more than fifteen weeks during the year. Yet he was early distinguished as a scholar by his thirst for knowledge and his remarkable memory. There was a scarcity of books for the young in his day, compared with the injurious abundance of to-day.

In his hunger for knowledge, he devoured whatever came in his way; nor was his thirst for knowledge confined to books. The absence of books left him opportunity to observe. Not being compelled to see everything through the printed page, he came in immediate contact with things; these he studied. He observed the stars, the trees, plants, rocks; he approached Nature through the understanding rather then through sympathy or imagination.

As a boy and youth, his conduct and character were without reproach. Even while a boy, his real life was intellectual. He lived more in his few books than in the games of his playmates or the labor of the farm. Rainy days and long winter evenings afforded some opportunity for study. The work of his hands was made to contribute to the increase of knowledge. At twelve he wants a Latin dictionary; to obtain it he picks berries and sells them. He earns four dollars to pay his tuition for one term at the academy in Lexington. At seventeen he begins to teach school in a neighboring district, and the larger portion of the next six years is devoted to teaching.

One day, before he was twenty years old, he left home in the morning without telling any one where he was going. On his return in the evening he told his father that he had entered Harvard College. "But I cannot afford the expense," said his father. "I will stay at home and keep up with my class," was the reply. He did this for a year. He left his home at twenty, carrying with him a hearty and reverent appreciation of the value of that influence that flowed out of his home. In after years, he gave his father and mother, and the labor-compelling necessities of his childhood and early manhood, full credit for the great good he derived from them.

Speaking of his childhood, Parker says: "My early education was not costly, as men count expense by dollars; it was exceeding precious. Great pains were taken with my moral and religious culture. I was taught to respect the instinctive promptings of conscience, to speak the truth without evasion or concealment, to love justice and conform to it, to reverence merit in all men regardless of their rank or reputation, and, above all, I was taught to love and trust the dear God. I was taught self-reliance. Inquiry was encouraged in all directions. In early boyhood I FELT that I was to be a minister." But when the time comes for him to choose his life-work, he finds the profession of the ministry not very inviting. He is attracted toward law as a profession, but he feels that he can never help to shield the guilty nor to aid injustice; he hesitates between the two: he soon comes to feel that he can be more true to his convictions of right in the ministry then in law. Before he decides, he asks himself these questions: "Can you seek what is eternally true, and not be blinded by the opinions of any sect? Can you tell that truth you learn, even when it is unpopular and hated? Can you seek the eternal right, and not be blinded by the statutes and customs of men, and can you declare that eternal right, though it bring you into painful relations with men? Can you represent in your life that truth of the intellect and that right of the conscience?" His confident answer was, "I can." He decides to become a minister. At the age of twenty-four, he enters the Cambridge Divinity School. Here was the fullest opportunity for study and growth. Then, as now, Cambridge Divinity School was catholic. It encouraged thorough inquiry. It had no fears that conscientious truth-seeking would lead the young men toward dangerous heresies. The Faculty had confidence in the motives and aims of the students, and treated their convictions with the utmost respect and their doubts with kindness. There were no traditional or sectarian limitations. The teachers devoted themselves to the religious, not less then the mental, culture of the students. Their examples were not less beneficial than their instruction. Parker filled the days and nights with study. All his energies were directed toward fitting himself for his life-work. He read incessantly; his tenacious memory held all he read: every day, every hour, added to his knowledge. Within a year after his graduation he was married, and settled over the society in West Roxbury.

Heretofore he has been a learner; he is now to begin to teach.

In order to understand his work, or that part of it that he did as a preacher, it will be necessary to glance at the prevailing ideas and tendencies of that sect into which he was born. He inherited the traditions of Unitarianism; but he was destined to be not so much a priest of the old traditions as a prophet of the new dispensation. The great Unitarian or anti-Trinitarian controversy was at an end. The denomination was small, but respectable; its representative men were among the first scholars in the country. As compared with all other sects, it was broad, tolerant, and liberal; and, what was better, it contained within itself certain ideas and tendencies that would make it progressive. It was not a finality. It was susceptible of growth. It represented an essential step from those negations of Calvinism necessitated by the dogma of human depravity, and those affirmations of the reality and trustworthiness of the spiritual faculties by which man is brought into immediate contact with religious truth.

Unitarianism of forty years ago had rejected the doctrine of human depravity, and had begun to affirm and emphasize the dignity and essential integrity, both moral and spiritual, of human nature. It had not come to recognize the sufficiency of the spiritual faculties. The dogma of depravity had necessitated a revelation that could be shown to be both superhuman and supernatural; for a revelation within the limits of a nature that was essentially corrupt could not be relied on. Unitarianism continued to insist upon the necessity of a revelation whose credentials should be miracles; an authority was demanded for spiritual truth.

The Unitarians had denied the tri-personality of God and the deity of Christ, but they affirmed that Jesus was a superhuman and supernatural mediator between God and man. The old dogma of depravity necessitated mediation. Unitarianism had denied the doctrine, but had not yet rejected those opinions to which it gave rise. It had discredited many of the myths of the Old Testament, but clung with an inconsistent tenacity to the miracles of the New. Christ was no longer adored as God, but he was in a sense worshipped as the *only* son of God; prayers were offered in his name, and blessings were asked for his sake. Jesus was thought to stand, as it were, midway between man and God—not, however, by virtue of those qualities and that spirit which he possessed in common with man, but rather by virtue of those qualities and powers which were peculiar to him. The Unitarian faith placed the Prophet of Nazareth upon a pedestal whose base was superhuman and supernatural.

The liberal faith of forty years ago had not come to recognize and affirm the naturalness and humanness of religion. Hence the continued necessity for a basis—a foundation—upon which it might be supposed to stand. Hence, too, the continued necessity for a faith in a *supernatural* source from which it might be supposed to be derived.

Unitarians of forty years ago had affirmed the substantial integrity of human nature, but had not recognized the human soul as the source of religion. They insisted that man was endowed with spiritual faculties, but had not attained unto the faith in the trustworthiness and sufficiency of those faculties. Only the first step out of the limitations and negations of Calvinism had been taken. Even the leaders of the Unitarian movement did not foresee that their affirmation regarding human nature would, in the course of time, do away with the necessity for mediation, and bring the human and divine nearer to each other than they had ever been conceived to be by any sect. Theodore Parker himself was, more than any one man in the pulpit, to indicate the direction of the next step; he was to contribute not a little toward the recognition of the fact that spiritual truth was its own authority. Theologians had been wont to accept the spiritual utterances of Jesus on the ground that he worked miracles. The time was rapidly drawing near when the spirituality of Jesus and the reality of his religiousness would be appreciated, in spite of the improbabilities with which they had so long been associated, and upon which they had been thought to depend. The increasing spirituality of the times was rapidly coming to feel that the supreme thing in Jesus was his natural, human religiousness.

At the time that Parker entered upon his work as a preacher, scientific criticism had not been applied in this country; at least to the determination of the genuineness and authenticity of the different books of the New Testament; nor had that grandly religious transcendentalism of which Emerson is the almost ideal representative been applied to the traditional religiousness of the times.

Into the presence of that religion which had been so long associated with tradition and supernaturalism, Theodore Parker brought a natural, earnest, enthusiastic religiousness that was in no way dependent upon Hebrew texts. He was a religious man before he became a theologian. Indeed, his natural religiousness was so hearty and healthy that even the *study of theology* did not lessen it.

He very naturally emphasized pure religion rather than those accidents with which it had happened to be associated. Deeply conscious that religion, in all its height and depth, was not dependent upon any institution, rite, ceremony, legend, or event, he felt perfectly free to criticise all institutions, creeds, and persons, and he did criticise and deny; but his denials and criticisms were in the interest of affirmation. What had been accepted by others as a source of religion, as a means of revelation, was with him but an accident of religion. It was no easy matter for him to understand others' dependence upon tradition; it was impossible for others to comprehend how he could be a Christian (which he always claimed to be) while discrediting the Christian traditions.

It is to be remembered that the traditional accidents of Christianity, as the miraculous element of the Christian faith, were then considered far more essential by Unitarians than they are to-day by the liberal Orthodox.

Christianity was declared, by the ablest Unitarian preachers, "to be nothing without the miracles." Tendencies so opposite were certain, sooner or later, to lead to an open rupture between the prophet of the new thought and the representatives of the inherited and time-honored opinions. Let us draw a little nearer Mr. Parker. Let us listen to his own words as he discourses upon "The Transient and Permanent in Christianity." On the 19th of May, 1841, he preaches the ordination sermon of Mr. Shackford, in South Boston. His text is: "Heaven and earth shall pass away, but my words shall not pass away."

We may not understand how a sermon so religious

as this was, whose truths are so obvious to us of today, should have disturbed any one. But an acquaintance with this sermon, and the feeling which it aroused, and the results to which it contributed, will help us to realize how rapid and significant has been the movement in religious thought within the last third of a century. A class of sentiments which, thirty-three years ago, disturbed the community, and frightened many whose trembling faith foresaw the destruction of Christianity, has become the commonplace convictions of a majority of liberal pulpits. The main points of the sermon are the following:—

"Jesus of Nazareth believed that the religion he taught would be eternal. His words have become the breath of the good, the hope of the wise, the joy of the pious.

"It is these words that still work wonders to which the first recorded miracles were nothing in grandeur and utility. Nothing appears more fixed and certain than the real Christianity that Jesus taught. But, looking at the history of what men call Christianity, nothing seems more uncertain and perishable. The theological doctrines derived from our fathers seem to have come from Judaism, heathenism, and the caprices of philosophers far more than from the principle and sentiment of Christianity. On the authority of the written word, man was taught to believe impossible legends, to take fiction for fact, an Oriental poem for a grave history.

"Modern criticism is fast breaking to pieces this idol which men have made out of the Scriptures. Almost every sect makes Christianity [he means by 'Christianity' pure spiritual religion] rest on the personal authority of Jesus, and not on the immutable truth of the doctrines themselves. Yet it seems difficult to conceive any reason why moral and religious truths should rest for their support on the personal authority of their revealer any more than the truths of science should rest on the authority of him who made them known.

"Measure Jesus by the world's greatest sons, how poor they are! Try him by the best of men, how little they appear! Exalt him as much as we may, we shall yet come short of the mark. But still was he not our brother? the son of man, as we are? the Son of God, like ourselves?

"In an age of corruption, Jesus stood and looked up to God. There was nothing between him and the Father of all. And we never are Christians as he was the Christ until we worship as Jesus did—with no mediator, with nothing between us and the Father of all."

It will be difficult for us to discover the heresy of this sermon. It is eminently religious; it appeals to religion as a sentiment and life, but not to religion as a set of inherited opinions. It affirms the immediateness of those relations between God and man. It sends the soul, as did Jesus himself, to God. It expresses the conviction that God is as near to man today as at any time in the past; and because of the nearness of God to us, it would do away with those things that so long have stood between the human soul and the Infinite Soul. Yet this sermon marks an era in the life of Theodore Parker. It excited as much criticism as did the address of Mr. Emerson a few years earlier.

Those who had taken only the first step from the worship of Jesus were ready to exclaim, "He has taken away my Lord and Master." Those whose religious faith had been anchored in the letter which kills were not yet in a condition to use the wings of the spirit. There was no want of truly religious men and women, but they had not yet come to separate their religion from an accident of its manifestation. In their thought the Transient and Permanent had been closely associated, if not identified, with each other. Their faith had come to them through the Book, and the Church, and the Christ. His faith was far more real to him than any book or person could be. It was natural and spontaneous, and all the more earnest because of its unconsciousness of the historical channel through which it had come to him. His religion was as much *his* as was the heart in his bosom. A faith like his is always impatient with that tendency of thought that demands a basis, an authority, for that which is more real than any authority can be.

Notwithstanding his religiousness, and his hearty appreciation of the spirituality and religiousness of Jesus, and notwithstanding his claim of the Christian name, Mr. Parker, after the publication of this discourse, was classed with Voltaire and Paine. Very many of the ministers refused to exchange with him. They are not to be blamed for refusing; they did not, and at that time could not, understand him. In his discrediting of the Transient, they did not recognize his affirmation of the Permanent. His natural, earnest, positive faith, that was unconscious of any external authority, was a phenomenon with which the Church was not familiar. "It is plain," said his contemporaries, "that Mr. Parker is not a Christian, because Christianity is a supernatural and miraculous revelation."

Parker found himself standing nearly alone.

In 1842, he published his *Discourses on Matters Pertaining to Religion*. This book was affirmative, constructive, and eminently religious.

In the purpose of this work, as expressed in the preface and introduction, we find the aim and purpose of his life. "It is my design," he says in his introduction, "to recall men from the form to the substance, from outward belief to real inward life, from partial theology and its idols to universal religion and its God, from the temples of folly and sin to the sanctuary of the heart, where the still, small voice will never cease to speak. I would show men Religion as she is—fairest of all God's children. I have not sought to pull down, but to build up; to remove the rubbish of human invention from the fair temple of divine truth, that men may enter its shining gates and be blessed forevermore." The aim of this book was the aim of his life. It was to this that he devoted his extensive acquirements, his extraordinary powers. Almost inspired with a religious enthusiasm, he forgot himself and consumed himself in his tireless endeavor to communicate the religiousness of his own soul to his fellow-men. He was not only a representative and mouth-piece of religion—he was a fountain of faith to all who thirsted for the living waters. His religious convictions were not at the mercy of Biblical criticism; they were no more dependent upon texts than is the sunlight dependent upon a *theory* of light.

The great difference between Parker and his Unitarian brethren was this: With Parker, Christianity was identical with absolute religion. It was natural—native to the human soul.

He applied (very illogically) the *personal, official* name Christian to those elements of universal and absolute religion that are to be found in the religiousness of Jesus. His own spiritual and moral sense recognized the spirituality of Jesus, and the truth of his spiritual utterances. In the mind of Parker, Christianity, or absolute religion, was human, natural. It no more needed miraculous credentials than the sun needs a voice to announce his rising. It was its own authority, its own evidence, and could have no other. To his spiritual sense spiritual truth was of all truth the most obvious. It bore the same relation to the spiritual faculties that light bears to the eye. It was to this spiritual faculty, this religious sentiment, that he appealed. Most of his contemporaries insisted that Christianity, as the highest conceivable religiousness, was supernatural and superhuman in its origin and manifestation. It was to be accepted upon authority. The teaching of Jesus must be true, because he was sent of God. His miracles were the credentials of his mission. Parker claimed, insisted indeed, that he was a Christian. Many of his contemporaries denied this.

The real question at issue was, What is Christianity? Parker applied the name to the universal element of what was called the Christian religion; those who denied that he was a Christian applied the word to that portion of the Christian religion which distinguished it from other religions. For nearly eighteen hundred years the word Christian had had a local, personal, and historical significance. Parker insisted upon applying and restricting the term to that which was not local, personal, and peculiar; or, in other words, to that which was universal, absolute. To the vast majority of Unitarians, of forty years ago, the personal, historical, peculiar, and supernatural accidents of Christianity were among the essentials of religion; to ignore these elements was to destroy all that was of value in the religion of Jesus. "Christianity is nothing without the miracles," said many of the ministers. Christianity, *i.e.*, absolute religion, has no need of miracles, answered Parker. The religious faith of the many was inseparably associated with a historical person and historical events; to discredit these was to threaten the religion. On the other hand, the strength, intensity, and completeness of Parker's religious convictions raised him above all conscious dependence upon authority. He felt himself so near to God and God so near to him that he never dreamed of any one, not even of Jesus, as standing between him and the Being he loved and worshipped, whose voice he heard in his own soul. It was the *inner* voice that told him when a boy that it was wrong to kill the tortoise. It was this same inner voice to which he reverently listened, and to whose admonitions and prompting he was religiously obedient.

It was natural that he who felt himself so near to God, who so clearly perceived the right, who so strongly felt the truths of religion, should be impatient with the unwieldly machinery of superhuman supernaturalism. *His* faith in God, *his* human sympathy, *his* confident expectation of immortality, had no need of authority. Unconscious of this need himself, he failed to recognize its necessity in others.

It was this that put him in antagonism with the inherited religious traditions of his times. It was this that shut the Boston pulpits from him until, in January, 1845, a company of men resolved "that Theodore Parker should have a chance to be heard in Boston."

His labors commenced as an experiment. Before the end of the year it was found to be more than a success. He was installed pastor of the Twenty-eighth Congregational Society. In his installation sermon, he gave his idea of the Christian Church. He defined the Christian Church as "a body of men and women united together in common desire of religious excellence, and with a common regard for Jesus of Nazareth, regarding him as the noblest example of morality and religion." He declared that "the Christian Church should be means of reforming the world after the pattern of Christian ideas." It should lead the movement for the public education of the people. "It should lead the civilization of the age." For fifteen years he devoted himself to the realization of his ideal of a church. He wore himself out in his endeavors to create and inspire such a society.

His preaching was practical; his sympathies were broad and active; his love of his fellow-men was deep and strong; he was naturally devout. Every sermon had a purpose, and that purpose was not to amuse or please, but to inspire, to instruct; he appealed to the highest sentiments. He held his thousands, year after year, in Music Hall, not by the arts of oratory, not by an ear-pleasing rhetoric, not by faultless elocution, not by that cheapest of pulpit vices—sensationalism. He held his audience, Sunday after Sunday, and year after year, by his sympathies, by his moral earnestness, by the strength of his convictions, by the reality and naturalness of his religion, by his sincerity and devotion. His aspirations and unselfish living kept him close to God; his human sympathies kept him near the people. He preached out of his life, and reached the lives of others. He spoke out of his heart, and thus kindled others' affections. He preached because he had something to say that he deemed of great value to men. What he believed to be true he gladly proclaimed; what was right he advocated; what he believed to be wrong he denounced. His inspiration was from within. The same voice that the little boy heeded in the field the man obeyed in his study, on the platform, and in the pulpit. Free from personal ambition, neither fearing unpopularity nor desiring fame nor fortune, he was *free* to obey the voice of God in his soul. This he did until he became a conscience incarnate. He did not devote his energies to the service of a party, or to the creation of a sect. He devoted himself to the service of the poor, the ignorant, and the enslaved. He not only preached philanthropy—he was a philanthropist.

His life-work was religious (he insisted that it was Christian), moral, and humane. His religiousness was so great, his moral feeling so strong, his love of man so earnest, that it could not and did not find expression in the sermon alone. His daily life was full of religion, as was his sermon. He never felt that he had any rights that the poor, the oppressed, the enslaved, were bound to respect. Whoever needed his advice, his service, received it. He sought opportunities for doing good; scholar and student as he was, he lived close to the people. With him culture was not a luxury to be enjoyed, but a means whereby human welfare might be promoted.

I have remarked that Theodore Parker was the embodiment, the incarnation, of conscience; not a political conscience, not a sectarian conscience, not a time-serving conscience, but an absolute conscience, that asks what is right and just, and insists upon the immediate application of the right and just to all the concerns of life. When this moral sense and humane feeling confronts Theodore Parker with the slave power, what will he do? The slave power was the supreme power of the land thirty years ago. It was supreme in politics. Trade and commerce were its servants. The great statesmen were its defenders. The Christian pulpit was its apologist. The religion of the Church declared that it was a divine institution. The Old Testament justified it. Nowhere in the New Testament was it condemned. The commerce of the North was largely interested in its prosperity. Manufacturing interests were largely dependent upon its products. Politicians sought position by its defence, and insisted that upon it depended the preservation of the Union and the very existence of the Republic. The Constitution recognized it. The laws of Congress and the measures of the government protected its interests, and provided for its extension.

In 1850, the Fugitive Slave Bill was passed. It was made a criminal offence, punishable with fines and imprisonment, to give a meal of victuals to a man or woman whose only offence was that they or their fathers had been kidnapped on the coast of Africa. As the slave trade was languishing, and the slave traders found their occupation gone, they turned their attention to kidnapping those who had regained their liberty. Fugitives, not from justice, but from monstrous injustice, were hunted within the shadow of Bunker Hill. There were but few to raise their voice against the great wrong. The mass of the people worshipped policy, expediency, the Constitution and its defender,—the Senator with an ambition, who was to be succeeded by the *Senator with a conscience.*

But there were a few who worshipped the absolute right, who were loyal to the higher law. However sacred, however profitable the institution was to others, to them it was *wrong;* this was their reason for insisting upon its immediate abolition. Prominent among these was Theodore Parker. The fugitives from slavery made his house their home; he was their friend; he aided them in every way in his power; he did his utmost to open the eyes of the people to the enormity of slavery; he endeavored to arouse a moral feeling and a humane sentiment; he lectured throughout the entire North; he devoted his time, his labor, his culture, to the service of the oppressed, and to the cause of freedom; he ceases to buy books, that he may have more means to devote to the cause of the slave. He does this at a time when the doing of it is denounced as a crime; he prefers the eternally right to time-serving expediency; his conscience will tolerate no compromises with the wrong; his moral insight becomes prophetic; he foresees the great struggle by faith; he catches sight of the sure result; he wrote to a friend: "Whoever lives to see 1876 will see America free from slavery."

It is impossible to measure the influence of an incarnate conscience and sympathy in times like those of twenty years ago. It by no means follows that the man who consults his conscience is infallible; but, other things being equal, he who is free to ask what is right, and to insist upon the right, will be nearer the truth than he who is the servant of sects, parties, and personal ambition.

When Charles Sumner was elected to the Senate of the United States, Parker wrote him, "Be the Senator with a conscience;" and he was. It was his conscience that made him a man among things, a moral force among tools. It was this same thing—conscience—that made Theodore Parker the man he was, and enabled him to exert the influence which he did exert. His moral sense and moral feeling made him an obedient servant of truth; his humane feeling made him the servant of his fellow-men; his aspiration made him a child of God. His entire life was one of glad service. He lived not a moment for himself. We may well believe that his life was not an easy one. It was crowded with incessant labor. His sympathy and conscience placed him in antago-

nism with all laws, customs, habits, that in any way harmed mankind. He was indifferent to nothing that affected human welfare. He was the uncompromising enemy of mammon, slavery, demagogism, in politics, and dishonesty in trade. He was the hearty friend of the oppressed, the poor, the ignorant, the criminal. Of course, his motives were misrepresented, his character was assailed, he was censured by those who ought to have been his friends. Notwithstanding the purity of his private life, the obvious unselfishness of his motives, his devotion to the cause of humanity, his unhesitating obedience to the dictates of conscience, his loyalty to the religion of Jesus, he was called infidel, atheist, blasphemer. Prayers were offered in his behalf. The Lord was informed of his heresies, and it was suggested that if He did not see fit to convert him that He would take him out of this world.

That Theodore Parker should make many bitter enemies was inevitable. No man was better fitted to make friends of those with whom he intimately associated than he. He was thoroughly sincere, genuine, affectionate, with all a woman's tenderness; but these very qualities made him intolerant of insincerity and duplicity. His tenderness and human sympathy made him bitter toward those who in any way caused suffering; his sympathy with the persecuted made him hate the persecutor. The causes of the antagonistic feeling which he aroused are to be found both in himself and in the relation of his natural religiousness to the inherited theology of his times. Between the prophet of the soul and the priests of tradition hostility is inevitable. Parker's strong feelings did not help him to discriminate; for want of discriminations his denunciations were often unjust. His own individuality and personality were so strong that it was no easy task to put himself in another's place.

His moral and religious convictions were so positive, so deeply rooted in his own being, that it was impossible for him to look upon them from another's stand-point. They were of the nature of intuitions.

His humane sympathies and enthusiasm, in behalf of ideas that constituted the motive power of his life, took him out of that many-sided, philosophical meditation that sees so much truth in the errors of the world, and so much error in its accepted truths, that it comes at last to feel but little difference between truth and error.

It was inevitable that his attitude toward religion should, for a time at least, be misunderstood. In fact, his faith was affirmative and constructive; in appearance it was critical, negative, and destructive.

Whoever accepted religious truth upon authority very naturally felt that his truth was denied when the authority was questioned. Parker taught that the relation of man to God was *immediate*. He would put the hand of every human being in that of the Father. He had a faith in the natural, spiritual faculties of man, by whose exercise mankind could apprehend and appreciate spiritual truths without the cumbersome machinery of the supernatural.

Conscious of the all-sufficingness of the spiritual faculties in himself, he did not always treat traditional appliances with that deference that a less earnest and less religious man would have done.

The source of Theodore Parker's influence is to be sought in himself, in what he was, and also in the relation of his ideas to his times; in the naturalness and healthfulness of his religious sentiment, in the clearness of his moral perception, and in the strength of his moral feeling, in the breadth and heartiness of his human sympathies. His personal religion kept him close to God; his love of his fellow-men made him a companion and a brother of all to whom he could be of service. His knowledge was extensive. He carried the substance of libraries stored in his capacious brain; but his mind was so vigorous, the organizing capacity of his mind was so energetic, that he was not burdened with his acquisitions. His intensely practical aims utilized all knowledge. To him knowledge was not an ornament but an instrument.

His mental tendencies were constructive. He did not originate. He was deficient in poetic sensibility. He looked out upon art, science, literature, institutions, the external world, through the logical understanding and the moral sense. He valued things in proportion as they contributed to human welfare. He was himself a man of uses. He felt that his great talents and abilities were given him to use for others' good, and not for his own aggrandizement. Never was a man more unselfish, more free from all self-seeking. He lived in his work—and that work was to show, by word and deed and life, that religion is real; not of yesterday but of to-day, not a product of tradition but an offspring of the soul. He made religion beautiful and desirable to those to whom it had been made distasteful. He set religion free from the limitations of a Person, a Book, a superhuman Revelation. He affirmed and emphasized its naturalness, humanness, and spirituality. There are thousands who to-day would be without religion, strangers to its realities, had it not been for the transcendent religiousness of Theodore Parker.

Though dead, he yet lives in the grateful memories of those to whose welfare he contributed.

The time is not far distant when the intelligent and religious will recognize the moral grandeur of his character, the purity and beneficence of his life.

A HARTFORD BRICK-LAYER let fall a brick from a fourth story upon the shoulder of a man passing beneath. The man paused for a moment, and then with a voice trembling with emotion, shouted: "Hi! you dropped a brick." The brick-layer, who was looking over the edge of the scaffold to see if the brick was damaged, was pleased to find that it was not hurt, and cheerfully answered: "All right; you needn't mind bringing it up."

[For THE INDEX.]

THE RECTORSHIP OF GLASGOW UNIVERSITY.

BY A GLASGOW GRADUATE.

The announcement in this country that Ralph Waldo Emerson has been nominated for the Lord Rectorship of Glasgow University has created considerable interest, and there may be some of the readers of THE INDEX who would be glad to learn something of the nature of the office, and the manner of appointment to it. Having taken a share in these election contests more than once, to gratify these readers will be to me something like the luxury to the old soldier of "fighting his battles o'er again," as he describes them to his friends and neighbors around his quiet fireside.

Since the year 1862, when many changes were introduced into the administration of the Scottish Universities, in consequence of the recommendations of a royal commission appointed to inquire into their condition, all the Universities of Scotland have the privilege of appointing Lord Rectors, who are, *ex officio*, presidents of the University Council—the highest ruling power in the several colleges,—and have besides the right of nominating another member of council—the council in each University consisting of eight or nine members. Previous to 1862, the students of Glasgow alone had the appointment of a Rector in their hands—at which time the Rectorship was an honor merely, the only recognized duties of the office being the delivery of an address to the students, and the offer of a prize for an essay on some theme selected by the Lord Rector. And it is very much in this light still that the office is regarded. For although considerable power now attaches to the office, the gentlemen selected to fill it, usually living at a distance and being engrossed in other duties, seldom attend the meetings of council except on the great occasion of their delivering their inaugural addresses. But the honor of the Glasgow Rectorship has long been recognized as not the least valuable among those which await distinguished men, not in letters merely, although the majority of Rectors have been literary men, but in various walks of life. One of the female novelists of the last generation—Mrs. Trollope or one of her contemporaries—playfully remarked in one of her works that the great object of her ambition was the Rectorship of Glasgow University.

As before remarked, the appointment lies in the hands of the students, and the contests are conducted wholly by them. There exist among them two Clubs —a Conservative and a Liberal,—which each nominate a candidate, and work hard to secure his return. Occasionally, a minority in one or both of these clubs, dissatisfied with the nominees, or having some other cause of quarrel with their respective majorities, will "bolt," and form a third Independent Club, whose programme is the selection of a candidate on the ground of merit alone, irrespective of any consideration regarding his political views or standing. Strong efforts have at different times been made to ensure the permanency of this third organization; but up to the time at which the writer was connected with the University, all these had failed. But it is of this club, as we learn from the papers, that Mr. Emerson is the nominee. We do not know who his competitors are, and cannot therefore speculate on his chances of success. But if he is returned on election day, it will be a most signal proof of his popularity with the students, as the party who are running him are, by a long way, inferior to the other two in organization, resources, and power to influence the voting.

And a large majority of votes Mr. Emerson must have, if he is to be successful; although, were he a Conservative, the nominee of the Conservative Club, it would not even be necessary to have a majority at all, strange as this may appear. For the voting is conducted after the old Roman fashion of voting by tribes. The students, according to their place of birth, are divided into four nations. The majority of votes in each nation determines the vote of the whole nation; and as the nations are by no means equal in numbers, some of them more than doubling others, it is easy to see that a majority of nations does not imply a majority of votes. But the Conservatives do not need, and seldom succeed in their attempt to obtain, even a majority of nations. For, in case of a tie, two nations against two, the casting vote lies with the Chancellor of the University, the Duke of Montrose; a staunch Conservative, who never fails his party in their need. And so it comes to pass that, although the Conservatives are almost always in a minority at Glasgow, three-fourths of the time they succeed in electing their man, through bending all their energies to secure a majority in the two least populous nations, and then leaving the result to their Providence, the Duke of Montrose. The Liberals, and of course the Independents too, can only elect their candidate by securing a majority in three nations. So, it will be seen, Mr. Emerson has to fight against odds.

The constituency who are to decide whether Mr. Emerson shall be Rector of Glasgow number about thirteen or fourteen hundred, composed of the following classes: Divinity students, eighty to one hundred in number, preparing for the ministry of the Established Church of Scotland, who have all previously passed through the Arts Course; young men over twenty-one years of age, conservative to a man. Probably not one of these will vote for Mr. Emerson (on the ground of his being the nominee of the Independent Club), although the majority of them will know his works well, and admire them warmly. One hundred and fifty to two hundred law students, mostly liberals, averaging in age about twenty-one years, as do also the medical students, who number four or five hundred. In our day, the Independents were drawn chiefly from the medical students, owing solely, however, to the accidental fact that the leaders of the club were popular medical students, who managed to raise a class jealously against the Conservative Club, on the plea that it was subject to the dictation of the divinity students. The Arts students (classical, philosophical, and scientific), the youngest being for the most part under twenty-one, and also the most numerous, about six hundred, consisting largely of candidates for the dissenting churches, who receive their divinity training elsewhere, possess a decided liberal majority. Although out of the whole constituency two or three hundred, and sometimes, where there is a great disparity between the nominees, a larger number, may vote for the candidate they judge the worthiest; yet the great majority may be safely counted on not to break their party ties.

The election usually takes place three or four weeks after the beginning of the session or term in November, and during that time the officers and leading partisans of the three organizations are busily engaged in delivering speeches and distributing handbills in prose and verse, setting forth the merits of their candidate, and criticising his opponents. All through the college grounds canvassers are to be seen almost fighting over some verdant freshman, whom they are cramming with the wildest cock-and-bull stories respecting the characters and achievements of the various nominees. No doubt, at the coming election, many a green youth, from some pious home in the puritan Highlands, will be frightened till his hair is ready to stand on end with tales of the enormities in word and act of the infidel Emerson. We remember when trying to secure the vote of such a one for Bulwer Lytton, as against Lord Shaftesbury, we found it of no avail to expatiate on the literary merit of our candidate, for some one had whispered in his ear that Bulwer had been known to read the newspapers on "Sabbath." When we saw how the land lay, we are afraid on that occasion we made Lytton more of a saint, and Shaftesbury more of a libertine, than the facts warranted.

The students look to the Rector they elect to repay them for the appreciation they have shown for him by taking pains to make the address he delivers a masterpiece of its kind. The subject of this need not be education. In fact, the students think they hear so much of this that they would rather any other subject were chosen; and, were they consulted, would undoubtedly indicate their wish to hear each man dilate on the subject which he has made his special study in life.

In fine, we may say that we shall feel as glad as any American can to see Mr. Emerson inducted into the Lord Rector's chair of our ancient *alma mater*.

PRESIDENT ELIOT'S ADDRESS ON CHURCH TAXATION.

DELIVERED BEFORE THE YOUNG MEN'S CHRISTIAN UNION, BOSTON, MAY 27.

I have lately spent a few delightful weeks in that glorious old country from which, but a few generations ago, our ancestors brought hither most of those qualities which we now call our virtues, and some of those which Englishmen are pleased to think our vices. One never knows how much he loves his country until he is parted from it, or understands how jealous he can be of her honor, how sensitive to her failings and missteps, until he is surrounded by foreign critics, whose keen appreciation of her merits and defects is not influenced by filial affection.

While I was in this sensitive frame of mind, I heard that a serious proposition to tax churches was under discussion in Massachusetts. May I tell you how that proposition struck me, when it came to my ears on the other side of the Atlantic? I can speak on the subject with disinterestedness and freedom, because I am a layman, and, more than that, a layman many years of whose life have been devoted to studying and teaching natural science. It struck me with astonishment that this proposition should be maintained in Massachusetts of all places in the world—a State which was founded and built on the Church, a State which owes its mental and moral characteristics and its material prosperity to seven generations of church-loving people. *Was* built, did I say? Massachusetts *is* built to-day upon the churches, as all free States are. There are people who hope more for the future of States from secular education than from religion. But it was the Protestant church, the church of the individual conscience, which gave rise to the common school, and not the common school to the Church.

At various times in our history we have relied upon this or that inferior bulwark, to the neglect of the one real security of free institutions. We have pinned our faith upon a written constitution, or believed that the ballot was the great creator and teacher of freemen, or trusted in diffused primary education. Gradually we have learned that these are not the inner citadel of liberty, but only its outworks. The inner citadel is an upright, self-reliant, robust national character; and among the builders of that citadel none is more important than the Church. Massachusetts has had in it "a property and spirit hastily to get up and spread," as Bacon says of a grain of mustard seed. What is this spirit?

When Massachusetts taxes churches she will turn her back in scorn upon her own history. As we read the Proverbs, it is a foolish man that despiseth his mother.

The Church has a public as well as a private function. It should be not only protected, but honored and fostered by the State—honored by the glad acknowledgment that it is essential to the life of the State, and fostered by a well-guarded exemption from taxation, which amounts only to this, that the State

abstains from applying any portion of the income of church property to other than religious uses.

The religious use is preëminently a public use, and no part of the income of property which a former generation or the present generation has devoted forever to this particular public use should be diverted by the State to other public uses. That is the real significance of the exemption of any endowment from taxation. This exemption is a perfectly unobjectionable mode of giving government support, for it fosters public spirit instead of repressing it, works automatically, needs no special legislation, and does not trammel the independent action of the associations aided.

One often hears it urged now-a-days that the State should do nothing but protect life, liberty, and property. My friends, that is a great deal more than a free State can do without the help of the Church as a moulder of private and national character. There is no innate virtue in laws and constitutions; they are no wiser than the people who made them, and they do not execute themselves, but need honest people to execute them.

I noticed that the facts and illustrations used to support the doctrine that churches should be taxed were mostly drawn from the rich towns and cities of the Commonwealth, not from the poor country villages. The advisability of taxing churches does not seem to suggest itself until the community gets very rich, until its territory is at a great price per square foot. Surely this rich and generous Boston does not mean to act as if she put her material wealth above her intellectual and moral worth. There are things which are worth more to a city or a nation than all its taxable property.

Great men, great deeds, great memories of noble times,—these are the springs of wealth and honor; these are what a city or a nation may worthily be content to live for. Underlying this proposition to tax churches, is there not an opinion the opposite of this, an undefined belief that property is the real basis of the State? I recommend to you as a subject of one of your next winter debates this pregnant sentence of Emerson's: "The reliance on property, including the reliance on governments which protect it, is a want of self-reliance."

We are living at a time which will hereafter be known as a remarkable period of many and great endowments. Millions of private property in this country are every year devoted to public uses of religion, education, and charity. I am rejoiced to see that this Union is getting endowed. These endowments are doing good work for the present generation, and are likely to do nothing but good to many generations to come. Yet there is in the public mind a jealousy of endowments, as if they did harm, or threatened to become harmful. We have not waited to be hurt, but have cried out with apprehensions of hurt. We frequently read sneers and flings at these benefactors of the public who, living or dying, consecrate their money to religious, educational, or charitable uses. Sometimes the injury gets beyond words, as when one branch of the Massachusetts Legislature voted the other day that the barren island where Agassiz established, at the cost of his life, a summer school of natural history should be taxable. We have not time now to go into the question of the use and abuse of endowments; but let me call your attention to a single fact. I am persuaded that the taxation of endowments, among which churches are of course included, would be a long step toward the centralization of powers in government. That is a direction in which we have already gone quite far enough during the past thirteen years.

I have spoken of the Church as if there were but one church; and perhaps you have said to yourselves, There are many churches, some true and some false. By the Church I mean no particular church, but the sum of all the churches—Jewish and Christian, Protestant, Greek, and Catholic, Puritan and Anglican. By the Church I mean this aggregate of religious institutions, which, however different in other respects, are alike in this,—that in all of them men are taught to be pure, gentle, just, loving, and reverent.

We all know people who think that their own church pleases God and deserves well of the State, but that their neighbor's church does the devil's work, and is prejudicial to the State. In order to embarrass their neighbor's church they are willing to have their own burdened. Some years ago, the common punishment for misdemeanors at Harvard was to make a deduction from the offender's marks for scholarship, whereby he suffered in his standing when ranked with his competitors who had received no such deduction.

One day, a certain amiable and learned professor, who never could keep order in his lecture room, lost patience with his turbulent class, and exclaimed: "Gentlemen, I shall certainly have to give you a deduction all round!" That is precisely the kind of discipline by which some of our Evangelical brethren would willingly see the State attempt to check the growth of the Roman Catholic Church.

If we recall for a moment the fierce persecutions, bloody wars, wholesale confiscations, foul internal diseases, social and political revolutions, and whirlwinds of scepticism through which the Romish Church has come bravely down to these our days, I think we shall agree that that vigorous organization will bear quite as much discipline of the kind proposed as any other branch of the Christian Church. It can probably stand a deduction all round. After all, is it reasonable that the Protestants of this country should be very much afraid of one-tenth their number of Catholics?

Some theorists maintain that churches are, to be sure, necessary, but that the community would be better off if churches were fewer and poorer. In the complete absence of experience to support this assertion, let us not try rash experiments with the vital parts of the body politic, particularly if we have no better motive than a desire to increase the tax gatherer's resources. Even civil liberty is not an end in itself, but a means of developing noble human character. The work of churches is a direct work upon human character. Hear Channing upon this matter: "I proceed to show that civil or political liberty is little worth, but as it springs from, expresses, and invigorates [this] spiritual freedom. I account civil liberty as the chief good of States, because it accords with, and ministers to, energy and elevation of mind." Young men, seek always, by every means within your reach, in your churches, in this Union, and in your daily work, this spiritual freedom, this energy and elevation of mind. In so doing you build well, not only for your own lives, but for that of the nation.—*Boston Journal.*

TAXING ENDOWMENTS.

President Eliot, of Harvard College, improved the opportunity offered by his address on the Young Men's Christian Union anniversary to express his opposition to the proposal to tax church property, including also other classes of endowment property. His argument does not read like his former one against the establishment of a National University, which was fed from the largest thoughts on the freest action of the people. Now he urges that, as the State owes such a debt to the Church, it ought in return to exempt all forms of the property of the latter from taxation; and inasmuch as to the Church we are indebted for schools, educational institutions should remain intact from the tax levy. The argument is sentimental more than rational, albeit the sentiment is the strong one of an educated and elevated mind, which cannot break through the trammels of traditional reverence to get at the rugged desire of all men for an equal distribution of burdens and privileges together. When President Eliot hints of a decay of popular respect for religion and education, because of the demand that each shall be self-sustaining, he obviously confesses his fears that both require the protection of the State in order to perpetuate their vigor. When he dreads the centralization of power as the alternative of the requirement that all kinds of property shall be taxed alike, it must be because he regards favoritism as the best protection, and allows reverence to get the better of a living sense of equality. It is no argument against the taxation of churches and universities that they are entitled to exemption for the good they have done. That very good it is not impossible to direct into selfish channels.

No one who advocates equal taxation can be justly charged with lack of respect for any of the moral forces which much of the exempted property now signalizes and represents. People who pay taxes themselves may be profoundly religious, and yet insist that religious endowments in a free country shall be taxed. Some two hundred millions of exempted property forms the very broad and solid basis of their demand. They see in such taxation the very reverse of what President Eliot sees, the resolute distribution of privilege instead of its concentration. Freedom to endow ought to be a better thing than the endowments themselves. Were the endowments of Harvard University otherwise directed, they would have to bear their share of the common burden. In the name of religion and morality it is possible to disguise many a project that means simply property and power. Let one interest go clear of public obligation, and another sets up the same demand. Church property and university property that is duly taxed, and thus placed on a legal level with all other classes of property, will retain more of the popular character, and become less invested with the prerogatives of a separated power, if those who hold it or contribute to it are compelled to care for it still as a personal thing. It is possible to cherish every one of the reverential sentiments of President Eliot for education and religion, and still advocate the placing of the worldly interests of both on the same footing with all the rest. There is no need of controverting his sentiments in order to oppose his argument. The conviction is steadily growing that the healthiest treatment for the church and the college in a free society is to leave them entirely to individual care and affection. They will suffer far more from the decay of this than they could from the refusal of the State to take them under its special protection.—*Boston Post, May* 30.

MAN'S UNSELFISH FRIEND.

Haydenville furnishes another incident worthy of a prominent place in the history of this flood. Colonel Joel Hayden, one of the sons of the late Lieutenant-Governor Hayden, owns a noble dog of the Mastiff and St. Bernard species. He has for a long time been a village favorite, and a pet of the school children, who are taught near the Hayden residence. He was as punctual at their recesses as the foremost boy. The little ones could tie his tail with blue ribbon, wind their jump-ropes all about him, and throw him upon the green a captive; send him to fetch the stick, push him off the bank into the river, harness him up and run the streets with switch in hand; in fact, do anything with him; but Bose was ever their close friend and protector. It is said of him that he had a special liking for little girls, and that one of his greatest favorites was the little Birmingham girl who was buried to-day. A pat from her hand was enough to seemingly repay him for waiting until school was out, when he would frolic as long as she felt in the mood. But he had another friend, Mr. Ira Bryant, the father of Mrs. Colonel Hayden, an elderly gentleman, something over sixty years of age. He was delighted to be with him, uneasy when Mr. Bryant was away, and always, when he could, accompanied him upon his walks about the village. Mr. Bryant was lost in the disaster, and so were many of the dog's friends. It is said no human being ever expressed a deeper sense of sadness than he. His movements, even in the bustle and confusion, were noticeable. He would go to the schoolhouse on Sunday, but come almost directly home. He intruded himself upon the domain of the family, was in every part of the house sniffing about. An old pair of boots of Mr. Bryant's received his repeated attention, as did articles of clothing. Sunday afternoon he started out, and followed the searchers for bodies on the meadow lands. This forenoon he was seen on Miller's flats pawing in the sand, which caused an inquiry, and when he was visited it was found he had dug quite a trench. In this excavation the cause of the creature's vigorous efforts and his barking was explained. There were the lower portions of a man's limbs, the toes of the boots being upturned. They could hardly have been more than half-way exposed to view when the dog discovered them.

The next half hour revealed the form of Mr. Bryant. As the workmen prosecuted their digging around the body, the dog lay down at their feet. As the face was exposed, he seemed for a second overjoyed, but when a cloth was wrapped around the rigid form and the removal was begun, the noble creature seemed bowed with grief, and followed sullenly the little party home. Diligent search, of course, had been made for these remains. It is hardly possible any human being would have found the imbedded corpse.—*Journal.*

Poetry.

SUMMER DAYS.

O gladness of sweet summer days that will not leave off singing!
A passion softened into peace, fresh joy forever bringing
To children, mad with mirth, who seem so tireless fond of playing,
To erring souls, all tempest-tossed, for whom the Christ is praying.

A breath from Adam's paradise the careless breeze is flinging;
An echo from an angel's harp a joyous bird is singing.
Earth lieth still in restfulness, save passing thrills a-quiver,
As tangled sunbeams knit and break across a mighty river.

Between the tangle of the leaves the broken sunshine dances,
While close beside it on the grass the shade its light enhances;
A wealth of fragrance weighs the air, so subtly sweet pervading
That we forget the gentle flowers, whose life it is, are fading.

Oh, earth to us is very sweet, when on her children smiling;
With charming wiles, in varied moods, our human hearts beguiling.
"Sleep soft," she whispers, when we rest; or, "Wake with me to singing;"
And in our hearts her loving call will never leave off ringing.

—*New York Tribune.*

NEW SUBSCRIPTIONS TO INDEX STOCK.

Mrs. F. W. Christern,	New York City,	One	share,	$100
Richard B. Westbrook,	Sonman, Pa.	"	"	100
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Chas. W. Story,	Boston, Mass.	"	"	100
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John Weiss,	Boston, Mass.	"	"	100
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All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.

Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

Francis Ellingwood Abbot, ... *Editor.*
Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), Rev. Moncure D. Conway (England), *Editorial Contributors.*

BOSTON, JUNE 11, 1874.

GLIMPSES.

John Weiss goes down in the Boston Directory as "F. R." lecturer; which, being interpreted, signifieth "Free Religious." Lest any fat-witted individual should sound the alarm of a "new sect," this joke on the Directory man is solemnly labelled in due form.

Rev. Charles Montgomery advertises his gospel preaching with the announcement: "Turn or Burn, Sinner! Which shall it be? If you do not turn to God, you must burn throughout eternity." It is no novelty in cookery to teach that—

Without frequent turning,
No cake escapes burning.

In a recent "Allocution," the Pope recommended his cardinals to implore the mercy of "the Immaculate Virgin, whose prayers to her Son have in some sort the nature of a command"! Considering that her Son is the Second Person of the Trinity, one is tempted to conjecture that some important discovery is about to be made in the science of Mariolatry.

A subscriber in Missouri writes that the "indignation of the fanatics" has been aroused in his town by the distribution of the "Impeachment of Christianity," and adds: "The chief fanatic of the place has declared that the man who wrote the 'Impeachment' will most certainly go to hell." What a virtuous pastime it is to "deal damnation round the land"! Is it not about time to make a new "deal"?

Professor E. S. Morse, of Salem, a well-known advocate of the evolution philosophy, has received an appointment as instructor on mollusca at the Anderson School of Natural History at Penikese Island. The younger Agassiz is also believed to favor the same philosophy. On whose shoulders is to descend the mantle of his illustrious father as "defender of the faith," if Penikese is thus delivered over to the enemy?

The Young Men's Christian Association of Boston have issued cards with this legend: "Do you, as an Evangelical Christian, realize the activity of the friends of *Infidelity, Irreligion, and Free Religion* in Boston? They seek the very life-blood of the young, from the Christian homes of New England, now resident in this city. Faneuil Hall is open Wednesday evenings, for religious services. Will *you* help to crowd it to overflowing? We invite you to attend with an unconverted friend. Reader, if you are out of Christ, *come! Pass this to your friend.*"

A queer old satire, called the "Shyp of Fooles," has just been republished in Edinburgh in the English metrical version of Alexander Barclay. It illustrates the period immediately preceding the Reformation, and the first edition of Barclay was printed by Pynson in 1509. In this curious performance we find what is now the slang use of "mighty" as an adverb anticipated thus:—

"Some thynke them gode, iust, and excellent,
Myghty stronge, and worthy of permynence, etc."

This is one more illustration of the fact that modern slang is frequently a survival of the good usage of other days.

The Constitution of the American Missionary Association, which was incorporated in 1849 and is one of the largest missionary bodies in active operation, states its doctrinal basis as follows: "By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Savior; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Savior of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous."

A writer in the New York *World* estimates the "Cost of a Sot" to the community. He considers that boys very rarely come under the influence of liquor before the age of fifteen years. At this age he reckons that each boy has cost his family and the State, at a low figure, fully $5,000. If a boy becomes a drunkard at eighteen, his chances are good for becoming a pauper at thirty and for dying at thirty-five; in which case, calculating the loss of his labor for seventeen years and the loss of twenty-seven years more of which he deprives the community by dying before his time, the total loss to the community is put at $37,648. If at thirty he had also become a felon, this loss is increased to $38,132. Such calculations may only approximate the truth; yet they are enough to startle even those who consider intemperance in its economic relations alone.

A paper usually so sensible as the Detroit *Tribune*, which stands high among the Western dailies in point of influence and character, can reason in a most undemocratic way in favor of "recognizing God in the Constitution." The argument is of no value except as an indication of the progress making by the Christian Amendment party. The *Tribune* thus expatiates on the beauties of their plan:—

"We cannot conceive how the simple acknowledgment of the existence and government of a Supreme Being trenches in any objectionable manner upon the religious liberty or conviction of any one. The number of those who do not believe in a God must be very small, if indeed there be any at all, and we see no reason why the sentiment of an overwhelming majority of the people should be refused its simplest expression in deference to the views of an exceedingly small minority—if any such there be—who may choose to assert their total disbelief. The latter are in no possible sense bound by any such expression. In every part of the Constitution except its preamble, the adoption of the views of a majority compels the minority to be absolutely governed by the prevailing opinion. But in the case of the preamble no such fact exists. No man is obliged to square his conduct to its declarations. It does not touch his utmost freedom of thought or action."

It is the *Western Methodist*, not The Index, that writes in this reckless style about one of the reverend and ornamental officials whom the whole country is taxed to support: "Chaplain Sunderland, of Washington city, is a sort of heavenly wire-puller. He excels that North Pole prayer-builder, his predecessor, Chaplain Newman. It seems that, somewhere in the funeral services of Senator Sumner, Chaplain Sunderland ventured to ask blessings upon the officers of the government, and then, on the way toward Boston to the burial, it occurred to the distinguished petitioner to the Throne of Grace that he had forgotten the Vice-President. No doubt the Lord would have overlooked any little omission like that, but Sunderland's prayer was directed to the newspapers as well as to heaven; indeed, possibly, rather more toward the press than the Throne. And, ruminating upon the look of the thing in print, rather than expecting an answer from the skies, Chaplain Sunderland telegraphed horizontally to Washington city to the printers to type in the Vice-President. Whether he sent in the same supplementary petition vertically in such way as to overtake the New Jerusalem message is not known."

A writer in the *Diocesan Record*, of Vicksburg, Miss., thus accounts for the languishing condition of the Episcopal Church in that region, which it has been proposed to remedy by appointing an Assistant Bishop: "The fact is that there is a marked decadence in that class of the population among whom our institutions once flourished, and these who are left, from being the wealthiest, are fast becoming the poorest people in the country. And it is the worst kind of poverty, for it is mingled with pride. They are being annually reduced lower and lower by an effort to maintain their old manner of life, are being harassed by hostile legislation and pitiless creditors, and annoyed so by thriftless laborers that they are hardly to be reached by the moral suasion of the Gospel. The truth is that many of them think the issue of the war gave them just grounds of quarrel with Almighty God, and many, if not most of them, are disposed to indulge this spirit, and as a general rule take little or no interest in any kind of religion. Again, go where you will, through the section where these people live, and where once elegance and opulence had its abode, now ruin, dilapidation and desolation meet the eye on every side. It is in this state of things that our difficulties lie, and not in a lack of Bishops."

PRESIDENT ELIOT ON CHURCH TAXATION.

President Eliot, of Harvard College, made an address at the anniversary of the Boston Young Men's Christian Union, on May 27, which deserves especial attention in these pages. He chose for his subject the proposed taxation of church property; and his remarks derive a peculiar claim to attention from the speaker's high position as head of the oldest and best university of the country. It were to be wished that his great influence had been thrown on the side of equity and religious freedom; but no man's influence can permanently postpone the triumph of a righteous cause in a land where the people think for themselves, and have the power of embodying their thought in legislative form. Being anxious that our readers should see the arguments on both sides of this as of all other questions which are discussed in The Index, we publish President Eliot's address in another column, and now make the following comments upon it.

1. "I can speak on the subject with disinterestedness and freedom," says President Eliot, "because I am a layman, and, more than that, a layman many years of whose life have been devoted to studying and teaching natural science." It is true that the fact of his being a layman may free him from the peculiar prejudices of the clerical profession; but thousands of laymen, nevertheless, are so strongly prejudiced in favor of the churches to which they belong that the mere fact of not being a clergyman is no sufficient guarantee of impartiality. There is no reason to consider those who sustain the churches as any less biassed in their favor than those who administer them. Furthermore, President Eliot is the head of an institution possessing millions of dollars of exempted property, and having the strongest conceivable interest in perpetuating its own privileges; and it is not at all disrespectful to him to say that it is far from probable that his mind should be wholly uninfluenced or unwarped by a consideration which would disqualify him for sitting as judge or juror in a case involving this question. The exemption of ecclesiastical, charitable, and educational institutions from taxation rests on the same statute; and the abolition of tax-exemption by a repeal of this statute would affect them all alike. It is a mark of sagacity rather than of disinterestedness to defend the privileges of Harvard College indirectly by ostensibly defending the similar privileges of the churches. A good general will not underrate the importance of any position which commands his own; and the wisdom of appointing President Eliot to his high post is now conspicuously shown by his prompt, shrewd, and vigorous defence of a policy which he believes, though we do not, to be vitally connected with the welfare of the venerable university over which he presides. Taxation of churches would threaten taxation of colleges; hence he hastens to strengthen and protect the outworks of his fortifications by justifying the tax-exemption of churches. But the plea of a special disinterestedness will probably not add much force to his argument.

Neither is the well-known fact of President Eliot's excellence as a student and teacher of natural science entitled to much weight, as indicating any peculiar freedom from bias on this question. So long as multitudes of the best scientific men are devotedly attached to the church in some form or other, because they fail to apply to religious subjects the same disciplined powers which have earned for them preëminence in science, the mere fact of scientific attainment proves nothing as to impartiality on this point. If President Eliot had studied the ethics of church-taxation with the same thoroughness with which he has pursued mathematics and chemistry, his conclusions would have been very different. Undoubtedly he is unconscious of any bias in favor of the churches; yet it appears in some of his statements, which he himself would hasten to correct on better knowledge of the proposal he controverts. For instance, he says: "Underlying this proposition to tax churches, is there not . . . . an undefined belief that property is the real basis of the State?" And again: "Let us not try rash experiments with the vital parts of the body politic, particularly if we have no better motive than a desire to increase the tax-gatherer's resources." Such sentences as these, casting a slur on the motives of those who have advocated the taxation of the churches, President Eliot would precipitately erase from his speech, if he should take proper pains to inform himself of their real motives; for he is a gentleman incapable, we are glad to believe, of any ungentlemanly insinuation. We call attention to these very inaccurate conjectures as to mo-

tives, not to express any displeasure or resentment on account of them, but to show the absence of that disinterested impartiality which President Eliot conceives himself to possess. The real motives in question are a desire to be relieved from the obligation to pay indirect taxes for the support of religious societies of which the tax-payer is not a member,—a desire to see religious freedom respected and justice secured,—a desire to complete the separation of Church and State, and thereby carry to a higher fulfilment the great American idea of a purely secular government "of the people, by the people, for the people." Are not these motives entitled at least to the respect of every good man?

2. "*Was* built, did I say? Massachusetts *is* built to-day upon the churches, as all free States are. There are people who hope more for the future of States from secular education than from religion. But it was the Protestant church, the church of the individual conscience, which gave rise to the common school, and not the common school to the church." In such statements as these there is no little confusion of thought. Is everything that is done by Protestants done by the Protestant church, as such? Would President Eliot claim that the Protestant church built the railroads, the telegraphs, the bridges, the cities and towns, and all the institutions that have been created in the United States? Even Protestants can do some things as simple men and women, without invoking their Protestantism to account for them all. The fact is that the "Protestant church" did *not* give rise to the common school, but rather a growing conviction of the necessity of education to republican institutions, which would just as certainly have been forced upon a republic of atheists. Credit something, at least, to the productive power of humanity itself, without irrationally attributing every good thing done by man to the power of the Christian gospel. Such a wild philosophy of causes bears no mark of the activity of faculties trained in the school of "natural science," but is manifestly the result of inherited partiality to the prevalent religion.

"All free States are built upon the churches"! Every free State stands upon its own foundation in the social nature of mankind; and it is free in proportion as it is *not* built upon the churches. Wherever the churches are indeed the basis of the State, the State is anything but free—as the most careless reading of history shows. So long as the leading idea, the fundamental principle, of the Church is *obedience to authority*, it is trifling with intelligence to speak of political freedom as based upon it.

3. "The Church," says President Eliot, "should be not only protected, but honored and fostered by the State—honored by the glad acknowledgment that it is essential to the life of the State, and fostered by a well-guarded exemption from taxation, etc." The State should not only refrain from taxing the Church, but also "acknowledge" that it is essential to its own life! Is it an American citizen who utters such words as these? Is the principle of the separation of Church and State, on which this republic was founded, already obsolete among us? And are the Presidents of our universities to take the lead in promulgating the ideas of the Christian Amendment fanatics? At the late convention of the Free Religious Association, a distinguished speaker ridiculed the notion that the Christian Amendment movement had any seed of danger in it; yet, less than two days before, the President of Harvard College was publicly preaching doctrines which justify its essential purpose! When we see our best educated men either directly propagating beliefs whose practical outcome must be a Christianized Constitution and the disfranchisement of all non-Christians (it will make little difference whether they call themselves "extra" or "anti"), or else smoothing the way for these results by putting to sleep again the half-awakened suspicions of the people, we see clearly enough that the preservation of religious liberty depends on the perhaps uncultivated masses that are quick to be jealous for it, and not reluctant to take up the rugged duty of fighting Christian darkness with Radical light. The central ideas of the Church and of the Republic are locked in deadly combat,—none the less so because the battle-ground to-day is the invisible field of thought. To-morrow the struggle will be in the arena of politics, and then no eye will be so blind as not to see it. Verily, THE INDEX has a "mission:" it tightens its belt, and stands by its guns.

4. "Exemption from taxation," says President Eliot, "amounts only to this, that the State abstains from applying any portion of the income of church property to other than religious uses." So, when a favored passenger travels over a railroad on a free pass, the Company abstains from applying any portion of his income to other than his private uses; it simply omits to make him pay his fare. But somebody pays it. The Company must pay it, if he does not. Just so is it with the Church. When the State "deadheads" it over the public road, the State (that is, you and we and all the people together) pays its fare out of the public pocket. *That* is what exemption from taxation "amounts to." A great deal depends on the form of statement.

5. "The religious use [of church-income] is preeminently a public use, and no part of the income of property which a former generation or the present generation has devoted forever to this particular public use should be diverted by the State to other public uses." What is the "public use" of church-income? Is it not paying the necessary expenses of the churches? The money paid out by the churches to ministers, sextons, choirs, coal-dealers, gas-companies, and so forth, is not "diverted" from its proper object. Very well: the cost of the protection afforded to the churches by the State is simply one item of these necessary expenses; and the payment of the State's bill is no more "diverting" the funds than is the payment of a bill for a new carpet on the church aisles. It is futile to cover up or ignore or deny the plain fact that some party or other must pay the cost of the protection given; it is exactly as futile to put it forward as a just claim that the whole community should foot the bill. So long as the State Statutes forbid the direct taxing of any man for the support of a religious society in which he is not a member, just so long is it a grievance to tax all men indirectly for the same purpose. There is no question of "diversion of funds;" there is a question of the rightfulness of robbing unbelievers for the benefit of the churches.

6. "One often hears it urged now-a-days that the State should do nothing but protect life, liberty, and property. My friends, that is a great deal more than a free State can do without the help of the Church as a moulder of private and national character." President Eliot does not mean by "the Church" the Christian Church alone, but "the aggregate of religious institutions" of all kinds. This is a broad and liberal use of the word, and shows that he is no narrow sectarian; yet the intended inference that the State should exempt the Church from taxation is a complete *non sequitur*. Admitting that religious institutions are necessary to the finest national character, it would not follow that they should not be taxed. The wisdom and necessity, in a free State, of separating State and Church is rapidly becoming an axiom of modern political philosophy; and the tendency in Europe is all in the direction of putting it more completely into practice. If the State is to teach religion, it must either teach some particular religion or else impartially teach all religions. The former is religious tyranny; the latter is religious idiocy. Hence the State, according to American ideas at least, should teach no religion, but leave the people to support such religious institutions as they please, without government support. Church-exemption to-day survives only because the people do not perceive that it is one form of church-establishment. President Eliot's premises would take him a great deal farther than he would cheerfully go. Given a State that cannot discharge its essential function of protection to life, liberty, and property without a State-supported church, the right of the State to punish heresy and irreligion as a crime cannot be gainsaid; and, before we get through with the argument, we shall find ourselves landed in Romanism. It is a dangerous path to which President Eliot opens the gate; it is the interest of his heretic college to shut it again without unnecessary delay.

7. In his closing paragraph, the President eloquently inculcates "energy and elevation of mind." It is a good lesson, well worthy to be laid to heart; and we would fain apply it, as a loyal son of Harvard College, to the case of our *Alma Mater*. Let her rise to such "elevation of mind" as to seek her own highest welfare, not by insisting on an unjust and invidious privilege, but by postponing her own apparent and merely temporary interests to the real and permanent interests of the whole people. Mankind have no interest so transcendently important as the universal prevalence of just and free principles: let not Harvard College stand in their way. Whatever pecuniary resources she might lose for a time by surrendering the right to be a State pauper, she would gain a thousand times over in moral dignity and self-respect. Let her frankly accept the situation; if she prefers being a private corporation rather than a State institution, let her be ashamed to sue, as she did last winter, for favors not equally granted to all other private corporations. It is humiliating for a proud-spirited alumnus of the university to hear the complaints made by citizens of Cambridge that they are obliged to pay the expenses of her street improvements! Let her spurn the price of her own degradation in the public eye, pay her own taxes, and thus manifest the "elevation of mind" so eloquently eulogized by her able President.

THE CHRISTIAN SPIRIT.

By religious journals of good standing it is assumed that, as people depart from the Christian faith and fall into one or another error—rationalism, positivism, materialism, free religion,—they lose the sweetness of their temper, become uncharitable, morose, acrid, intemperate in thought and expression. It is not directly claimed that a belief in the Christian doctrines ensures kindness and courtesy, but as much is implied in the frequent intimation that no others do. To show how much of truth there is in this impression, I print the following epistolary performance which was sent to me two or three days ago. Similar missives come with varying frequency, on an average of one in a month perhaps. All are not as vulgar as this one, but some are more so. The manuscript is usually disguised to make it appear a dripping from the pen of an illiterate person, as often it is; but not seldom it is well formed; occasionally it is elegant, indicating the practised writer. The letter that preceded this came from a man of education, and apparently from a clergyman, for clergymen are not always above doing mean things. Here is the letter:—

"YOU SCOUNDREL, HUMBUG, LIAR, FRAUD:—

"You are leading men to hell as fast as you can; and, if the devil picks any bones, he'll have yours, unless you repent and stop preaching such ungodly doctrines. Repent! Repent! I am, sir,

"A NEAR NEIGHBOR."

Of course there are a great many Orthodox Christians to whom the above note will seem as disgustingly indecent as it is, and as cowardly, too. But it is not the ardor of their faith that will make it seem so. The writer of the felicitous document is, no question, a pious, though coarse, Christian believer; and that feature of him was not inconsistent with this piece of bigoted poltroonery. It is not inconsistent with similar baseness in men of much greater refinement than he. Possibly a Free Religious man may be so lost to all self-respect as to write in like strain to Mr. Fulton or Mr. Murray, to Dr. John Hall or Stephen Higginson Tyng. Perhaps the amiable and forbearing editor of the *Christian Register* may have in his secret drawer some equally good specimen of rationalistic amenity which his unwillingness to hurt the feelings of his neighbors has made him suppress hitherto. If he has, we beg him to bring it forth, and convict us of an equal intolerance. Let us see which will come out best in a trial of courtesy. The gentleman need not be a Christian, but the Christian should be a gentleman. It is cheerfully conceded that Christianity and sectarianism are different things, and that such rubbish as the above comes from sectarianism, not from the religion it degrades. But until Christianity can repudiate sectarianism, the odium of all this vulgarity will cling to it. O. B. F.

LETTER FROM D. A. WASSON.

The following letter, addressed to a member of the Festival Committee, was intended to be read at the recent Annual Meeting of the Free Religious Association, but was crowded out for want of time. I send it to THE INDEX, knowing that it will be read with hearty interest by many friends of Mr. Wasson in his native land. W. J. P.

5 ALLEEN STRASSE, STUTTGART, May 8, 1874.

MY DEAR MR. WHIPPLE:—

It was a pleasure to me to see the circular of the Free Religious Association, which has just now come to hand, and to be reminded by it of the country, the coadjutors and friends, that, with less perhaps of partiality, I hold only dearer as years increase. I see in that Association, not the nucleus of a new sect, one more sect added to the overplus we have already, but an institute for discussion of the largest problems in the largest spirit. As such, it should be welcome to all those who know in what age they live. I have, for my own part, no quarrel with Christianity, but recognize in it an ideal of goodness, that is in its way unsurpassable, as nothing can be more golden than gold itself. Some antiquated dogmas, again, of Christian theology seem to me adumbrations of truths that many have cast away along with their obsolete forms, and that will have to be recovered, restated, and made familiar to the modern mind. But also it seems to me idle to pretend that, after Newton and Darwin, after Nieburhr and Baur, we are just where we were before, and need to inquire only within the limits of formal Christianity. Farther, I cannot but think it mischievous, almost criminal, to in-

struct men that they must choose between acceptance of these limits, on the one hand, and materialism, atheism, on the other. That has been but too much done already. Numbers, daily increasing numbers, take the alternative as stated, and, incapable—creditably incapable, I should say—of being mediævalists in religion while moderns in everything else, say, "Well, materialism, atheism be it, then." This is pressed upon my mind by the vast spread of materialistic doctrine among the people, with whom I have been two years living. It does not indeed appear to me that there is more of materialism in Germany than in America; but it has a different character. In this country, it is the materialism of science; in ours, of money-making. In the one case is manifested as opinion; in the other, as motive. In Germany it leaves the Church; in America it perhaps joins the Church, recites the creed, and *deacons* out the bread and wine. It is plain that, theoretically or practically, one or both, the attitude of the world toward religion has changed; that new mental needs have arisen, and that the old answers to the old questions do not now answer. After all has been said that can be said about the Christian religion, there is still a question, becoming a very serious one, about *human* religion; and it scarcely serves to discourse of the coat when there has got to be a doubt about the cloth. Under the head, "How to Cook a Salmon," the advice was given, "First catch your salmon." Our theological cooks have their methods and sauces, but while they are getting up a fire, preparing their pans and collecting the condiments, it turns out that the fish is in the sea, and will not bite at the old bait. The Christian dressing is the best, but what use to talk of it to men to whom the reality or value of the raw article has become questionable? Pardon what seems, or is, a trivial metaphor; if I speak in a light way, it is not with a light mind, for indeed the situation is no light matter. It is wholly plain to me that, while Christianity contains an immortal ideal, the Christian institution, the Christian ecclesiasticism, with its "plans of salvation," its confessions, symbols, sacraments, is dying at the root. The churches still make converts, but on cheaper and cheaper terms. The old creeds are still recited, but more and more in the style of a tourist who visits a cathedral to say that he has seen it, or of a man who buys a library because every gentleman should have one. Even what are vaunted as manifestations of faith manifest the want of it. See these people in America, who go about praying, not *to* God, but *at* men. What is prayer to them? A social force, like fashion, having its effect, not between earth and heaven, but between mouth and ear. A great change goes inevitably on. The Church resembles a town whose business has decayed; the enterprising, daring minds migrate to seek their fortune elsewhere; the timid and ease-loving stay, with those who are detained by tender considerations of kindred, domestic ties, etc. The town remains, but grows somnolent. A wit said that Newport is Newburyport without the *bury*. The ecclesiastical institution, Augustine's "City of God," has come to have much *bury* about it. Look for the daring activities, and you find them in some rampant Chicago, itself not perfectly pleasing to the mind, but "going ahead" and making the future. It is time that this state of things was recognized. Without preaching a crusade against the old towns, *somebody* should look after the Chicagos, give them sobriety of thought, moral texture and tone, the fine spirit of culture, the deep spirit of reverence,—should take up for them the old truth, and make it new; and share with them the new truth, to give it the ripeness of age. I see in your Association a look that way, and trust it will look to some purpose. You will keep it large and hospitable, I hope; not the organ of any small, speculative polemic, not the exponent of an *exclusive* modernism, and cheap because exclusive, as if nobody had thought until our day. He that shuts the "spirit of the age" out of religion, and he that would shut up religion in that spirit exclusively, are simply rival jailors, opposite and alike. The merely modern mind has its own limitations, some of them very stringent ones. There can be too much spirit of the age. Progress only in that spirit is like those fertilizers which force the land without feeding it; there is a crop for this year and an exhausted soil for the next. We want the organic, structural spirit of all ages,—all that has made civilization and that sustains it. Do not think me renegade if I say that the mere modernist—for an example of his limitation—is trying to get more out of liberty than there is in it. Liberty, simply as such, is inorganic, indeterminate; not structure, but mere let alone. At best, it is but the timber in the forest, which, observe, has to be felled before you get your ship or *châlet*. But your president, I see, has the last winter been emphasizing the word *discipline*. That was to me a cheerful token. There the organic, the structural, thought comes in. Man has not a human condition without liberty, and liberty itself is not human without discipline. I attribute many of the moral confusions which prevail with us to our having a blind eye upon that matter. Our Jeffersonian liberty would have done us to death long ago, if that puritan discipline which Jefferson so hated, and which was indeed too priestly, had not been behind it.

Enough, you will say, of this; but indulge me a moment more. What I wish to suggest is this: the world is in for a hard time; and that the time may not prove too hard, some things must be seen to. The old is dying out, and the new—well, it is new, raw, half-made. Civilization is removing into another habitation. This removing is at best an ugly, topsy-turvy business, demoralizing to all domesticities; but removing into a house that as yet is but a composite of wall, scaffolding, litter, and out-of-doors, upsets orderly habits in a peculiar degree. That is the modern situation. Indeed, there are many who have moved out, and will not even try to move in, but camp around, gypsy-fashion. Well, I do not say, Stay in the old homestead; that is tumbling down. But I do say, Get a whole thought about the new one, and *mean structure*, with the liberation of human virtue within it; not Bedouin freedom, that liberates the beast to enslave the man. You do not need my counsel, but I offer what I have; and if the guest at my table has as good dishes at home, so much the better.

Give my greetings to your friends and mine, and assure them that, in my own way, I am working as sincerely as they, or as any, for the new time; and not working without good hope, though aware that, as ever, courageous hearts and clear heads can alone give hope its fruition. I am conservative, no doubt of it, and mean to be so, as Nature is; being of opinion that without a good deal of conserving our world would not probably be here. Only I have no intention to conserve rotten wood; and if a resolution to see when the wood *is* rotten be radicalism, count on me for a radical. It is a question of eyes, this of conservative or radical. The conservative principles that go into a good wall are a good thing, and the radicalism that means building solidly, at the right time and place, is another good thing. Your Association means both, I trust. Faithfully yours,

D. A. WASSON.

Communications.

TEMPERANCE--THE CRUSADERS AND THE LIBERAL PRESS.

MY DEAR MR. ABBOT:—

The advantages of temperance are so great and obvious that no sane man will deny its importance to the individual or to society. But while all are agreed on this point, there is a great variety of views as to what really constitutes temperance; what means are to be employed to promote it, or to prevent intemperance. Where there exists so great a diversity of opinions, it is not much to be wondered at to see the most astounding alliances and combinations of the most incongruous elements; to find the most liberal united with the most Orthodox; to see the ultra-radical standing on one and the same platform, meeting in one and the same "Lodge," with the creed-bound sectarian. For they are all equally prejudiced in "the cause of temperance," view and judge it only from one side, and that colored by their prejudices; they cannot, or will not, acknowledge—like those two disputants in the well-known story of the two-colored shield—its other side and color. But what is most astounding is that not only the ever blind and prejudiced "religious" and the servile "secular," but even the best "liberal," yea, ultra-radical, journals, such as THE INDEX, the *Investigator*, etc., are as blind and prejudiced as any of the former; that these noble advocates of liberalism and freedom are, on this subject, as fanatical as any sectarian press, and thus contradict their own teachings and principles to such a degree as at least tacitly to approve of the famous Jesuitical maxim, "The end sanctifies the means." This they have done over and over again, as well in editorial articles as in casual notes on the "Woman Crusaders." If the editors of said liberal papers were not so much blinded by their unwise and fanatical zeal for temperance as to fail to see that these "Crusaders" are only tools of the (especially Methodist) clergy, or of those philanthropic laymen of whom the unselfish Dio Lewis, with his reported insignificant salary of but fifty dollars a day, is the typical man, they might at least be cool-headed enough, I think, to discriminate between true temperance and the sacerdotal trick that uses, for its own purposes, these praying women ostensibly to promote temperance, cure intemperance, and stop the liquor-traffic—all by prayer! But, instead of discriminating thus, they defend and encourage these fanatical "Crusaders,"—*including their praying*,—regardless of the violation of decency, and of legal, business, and other rights attacked by these prayers and crusades. If they did but show up the folly, uselessness, and even perniciousness, of these prayers, they would act consistently, wisely, and beneficially. Since, however, these are obviously none of their motives, they are in contradiction with themselves, their teachings and principles. Their prejudices get the mastery over their better judgment.

To make this clearer, and to prove the correctness of these imputations, let us answer the question, What is temperance? For it is the misunderstanding and misconstruction of this much-abused term, I believe, that lie at the bottom of the evil I complain of.

"Habitual moderation in regard to the indulgences of natural appetites and passions," says Webster.

This I consider a very judicious and comprehensive answer to the above question, recognizing as it does *all* the appetites and the passions, and not only one appetite, *a* passion, as do the temperance advocates. Nor does it interdict all and every indulgence of the appetites and passions, but—and this is the true essence of temperance—it demands merely that the indulgence be moderate (temperate), and habitually so.

Now, as we have a correct and authoritative definition of temperance, let us apply it to temperance as commonly understood, and more especially as understood by these praying and crusading women; and their error will immediately become apparent. The appetite for liquor I will, for argument's sake, allow to be as bad and dangerous as it is commonly represented to be; and I will further allow that, on this account, the *unconditional and absolute prohibition* of its indulgence is rational and wise enough to justify the zeal (but not all the measures) of those calling themselves temperance men and women. But, sir, if I allow all this, and if it all were true and correct, their limited temperance forms but a small part of that comprehensive temperance which governs all the appetites and passions. There are yet other appetites and passions just as strong, and their immoderate *intemperate* indulgence is just as pernicious and ruinous. What of these? Prejudice or fanaticism may single out this particular one and attempt its suppression, or arrogate its regulation in the usual way of fanaticism; *i.e.*, by all fair or foul means. But shall rational men imitate them, and make common cause with them? Or shall they endeavor to "habitually moderate" this and all other appetites and passions, in themselves and others, by all rational and just means? By which course would true and real temperance be best promoted, by the former or by the latter?

True, liquor is intoxicating, and it is, on that account, claimed that indulgence in it is the most dangerous and pernicious. But is this true? Apparently, to the superficial, it may be so, because its effects, its nearer or remoter consequences, are most strikingly visible, more public, than the indulgences in other appetites or passions; but they are by no means the worst. There are still other appetites and passions the consequences of whose indulgence are far worse, more destructive, and criminal. But they are also less detestable, better concealed, and practised more (though by no means exclusively) by the "better classes" of society, and probably for that reason less spoken of and prayed against. Consult any well-educated, practical physician (one not infatuated with temperance fanaticism), and you will find my assertion corroborated. He will, if sincere and honest, tell you that, bad as the appetite for liquor and its intemperate indulgence undisputedly is, there are yet other appetites, other passions, as much and as intemperately indulged in, the consequences of which are far worse, much more ruinous, and proportionally more immoral. And he will, or *may* at least, further add that it is *they* which bring him the largest number and unhappiest class of his patients. He probably will instance to you the numberless victims of the sexual passions and their intemperate indulgence, and hint to you at a certain horrible, criminal practice—a practice as widespread as criminal and destructive—among American ladies.

Further, many and many a financially and morally ruined husband will point you to the luxury, fashion, and extravagances of his family, as the cause of his ruin, perhaps of his having become a drunkard. Have you ever considered how many of these very ladies play a conspicuous *rôle* in the crusades? It is, forsooth, so much easier and more respectable to sing and pray against other sinners than to reform oneself! During the crusades it has been frequently proved that, in the very houses of some of these praying women, the finest wines, selected brandies, etc., are kept, used, and offered to their guests, while they ask poor men and women to pour out *their* liquors, etc.,—often the sum and substance of all their riches, and their only means to make a living for themselves and their poor little ones.

But, my dear Mr. Abbot, do not from the foregoing misjudge me, and conclude that I am an opponent to temperance. I am only opposed to the fanaticism of those who arrogate to themselves the championship of temperance, sometimes to conceal under its cloak their own insincerity and intemperance. I am, indeed, not only a friend to temperance, but a very temperate man myself; much more so, in all respects, than the average temperance man, albeit I drink a glass or two of good grape wine or lager-beer, when I think best, but never any liquor.

This makes me speak of yet another aspect of the temperance fanaticism, before I close my article. It is neither the least folly nor the least mischief of it, not to discriminate between poisoned, injurious liquor and pure grape wine or nourishing, healthy lager-beer; or I might even say *genuine, pure liquor*, if it could be had in this country. But as the liquors usually drunk in America are, almost without exception, adulterated, and consumed to excess, it is especially they that make the most drunkards, and cause the most harm. This being a notorious fact, I should think the exertions of the real friend of temperance would be mainly directed against the use of these liquors as a common beverage, to abolish the custom of liquor-drinking. This gained, a great deal would be gained in the cause of temperance. But by what means could this important step be surer gained than by generalizing beer-drinking? *The beer-glass would, more than all fanatical measures, all prohibitory laws, banish the whiskey-glass.* It would diminish at least, if not altogether suppress, liquor-drinking. "But lager-beer, too, is intoxicating," cries out the fanatical and prejudiced temperance saint. So it is, when drunk to excess,—when taken in very great quantities; but when drunk, as the large majority do drink it, moderately, only a glass or two at a time, it is healthy, nourishing, strength-giving, while liquor in any quantity is injurious. Even in the very worst case, when one gets intoxicated on lager-beer, it is physically not nearly as bad as when he gets drunk on bad liquor; for he does not get so crazed by it as in the latter case. Besides, a man has to drink a much greater, often a very great, quantity of lager to become drunk, while even quite a small quantity of liquor will make him drunk. Why, then, shall the great advantages lager-beer has over liquor be ignored, and this healthy and invigorating beverage be classed with and put under the same ban as poisoned liquor? It is certainly only fanaticism and blind prejudice that can do it.

"But," says the temperance-man *par excellence* again, "There are still some who do drink lager-beer to excess, and get habitually drunk on it." True; but there are also those who will eat to excess and be made almost habitually sick by it,—who labor, study, do almost every other good thing to excess. Will you, on their account, prohibit also eating, labor, study?

Would it be any more unreasonable? But you certainly will not think of doing it; you will encourage the good thing and condemn only the irrational excess by which it is changed into an evil. Why not take the same sound view of temperance in drinking as in *eating?* Why proscribe healthy drinks, as beer and wine certainly are, because they may become unhealthy and injurious by drinking them intemperately? Look to Germany. There you may, any fine summer day or evening, find several thousand men and women, husbands and their wives, young men and their sweethearts — yes, women, true ladies too,—gathered at one beer-garden, enjoying their wine or beer and the fine *music* discoursed by an able band, though it may even be Sunday; and, though all be merry and hilarious, yet they are also orderly and decorous. No *drunkenness*, no rowdyism, no disturbance—probably made almost impossible by the presence and influence of the ladies there. But how do you think it would be at these beer-gardens, if from one to six thousand American whiskey-drinkers were there?

No doubt, the great advantages of beer, at least of beer over whiskey, would long ago have been admitted, and been substituted for whiskey in this country too, if unhappily a very strong prejudice of an other nature had not prevented it,—the prejudice against Germans and foreigners generally. But, in the case of temperance, this prejudice has its effect on, and is made use of by, the so-called "temperance people," although even they must admit that the Germans, as a class, are as industrious, sober, and moral citizens as any of this great republic. On the other hand, it is the clergy and puritanically pious who hate the Germans, and nourish this prejudice against them, because the large majority of Germans are freethinkers and have their own thoughts in religious matters, more especially of the sanctity and the manner of "keeping holy" the Sunday. Thus it is that the temperance people, the Orthodox, and the clergy are most hostile to the Germans, the most implacable adversaries and decriers of them and their lager.

But, in spite of their frantic efforts, beer-drinking is getting more and more generalized in this country; and I hope it will help to abolish whiskey-drinking, and thus become, as it certainly may be made to become, one of the most effective agents of true temperance.

Yours for true and rational temperance,

MORRIS EINSTEIN.

TITUSVILLE, Pa., May 24, 1874.

[If our usually accurate correspondent can point out a single word of our writing, either in THE INDEX or out of it, that even *seems* to "defend and encourage the fanatical 'Crusaders,' including their praying," he will astonish us still more than he has done by not comprehending our very explicit language on the whole subject of temperance. There is nothing new in the idea of temperance above set forth, which we have not only advocated for years, but heard advocated by a great many Americans as a matter of commonplace; and Mr. Einstein's opinion of the good influence of a general use of wine or beer in diminishing intemperance is shared by thousands of them. We should really be obliged to him if he would quote the passages which have given him the curious impression that we favor the "praying crusade." Such an impression on the part of a good friend, who usually understands us and always means to, is, we confess, not a little surprising.—ED.]

THE TRUE VIATICUM.

On the first page of THE INDEX of May 7, I find a brief notice of the death of Austin Holyoake, closing with these words: "He held to his atheistic belief to the end, but died with calmness and resignation." Would it not have been better to use *and* instead of "but" in this sentence? It is not to be supposed for a moment that "A. W. S." shares the Orthodox conceit that an intelligent and conscientious man is likely to fail in calmness and resignation at the approach of death because he rejects the fantastic conception of a personal origin and government of the universe, which may be taken to be the meaning of the phrase "atheistic belief" in this instance. "But" was probably written in allusion to the false state of mind prevalent on this point through church influences. *And* would have expressed the natural state of the case, and have steered clear of the religious nightmare on the subject of death. How sad it is that this last solemn passage of mortality should still be invested with a factitious gloom and horror so little in keeping with its real character, and with the inevitable relation it bears to every living human being! Those monstrous parts of the Christian mythology which have made death so dreadful to the common imagination are now to a great extent kept in the background, or presented in very modified aspects, where they are not yet abandoned, and have very clearly lost the hold which they once had on the genuine belief of educated and uneducated alike; yet we find remaining, wide-spread, and of great surviving force, a notion of the importance of a magical preparation without which it is neither safe nor respectable to die or to be buried. And yet, one would think, it should long ago have been apparent to reflecting men, that when a mind has ceased to attribute this world with all its evil to an Arbitrary Cause, that mind has arrived at the very point where calmness and resignation set in and become abiding qualities. If all the wrong and suffering we see around us here be in pursuance of the inscrutable designs of a ruling Will above, why may it not be so, or infinitely worse, hereafter? With such a faith, accompanied with the expectation of individual immortality, magic indeed is the natural resort of the foreboding soul, though hardly any magic can be relied on to secure the coveted salvation. Thus it is that theism commits us to supernaturalism. By its one unreasonable assumption it makes Butler's *Analogy* unanswerable, justifies St. Remigius in his assertion that but few Christians are saved, and gives Albert Barnes good reason for the melancholy view of human destiny avowed in his published correspondence with Mr. Gerrit Smith. It is visionary belief, and not unbelief, that misreads both life and death, and renders their contemplation appalling. The lesson of Mr. Holyoake's last hours is one his generation needs. The man who has rejected all theology, not through a spirit of opposition, but through conscientiousness and a study of the problem for himself, turns not again to dogmas and rites at the end. In reading of such a death, I am moved to sympathy and respect; for during twenty years my detestation has been constantly deepening for that fell spirit which works amain to render the death-bed, that should be curtained with holiness and peace, a scene of the most intensified selfishness it is possible to excite, and of the most cruel and humiliating terrors that Superstition has ever brought into play for the degradation of her subject, Man.

N. R. WATERS.

BALTIMORE, May, 1874.

GOD IN THE CONSTITUTION.

Another convention has been held of late, at Pittsburg, for the purpose of waking up the people of the United States to the importance, indeed the imperative necessity, of amending the Constitution, so that it shall recognize God as the sovereign of the universe, Jesus Christ as the ruler of the nation, and the Bible as the revelation of the will and law of God, and the true foundation of all human law. The reverend gentlemen who took a prominent part in the deliberations of the convention seem to think that such an amendment would cure all our national troubles, put us on the highway of prosperity, and secure for us national grandeur and perpetuity. They disclaim all intention of uniting Church and State; they hold up both hands in horror at such an unholy alliance; they only wish to honor God and perpetuate our liberties. We distrust all this. They must hold innumerable conventions, and read through their gold spectacles countless thousands of disquisitions on the honor and glory of God, before they will convince the plain, common-sense American citizen that there is not a cat of the very largest size under that heap of innocent-looking meal. Surely the simple insertion of the name of the Deity in the Constitution would be but an empty honor, the like of which would be regarded by man as a very small affair. One act of justice or of Christian charity would be infinitely more acceptable. Our Constitution, as it now stands, does honor to the men who made it, and to the God who gave them sense sufficient to frame it. If God is so easily honored, if they think him pleased with such trifles, why do not these gentlemen make broad their phylacteries, and embroider the name of God all over their clothing, and stamp it on every article of furniture and every implement of labor? Let them do so, if they see fit; but it is to be hoped that "we the people" have more sense. These Constitution-tinkers would have us believe that the grand object of government should be the defence and promotion of religion; *their* religion. They are not content to enjoy it themselves, and defend the government that guarantees them enjoyment of the right to worship God according to the dictate of their own conscience. Oh no! They will force their religion upon others, or exclude them from possession of those rights which are so dear to themselves. Now suppose the Constitution amended as proposed, what good would result? Would our politics be any purer? Would bad men be kept out of office? Would unscrupulous demagogues stand back awed by God and the Bible in the Constitution? Would not such an amendment be a premium for perjury most outrageous and damnable? If the Constitution is to be interpreted by or in the light of the Bible, who is to decide authoritatively what the *Bible* means? Probably we might be furnished with an ecclesiastical court for this purpose, but who should compose it? "Ay, there's the rub." The theory of these would-be reformers is, that government is an ordinance of God, therefore none but Christians can properly administer it; we are Christians, hence of necessity we are the men and the only men fit for office. They propose to shut out from full citizenship all who differ from them in their religious opinions. They say to the Atheist, the Deist, the Jew, the Unitarian, the Seventh-Day Baptist (for they include them all in the same list): "Gentlemen, in the mere matter of opinion as to religion you do not agree with us. This of course proves you wrong, *so* wrong that you are unfit for self-government. Such being your sad case, we will kindly govern you. To be sure we will tax you; you shall pay for the care we give you; be thankful that we spare your lives. In *our* case taxation without representation would be *tyranny;* in *your* case it is *justice.*" Give these men the power, and would they not say: "The State cannot be sustained without religion, religion cannot be sustained without public worship, worship cannot be maintained without great expense; therefore, as every man is to be benefited, every man shall pay for and also attend public worship"?

Last year a convention was held in the city of New York for the purpose of securing this "religious amendment." At that meeting a doctor of divinity, speaking of Jews, Deists, Seventh-Day Baptists, and Atheists, said: "These all are, for the occasion, and so far as our amendment is concerned, one class. They use the same arguments and the same tactics against us. They must be counted together, which we very much regret, but which we cannot help." How would the reverend doctor treat them? He said: "What are the rights of the Atheist? I would tolerate him as I would tolerate a poor lunatic. I would tolerate him as I would a conspirator. He may live and go free, hold his lands and enjoy his home; he may even vote; but for any higher, more advanced citizenship, he is, as I hold, utterly disqualified." "He may even vote," says the D.D.; but he forgot to add, "provided I may select his candidate." Is it not passing strange that men are so apt to consider all who do not agree with them as to religion lunatics or fools?

We have a glorious Constitution securing liberty and equality to all. Let us jealously guard it, and keep it from the power of that worst of all enemies of the human race, religious fanaticism. Under the Constitution we have become a mighty nation. True, we have been cursed by slavery, and as a consequence scourged by war; fraternal blood has flowed like water, and every family in the land has been clothed in the sable habiliments of woe; but the broken fetters of the slave now rust in the graves of our fallen heroes. Liberty has been proclaimed throughout the land, to all the inhabitants thereof, and one cannot help thinking that, if the clergy of the United States had been half as anxious in years long gone to get slavery *out* of the Constitution as some of them are now to get God and the Bible *into* it, we should have had no war. Gentlemen of the convention, do what you can to propagate true and undefiled religion, love to God and good-will to man; but, for God and humanity's sake, be good enough to let the Constitution of the United States alone.

KINO.

THE CONDITION OF OUR PRISONS.

Miss Mary Carpenter, of Bristol, England, whose recent visit to the United States is remembered with so much pleasure and satisfaction by all who had the pleasure of meeting and hearing her, has recently addressed to the Prison Association of New York a very interesting letter, giving the results of her observations upon the condition of our prisons, so many of which she visited.

Miss Carpenter begins by laying down the true principles of prison discipline and the conditions requisite to their successful operation, and concludes with observations and suggestions concerning the various prisons which she visited. Her theory of prison discipline is this:—

The State has a right, for the protection of society, to deprive of liberty any person, man or woman, who is doing an injury to it by breach of the laws. But, in thus depriving him of his liberty, the State has no right to inflict upon him any unnecessary pain, and is bound to provide for his well-being—physical, intellectual, moral, and religious—in every way consistent with the object of his imprisonment, which is the protection of society and the minimizing of crime. This object is inseparably connected with the reformation of the offender and the prevention of his future criminal conduct, which may therefore be regarded as the immediate object of his imprisonment. If the shortness of his sentence of detention renders the first (reformation) impossible, the nature of his imprisonment should at any rate be of such a character, in accordance always with his real welfare, as to warn him from a repetition of his offence. The State, that is to say, the Legislature, representing society, is responsible for the true development of this principle, and for the right treatment of all the persons whom it has deprived of liberty. In order to carry out in each State this general principle, which should be at the foundation of all treatment of criminals, the following conditions appear essential:—

That a board of commissioners, selected by the Legislature for their fitness for such a duty, and responsible to it, shall be appointed in every State to superintend and regulate the condition of all places of legal detention and the treatment of the prisoners. The members of such board shall not be removable, except for due cause. Two of the board shall retire annually in rotation, but shall be eligible to reëlection.

That the board shall have power to enforce the adoption, in places of detention (jails, police stations, and reformatories), of the general conditions appointed by the State for such places.

That the board shall have power to appoint the chief officer of the State institutions, subject to the approval of the Governor and Council of the State; such officers (warden, and religious and moral instructors) being irremovable except for misconduct or inability; and that it (the board) must sanction the appointment, by local authorities, of such officers in county jails or reformatories and all places of legal detention under voluntary management; such officers being irremovable as above.

That the board shall appoint inspectors, who shall visit from time to time, at least twice a year, and whenever it may appear desirable, all jails and other places of legal detention, all persons in detention having the power of laying any grievance before them; and that the inspectors shall lay a monthly report before the board. The inspectors of all female jails and institutions to be ladies, who shall recommend to the board for approval all the chief female officials.

The board should present annually a complete report to the Legislature.

Until some such boards as this are established, with the powers here briefly specified, there will be no security for the due protection of persons whose liberty has been forfeited by the State from serious injury, physical and moral, arising from bad system, improper treatment, and the misconduct or neglect of officials.—*Liberal Christian, April* 25.

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PUBLISHED BY THE

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AT

No. 1 Tremont Place, Boston.

EDITOR:

FRANCIS ELLINGWOOD ABBOT.

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ABRAM WALTER STEVENS.

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(This pamphlet has not been on sale for a number of years, and many persons who have all of the Annual Reports succeeding do not possess this.) Price 50 cents.

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The Index.

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VOLUME 5. BOSTON, MASS., THURSDAY, JUNE 18, 1874. WHOLE NO. 234.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ———.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor.*

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

NOTES AND COMMENTS.

BY A. W. S.

MRS. AGASSIZ is soon to give the world a biography of her great, lamented, deceased husband.

THE CITY of London, England, has a population of 4,025,800 souls. It also has 1800 churches, and 4500 drinking saloons.

THERE has been some talk about Professor Huxley succeeding Professor Agassiz, at Harvard. We fear this suggestion is too good to ultimately prove true.

PROFESSOR TYNDALL has demonstrated, by recent experiments, that water in a vaporous form mingled with air is the real enemy to the transmission of sound; and this may exist on days of surprising clearness.

THE INTERESTING ESSAY which appeared in THE INDEX of June 4, entitled "Causes of the Increase of Crime," by Mr. Talbot of Portland, Maine, was read to the Second Radical Club at its last meeting but one of the season, at the house of Rev. John T. Sargent.

IT IS ESTIMATED that the amount of indebtedness owed by the Nation, by States, municipalities, corporations, and individuals of the country is about eight billions. The amount of gold in the United States, at the present time, is said to be not over one hundred and fifty millions.

MR. SEDLEY TAYLOR, of the University of Cambridge, England, has recently given a lecture on Galileo before the Royal Institution in London; and he says that the story about that gentleman's saying, under certain supposed historical circumstances, "The world *does* move," is a myth! We should just like to know if it is a fact or not, that *anybody* ever said *anything?*

THE LONDON *Spectator* tells us that "ants are very fond of the honey-dew which is formed by the Aphides, and have been seen to tap the Aphides with their antennæ, as if to induce them to emit some of the sweet secretion." It is an art worth any one's learning of the ants, to be able to tap those with whom they come in contact, and draw out the "sweetness and light" which every real character contains.

PERHAPS no passage in Mr. Curtis' Music-Hall oration was finer, or more heartily applauded by the audience, than the following: "The sure foundations of the State are laid in knowledge, not in ignorance; and every sneer at education, at culture, at book-learning, which is the recorded wisdom of the experience of mankind, is the demagogue's sneer at intelligent liberty, inviting national degeneracy and ruin."

THE Free Religious Society of Milford, Pennsylvania, is without a minister, or lecturer, at the present time; and it wishes to obtain one. Its officers inform us that the Society would like to open a correspondence with some man of ability, who desires a situation as lecturer where free thought and free speech can obtain a reasonable support. Mr. Cyrus Barlow, New Milford, Pennsylvania, can be addressed for further information.

THE *Christian Union* speaks well of Mr. Conway's *Sacred Anthology*. But it says: "For ourselves we are bound to say frankly that a reading of it enforces upon us one conclusion which, probably, Mr. Conway would not be very anxious to maintain; to wit, that placed in close contact and comparison with the choicest sentences taken from all the ethnical Scriptures, the moral dignity, the concentrated intellectual power, and the literary merit of the book which we are still inclined to call the Bible appear to us to be matchless."

THE METHODIST clergy of New York City have regular "Monday Meetings" for talk and discussion; and sometimes the truth meets with them. At a recent session, Rev. Professor Blyden, of Liberia, pronounced a eulogy upon Mohammedan morals. He thought that, in many respects, they were superior to the "Christian" article. Liquor, he said, was sometimes drunk in Liberia; but never among the Mohammedans. It was in fact, he affirmed, the Mohammedan religion that thus far had protected central and pagan Africa from the introduction of "Christian" rum!

THE RADICAL CLUB, of Philadelphia, is a most vigorous and enterprising organization. It does not confine itself to speculations about the infinite, but grapples with finite and sublunary affairs; and does it, too, in a very direct, forcible, and sensible manner. At the last meeting for the season, Wednesday, June 10, it discussed "Dress Reform," and the President's late financial "Memorandum." Mrs. Lucretia Mott was present, and took part in the former discussion; while the Chairman, Mr. E. M. Davis, who has his own thoughtful views on finance, reviewed and criticised those of the President on the same subject. The Club then adjourned till next September the 16th.

IT APPEARS that Professor Swing is not the only new heretic in Chicago. A Roman Catholic priest shares his blushing honors with him. Father Terry is his name; and he has recently *terrified* his church by saying that Genesis is all a fiction, or rather a grand epic, and the stories of "creation" and man's "fall" are poems; that science has overturned the dogmas of the church! In a few days after Father Terry preached this eccentric sermon, or gave this iconoclastic lecture, his bishop—Bishop Foley—dropped him a laconic but significant little note, telling him that his "services" in that diocese were no longer needed. And so Father Terry is at large! We give him our congratulations on his emancipation.

GEORGE WILLIAM CURTIS' eulogy on Charles Sumner, at Music Hall, last week Tuesday, was characterized by all the oratorical grace, scholarly style, and fervent eloquence for which he is so well and widely known. If it was not altogether so masterly a performance as that of Senator Schurz—as we are free to say we do not think it was—it should be remembered that Mr. Curtis labored under some disadvantage in comparison with Mr. Schurz' relation to the same subject, his oration coming after that of the latter gentleman, who had so thoroughly, vividly, and adequately treated the life and character of Mr. Sumner. But it was well to have both of these grand orations on our great Senator, inasmuch as they came from men who occupied quite different political relations to the one whose portrait they both so faithfully and finely drew.

JAMES FREEMAN CLARKE has an article in the *Independent*, of June 11, on "Christianity as Name and Thing." Much of it is devoted to comments on the discussion in the late convention of the Free Religious Association between Messrs. Abbot, Calthrop, and Higginson, on the Christian, anti-Christian, and extra-Christian positions. Of Mr. Abbot Dr. Clarke says: "I admired Mr. Abbot's evident honesty and sincerity. I felt, while he spoke, that he was himself one of the pure and sweet products of Christianity. I thought that probably on the last day the great Master of us all would say: 'Well done, good and faithful servant!' and he would be astonished at finding that he had been a good Christian all the time, without knowing it. Not a word dropped from his lips, which had any touch of bitterness, of egotism, of wilfulness in it." It is astonishing how ready Christians are to claim all goodness, sweetness, and purity of life as the result of Christian teaching and influence! But all this seems to us *human* rather than *Christian*. A Mohammedan might as well claim it as a Christian. But it belongs to neither; it simply belongs to humanity and to God.

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
BOSTON, MASS.—F. E. Abbot, President; J. P. Titcomb, G. A. Bacon, Secretaries.
JEFFERSON, OHIO.—W. H. Crowell, President; A. Giddings, Secretary.
SAN JOSE, CAL.—A. J. Spencer, President; J. L. Hatch, Secretary.
TOLEDO, IOWA.—J. Reedy, President; E. S. Beckley, Secretary.
VINELAND, N. J.—John Gage, President; Sue M. Clute, Secretary.
JUNCTIONVILLE, NEB.—J. W. Eastman, President; B. L. Easley, Secretary.
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DETROIT, MICH.—W. R. Hill, President; A. T. Garretson, Secretary.
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BAY CITY, MICH.—President, S. M. Green; Secretary, S. M. Johnson.
CLEARFIELD, PA.—S. Widemire, President; H. Hoover, Secretary.

[FOR THE INDEX.]

Herbert Spencer

AS A MATHEMATICIAN, A METAPHYSICIAN, AND A DISPUTANT ON RELIGION.

BY PROFESSOR F. W. NEWMAN.

Although our editor, who takes mental science as his special sphere, has written an elaborate paper concerning Herbert Spencer's metaphysics, I do not think this supersedes other argument on the same topic. Hence I am induced to offer to him a paper which has long been written, but has lain by, without seeing the light.

The name of Herbert Spencer, as a writer on physics, has attained respect and admiration in Europe and America. But physics, metaphysics, and religion differ greatly in their methods. Mr. Spencer writes as confidently on logic, and metaphysics, and history, and mathematics, and the logic of religion, as on physics. If we are to concede that ability in physics makes a man arbiter in religion, we may as well give up religion as a lost affair; for it is certain that no religion worth having can be constructed out of mere physics. Personally, I esteem Mr. Spencer, as well as admire his talents; but the tone which he assumes on religion forces one into opposition. It is the more to be regretted; for if he had cut off the First Part of his *First Principles* I believe that no one would have missed it.

In the "Fragments of Logic," published in my *Miscellanies*, I have adverted to Mr. Spencer's dogma (without his name), that this or that assertion is untrue, because one cannot "conceive" the thing asserted. Mr. J. Stuart Mill had a controversy with him on this point, and could not convince him. Mr. Spencer does not seem to know what I have written against his dogma (*Miscellanies*, p. 20), and it is not expedient to repeat it here to the letter. But I shall need to touch on this, when the topic comes up. I am commenting on the First Part of his *First Principles*.

His first chapter starts with a politico-historical attempt at an induction, where his imagined historical facts appear to me very inaccurate. Yet it is needless to go into detail, so vehemently does he overdraw his conclusions. But he pretends that when men *differ*, we may assume that that in which we find them to *agree* is true. I have always regarded the very opposite as probable; namely, that when able reasoners persistently differ, and neither can convince the other, it is probably because they hold *some falsehood in common*, which makes each vulnerable to the other. In that which neither suspects to be wrong, the source of their endless contention may reasonably be searched for. But Mr. Spencer, in religious thought, and apparently in that only, would have us carry mutual respect so far as to accept *only that* for true in which we agree with our opponents! Accordingly, he would have us place the "vital element" of religion in that which atheists, pantheists, and theists hold in common. Why not say "the vital element of irreligion"? To state the fact seems to me sufficient to show that he is wholly unreasonable. The difficulty of answering his arguments lies in this, that through their very paradoxical character one may be thought to misrepresent him.

By a discussion of seventeen pages, he brings out that a religious sentiment, somehow or other, does exist in human nature; but he allots to it as its only sphere for exercise "that nescience which must ever remain the antithesis to science." Truly a great condescension on his part to religion! I accept his declarations, that creeds are not priestly inventions, that the source of religious ideas is deep seated, that they are evolved independently in many races, and that a religious sentiment is a constituent of man's nature. But the nearest approach which I can make to his doctrine of nescience is to avow that a sense of both knowledge and ignorance—the *contrast* of the clear and the dim—is as needful to religion as to painting. Of course, every sound mind is aware that it knows some things with a certainty sufficient for practical life, concerning many other things has an opinion weaker or stronger, and is totally ignorant concerning an infinitude beyond. But, except by a play of words, science cannot be identified with the knowledge which is justly regarded as practically certain. By universal agreement, science means a body of *organized* and *connected* truth, which has been tested and confirmed by methods *appropriate to the subject*. Each science generates its own logic. To call the antithesis to this nescience is a monstrous fallacy and falsity. Rather, popular knowledge is the antithesis. To allot to religion *nescience* as its sphere might seem merely a bitter sarcasm; but Mr. Spencer evidently supposes that he has got upon a philosophic track, and does not mean to be insolent.

I wish here in passing to enter my protest against the jargon of using *think* as an active verb, in the monstrous verbals thinkable, unthinkable. I believe they are in fact mere slavish translations from German. Conceivable, imaginable, are classical, intelligible English. "Thinkable" is an unintelligible epithet, and a disgrace to our recent literature. To think a man, to think a word, to think a sentence, are alike nonsense. Of course we may have a cognate accusative after a neuter verb, as, *to think a thought*; but a cognate accusative only.

Mr. Spencer proceeds to lay down (§ 11, p. 30) that "respecting the origin of the universe three verbally intelligible suppositions may be made" (he certainly means *only* three); "that it is self-existent; or that it is self-created; or that it is created by an external agency." In passing, I say that the third is not to me intelligible, but self-contradictory; for to the universe nothing is external. If Mr. Spencer does not exclude from the universe the God of the pantheist, there is no reason to exclude from it the God of the theist. The early Hebrew theists undoubtedly regarded God to be *internal* to his own universe and to all his creatures. The spirit of God was in the human intellect and in "the hinds which calved." He identifies his first hypothesis with atheism (p. 31), and declares it to be "unthinkable," because (he says) the conception of a past eternity is impossible. The second hypothesis (he says) practically amounts to pantheism (p. 32). This he explodes, because (he says) "it is similarly incapable of being *represented* in thought" (whatever that means). Next (in p. 33), we find, "*There remains* to be examined the commonly-received or theistic hypothesis—creation by external agency." This he supposes (p. 34) to be a mere attempt, and of course an unsuccessful one, *to explode mystery!* If we say the world was made by God, he will retort upon us, "*How came there to be* an external agency" [*i.e.*, a God]? "As was *proved* [*i.e.*, asserted] at the outset of the argument, self-existence is rigorously inconceivable. . . . Thus these three different suppositions respecting the origin of things, *verbally intelligible* though they are, turn out to be literally unthinkable. . . . We can entertain them only as we entertain such pseud-ideas as a square fluid and a moral substance, only by abstaining from the endeavor to render them into actual thoughts." (p. 36.)

What does Mr. Spencer mean by "verbally intelligible"? If it be the same as "intelligible," why does he put in "verbally" to puzzle us? Apparently he means some difference. Does he then merely mean that a sentence in which we understand *each word separately* is "verbally intelligible," even if it have no coherence, no syntax? But this is ridiculous. In this way not "three" verbally intelligible suppositions may be made, but three thousand or three million. The formal statement that, "Respecting the origin of the universe, three *verbally intelligible* suppositions may be made," can bring no other sense to ordinary minds than "three *intelligible* suppositions." Yet he ends by telling us that they express no actual thought, *i.e.*, are not intelligible. Hence he ought to have written simply, "Respecting the origin of the universe NO intelligible supposition has yet been propounded." If he had so written, and had meant that we cannot imagine HOW the universe was created, we should all perfectly agree with him, young and old, philosophers and unphilosophic. Is this really all that he meant? Surely he is trying to make three hypotheses which logically exhaust the subject, marked by the epithets "uncreated, self-created, externally created." But he most gratuitously assumes that a process cannot have been, because WE cannot conceive HOW it was; which is simply ridiculous.

Moreover, if his three hypotheses are logically exhaustive, to disprove two out of the three establishes the third. Either one of his refutations is false, or the three do not exhaust the possibilities of the case. If none of the three have any meaning, it is nonsense to say that they are the only admissible hypotheses. But to my mind he has offered no refutation of any of the three. To believe that an eternity is past is not peculiar to atheism. Again, what does he mean by "*represent* in thought"? Does he mean "set before the mind a *pictorial* representation"? If "represent an assertion in thought" simply mean "*understand* an assertion," he takes a great liberty with other men's intellects, in simply telling us all round that we do not understand what we say, and regarding his reproof as equivalent to proof.

While he thinks he has refuted atheism, he establishes to his own satisfaction that no *such* God is to be believed in, as alone is now worshipped in civilized nations. He argues: Self-existence implies past eternity; past eternity is inconceivable; what is inconceivable is vicious and inadmissible; therefore a self-existent God is inadmissible. But no theist now recognizes any God but one self-existent. Yet Mr. Spencer fancies he has refuted atheism as well as theism! If his arguments have any weight, he establishes what theists must regard as atheism.

His object here seems to be *to confute the human mind itself* as incapable of "conceiving" these vast topics. But in this way it is not religion only that he reduces to *nescience*, but science too. Self, space, time, motion are all involved in metaphysical difficulty. Past eternity, which he so presses, is not an invention of theists any more than of atheists. It is a puzzle of human thought; but has no more to do with religion than with astronomy, or geology, or chemistry. He himself tells us (p. 48) that "time and space are unthinkable." If so, what can it concern us whether *other* things be "thinkable" or not? But his *reason* for the assertion is, that they are unlimited, have no outline, and *therefore* "we can have no *mental image* of unbounded space." But I do not *want* to have a mental *image* of it. I have no mental image of an hour or of a minute, though they are bounded. I have no mental image of electricity, or of gravitation, or of oxygen, or of hydrogen; yet these words enter science, and aid to form sentences assuredly intelligible enough for practice. Mr. Spencer tells us (p. 25) that it is impossible to "conceive" (to "conceive *in* its real magnitude") a sphere of the size of this earth. If so, then to "conceive" it is wholly needless. Certainly we can *reason* accurately concerning a huge sphere as easily as concerning a little one; and unless we understood clearly what we were saying, we could not reason with certainty. Hence he does but heap up refutation of his dogma that "inability to conceive" stops our processes. In page thirty-six he tells us: "It is *impossible to avoid* the assumption of self-existence somewhere; and whether that assumption be made nakedly or under complicated disguises, it is *equally vicious*, equally unthinkable;" namely, because, he says, it implies past eternity. He intends this as an impartial confutation of atheism, pantheism, and theism; but, as just said, he might as well make it a confutation of an astronomic treatise. Would not the sentence last quoted have run more reasonably as follows? "It is impossible to avoid the assumption of self-existence somewhere; *hence it is absurd to impute the idea as a confutation or objection to any definite theory.*"

In page thirty-five he writes: "Those who cannot conceive a self-existent universe, and *therefore* assume a Creator,"—which he intends as a description of all theists. But in common with many theists, I find no greater difficulty in conceiving of a self-existing universe than of a self-existing Creator. I find no greater difficulty in conceiving of a thing or person having existed a year ago, or ten thousand million years ago, than of his or it existing now. I do not *assume* a Creator; but I *see* an active Power, and know no reason for saying that it came into existence at a definite time. That is all that any one can mean by "self-existent." In page forty-six Mr. Spencer says: "It is an ultimate religious (!!) truth of the highest possible certainty . . . . that of all possible hypotheses concerning the universe, not one is even thinkable." I hardly expect it to be believed that I am quoting him truly; but I cannot help that.

In his third chapter, Mr. Spencer carries his doctrine into pure mathematics, and calmly tells us (p. 50) that infinite divisibility is inconceivable! Why not? Hear his reason: "We can bisect, and rebisect a body, and, continually repeating the act until we reduce its parts to a size no longer *physically* divisible, may then mentally continue the process without limit. To do this, however, is not really to conceive (!) the infinite divisibility of matter, but to form a *symbolic* (!) conception incapable of expansion (!) into a *real* one (!), and not admitting of other verification. Really to conceive (!) the infinite divisibility of matter is mentally to follow out the divisions to infinity; and *to do this would require infinite time.*" No better proof is wanted of the total unimportance of this "conceiving," of which he makes so much. When a mathematician speaks of an *inch* as infinitely divisible, there is no reference to physical properties at all; he means that "*however often* it be divided, there is no internal incongruity in supposing it further divided." If a lump of gold be taken, we have no right to assert that *physically* there can be no end to dividing it. For aught we know, there may be ultimate atoms physically indivisible. But Mr. Spencer intends to deal not with physical but with mathematical division. The one has no greater difficulty in *conception* than the other. Apparently, like Bishop Berkeley, he does not understand the infinitesimal calculus. *Infinite*, in mathematics, as in common sense, is a *negative* word, meaning endless, boundless; it is only perverse metaphysicians who struggle to give it a *positive* sense. When I say, "There is no imaginable end to division," I know perfectly well what I mean, and I will not let Mr. Spencer throw dust into my eyes by assuring me that I cannot "*conceive*" this or that. I repeat: "Then I do not need to conceive." I admit that I cannot *conceive* (pictorially) a regular polygon with a billion sides, or a gnat's wing vibrating five hundred thousand times in a second; but to *reason* concerning these is as easy and as safe as if a billion were changed to six, and half a million to three; nay, sometimes is much easier. I can understand without (what *he calls*) conception.

Mr. Spencer rather arrogantly (p. 51) contradicts all our greatest mathematicians, who with one voice speak of discontinuous velocity; but he merely shows his own false notions on elementary mathematical thought. Imagine a point to describe a line A P B with varying velocity; and that it approaches P from the side A with a velocity estimated as 2 (as two inches in a second); but that in starting from P towards B it receives a sudden increase as by impact, making the velocity suddenly 4 (say four inches in a second); then mathematicians call the velocity at P *discontinuous*, because of its sudden finite increase. Or again, it may be suddenly diminished from 4 to 2

by some obstacle, as by collision. What says Mr. Spencer to this? "[The body] must then be moving with velocities 4 and 2 at the same instant; *which is impossible.*" (p. 52.) This does but display his mathematical ignorance. Great mathematicians are not such fools as to say that 4 is 2, or 2 is 4; but Mr. Spencer does not understand how they estimate velocity, and how only it *can* be estimated. The velocity at P cannot be conceived of or estimated from the mere point P. The velocity of *arrival* at P is estimated solely by the previous motion; the velocity of *departure* is estimated solely by the after motion. There is no necessity that the two velocities should be the same. They may be supposed to differ to any extent, without confusion of thought. The velocity of arrival, however great, may be suddenly annihilated by an impervious obstacle, or even reversed; much more, suddenly diminished. (Physical considerations, such as elasticity brings in, are not here to the purpose. The question is not physical, but mental; namely, we inquire, in pure mathematics, what statements are *intelligible* and *coherent.*)

Mr. Spencer believes that in physics "the law of continuity" prevails. He may be right or wrong; nevertheless continuity and discontinuity are words alike intelligible. I do not quarrel with his physics; but he wants to carry these into logic, that is, into pure mathematics. He is so dogmatic (and every high mathematician will add, so ignorant) as to write (p. 51), "It is a law, *of which the negative is inconceivable*, that in passing from one degree of magnitude to any other, all intermediate degrees must be passed through." Mr. Spencer is trying to see geometry and pure mathematics (as he tries to see religion) through the spectacles of his physics, and utterly goes wrong. La Place, or Canchy, or Poisson, and every mathematical treatise, give him flat contradiction every time the word discontinuous is used. The *negative* of which he speaks as *inconceivable* is both conceived, and received, and enters into whole masses of coherent, verified, and valuable science.

The instructive matter here is, that Mr. Spencer undertakes to confute and puzzle the human mind in the sphere of religion, and overshoots his mark by extending his doctrine into the sphere of science; to the matters whose basis is common material experience equally with those on which he zealously fixes the word *inscrutable*, in order to nail up the door of entrance. What is plainer than that we are born to know something of many things, but not of anything to know everything? That knowledge can never be absolute (that is, perfect) in a finite, imperfect mind, is an axiom needing no elaborate argumentations. Talk about "the absolute" is generally wasted breath. Peculiarly in religion it is unplausible. I will here go as far as Mr. Spencer.

A dog can form a kind of friendship with man; can know that his master exists, can often come in contact with his mind, understanding some of his thoughts and wishes; can apprehend many things concerning him; yet assuredly cannot comprehend the man. Are we to suppose that the gap between the dog and the man is greater than that between man and God? We cannot deny that in the animal there is both thought and reasoning; but we are sure he cannot understand (to put a simple case) *why* his master does a hundred things every day.

Mr. Spencer (p. 101) taxes religionists with "self-contradiction" in "professing to have *some* knowledge of that which transcends knowledge." Yet I suppose he will admit that a dog has *some* knowledge of a man, and that the man transcends the dog's knowledge; or again, that I have some knowledge of that part of the globe of the earth which touches me, though the earth as a whole is beyond my knowledge, and (he tells me) I cannot *conceive* or "represent to myself in thought" the entire earth. He requires us to be content with total ignorance of the attributes of God, taunting religious persons as follows (p. 101): "While with one breath they assert that the cause of all things passes understanding, they with the next breath assert that the cause of all things possesses such and such attributes; can be in so far understood." Certainly. They never said or implied that nothing could be known *about* God, but only that God himself could not be wholly known. He can be apprehended, but not comprehended. Can Mr. Spencer seriously think that any one in calling God inscrutable meant that *nothing at all* could be known *about him?* He foists upon us *his own* doctrine of "Nescience," and then rebukes us for not holding to it. If the negative fact that God is inscrutable to us (which means that his nature and his doings cannot be *thoroughly explored*) were, as he asserts, "the vital element and central part" of religion, the most ignorant savage or child would be nearly on a par with the wisest man. Without *some* positive knowledge concerning God, the negative fact that "we cannot know him thoroughly" is worthless. It is astonishing that Mr. Spencer does not see how suicidal is his argument to *all philosophy*. It is not God only who is inscrutable and passes understanding. On all sides we are surrounded with infinite mystery; it is certain that *nothing* can be fully understood or thoroughly explored. Life and death, heaven and earth, matter and spirit, time and space, gravitation and electricity, and all other forces, are incomprehensible: yet a great deal is apprehended concerning them.

He winds up his second chapter by avowing it as "the deepest and most certain of all facts, that the Power which the universe manifests to us is utterly inscrutable." He might have said plainly (what perhaps is all that he here meant) that "*by means of physical science* we cannot know whether the forces of the universe are intelligent or blind." To this I give full assent. But I deny that physical science exhausts human knowledge. There is such a thing as the human mind, fully as important an object of study as sun and planets.

But Mr. Spencer, like a Greek philosopher, wants us to make religion a problem of physics. He will have us assail the problem from the most arduous side,—scale the wall where it is precipitous, instead of walking in at the open gate. Every religion, according to him, "is an *apriori* theory of the universe." He taunts theists that they have not enabled him "to conceive how matter was made out of nothing;" which, he says, is "the real mystery" (p. 34); and asks us (p. 35), "*How came there to be an External Agency?*" (which is his gratuitous phrase for a God.) He treats believers in God as aiming to explode mystery,—and not succeeding. Most assailants of religion, on the contrary, accuse religious persons of loving and cherishing or inventing mystery, and are undoubtedly nearer to the truth. It is Mr. Spencer who absurdly claims that we shall explode mystery. If a man reports that the King of Dahomey has massacred many of his subjects, I suppose Mr. Spencer will not disbelieve him, unless he can further reply, *How came there to be* a King of Dahomey? How long has he reigned? How tall is he? *Why* did he massacre, etc.? and so on. Because I claim to see and know that God lives and moves and acts in me, and in all men, and in all the elements, I am not thereby bound to explain to Mr. Spencer the origin of matter, or any other natural mystery, cosmogony, generation, or evolution. So far as my theism is concerned, nothing hinders my replying that, for aught I know, matter is coeval with God; but concerning the remote past it is obviously as impossible to know anything, as concerning the remotest depths of heaven; and to ask such questions is not the part of a wise man. He wants to make the *origin* of the universe the fundamental question of religion. He will have us start from a past eternity, in order that he may be able to reply, "You do not know what you are talking of; you cannot put meaning into your words." Just as reasonably he might claim that we will start from an infinite distance in space to explain what is now going on there, instead of beginning physics from near and sensible objects. The historical theism which he admits to be an abiding and weighty fact in human nature did *not* take this course. Nations of men begin from a perception and belief of spiritual power *higher* than man, which NOW lives and moves and rules. Superiority in power and wisdom is the primitive and essential attribute of Godhead, not all-mightiness nor eternity. Concerning the past duration of the gods (or of God, when monotheism arises), there is probably for a long time very little thought; nor is it essential to religion. That a God or gods exist, is discerned as matter of fact, fundamentally in the same way that each discerns other human minds beside his own. He sees neither the spirit of God nor the spirit of man with his eyes. To learn the attributes of Godhead is a longer and more difficult problem, in which experience coöperates with meditation and consciousness. With an increased observation of the unity in the physical world, a belief of monotheism arises, with *virtual* omnipresence and omniscience. Inferior gods or spirits, if still believed in, are depressed into angels or demons. By studying what things cause men to be immoral, a conviction spreads that no cause exists, or can exist, to make God immoral; and that as he is higher than we are, he must also be better; thereupon unblemished goodness is attributed to him. Before this stage is attained, religion is of very doubtful value, and may be a fantastic and wild folly, or the parent of dark fanaticism. But henceforward religion both conduces to morality, and becomes more beneficent in proportion as morality improves, though mean and narrow imaginations may remain attached to it. Where physics are little understood, religion as a moral force may yet have a noble development; while, if viewed as the solution of a problem of physics, it is contemptible; moreover, physics, we know, are of very recent growth. The nobleness of a religion by no means depends on accuracy in physical science. The religionist may believe that the blue heavens are a crystal vault, and that there is no existence beyond it; that God dwells in brilliant clouds which hang below the crystal, and has no other world than this interior sphere; that he has geometrical shape and size,—both unknown to us; yet probably has eyes and hands fundamentally like ours, though able to act at once anywhere within this limited but vast region. In like manner, the worshipper, however assured that God is older than man, has not necessarily at all entertained the question how old he is. To call him "the Ancient of Days" was quite sufficient. The Homeric Greeks supposed the gods to have been created by the elements at a definite time; and when their wiser men abandoned fable, it is not clear that they speculated about the past eternity of God. The Syrians or Hebrews who first entitled him *The Existing One* probably intended to deny that he was created, but for eternity past or future their language had no phrase; they could only say "ages," "ages of ages," "to an age," "from age to age," etc. And is not this quite philosophic, that is, quite *accurate*, speech? All that I can understand by eternity is an endless succession of finite ages; just as all that "an infinite series" in mathematics means is, term added to term without cessation.

Nor was it essential to the religious sentiment to define anything about the origin of the physical world. One Hebrew might believe that matter was created by God out of nothing; another that it preexisted in a chaos before it was organized by him. Learned "Orthodox" commentators (for instance, Dr. Pusey) insist that this is all that the Hebrew word (Bara) for "create" means; *viz.*, shape, form, as certainly in Arabic. A Greek or a North American Indian might believe matter to have organized *itself* rudely, until a Great Spirit came to animate, perfect, rule it. These speculations, essentially physical, lie outside of the religion, as a crust or case, and are not the core. It is not the religious sentiment, but the speculative intellect, the would-be philosophic spirit, which presses these inquiries, and among other endless, fruitless theories talks of past eternity and predestination. If Mr. Spencer merely warned unwary religionists of the depth and difficulty of such questions, I should applaud him; but he brings them as a confutation of religion; whereas they belong not to religion, but only to a wild and barren philosophy.

A vast majority of common religionists, lower as well as higher minds, are satisfied with believing that God exists, and never think of asking, "How came there to be a God?" to which Mr. Spencer absurdly expects us to reply. I admit and maintain that the question is a legitimate retort from an atheist to a theist, if the theist have attacked the atheist by the question, "How came there to be a world?" But theism does not depend, as Mr. Spencer fancies, on solving the problem of cosmogony; and he has no right to expect theists to answer how and why, when they assert that God is a living certain *fact*, as much as man or the visible universe. Aristotle, and I believe Bacon, point at the vanity of perpetually asking how and why. The late Sir William Hamilton of Edinburgh insisted much on a passage in Aristotle which runs thus: "Not to be content with ultimate fact, but ever to ask *why*, is a weakness of the understanding." Of course no sooner is an answer given to the question why than it instantly suggests a new why and how; we must at last rest on fact somewhere. To explain all mystery is to become omniscient; no sober-minded man aims at anything so absurd; it is only the dream of some who puzzle themselves, and want to puzzle others. They are apt to tell us that God is a hypothesis, and yet does not account for the facts so as to explode mystery. But God with us is no hypothesis; and we do not try to account for ante-mundane facts; nay, but we think a man the reverse of wise who fancies that the human mind can ever explode mystery, in which we live and breathe forever. The vital part and nucleus of theism is the recognition of a present, living God,—*present* alike in time and space; of course it is at once understood that to explore his nature and purposes *fully* is beyond us; *i.e.*, that he is inscrutable. But Mr. Spencer has not a shadow of right to pretend that this reduces religion to nescience. As said above, with equal right may he say that astronomy and history have nescience for their sphere.

CHRISTIANITY AS NAME AND THING.

BY JAMES FREEMAN CLARKE, D.D.

During the last week I attended two meetings in Boston where the discussions particularly interested me. One was that, on Tuesday morning, of the American Unitarian Association, where the subject of debate was whether the officers of that Association had done right or wrong in dropping from their catalogue of Unitarian ministers the name of the Rev. Wm. J. Potter, of New Bedford, pastor of the Unitarian church in that place. Their reason was that this gentleman had publicly declared that he did not wish to be called a Christian, and had given up the name. As this catalogue was notably a list of Unitarian *Christian* ministers, it was thought proper that his name should cease to stand there, so that the record should conform to the fact.

Some of the members of the Association, however, friends of Mr. Potter, or speaking in the interest of Christian liberty, protested against this omission, on the ground that Christianity was not a name, but a thing,—not a profession, but a reality,—and that Mr. Potter, by universal consent, was admitted to be in character, spirit, and life as good a Christian as could easily be found in the State of Massachusetts. To some persons it seemed like persecution for opinion's sake; to others like putting the form above the spirit; to others like a breach of Christian unity and a casting out of the fellowship of the body one whose communion it was most desirable to retain.

In listening to this discussion, it seemed to me that the question in this case was only of the *name*, not of the *thing*. This Unitarian catalogue did not profess to be a list of persons possessing a good Christian character, but only of those claiming a certain denominational title. It was a list of men who accepted the *name* of Unitarian Christian ministers. They might be better or might be worse than others who refused that designation; but it did not seem proper to put into the list of Unitarian Christians any man who declined to be called a Unitarian, or who declined to be called a Christian. It was only a question of the proper use of language, not a judgment of character. No one ever claimed that a man was considered any better because his name was contained in the *Year Book*, or any worse because it was omitted. Nor was it a question of fellowship. All men regard Mr. Potter as a worthy Christian minister in his faith, spirit, and life; and no one who so regards him will be any the less disposed to treat him as a Christian friend and brother because his name is not on a certain list. The question was not of fellowship or of censure, but of verbal accuracy.

But there was another discussion this last week at the meeting of the Free Religious Association, the subject of which was not Christianity as a name, but Christianity as a thing. The issue made here was between those who believe that Christianity, as a faith and life, is the real power by which mankind are carried forward, and those who think that it is an impediment to human progress. This debate was naturally vastly more important and interesting than the other, and it was conducted with great ability on both sides, and in perfect temper. In this respect, both of the discussions to which I have referred were remarkable instances of the strongest antagonism of opinion expressed without a word of harshness or the least tinge of bad temper. The bitterness of theological

controversy was wholly absent, though the strength of opposing conviction was fully shown.

The charges made against Christianity by Mr. Abbot, editor of THE INDEX, were two: First, he said that in defining Christianity, and seeking for its essence, we are bound to take the belief of the great majority. We have no right, said he, to take the views of the Broad Church, which is everywhere in a minority, as giving the true type of the religion. Christianity means, he maintained, the doctrines of total depravity, substituted atonement, absolute decrees, and an eternal hell of fire for all unbelievers—since these doctrines have been the belief of the great majority of Christians in all time. If we think these to be false, we ought to consider Christianity to be false, and so to oppose it.

I admired Mr. Abbot's evident honesty and sincerity. I felt, while he spoke, that he was himself one of the pure and sweet products of Christianity. I thought that probably on the last day the Great Master of us all would say to him: "Well done, good and faithful servant!" and he would be astonished at finding that he had been a good Christian all the time without knowing it. Not a word dropped from his lips which had any touch of bitterness, of egotism, of wilfulness in it. But I was astonished that one brought up in the bosom of that Liberal Christianity which has always contended that the creed is one thing and the faith another, the theology is one thing and religion another, should have identified Christianity with any of its special theologies. Theodore Parker might have taught him better, for Theodore Parker always kept clear the distinction between religion and theology. It was sad to me to see a man who had been educated to a broad view go back to a narrow one, who had seen from childhood earnest Christians who were outside of all special theologies revert to such narrow definitions.

For what is Christianity? Some people will tell you that it is a belief; others that it is a church; others that it is a sentiment of feeling; others that it is morality or outward good conduct. All these, however, are results of Christianity, rather than Christianity itself. Christianity takes an outward form in creeds, in churches, in moralities, in emotions. But Christianity itself is something back of all this. Just as civilization is not steamships or railroads or power-looms, but knowledge behind them, and science, which takes these forms, so Christianity is not a creed or a church, but a life behind creeds and churches—a life in the mind and heart, which takes the forms of creeds and churches.

Behold that tree, planted by the river of water!—a stately sycamore, a lordly oak, a graceful elm. What is the essential thing in it which makes it a tree? Is it its root, its trunk, its branches, its leaves, its flowers, or its fruit? The tree produces all these. It goes down into its root; it goes up into its trunk; it spreads abroad in its branches; it expands into its innumerable leaves; but the tree itself is something back of all this. It is the mysterious, unitary life which lay hid in the seed, and which has worked after its kind, making either an oak, an elm, or a sycamore—something you cannot see, cannot weigh, cannot analyze. But when it departs, then the tree is dead. Then the essential thing about the tree is gone. The roots remain, the trunk remains, the branches are there, the leaves are perhaps not yet withered. But the *tree* is dead. It is no longer a tree; it is only the corpse of a tree. The hidden life in the tree is that which made it a tree.

So there is a hidden life in the world, which has made that great tree which we call Christianity—a tree in which all the birds of heaven make their nests. It is this which gives to it its unity under all its variety; it is a unity of the spirit, with diversity of ceremonies, creeds, customs, forms. There is a living force which we can trace back to its origin in Jesus of Nazareth; which works on to-day, creating anew faith and works in human hearts and lives. And, as we call science a knowledge, the source and essence of civilization, so we may call love the source and essence of Christianity.

Civilization is knowledge applied to life; not abstract knowledge, but applied knowledge—science turned into art. It is knowledge of the mineral kingdom turned into the arts of masonry, metallurgy, agriculture; knowledge of the vegetable kingdom turned into the textile arts—into cotton-looms and woollen-mills, into horticulture, arboriculture, carpentry. It is knowledge of chemistry, electricity, hydraulics, hydrostatics, magnetism, and other sciences, developed into telegraphs, steam-engines, railroads, printing-presses. It is knowledge changed to power, making one man with a machine as strong as a thousand without it. It is knowledge changed to wealth, making a hundred men in England as rich as a million in Arabia. Analyze civilization, and you will find it to be knowledge transmuted into power.

So analyze Christianity, under all its forms, creeds, rituals, churches, confessions, and it resolves itself in the last analysis into a *life*—a life born with Jesus of Nazareth, a life which has been creating and recreating the world. It is, as Col. Higginson said, the smallest and most scholastic view of Christianity to identify it with any of its creeds. It is the principle of love which, flowing from the life of Jesus, has made all things new in the world.

Another charge brought against Christianity by Mr. Abbot was that it was always opposed to mental freedom. He instanced, of course, the Roman Catholic Inquisition and all Protestant forms of persecution. But Col. Higginson well replied to this charge that it was not the spirit of Christianity which persecuted opinions, but the spirit of sects and parties. It was not religion, but organization, which persecuted; and Col. Higginson showed that this spirit of persecution showed itself in science also—that scientific men were just as apt to be intolerant of new opinions as religious men. Col. Higginson spoke not as a Christian, but as one standing outside of Christianity. But he proved, very conclusively, as against Mr. Abbot, that it would be a great loss to mankind if Christianity should perish, and that nothing could supply its place. The needs of the heart and soul, which religion meets, could never be supplied by science. *The North American Review* and the New York *Nation* could hardly, said he, take the place of the Christian Church.

In truth, liberty of opinion is the child of Christianity; not of science nor of civilization. "Where the spirit of the Lord is, there is liberty." The martyrs of freedom have commonly been sustained by a religious faith. Very few men have consented to be burned for a scientific formula. Galileo renounced, on his knees, the Copernican theory. But Peter said to the Sanhedrim, who threatened him with death: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things we have seen and heard." This is the power which conquers liberty of thought for mankind—the religious faith which says: "We cannot but speak the things we have seen and heard."

Mr. Calthrop, of Syracuse, made a very comprehensive argument to show that the true development of humanity would take place *inside* of Christianity, and not *outside* of it. Assuming the ground of evolution, he showed that all the developments of life came from exceptional germs unfolded under favorable conditions. External conditions accomplished nothing without the presence of exceptional personalities. In other words, he proved that the progress of the world depended on the presence of inspired men—men raised up from time to time to be leaders and teachers of the race. Such men as Mohammed, Buddha, and Zoroaster were as essential to the unfolding of the Eastern religions as were the prophets of Judea to the production of the religion of the Old Testament. And so, he argued, the exceptional and wonderful life which was in Jesus was absolutely essential to the production of modern civilization and progress. Outside of the sphere and influence of this life all is dormant; within all is progressive. Christian civilization means the advance of the human race in science, art, literature, freedom, and human happiness. Into this civilization, born out of the life of Christ, all the old civilizations of the world flow. This is the ample stream which receives into its bosom all tributaries. Greece brings its literature and art; Rome brings its organizing and law-making powers; Egypt contributes its arts of domestic life; the Northern Teutonic nations bring individualism and freedom. The grandeur of Christianity consists in its being not exclusive, but inclusive. It is so large that all rivers of faith and thought can flow into it, and yet it is never full.

I could not but think, in listening to all this argument, how little Christianity has to fear from outspoken heresy. How much better to encourage all honest utterances than to try to check and repress them. Out of the heart of the Free Religious Association come some of the ablest arguments for vital religion and generous Christian faith.—*Independent, June* 11.

THE NAME AND THE THING.

What is Christianity? is the question which Dr. J. F. Clarke asks once more in another column. What sort of a man may properly be called a Christian?

So far as we can make out from Dr. Clarke's extremely figurative and analogical answer, Christianity is very like a lordly oak, and it is very like civilization, and, for aught we know, it may be like a whale or a weasel. What we want to know is not what it is like, but what it is.

But we must not seem to do our able correspondent injustice. He tells us that, "as we call science or knowledge the source and essence of civilization, so we may call love the source and essence of Christianity." And again: "It is the principle of love which, flowing from the life of Jesus, has made all things new in the world." This seems to come a little nearer to the point, for we would give more for two lines of definition than for a page of simile. We think we catch Dr. Clarke's idea, then, when we define the Christian as the man who controls his life by love—by love to such beings as he knows anything about and believes in,—love to parrots and goats if he be a Crusoe and they are his companions; love to men if he happens to be thrown among them; love to some God if he happens to know of or believe in any God. And Christianity, as we understand him, is the abstract of this concrete, is the living under the law of love, if it be not rather (for we are not sure) the Golden Rule itself reduced to the single word "Love." In accordance with this, Dr. Clarke calls Mr. Abbot "a good Christian without knowing it," and tells us that "all men regard Mr. Potter," another man who protests that he is no Christian, "as a worthy Christian minister in his faith, spirit, and life."

But according to this definition what has Christ to do with Christianity? He was an excellent Christian, doubtless, but certainly not the inventor of love. His Golden Rule he quoted from Moses. He gave an impetus to the principle of love and was a shining example of it, but was not its "source." Are Christianity and love identical?

We cannot think so. When Messrs. Abbot and Potter tell us they are no Christians, they seem to us to be right; for Christianity is as truly a doctrine as a life. We do not mean by this to say that the doctrine is as important as the life, nor that the doctrine does not produce the life. We prefer Penelope to Queen Catharine, Socrates to Pope John XII. We believe that Abraham and David and Isaiah were no Christians, but were much better than many Christians, and true children of God. We rejoice to believe that many a pagan, who could not know of Christ nor believe in him, has seen the invisible things of God, and lived a pious life. We rejoice to hope that others who have heard of Christ, but who, through some error of teaching or some misfortune of their mental structure, could not believe in him, or perhaps even in God, have yet lived according to the light they had, and have pleased God. Such men (we will not refuse to take Dr. Clarke's word for it) may be Mr. Potter and Mr. Abbot, although when the latter shall show more candor and charitableness toward Christian missions he will exhibit more signs of it.

Christianity has a historical sense. It means that system of faith and morals which Christ taught, or, to be more severely accurate, which Christendom has in all its ages and sects agreed in believing that Christ taught. It includes a claim of mastership or lordship on his part, and of salvation through his death. In the narrower and stricter sense, that man is a Christian who accepts Christ's theology and ethics, as that man is a Platonist who accepts Plato's ethics and philosophy. In its fuller and better sense, that man is a Christian who not only accepts these notions, but governs himself by the ethical principles laid down in Christ's teachings, and exemplified in his life. But, in historical fact, right living came before Christianity, and is incorporated within Christianity, and is distinguishable by terms of definition from Christianity. To identify right living with Christianity by conterminous definition is to abuse language. The attempt to foist this new meaning on Christianity is a very modern one, made by a few men who like the term, and are enamored of the moral teachings embodied in the system, but who reject the atonement of Christ and discipleship to him as Master, which are what makes Christianity something different from the lofty morality of Socrates or of Buddha.

Although we must utterly dissent from the definitions of Christianity made by Mr. Abbot and Mr. Potter, we cannot but believe that in rejecting the Scripture teachings in reference to Christ they have acted honestly in giving up a name so honored. In agreeing with them, as against Dr. Clarke, that they are not Christians, we mean no opprobrium, but only to stand fast by history and etymology. We are not denying that they may be as good men as Dr. Clarke says they are—better than many Christians; nor that God may see more to approve in them than in many who claim the name which they reject; but they are as much outside of Christianity as any godly Pagan or Mohammedan, and it is a mistaken charity to try to keep them where they know they do not belong.—*Independent, June* 11.

COMPULSORY EDUCATION IN NEW YORK STATE.

FOURTEEN WEEKS' INSTRUCTION IN EACH YEAR—EMPLOYMENT OF CHILDREN REGULATED—VIOLATIONS PUNISHABLE BY FINES—TEXT-BOOKS FREE TO POOR CHILDREN—THE LAW TO TAKE EFFECT JANUARY 1, 1875.

ALBANY, May 14.—The following is the text of the Compulsory Education Act, approved by the Governor on Tuesday last, which will be read with interest by the parents of children and the friends of education.

An act to secure to children the benefits of elementary education:—

MUST BE INSTRUCTED.

SEC. 1. All parents and those who have the care of children shall instruct them or cause them to be instructed in spelling, reading, writing, English grammar, geography, and arithmetic; and every parent, guardian, or other person having control and charge of any child, between the ages of eight and fourteen years, shall cause such child to attend some public or private day school, *at least fourteen weeks in each year, eight weeks of which attendance shall be consecutive*, or to be instructed regularly at home at least fourteen weeks in each year in spelling, reading, writing, English grammar, geography, and arithmetic, unless the physical or mental condition of the child is such as to render such attendance or instruction inexpedient or impracticable.

RELATIVE TO EMPLOYMENT OF CHILDREN.

SEC. 2. No child under the age of fourteen years shall be employed by any person to labor in any business whatever during the school hours of any school-day of the school term of the public school in the school district or the city where such child is, unless such child shall have attended some public or private day-school, where instruction was given by a teacher qualified to instruct in spelling, reading, writing, geography, English grammar, and arithmetic, or shall have been regularly instructed in said branches by some person qualified to instruct in the same, at least fourteen of the fifty-two weeks next preceding any and every year in which such child shall be employed, and shall at the time of such employment deliver to the employer a certificate in writing, signed by a teacher or school trustee of a district or of a school, certifying to such attendance or instruction; and any person who shall employ any child, contrary to the provisions of this section, shall, for each offence, forfeit and pay a penalty of $50 to the treasurer, or chief fiscal officer of the city or supervisor of the town in which such offence shall occur, the said sum or penalty, when so paid, to be added to the public school money of the school district in which the offence occurred.

TO BE EXAMINED.

SEC. 3. It shall be the duty of the trustee or trustees of every school district, or public school, or union school in every town and city, in the months of September and of February of each year, to exam-

ine into the situation of the children employed in all manufacturing establishments in such school district; and in case any town or city is not divided into school districts, it shall, for the purposes of the examination provided for in this section, be divided by the school authorities thereof into districts, and the said trustees notified of their respective districts, on or before the first day of January of each year; and the said trustee or trustees shall ascertain whether all the provisions of this act are duly observed, and report all violations thereof to the treasurer or chief fiscal officer of said city or supervisor of said town. On such examination, the proprietor, superintendent, or manager of said establishment shall, on demand, exhibit to said examining trustee a correct list of all children between the ages of eight and fourteen years employed in said establishment, with the said certificates of attendance on school or of instruction.

CHILDREN DISCHARGED FROM EMPLOYMENT.

SEC. 4. Every parent, guardian, or other person having control or charge of any child, between the ages of eight and fourteen years, who has been temporarily discharged from employment in any business, in order to be afforded an opportunity to receive instruction or schooling, shall send such child to some public or private school, or shall cause such child to be regularly instructed as aforesaid at home, for the period for which such child may have been so discharged, to the extent of at least fourteen weeks in all, in each year, unless the physical or mental condition of the child is such as to render such an attendance or instruction inexpedient or impracticable.

PENALTIES.

SEC. 5. The trustee or trustees of any school district, or public school, or the president of any union school, or in case there is no such officer, then such officer as the board of education of said city or town may designate, is hereby authorized and empowered to see that Sections 1, 2, 3, 4, and 5 of this Act are enforced, and to report in writing all violations thereof to the treasurer or chief fiscal officer of his city, or to the supervisor of his town. Any person who shall violate any provisions of Sections 1, 3, and 4 of this Act, shall, on written notice of such violation from one of the school officers above named, forfeit, for the first offence, the sum of $1; and after such first offence shall, for each succeeding offence in the same year, forfeit and pay to the treasurer of said city, or supervisor of said town, the sum of $5 for each and every week, not exceeding thirteen weeks in any one year, during which he, after written notice from said school officer, shall have failed to comply with any of said provisions. The said penalties to be added to the public school moneys of said school district in which the offence occurred.

TEXT-BOOKS FREE FOR CHILDREN OF POOR PARENTS.

SEC. 6. In every case arising under this Act, where the parent, guardian, or other person having the control of any child, between the said ages of eight and fourteen years, is unable to provide such child for said fourteen weeks with the text-books required to be furnished, to enable such child to attend school for said period, and shall so state in writing to the said trustee, the said trustee shall provide said text-books for said fourteen weeks, at the public school, for the use of such child, and the expense of the same shall be paid by the treasurer of said city or the supervisor of said town, on the certificate of the said trustee, specifying the items furnished for the use of such child.

TRUANTS.

SEC. 7. In case any person having the control of any child, between the ages of eight and fourteen years, is unable to induce said child to attend school, and shall so state in writing to said trustee, the said child shall, from and after the date of the delivery to said trustee of said statement in writing, be deemed and dealt with as an habitual truant, and said person shall be relieved of all penalties incurred for said year after said date, under Sections 1, 4, and 5 of this Act.

STREET CHILDREN TO BE CARED FOR.

SEC. 8. The board of education or public instruction (by whatever name it may be called in each city) and the trustees of the school districts and union school in each town, by an affirmative vote of a majority of said trustees, at a meeting or meetings to be called for this purpose, are hereby authorized and empowered and directed on or before January 1, 1875, to make all needful provisions, arrangements, rules and regulations concerning habitual truants, and children between said ages of eight and fourteen years of age, who may be found wandering about the streets or public places of such city or town during the school hours of the school day of the term of the public school of said city or town, having no lawful occupation or business, and growing up in ignorance, and said arrangements shall be such as shall, in their judgment, be most conducive to the welfare of such children, and to the good order of such city or town, and shall provide suitable places for the discipline and instruction and confinement, when necessary, of such children, and may require the aid of the police of cities and constables of towns to enforce their said rules and regulations, provided, however, that such arrangements shall not go into effect as laws for said several cities and towns until they shall have been approved in writing by a justice of the Supreme Court for the judicial district in which said city or town is situated, and when so approved he shall file the same with the clerk of the said city or town, who shall print the same, and furnish ten copies thereof to each trustee of each school district or public or union school of said city or town. The said trustee shall keep one copy thereof posted in a conspicuous place, in or upon each schoolhouse in his charge during the school terms in each year; in like manner, the same in each city or town may be amended or revised annually in the month of December.

JURISDICTION.

SEC 9. Justices of the peace, civil justices, and police justices shall have jurisdiction, within their respective towns and cities, of all offences, and of all actions for penalties or fines described in this act.

EVENING SCHOOLS.

SEC. 10. Two weeks' attendance at a half-time or evening school, shall, for all purposes of this act, be counted as one week at a day school.

TO TAKE EFFECT JAN. 1, 1875.

SEC. 11. This act shall take effect on the 1st day of January, 1875.—*Brooklyn Argus.*

THE DOGMA OF PAPAL INFALLIBILITY.

[In view of the great interest felt in the struggle of the German Empire with the Romish Church, our readers will like to read the following translation of the concluding portion of Chapter IV. *De Capite Ecclesiæ*, promulgated by the famous Œcumenical Council of 1870.—ED.]

"Wherefore, we, adhering faithfully to the tradition, which dates from the commencement of Christianity, for the glory of God our Saviour, for the exaltation of the Catholic religion and the salvation of Christian peoples, we teach and define, with approbation of the Sacred Council, as a dogma, divinely revealed: That the Roman Pontiff, when he speaks '*ex cathedra*'—that is to say, when discharging the functions of pastor and doctor of all the faithful by virtue of his supreme apostolic authority,—he defines a doctrine of faith or morals to be held by the Universal Church, he fully enjoys, by the divine assistance promised to him in blessed Peter, the same infallibility which our Divine Redeemer intended His Church should be endowed with when defining anything concerning faith and morals; or consequently such definitions of the Roman Pontiff are of themselves irreformable, independent of any consent of the Church.

"If any one shall presume, which may God forbid, to contradict this our definition, let him be anathema."

[In connection with the above, the following translation from the Berlin *Volks-Zeitung*, showing that the dogma of infallibility is by no means a mere abstraction without practical bearings, will also be of interest.—ED.]

"We have received the following communication from Rome, which we publish unabbreviated: 'Your newspapers of all political shades talk a great deal about the question of the personal infallibility of the Pope, but none of them has defined the true point of view from which it ought to be regarded, the majority, probably, because they are badly informed, and some because they are not permitted, or do not wish, to show their cards before the proper time is come. For eighteen years the Jesuits have been pursuing a deeply-laid plan, which they have of late matured, since the conviction has forced itself upon them that the temporal power of the Pope is approaching its end with irresistible rapidity. New pecuniary resources had to be found to supply the place of those which would be closed to the Holy Chair by such an event. Now all the possessions of the Jesuits belong to the whole Order. Nothing is the peculiar property of a special mission, monastery, etc. The General has an unlimited power over all the pecuniary resources of the Jesuits, which he disposes of according to the wants of the time, and can recall and divide in a different manner when, by so doing, he hopes to further the purposes of the Order whose head he is. This is not the case with the rest of the property of the Church. It belongs to certain chapters, monasteries, etc., which, as may well be supposed, are not always inclined to renounce their possessions in favor of the whole Church. Very rarely, and only in special cases, do they sacrifice a part of it for general purposes, and they never do so without reluctance and resistance. This is to be changed. All clerical possessions are to become the common property of the whole Catholic Church. In order to effect this, the right of disposing of them must be placed in the hand of a single person. The dogma of infallibility is only the means of securing this end. When it is once proclaimed, the bishops, abbots, and chapters will be placed in a position which will render it impossible for them to assert their claims to the separate enjoyment of the property they have hitherto possessed. The minority suspect the dangerous arguments which may be based on the doctrine. The dogmatic discussions are, after all, only sham fights. The Jesuits are no idealists; they have always practical ends in view. Men of a similar character are also to be found among the bishops, though they do not form the majority of the episcopate, and they are beginning to perceive the threatening danger. When the Pope, by means of his infallibility, has become the absolute master of the entire property of the Church, he will have to decide whether he will go hand in hand with the General of the Jesuits, or venture to commence a war with an Order which is powerful enough to prevent the next papal elections taking a turn likely to render such a conflict imminent.'"

THE CHURCH ALMANAC of 1874 gives the following summary of the Episcopal Church in the United States: Dioceses, 41; missionary jurisdictions, 9; bishops, 52; other clergy, 3,042; ordinations of deacons, 147; priests, 113; candidates for orders, 340; churches consecrated, 66; baptisms. 39,944; confirmations, 23,515; communicants, 260,000.

Poetry.

"THE LIGHT WHICH LIGHTETH EVERY MAN."

WRITTEN FOR THE FREE RELIGIOUS FESTIVAL, BOSTON, MAY 29, 1874, BY SAMUEL LONGFELLOW.

O Life that maketh all things new,—
The blooming earth, the thoughts of men!
Our pilgrim feet, wet with thy dew,
In gladness hither turn again.
From hand to hand the greeting flows,
From eye to eye the signals run,
From heart to heart the bright hope glows;
The lovers of the Light are one.

One in the freedom of the Truth,
One in the joy of paths untrod,
One in the soul's perennial youth,
One in the larger thought of God;
The freer step, the fuller breath,
The wide horizon's grander view,
The sense of life that knows no death,
The Life that maketh all things new.

NEW SUBSCRIPTIONS TO INDEX STOCK.

Mrs. F. W. Christern,	New York City,	One	share,	$100
Richard B. Westbrook,	Sonman, Pa.	"	"	100
R. C. Spencer,	Milwaukee, Wis.	Two	"	200
R. W. Howes,	Boston, Mass.	One	"	100
Chas. W. Story,	Boston, Mass.	"	"	100
E. W. Meddaugh,	Detroit, Mich.	Five	"	500
Jacob Hoffner,	Cumminsville, O.	One	"	100
John Weiss,	Boston, Mass.	"	"	100
W. C. Russel,	Ithaca, N. Y.	"	"	100
A. W. Leggett,	Detroit, Mich.	"	"	100
B. F. Dyer,	Boston, Mass.	"	"	100
James Purinton,	Lynn, Mass.	"	"	100
F. A. Nichols,	Lowell, Mass.	"	"	100
J. S. Palmer,	Portland, Me.	"	"	100
Robt. Ormiston,	Brooklyn, N.Y.	"	"	100
Mrs. A. L. Richmond,	Lowell, Mass.	"	"	100
Mrs. Benj. Ireson,	Lynn, Mass.	"	"	100
J. E. Oliver,	Ithaca, N.Y.	"	"	100
E. H. Aldrich,	Providence, R.I.	"	"	100
Geo. L. Clark,	Providence, R.I.	"	"	100
W. M. Jackson,	Providence, R.I.	Two	"	200
Mrs. E. B. Chase,	Valley Falls, R.I.	"	"	100
L. F. Garvin,	Lonsdale, R.I.	One	"	100
James Damon,	Ipswich, Mass.	"	"	100
Joseph A. Barker,	Providence, R.I.	"	"	100

CASH RECEIPTS.

FOR THE WEEK ENDING JUNE 12.

Chas. Parsons, $3; Robt. Mochrie, $1.50; Thos. Tasker, $3; D. G. Crandon, $4; Wm. H. Bisbee, $3; James S. Dodge, $4; Geo. P. Mayhew, $3; Geo. J. Adams, $1; C. Neuman, $3; D. G. Shillock, $1.50; Jno. Blain, $11.30; M. S. Rogers, $3; Jas. Boyd, $5; J. G. Holtzwarth, $6; W. Clark, $3; Jas. Blinn, $3; J. Gist, $4; Sam'l Egalf, $3; R. McIntosh, $1; John S. Cox, $3; J. M. Hall, $1; B. B. Griswold, $1.75; Joseph Gitskey, $3; Herman Baumbach, $3; Jacob Romeis, $3; Joseph Knight, $3.20; Mary Shannon, $280; Mary C. Shannon, $50; A. S. Latty, $70; Mary E. Bird, $10; G. H. Foster, 60 cents; G. H. Talbot, $2; Geo. Lewis, 35 cents; Alex. Lemcke, 50 cents.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Please remit by post-office money-order, by registered letter, or by draft on Boston or New York. Checks on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

N. B.—Orders for Tracts or single numbers of THE INDEX which are *not on hand* will, if of small amount, be otherwise filled to the same amount without further notice.

N. B.—Postage on THE INDEX is five cents per quarter, dating from receipt of the first number, payable in advance at the place of delivery.

N. B.—When writing about a former remittance, always give the date of such remittance as exactly as possible.

N. B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

RECEIVED.

Books.

JOSEPH TUCKERMAN ON THE ELEVATION OF THE POOR. A Selection from his Reports as Minister at Large in Boston. With an Introduction by E. E. Hale. Boston: Roberts Brothers. 1874.

SEA AND SHORE. A Collection of Poems. Boston: Roberts Brothers. 1874.

SOME WOMEN'S HEARTS. By Louise Chandler Moulton, author of "Bed-Time Stories." Boston: Roberts Brothers. 1874.

PAPA'S OWN GIRL. A Novel. By Marie Howland. New York: John P. Jewett. 1874.

Pamphlets and Periodicals.

THE PENTATEUCH in Contrast with the Science and Moral Sense of our Age. By a Physician. Part IV.—DR. CARPENTER AT SION COLLEGE; or, The View of Miracles Taken by Men of Science.—Published by Thomas Scott, Esq., No. 11, The Terrace, Farquhar Road, Upper Norwood, London, S. E. 1874.

THE ABSOLUTE SUFFICIENCY OF NATURAL RELIGION as a Revelation from God, Examined in the Light of Reason and the Bible. By A. B. Bradford. Salem, Ohio: Walton. 1874.

NINETEENTH ANNUAL REPORT of the Board of Directors of the St. Louis Public Schools, for the Year Ending August 1, 1873. St. Louis: 1874.

THE UNITARIAN REVIEW AND RELIGIOUS MAGAZINE. June, 1874. Boston: L. C. Bowles, 3 Tremont Place.

OLD AND NEW. June, 1874. Boston: Roberts Brothers, 143 Washington Street.

THE PENN MONTHLY. June, 1874. Philadelphia: 506 Walnut Street.

LADIES' OWN MAGAZINE. June, 1874. New York and Chicago.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.

Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

Francis Ellingwood Abbot, ... *Editor.*
Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), Rev. Moncure D. Conway (England), *Editorial Contributors.*

BOSTON, JUNE 18, 1874.

GLIMPSES.

The Secretary of the "Clearfield County Freethought Association," in Pennsylvania, writes that he is instructed by that Association to report it to us as a Liberal League. The President is Mr. Samuel Widemire, and the Secretary is Mr. Harry Hoover.

The *Occasional Observer*, a very small sheet of four pages, has appeared in Lynn, Massachusetts, as we "prophesied" two or three weeks ago, in defence of the essay by Mr. Augustine Jones on Quakerism. It says that The Index "misunderstands both the essay and its friends;" but as it fails to point out in what, we are none the wiser and can make no reparation.

The Lansing (Michigan) *State Republican* has this paragraph: "The crusading women at Pittsburg to the number of forty, and at Cincinnati to the number of forty-three, have been arrested and tried in the Police Court for violation of the ordinance against obstructing sidewalks. There is no doubt of their technical infraction of the law, and the authorities seem determined to enforce it. In Michigan there has been comparatively little of this style of warfare carried on, and the facts will show that greater progress has been made in checking the liquor traffic here than among the more excitable people of Southern Ohio, where the crusade began with street-prayers and hymns,—or that more of the work *stays* done here."

The Third Annual Meeting of the Stockholders of the Index Association was held at Toledo, Ohio, on Saturday, June 6. A majority of votable shares was represented, and the following gentlemen were elected Directors for the ensuing year: William J. Potter, A. E. Macomber, Frank J. Scott, E. W. Meddaugh, R. H. Ranney, G. W. Park, H. K. Oliver, Jr., A. W. Stevens, F. E. Abbot. In the evening a delightful re-union of our old friends was held at the hospitable residence of Mr. Macomber, and it was a pleasure indeed to meet them after a year's absence. Next day we delivered a lecture on "The Coming Religion" in Odeon Hall, and found the same indulgent audience with which that Hall is so pleasantly associated in our memory. Toledo is growing at a wonderful rate, two hundred new houses (so we were informed) being now in process of erection in a single ward of the city. The Index has many warm friends there, and wishes them all the utmost possible measure of prosperity and happiness.

Here is a parody on Orthodox mysticism, entitled "The Cosmic Egg," which is as trustworthy a cosmogony as that in vogue:—

Upon the Rock yet uncreate,
Amid a Chaos inchoate,
An uncreated Being sate—
Beneath Him Rock,
Above Him Cloud,
And the Cloud was Rock,
And the Rock was Cloud.

The Rock soon growing moist and warm,
The Cloud began to take a Form,
As though a Something would be Born—
A Form chaotic, vast, and vague,
Which issued in *The Cosmic Egg.*

Then the Being uncreate
Upon *The Egg* did Incubate,
And thus became the Incubator;
And of *The Egg* did Allegate,
And thus became the Allegator;
And the Incubator was Potentate,
But the Allegator was Potentator.

"RELIGION AND SCIENCE."

A thoughtful communication in another column makes inquiries as to the meaning of "scientific religion." Mr. Potter's very able treatment of this subject, in the first portion of his Horticultural Hall lecture (published in The Index of March 26), is the best answer to some of these inquiries; but the theme is of perennial interest, and fresh statements are continually necessary.

1. Science is rightly considered by Mr. Adams to be "knowledge which is verified, proven, or capable of verification and proof by processes of the logical mind." But religion, at least as we conceive it, is something more than "a natural sentiment, an inherent feeling of wonderment, reverence, or worship," whether dependent upon or independent of knowledge (science). It must aim at the symmetrical and highest possible development of all human faculties, if it is to maintain its place as the chief interest of man. To adopt a narrower view is to shear it of its greatest dignity and importance, and make it the special culture of certain faculties rather than a universal enlargement and elevation of our whole being. If its main aim is to make us conversant with "subjects outside of and above Nature," then a naturalistic philosophy which identifies Nature with the totality of all that is real must shelve religion as the chief superstition that has survived the early barbarism of man. The dualism of natural and supernatural cannot co-exist with the modern conception of Nature as the all-inclusive unity of the universe.

2. The common distinction between "the knowable and the unknowable" rests on the contradiction that we know *nothing at all* of that of which we nevertheless do know that *it cannot be known.* It is an inherent inconsistency to talk of "the unknowable,"—as if we could in advance pronounce upon the attributes of what has never yet come within the range of our faculties. Who can venture to say that the unknown is unknowable, when this very statement itself assumes a certain knowledge of it? It is a fallacy to account for the bare fact of human ignorance by postulating a fictitious quality of necessary incomprehensibleness in objective being. It is the business of science to learn all it can, but not to excuse its own failure to learn everything all at once by the shallow device of pretending that this, that, or the other "cannot be known." Stellar chemistry was once considered a part of "the unknowable;" let us learn wisdom by experience, and be more modest than to arrogate knowledge to ourselves in the very act of disclaiming it. True science is content to teach what it has learned, to learn as fast as it can, and to teach nothing about what it has learned nothing. But its motto must be—*nil desperandum.*

3. The intellect alone affirms or denies, constructs propositions, connects subject and predicate. The verb is the expression of a purely intellectual act. There is immense confusion on this subject. A man is conscious of certain emotions and sentiments; he has feelings of reverence, awe, worship; he exclaims, "God must exist!" and he jumps to the conclusion that his "heart," that is, his emotional nature, makes this affirmation. Not at all. Feeling affirms nothing: only thought affirms. The intellect may make its affirmation on good or bad or even no appreciable evidence; but the mental act by which connection is made between any subject and its predicate is purely intellectual, and we deceive ourselves if we fancy that any belief which can be *stated* rests on any other ground than this intellectual act. Now the scientific method simply requires that religious opinions shall be formed with as scrupulous deference to the laws of the intellect as any other opinions; that they shall be grounded on genuine facts and constructed on logical principles. Without this conscious regulation of belief by the natural laws of thought, religion degenerates inevitably into superstition. Sentiments may be the sole data on which many a religious opinion is built; but intellect is the builder, and it is a vast mistake to think that any opinions may be true in defiance of logic. Science, when mature, must recognize all facts, including those of pure sentiment; but the conclusions it draws from them must be drawn in strictest conformity with scientific method. The moment you have stated your belief in the form of a sentence or proposition, you have brought it within the jurisdiction of this method; and what you cannot state in that form is not entitled to be called a belief at all. This is what we mean by "scientific religion": not religion which is independent of sentiment or emotion, but religion whose thought concerning sentiment or emotion is in harmony with the laws of all thought and the facts of all being. So far as religion includes thought or belief at all, it is amenable to logic; and if any one fancies otherwise, he is like the man who talked prose all his life without suspecting it. The only way to escape from the jurisdiction of the logical intellect is to stop thinking altogether; and the unsatisfactory character of intuitionalism results from its attempt to carry on thinking to which the laws of thought do not apply. Just so far as the knowledge of *truth* is an element of religion, just so far must religion submit to obey the laws of scientific inquiry: it cannot afford to despise these laws without becoming a teacher of the imaginary or the false. All truth that is known is known by the intellect, and it is a simple confusion of terms to speak of knowing anything by feeling or sentiment—by the "heart."

4. There is no tendency in what we have said to disparage the "heart." We only say that it is not the "heart" which thinks, believes, or knows, but rather the "head," the intellect. Feeling untranslated into thought is not belief or knowledge at all; the moment it becomes thought, it comes within the domain of science; but feeling nevertheless constitutes a large part of our life, and a very important part. Religion includes it quite as really as it includes belief or knowledge; and no one who is devoid of the deepest and finest feeling is qualified to study religion in the truly scientific spirit. Religious feeling as such must be shared in order to be understood or criticised intelligently, and mere familiarity with physics, astronomy, or chemistry does not qualify one to be a scientific student of religion. It takes a very broad and deep sympathy, an intense and profound experience, to fit any one for the critical and strictly scientific investigation of religion as an historical and spiritual reality. But it also takes a perfectly clear comprehension of what constitutes scientific method, and a thorough conviction of the necessity of conforming all religious thought to the requirements of the most rigorous logic. Mr. Adams very excellently expresses our meaning when he says: "I suspect that by the term 'scientific religion' you mean, not religion springing out of science, but religion somehow made conformable to the largest and truest knowledge." Religion does not spring out of science; it is the whole of human life directed towards the highest ideal aims, and science is simply the intellectual side of it. Taken as synonymous with the sum-total of human knowledge of the universe we inhabit, science is a part of religion, as the perfection of man's intellectual nature; while at the same time religion in its entirety is itself the highest subject of scientific study and investigation.

5. Of course it follows from what we have said that we can have no "exact and final knowledge" of what is "beyond the grasp and comprehension of the knowing powers." There is no such knowledge as that. Neither science nor religion, in any acceptation of the words, can furnish it. The pretensions of religion to teach "inscrutable mysteries" are summarily abated, when the scientific method is accepted as the only means of attaining real knowledge; and the attempt to make "intuitional assumptions scientific" is speedily abandoned by it. Science cannot assume God in order to explain the universe; but it can and does reverently study the universe to learn what it has to teach about God. There is an immense difference between these two positions and objects, and it is the difference between the intuitional and the scientific schools of religious thought.

NOT QUITE SO.

In a recent number of the *Liberal Christian*, in an editorial article on the Unitarian "*Year Book* Controversy" (wherein decided ground is taken against the action of the Assistant Secretary, since endorsed by the Unitarian Association), an incidental misstatement is made which seems worth correcting. The writer says that, after Mr. Frothingham (the President of the Free Religious Association) had requested that his name should be omitted from the list of ministers, it was only a simple act of courtesy on the part of the compiler of the *Year Book* to consult the wishes of "the only other member of that Association whose name appeared in the book." That part of this statement which I have put in quotation-marks is incorrect, though, of course, accidentally so. As a matter of fact, there are some thirty names still enrolled in the *Year Book* list of Unitarian ministers, that are also duly recorded, or have been within the last two years, in the membership of the Free Religious Association,—not to speak of a number of others, recognized in the *Year Book* as Unitarian ministers, who are active coöperators with

the Free Religious Association, though not formally putting their names to its list of members. And at the time Mr. Fox began the *Year Book* correspondence there were, besides Mr. Frothingham's, three names on the Executive Committee of the Free Religious Association that were also in the *Year Book* list of ministers. Two of these still remain on the Committee, and on the accredited list of ministers.

I state these facts simply to correct the accidental error into which the *Liberal Christian* has fallen, and not to draw any inference from them,—excepting this, that those specially interested in the free religious movement have from the outset refused to consider it as a secession from Unitarianism or from any sect, or as in itself the organization of a new sect. From the beginning, the Second Article of the Constitution of the Free Religious Association has said, "Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations." The Free Religious Association does not therefore exclude from its membership those who may be connected with any of the sects; and it has actually among its members not only many who are accounted good Unitarians, but Quakers, Jews, Spiritualists, and even a few Orthodox Christians, as well as those who give no name to their faith. If the names of the thirty Unitarian ministers that are in its membership were to be printed, the fact of some of them being there would probably be a surprise to their brethren.

W. J. P.

PRESIDENT ELIOT'S POSITION.

The skill and ingenuity of President Eliot are well known, but he never showed these qualities more conspicuously than in his address before the Christian Union on the taxation of church property. It seems to me that General Butler himself never achieved a feat of more brilliant audacity than when the President of an untaxed corporation of enormous wealth, like Harvard College, stood before the community with the claim that he spoke on the subject of tax-exemption "with disinterestedness and freedom," because he was a layman and had been a professor of chemistry! Yet I am grateful for this amazing stroke of daring, since it has helped to convince me, at least, of what I had before doubted,—that the principle of tax-exemption is precisely the same whether applied to churches or colleges, and that so long as either class is exempt it will help to shield the other from taxation. This is one inevitable inference from President Eliot's position. The other is, that he is utterly inconsistent in his opposition to President White, of Cornell, in regard to State education. President White maintains that the State should have a share both in the endowment and the control of universities. President Eliot claims the right to tax the community for their support; but says, "Hands off!" in respect to their control.

T. W. H.

AN ENGLISH VIEW OF FREE LOVE.

To the Editor of The Index:

My dear Sir,—The letter from Mr. Voysey which has provoked a reply from Mrs. Woodhull and a comment from Mr. Morse is unfortunate for the interests of truth, if discussion is to stop here. After your words expressing desire that "the subject may rest here at present," Mr. Voysey may be silent; yet silence seems to leave an unfair slur on him. His letter had my sympathy and general approval, as soon as I read it in your columns, although I had absolutely no knowledge of the facts concerning Dr. Nichols, and only imperfect knowledge concerning Mrs. Woodhull. I now see that what he writes, up to the mention of Mrs. Woodhull's name, has no proper application to Mrs. Woodhull personally. My present letter aims at clearing up confusion, with the least possible pretension of advocacy or judicial decision. But if you think that to admit this letter will open the door to too lengthy discussion, I beg you to suppress it:—not but that I believe this question of free love to be of far greater importance than the discussions in dozens of your columns.

1. Mr. Voysey himself avows that he does not understand Mrs. Woodhull; for he says, "She must blame herself, if we cannot guess what she is driving at:" *i.e.*, if we are perplexed as to her designs and wishes. It is evident that he did *not* understand her; nor did I; but now all is plain. She says she "sees clearly, in the near future [manifestly with hope and approbation], that the question to be asked of mothers will be, What is the *status*, physically, mentally, and morally of your child? and not, Who is its father?"

2. Mrs. Woodhull further speaks with disparagement of keeping man and woman together "one and one." Her words are: "In the strife *to keep* ONE AND ONE *tied together*, their offspring are forgotten." Add to this her implication that it is of secondary importance "who is the father," and it seems beyond question that a truthful lady must utterly disapprove of any marriage vow of faithfulness to one husband. She *does* aim, therefore, "to go backward" into the state which preceded the institution of legal marriage. She may complain of the moral coloring in the word *savage;* but she ought to admit, as a fact, that she desires to go back into savage freedom. Instead of being affronted at what Mr. Voysey says about adultery, ought she not to reply that his argument is out of place? For it implies that a vow of exclusive union to one husband has been made; which is the very thing that she deprecates.

3. Since I discern in Mrs. Woodhull the enthusiast for ideas (certainly not the apologist of vice), I conclude her to desire to put the union of parents on the same moral footing as the union (say) of sisters. If two sisters have lived together thirty years in great harmony, a breach and separation may be as painful as the separation of the parents of a family. Mrs. Woodhull may lament, as deeply as Mr. Voysey, that a wife should leave her husband or a husband his wife after long and intimate union, and may think that this, as in the case of two sisters, will rarely happen without very grave moral cause; but she maintains (if I understand her) that the right of judging whether there is adequate cause must be retained jealously by the individual, *and never be delegated to a legal tribunal.* She would have the [unmarried] pair legally as free as the two sisters; and in a case of separation she would approve or disapprove, not by a general formula of morals, but by considering the details of fact.

4. Thus it appears that Mrs. Woodhull can find little in the public law of *marriage* to censure; the great weakness (from her point of view) is in women themselves, who, when they are capable of feeding themselves and a young family, are so foolish as to enter into vows of faithfulness to one man. If a lady of fortune choose to invite one gentleman after another, of suitable age, to be her temporary chamber-friend, and she thus produces to the community a troop of remarkably fine children, Mrs. Woodhull is indignant that such a lady should receive moral censure, or be excluded from society. If the children are physically thriving, we must *hope* well for "their moral and mental status." But the law would leave to the mother the sole control of the children, and sole responsibility for them, and would not acknowledge the smallest right of any of her lovers over her person or her property, any more than over the children. No change in the law is needed, *in so far*, but only a refusal of women to put their heads into a noose.

5. I gather that Mrs. Woodhull thinks that both law and custom are unjust to women in making it artificially hard for them to maintain themselves. So think I; so probably thinks Mr. Voysey, and thousands of those who shudder at Mrs. Woodhull's theories. But while everything should be done which can be done, by reform of law and customs, to give full justice to women as to employments and remuneration, Mrs. Woodhull will hardly shut her eyes to the fact that, after all, *few* women out of a great nation will be competent to rear a family (if it were just to put the whole burden on the mother), much less to put them forward in life; hence the tendency of her efforts is to induce a pecuniary bargain, that the lover chosen by the lady shall make a large payment, partly positive and partly conditional. The moral results of such a relation must on no account be thrown out of sight; but I do not here discuss them.

6. When Mrs. Woodhull says that "to marry for a home is not a whit better than prostitution,—indeed, is prostitution," she seems hardly to understand the true meaning of that ugly word,—which is, "presenting oneself for public or indiscriminate sale." It is to be lamented that any woman should marry either *chiefly* or *solely* for a home; yet oftentimes such a marriage is far from unhappy, and to confound it with prostitution is surely extravagant; but I write now solely to recall attention to the true meaning of this word. A kept mistress or concubine is *not* a prostitute, though, alas! she is too often on the road towards becoming one.

7. Mr. Voysey's question: "Are we men, or are we beasts?" and his phrase "bestiality" have exasperated Mrs. Woodhull; and certainly the color of the last word must be deprecated. But she differs little as to fact. Her own words in reply are that she "is determined to rise to the level of the female brute," and in fact she makes the freedom of the brute the goal of her aim, as far as appears. If she merely insisted that no woman whatever, married or unmarried, should forfeit her control over her own person, I (for one) heartily agree, and have in print maintained the need of changing our laws of marriage on this very matter; moreover, I find the analogy from the brutes of value as strengthening the female right of *Veto*,—though I wish all the facts were clearer. But it is one thing to say that marriage ought not to give to a husband compulsory powers over a wife; another thing to say that no legal marriage ought to exist at all. All antiquity regarded marriage by law as the beginning of civilization,—"*concubitu prohibere vago*;" and to overthrow this institution is to go back to the state of brutes. Mrs. Woodhull desires "the physical, moral, and mental *status*" of children to be improved; brutes have no care for the *moral and mental* state of offspring. Herein consists their difference from us: else those in which the sexes are numerically about equal would be entirely a pattern for us.

8. Mrs. Woodhull writes as if it were certain scientific fact that children are now "born murderers, drunkards, and other criminals." If she allude to the enormity of drunken fathers, she touches on what is abominable, but exceptional. Evil rights given by the law to husbands are open to her attack. But an overthrow of marriage does not remove the evil. It is too notorious to us in England that intoxicating drink, above all other things, carries men into sexual debauchery. On the other hand, she must not expect us to believe, on the word of some medical practitioners, that vice and crime exist solely or chiefly through hereditary transmission.

9. Some strong passages that Mr. Voysey has written apply to phases of sexual liberty different from that claimed by Mrs. Woodhull; especially the right of having, besides one's wife or husband, a *spiritual* wife or husband. The spiritually married are supposed to have an unlimited mental and moral intimacy, including a frequent companionship and interchange of sentiment. This is that which will only too often cause people to fall "over a precipice." I think Mr. Voysey will modify his epithet, "*nasty* theories," and the phrase *bestiality*, without at all weakening his deep disapproval of the theories, as tending to the overthrow of family life and to entire social licentiousness.

It is impossible now *not* to discuss these matters, and in the circles which are free from religious authority they will be most faithfully and usefully discussed.

Francis William Newman.

[If "silence" on Mr. Voysey's part should "seem to leave an unfair slur upon him," it would be both unjust and unkind to avail ourself of Professor Newman's generous permission to "suppress" the above letter. But we have not the slightest wish to "suppress" it. On the contrary, we are very glad to publish it, if for no other reason than to present a notable instance of the discussion of a very delicate subject in a style at once fearless, frank, courteous, and totally free from personal reflections of an invidious nature. Professor Newman has set a noble example of the true way, and the only effective way, of criticising views which are too often met with an irrelevant torrent of abuse; and what he has said on the subject we consider eminently fitting and forcible. Mr. Voysey's letter, as we understand it, was not at all designed to cast any reflections on personal character; but we saw with regret that it would almost inevitably be considered to do so, and our only effort has been to avoid getting The Index involved in profitless personal controversies. If he feels desirous to rectify any misunderstanding of his words or his intent, he will not hesitate to do it; for we trust no one, least of all Mr. Voysey, supposes that we meant to intimate any wish to the contrary. Our own disapproval of the "Free Love" theory is every whit as emphatic as that of Mr. Voysey or Professor Newman; but the latter's opinion of Mrs. Woodhull as an "enthusiast for ideas [of a very crude and one-sided nature], certainly not the apologist of vice," is also ours. We add that we agree to every word of the closing sentence of the above letter; and discussion of the "social question" in these columns is just as much in order as that of any other, provided it be conducted with the same dignity and decorum that mark this letter throughout.—Ed.]

LONDON LETTER.

To the Editor of the Index:—

Sir,—Changes occur so slowly in our old institutions here that we hail with delight any kind of innovation in the right direction. I have to record a very pleasant episode in church matters which occurred here a few days ago.

The Rev. Dr. Parker, calling himself a Congregationalist, and representing a sort of Evangelical type of Dissenters, has recently had built for him a very large chapel, called the City Temple, abutting on the Holborn Viaduct. He is a very popular preacher, second only to Mr. Spurgeon among the Nonconformists; but I believe he is considered "Broad," if not yet absolutely unsound. Things have so changed even among Orthodox Dissenters that it is not considered "unsound" to drop hell-fire out of the teaching, and to have very mystical and Maurician views of the atonement. I know nothing but by hearsay of Dr. Parker's preaching, and therefore make no imputations of heresy against him. But he has performed an act which, from our side of the hedge, is a credit to him, and gives promise of still better things.

At the opening of the Temple there was, of course, the inevitable cold collation, to which the Lord Mayor had been invited, with many other persons of civic distinction. But Dr. Parker, in a happy moment, invited also the Dean of Westminster, who, from a rigidly Orthodox point of view, is the best-hated man in the English Church; and but for his personal will towards Dissenters would be as much an object of aversion to them. Not all his reticence and caution, nor all his occasional Orthodox professions, have saved him from suspicion of heresy; and the "safer" he has made himself, the more he is doctrinally distrusted. Apart from religious views, however, no man is more loved and honored within and without the Church. He is goodness, tenderness, and charity blended. His great learning commands the respect even of his most bitter assailants, while his position in the Church and his connection with the Royal Household give him a greater *prestige* than he already derived from being the son of a late Bishop of Norwich and a member of the family of the Stanleys of Alderley. The charm of the man is that he regards all his great gifts and advantages as a trust for the benefit of his age—for his country, his church, and his fellow-men. Hence it is that he is always found on the weaker side, in defence of it against the strong. Whether it be a harassed cause or a persecuted man, he gives his right hand to the defence. Such a man may have but little direct influence upon doctrines and opinions, but he has all the more upon the characters and lives of those who witness his example.

When I began my letter, I did not intend to praise him as I have involuntarily done, but I wished to point out how such action as he invariably takes in public and in private tends to lead to free thought, and of necessity sets men thinking for themselves, and putting less value than they once did on their venerable but exclusive dogmas.

The Dean's speech was quite up to the level of his own breadth of mind and sense of justice. He is a gentleman, and therefore incapable of *patronizing* the Dissenters, who had invited him to their table. But he spoke out from an honest recognition of rights which have been too long disputed, and he claimed as a duty and a privilege what in former days had been regarded not only as a condescension but a sin.

Now, if our forefathers (not all dead yet, remember) were right in their horror of contact with Nonconformists,—were justified in their apprehension of danger to their own close creeds if they consorted with Dissenters, and were wise in their generation for their rigid exclusiveness,—it must follow that the Dean of Westminster's frank confraternity with them must do some harm to the Orthodoxy of one side or the other. And this is absolutely true. Such intercourse does result in both parties separating with less reverential awe of their own special beliefs than they felt before they socially met.

Two men radically asunder on such a point as that of the resurrection, or atonement, or hell-fire, having found each other out to be "downright good fellows," will not, *cannot*, attach the same importance as before to the points on which they differ. The very atmosphere of true sociability seems fatal to dogmatism and assumptions of infallibility. A man's rigid Orthodoxy receives a fatal shock under the subtile influence of humane and brotherly intercourse with a heretic. Let not a word about any doctrines be spoken, the "mischief" is done before it can be detected. Thus *amor vincit* must still be the motto for all who wish to be scientifically guided in their opinions and lives. True fraternity is the pathway to a higher faith; it widens and levels by being trodden. Rough places are made plane, and thorns and briars get trampled under foot, when they cease to impede and to annoy.

As a freethinker, I think we want a little more of the Dean's spirit of coalescence—even with the Orthodox. Sooner or later we shall suffer for our isolation, and put off the time of liberation for those whom we deem enthralled.

Some may answer: "Very true, but it is no fault of ours; the antipathy and seclusion are on the side of the Orthodox." There is some truth in this, but there would be less, if we were less proud, and not so unwilling to be snubbed or reproached in our first endeavors after social union. At all events, the example of the Dean of Westminster is a most wholesome one, and, as I said before, though his written words may be of little value in the mighty controversy between the old and the new religions, his noble actions and kind, genial, and most just speeches will do more to break up the old traditions, and to place church-and-chapel-bound men on a field of liberty, than all the fierce words of warfare which jealous disputants have hurled at each others' creeds.

I am, sir, very truly yours,

Charles Voysey.

Camden House, Dulwich, S. E., May 30, 1874.

Communications.

RELIGION AND SCIENCE.

Editor of The Index:—

I perceive the question is urged upon you often, and from many different quarters, as to your views of religion and science; and, if I understand you, you claim that there is a scientific religion, a scientific idea of God.

I am interested to know what this scientific religion is. By science we understand the knowledge which is verified, proven, or capable of verification and proof by processes of the logical mind. It is knowledge, not belief; at least, such ideas and conceptions of knowledge as stand the tests of comparison and inductive reasoning. But knowledge does not express the whole of human life and experience. We live quite as much in *feeling*, in believing, in aspiration, as in *knowing*, or knowledge. Religion appears as a natural sentiment, an inherent feeling of wonderment, reverence, or worship, not at all dependent upon knowledge, but existing and bearing sway independently, sometimes in spite, of knowledge. I do not quite see how science has anything to do with religion, except by modifying its superstitions and giving it another form of belief or expression. Religion, being a sentiment or passion, incites to some belief about the unseen, the unknown, the mysterious subjects outside of and above Nature, which cannot, in the nature of the case, be known scientifically. The mind may suppose or conjecture what it will; it can prove nothing, except within the realm of the knowable.

Now excuse, I pray, the apparent dogmatism of these statements. I make them only for the sake of the argument, and in order to get at the truth, if possible. I am troubled to see how we can have a scientific religion, or how science can have a God and a worship. That science may modify and culture the form or expression of religion is easy to understand; but how, unless we assume or admit some intuitional authority, some clairvoyant vision, we are to say we know the Infinite, the Absolute, I am not able to perceive. Obviously we can only know what is finite, limited in time and space. We call that infinite which is only indefinite. We call that absolute which is only relative. Theology has assumed to declare a knowledge of the Infinite and Absolute, but where is it to be found? Nature is perhaps *practically* infinite, though we know it only as *the* finite; while science has only to do with the limited, with what can be positively known. The border-land of the indefinite belongs to religion, to the sentiment of wonder and worship.

Religion implies the supernatural; a God separate from and greater than Nature, who has a personal will and character. The pantheistic God of the scientist does not satisfy the higher demands of reason and the moral sense. There must be some personal will-power outside of and greater than the Nature which he creates; else he can have no supreme claim to the soul's allegiance and love.

Worship of the sun, as a representative of Nature's life-giving and sustaining force, appears as an eminently rational worship from the scientific or pantheistic point of view. Might we not say that the Parsee religion is more scientific than the Christian? Can that be scientific which has no property of fixedness, which is undergoing modification and change from age to age?

Exact knowledge does not appear to be the condition or concomitant of religion. In fact, worship appears to be in an inverse ratio to verified knowledge. "Ignorance is the mother of devotion," is the common and universal observation.

I suspect that by the terms scientific religion you mean, not religion springing out of science, but religion somehow made conformable to the largest and truest knowledge. No doubt there is some sense in which the sentiment of religion, worship of the mysterious, is not antagonistic to the scientific knowledge of Nature; but is it not more by way of accommodation than it is exact truth to speak of a scientific religion?

How, I repeat, are we to know that we have exact and final knowledge of what is objectively absolute,—beyond the grasp and comprehension of the knowing powers?

That there may be a conscious projection into objectivity, a deification, of one's subjective conceptions or self-hood, I am not unaware; but where is the ground or test of certitude? How can we make this intuitional assumption scientific, as we understand scientific knowledge?

I write for information, wishing to be set right where I may be wrong, and to cherish such a faith as shall not be inconsistent with science and philosophy.

A. H. Adams.

Fair Haven, Vt.

BOLTING.

"A bolt is always in order," said James Freeman Clarke at the Worcester Convention. Would that this gentleman's perceptions were always as clear in a Unitarian conference! A bolt is always in order there, when one sees a greater field of good outside. Such a time always comes when his freedom is infringed. The doctrine that it is best to stay in an organization as long as one can is a delusion and a snare, both false in theory and pernicious in practice. Nothing is more damaging to the minds of young men than this playing fast and loose with principles. Nothing meets with a more pronounced and open protest from the past, for the whole glory of our colonial and Puritan history has come from those who "bolted."

Such newspapers as the *Independent* and the *Christian Union* are practical frauds upon the community, helping to maintain creeds and organizations they do not believe in, and counselling freemen to remain slaves or become hypocrites. "Our whole personal and national life would be higher and holier, our religion would be purer, our politics more honest, if every man and woman of us would refuse to stay in organizations whose creeds and platforms we do not accept, whose government is irksome, and whose doctrines we have outgrown. Staying in and protesting is of little avail; going out, declaring our independence, and hoisting an honest flag, doubles our power while it increases our virtue." We rather admire and respect the action of the Unitarians in rejecting Mr. Potter. However they may dodge a definition and shun an impartial application of it upon such men as Bartol, and Alger, and Ames, and Chadwick, there can be now no doubt what they mean by the word Christian.

And such as Hall, and Calthrop, and May can remain no longer in doubt as to the compatibility of that word with the most unfettered thought or the freest fellowship, or whether they can longer call themselves Unitarian Christians. The policy of Beecher and Bowen we do not endorse. We prefer much more that of Professor Swing. Had they bolted long ago, the religious atmosphere in their communion would have been much more healthy for free souls to breathe. But with our Unitarian friends there seems to be no other alternative. Healthy counsel was it that "a bolt is always in order;" especially so is it when liberty is in danger.

C. T. Fowler.

THE "NEGATIONS" OF LIBERALISM.

Chelsea, Mass., May 25, 1874.

Mr. F. E. Abbot:

Dear Sir,—One of my "Christian" friends, no doubt with the good of my soul in view, left with my wife the Boston *Post* of May 15, with the special request that her husband should read the article headed the "Swing Heresy Trial;" said "Christian" well knowing the liberal tendencies of the said husband.

The article in question, among other things, says: "The issue of heresy is becoming a more profoundly interesting one almost daily. It has a convenient habit of disguising itself in the term of liberalism, which is made practically to mean one thing, another thing, or nothing in particular." To quote further: "When it is substantially admitted that liberalism stands for license,—that free-thinking is synonymous with irreligion,—that loose and latitudinarian phrases, that hold the thought in no restraint, are better for the daily life and advancing hopes of men than even a rigidly defined creed, which is sure at least to yield obedience and faith, and all the moral and social decencies which form its constant significance,—then it is undeniably preferable that the restraining principle should take precedence of the laxative."

I have quoted sufficiently at length to show the whole tenor of the article, and also to show how totally blind the writer is to the real significance and purposes of the liberal movement in this country. Now this misconception under which the above writer is laboring I find to be wide-spread; in fact, it is the only conception that church people generally have of liberalism.

I have done something in the way of missionary work in extending the circulation of The Index, and have worn my own copies of it almost to pieces in circulating it from week to week, among my conservative friends and acquaintances; and I find the one criticism these people make of The Index, its writers, and radicals generally, is of their negations. They say they are given over to denials; that they are chiefly remarkable for their constant attack on what others believe, but never advocate a belief of their own. Now, as unjust as this criticism may be and (as I believe) is, nevertheless it is made, and is the honest thought of many good people. Perhaps the best way to put it would be, the honest *opinion*

of many good people, not *thought;* for if they did really think sufficiently, they would see that, while rejecting many of the ecclesiastical doctrines, liberals are not chiefly remarkable for their negations. They do not believe *less* than Christians, but *more*. Back of every negation is a greater affirmation, and the things they hold to and advocate with intense conviction outweigh by far those things which they reject.

Now I wish THE INDEX writers would emphasize a little more what they believe; for, you know, such papers as yours are few and far between, and it has to act as a pioneer as well as a cultivator.

In short, what I want is to spread the "glad tidings" of radical religion faster.

Yours truly, DANIEL G. CRANDON.

[We wish it were possible to correct the misconception that Mr. Crandon so well points out; but, no matter how emphatically the great ideas of liberalism are asserted, the "church people" see and hear nothing but the negation of their own negations. For instance, they declare that man has one Savior, and only one; which is denying that man can save himself. Liberalism declares that man can and must save himself from evil, if he is to be saved at all; which is denying that he has only one Savior. Both deny; but which denial is the worse? Now we must stand stoutly by our own, *and prove it;* that is the only way to show that the negation of church negations is itself affirmation. But, frankly, we do not care a fig whether the truth is negative or affirmative; that is a mere matter of form of statement, while the substance of truth is *always positive.* This question of *true* or *false* is alone important; and we are weary of trying to convince the Christian believer that we affirm rather than deny. Prove your denial, and then he can see your affirmation.—ED.]

MODERN ETHICS VS. ANCIENT THEOLOGY.

OZARK, Mo., April 29, 1874.

EDITOR OF THE INDEX:—

Recently, at a Sunday-school in this place, the lesson of a class studying the Old Testament related to the conquest of the land of Canaan by the Israelites; and one member of the class, whose name bears not the slightest stain of "heresy," so far lost his unquestioning reverence for the "inspired history" as to ask why the "chosen people" were instructed to drive out the inhabitants of the Land of Promise, instead of settling peaceably among them and teaching them their superior religion? The incipient but doubtless unconscious heresy was met by a veteran champion of the Orthodox school, who informed the young apostate that he was attempting to investigate one of God's "mysteries;" that he should accept whatever he found in the history of the "peculiar people," however much *his human* sense of justice might be outraged by their apparent deeds of cruelty.

This pious rebuke, if it did not subdue the rebellious thought of the tyro sceptic, at least silenced his dangerous utterances. The opportunity to submit a remark on the improvement of theology since those "good old times" was too favorable, however, to be neglected; and the Christians of the nineteenth century were represented as following the example of the ancient Jews, by marching into heathen countries, accoutred with all the improved implements of modern warfare, to massacre the unoffending inhabitants, and establish the "true religion."

It was concluded that the conduct of the Israelites, though dictated by their divine Leader, would not bear imitating now, since the New Testament teaches a more human manner of treating the benighted heathen.

I think the defenders of "Orthodoxy" would manifest discretion by using the "law and the prophets" with discrimination in Sunday-school, if they would avoid a collision between their theology and modern ethics.

Truly yours,

H. CLAY NEVILLE.

UNIVERSAL HARMONY.

"All Nature is but art, unknown to thee;
All chance, direction which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good."

How sublimely philosophical was Pope's faith! In contrast with the cringing superstition of Orthodox creeds, this fearless trust in universal Nature is nobly rational. We have been taught to believe that Nature is at war with itself,—that there is an eternal antagonism between certain principles in the universe,—until we cannot think of a universal harmony unmarred by devils and hells. The God of religious creeds, a being wrought by weak, ignorant, human conceptions, is too monstrous to excite the worship of love; we fall before his throne, and, with servile incantations, seek to avert from ourselves the thunderbolts of wrath with which we suppose the Divine Ruler defends his own peculiar dominions against the encroachments of his incorrigible enemies.

Fettered by such narrow and debasing ideas of the nature of things, when the mind attempts to catch a strain of the universal symphony the discord of some minor key strikes the ear, and the music is pronounced imperfect. Our faith is yet weak and puerile. It stumbles over the little apparent irregularities that fall under present observation, and mourns over the transient evils of to-day, instead of looking up to the grand procession of universal laws, which with unerring certainty guide the eternal evolution of life.

Ignorance and superstition still command us to appease their gods and fear their devils. The infinite perfection of Nature is arraigned before bigoted creeds. Our faith is now struggling to free itself from the bondage of superstition and selfishness, and rise to the loftier heights of knowledge and universal love. We are learning to regard the whole with trust and reverence, instead of a part with fear and hatred. We begin to hear the universal harmony above the partial discord, and live in serene hope where we trembled in fitful despair.

H. CLAY NEVILLE.

REFLECTIONS BY A NEO-CHRISTIAN.

Many thoughtful persons are now asking, "What will be the result of our non-acceptance of so-called fundamental Christian doctrines? Will it go hard with us if we do not believe the 'essentials' of the Orthodox pulpit and press? That all men are responsible for their treatment of truth, none can deny; but as all cannot clearly see what the truth is, who is to decide respecting our responsibility, and declare us false?"

How do men come to the possession of truth? Truth, it is clear, is apprehended by all in the same way; but by none to the same extent. Moreover, each ray of truth, as it penetrates the human mind, is affected by the medium through which it passes. Some, also, see more or less than others. Truth is grasped by two faculties—first, probably, by the intellectual, and secondly by the moral. That which the moral lays hold upon must needs be different in its effects from that which the intellectual nature seizes. Besides, it is generally allowed that moral truths are self-evident. If a man does not see that purity and honesty and honor are better than their opposites, no arguments can do him much good. Hence all codes of moral law have been set before mankind in the form of commands. After the command is seen to be right, the reason for giving it becomes obvious. Generally, then, all men conclude that moral truth is good and beautiful and binding, and ignorance of its positive statements does not excuse disregard of them. Accordingly, we punish the thief, liar, and dishonest person, the vicious, impure, and mean, even though each declare he has never seen a law ordering him to be otherwise. The wrong-doer is made to suffer because he outrages and offends the moral instincts of society and mankind everywhere. Because the happiness, order, and progress of good society is secured by punishment of moral delinquents, retribution is approved, even if it occasionally seems to be too severe.

But when we come to deal with truth that is deduced from speculative thought, and is always dependent upon the certainty of things of which none are certain, how very different indeed is the position of each in relation to these matters! Ignorance of the command, "Thou shalt not steal," may not save a man from prison; but surely ignorance respecting the nature of the First Great Cause, and inability to see in that Cause the Trinity of the Orthodox believer, should scarcely subject any to the condemnation of Christians.

Then, again, in some manner or other, all men are convinced by experience that one act is related to another, and that all our actions have a moral, we may say a retributive, effect. But does such an intellectual belief necessitate the reception of faith in never-ending torments and a materialistic hell? The inference is certainly hardly as necessary as the moral instinct from which it is deduced.

Suppose, again, that it should be held that the Creator, by his volitive act, should have forever fixed the condition of things, and that in his kingdom there is no change. From our views of divine perfection this seems clear. Yet from such an intellectual consideration shall we leap to the conclusion that evil is to be a never-ending power in the universe, and Satan its God? Is Calvinism a fact because it fits in with the theories of a law-system in creation?

Let us leave these discussions, and come down to a more plain ground. What, for example, shall be the position of those who see clearly the fact of a historic Christ, receive with all docility the divine words that fall from his lips, and love, reverence, and imitate him, and daily obey his commands—who see him to be the Son of God in a peculiarly unique sense, but do not see him to be what popular teachers of a magical atonement make him out to be? Their moral trust in his purity, sweetness, grace, gentleness, and truth may and does lead them to call him Teacher, Master, Saviour, Friend, but not to regard him in aspects which seem of infinite importance to some saintly souls and fearfully alarmed spirits in the prospect of everlasting condemnation. The moral trust seems necessary to all who understand Jesus Christ; the intellectual belief respecting his relation to each soul of man seems different to each. But we are getting too long. Let us briefly deal with other thoughts, and hasten on to the practical inference from the whole argument.

Here comes a strong Calvinistic divine with his string of proof-texts, and he is sure Calvinism is true. Next comes a follower of Arminius, who is sure that the theory of that great teacher is right, and the exegesis of the Calvinistic instructor wrong. Immediately these are followed by one who reads us the Athanasian Creed, and begs us to give our assent and consent to the same, for "without doubt he who does not believe it shall perish everlastingly." Yet, as we take the pen in our hand to sign the document and secure our salvation, we hear one say, "Stay!" and lo, there stands by our side a sedate, thoughtful, and scholarly person, who tells us the ideas of the aforesaid creed are unscriptural, and result from the corruption of primitive Christian teaching. But now there crowd around us Universalists and non-believers in that doctrine; Baptists and non-Baptists; Episcopalians and Orthodox-Congregationalists; Swedenborgians and Methodists, all having something to say against each other and to us; to persuade us to believe them in full possession of truth, and to lead us to conclude we are in danger, if we do not instantly join their ranks and accept their dogmas. Now we can find no fault with this state of things, for it is the result of human weakness and strength, and shows the living, combative power of truth. Much of it is painful, but all pain is not evil, and much health of soul may result from the pangs of suffering minds and hearts.

Every sect of men, Christian and non-Christian, suppose they have got all the truth in their keeping; or at least more than anybody else has. Yet this idea is hardly wiser than his who fills a mighty set of china cups with water from the ocean, and then turns complacently to you, and says, "I've drained the ocean dry," when he sees a small basin is emptied in order to fill his teacups. You hardly think so, when you hear the sound of seething waters, and see the crests of mighty waves white with foam. But he has logic to show he is right, and because you object won't invite you to sup in his house. This is absurd, of course, but is it any more so than the conduct of those who fill their theological teacups, and call them a system of theology, and then say, "We have exhausted the ocean of truth; take away one of these vessels, away goes the ocean; add one, and the deluge will be the result." Shall any then believe that the great ocean of God's truth rolls not on, fresh and full as ever, even though systems of teacups seem to be full of its tide?

What, then, should be the outcome of all our thought? Shall any be indifferent to any view of truth presented for his consideration? Nay. Indifferent to truth no sane, right-minded man ever should be. But all men should be tolerant and full of charity. Unkind and rancorous words should never flow forth from the lips of those who profess to love the Divine Teacher of truth. He never expected his followers to have the same ideas respecting his aims and doctrines—or, if he did, never dealt with his disciples as though he did. He is a fitting teacher of all who would deal righteously with truth and truth-seekers; when they shall act as he ever did, there shall be perfect religious freedom and a really united church. There shall then be one flock and one Shepherd. He never trifled with truth, or spoke as one who let it appear that he thought it mattered not what a man believed. Yet one thing he ever did, and that was to frown on him who was false to his convictions and untrue to his light. Orthodox pharisees he despised; but seeking lawyers he commended. He never stood aloof from one who differed in religious opinion, but called that man strong in faith who appeared outside the Jewish Church. He turns away only from those who are morally wrong,—who are inhuman, unmindful of present daily duties, of the hungry, sick, and suffering,—who fail to discharge the claims made by common human beings on each other. Those who could neglect and forget those who wept in lonely despair, or pined in wretchedness and shame—these he could not but cast away to shame and sorrow themselves; not because they were unsound divines, or meagre theologians, not because they had no rounded view of fundamental dogmas, as they are described in approved text-books, or were sceptics, rationalists, or any other *ists;* nay, but in consequence of their want of faith in the goodness, beauty, and power of truth, that truth which makes men fit to be called brethren of the Son of Man. Shall we then isolate ourselves from any one whom Christ can and will call brother? God forbid. Let man damn him and us for holding strange opinions; we will bear it, if an honest conscience tells we seek the truth in the spirit of Christ, and have love towards his and our brethren. Man, be fearless; thy non-acceptance of Christian doctrine, through inability to see it is truth, will never ruin thee, but thy acceptance of truth and unwillingness to do it may harm thy soul forever.

THE USELESSNESS OF PRAYER.—*To the Editor of the "National Reformer."*—In your issue of November 9th, J. McGrigor Allan, after alluding amongst other topics to the usefulness of prayer, says: "Any one of us may be compelled to go the longest of all journeys at a moment's notice, as in the case of the sudden death of Bishop Wilberforce." I wonder if it has ever struck this or any other Orthodoxist, that the "sudden death" of this dignitary is, and must remain, a lasting example of the uselessness of prayer. Here is an individual—well on to, if not fully, threescore and ten, and in "holy orders" to boot—who had been during the whole of his professional life, if not from his earliest years, putting up that petition, in the Litany, which says: "From battle and murder, and from sudden death, good Lord deliver us," murdered, in the long run, by his horse pitching him over its head, and breaking his neck so effectually that he must have died almost as instantaneously as if he had been then and there slain by a stroke of lightning.

Can we, sir, have a more convincing proof of the utter futility of such a practice than this stunning rebuke, for rebuke it must be called, if we have at the helm of affairs such a Being as a prayer-hearing and a prayer-answering God? And yet, if we are to judge of the future by the past, such is the blindness and such the infatuation of "believers" that it is to be feared that this, and all other supplications to be found in the Book of Common Prayer, or that fatherless bipeds can by hook or crook invent, will continue to be presumptuously made to "God the Father in Heaven," in the vain hope that he may be importuned or worried into sooner or later granting them. Lengthy comment on the fate of this spiritual peer and his prayers is unnecessary, as the catastrophe speaks trumpet-tongued for itself to those who have ears to hear; so with a view to not encroaching further on your valuable space, I beg to at once subscribe myself, Yours truly, G. R. N.

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AT

No. 1 Tremont Place, Boston.

EDITOR:

FRANCIS ELLINGWOOD ABBOT.

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ABRAM WALTER STEVENS.

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8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor.*

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

NOTES AND COMMENTS.

BY A. W. S.

THE SUMNER-MEMORIAL Committee, of Boston, wish to raise fifty thousand dollars (less than half that sum is in their hands already); and with that amount they propose to secure a statue of Mr. Sumner.

JAMES RUSSELL LOWELL will come home from Europe a degree more in the estimation of his admirers than when he went out—because the University of Cambridge, England, has recently conferred upon him an LL.D.

AN ENGLISH paper suggests that smoking be allowed during divine service, "as a means of increasing the attendance at church." In old times there used to be the "deacons' pew;" in modern times we may have the smokers' pew.

THE THEATRES of Boston, it is said by good authority, have done a better business during the past season than those of any other city in the Union. Edwin Booth and Miss Clara Morris, it is also asserted, have been the best paying "stars" of the season.

MRS. E. D. CHENEY recently addressed the Free Religious Society in Providence. Her subject was, "Love, Duty, and their relations to each other; and how Free Religion helps to adjust these relations." A good and timely theme; and, doubtless, well treated.

"THE FRIENDS of Human Progress" held their twenty-sixth Annual Meeting in Waterloo, N.Y., on the 13th and 14th of June. Mrs. Lucy N. Coleman was chosen President, and H. L. Green and Miss Prudence Linton Secretaries. "The Friends" indulged themselves in a free discussion on Temperance, Religion, Capital and Labor, and the Equality of the Sexes. Some good speeches appear to have been made on all these subjects—none better than those of C. D. B. Mills, of Syracuse, who always speaks earnestly and well on all subjects that interest him.

SPIRITUALISTS have occasion to congratulate themselves on the endorsement which Spiritualism has lately received from Mr. Alfred Wallace, the distinguished English naturalist. In a recent number of the *Fortnightly Review* Mr. Wallace has an article entitled "Defence of Modern Spiritualism," in which the following explicit and pronounced statement occurs: "The facts of Spiritualism are ubiquitous in their occurrence, and of so indisputable a nature as to compel conviction in every earnest inquirer." Spiritualism has long been regarded as a heresy by the Church, and a delusion and superstition by Science; yet who knows but out of this very "Nazareth" may come the long-hoped for demonstration of immortality?

SOUTH CAROLINA is a sadly misgoverned State. Knavery and vagabondism are in political ascendancy there, and hold the keys of office. The latest revised list of officials indicted and waiting trial are one governor, three county treasurers, two sheriffs, one school commissioner, one trial justice, twenty-four county commissioners! This does not include the much larger list of officials who *deserve* indictment and conviction. Verily it would seem that, since Federal intervention in State affairs is a doctrine highly orthodox in Washington at present, South Carolina presents an excellent case for Congressional and Administrative treatment. But Federal intervention appears to mean, in most cases, getting States into difficulty but not getting them out of it.

AND NOW Mr. Beecher has said another startling thing. Recently, in a sermon, he held out that the story of the Garden of Eden was a parable, and that the view that we are held responsible for what Adam and his wife did is so contradictory of God's justice, that no man should regard it but with repugnance. The men, too, he said, who believe that the world was made in six days are brothers of Egyptian mummies, and the mummies are the best men of the two! Only a little while ago he said that it has not been the Church that has preserved religion, but religion that has preserved the Church; and that organized Christianity has been the poorest part of religion! Really, another Council ought to be called, which should make short work with Brother Beecher.

THE JEWISH element, in the business interests of the city of Richmond, Virginia, is said to be very conspicuous and enterprising. Jews occupy many of the largest stores in that portion of the city which has been rebuilt since the war's devastation laid it low, and they contribute much to the material prosperity of the former Confederate capital. Not only pecuniarily, but intellectually and religiously, the Jews are "looking up" in this country, remarkably. We hail the omen! Our "Christian" civilization will be all the better when it becomes more *human* than "Christian;" when all elements of all nationalities and religions will combine to make this country—however geographically limited—*as large as the world* in its mental and moral sympathies and charities.

GOETHE is said, on his death-bed, to have uttered these words: "More light! More light!" This is what the real truth-seeker is always saying, living or dying. No man, not a dogmatist, supposes that he has at any time all possible light upon any subject; he never presumes, for instance, that he *knows* certainly either that there is or is not a God, that immortality is a truth or a fiction. Belief in what are called "spiritual things" is largely a matter of temperament and education; but a truly liberal man will believe or not believe in all modesty, well knowing that it becomes him not to dogmatize on any point where demonstration is, and ever may be, lacking. Yet he is always desiring, and always grateful for, "more light" on any and every subject, let it come from whatsoever source it may.

THE SECOND RADICAL CLUB are to have their Picnic, next Sunday the 28th, on the banks of the Charles River near Waltham. The members are invited to bring their baskets of refreshments, which a common table will receive. Buildings are on the ground sufficient to protect the entire company, in case of rain. The excursion will be by cars and boat. Cars leave Fitchburg dépôt at 9:45 A.M., and 1 P.M. Return from Waltham at 6 P.M. Tickets for the round trip are, for adults, sixty cents; children, thirty cents. Tickets may be obtained at this office, or at the Fitchburg station after 9 o'clock on Sunday. The wives and children of members are to go along; also invited friends. The "good time coming," it is expected, will be found to have arrived with this occasion.

THE TIME of "Vacations" is near at hand. Schoolteachers worn out with much teaching, and scholars equally worn out with being much taught; men weary of confinement in stores, offices, and shops; women oppressed with home cares and duties; clergymen exhausted with the strain of pulpit and vestry labors, and church-goers crammed to repletion with an over-dose of preaching and praying,—all are beginning to look with longing to the season of respite and emancipation, when they may slip off the harness of labor and the burden of routine and monotony, and flee away to the cool breezes of the sea, the bracing air of the mountains, the refreshing of summer scenes and occupations in the country, where they shall have a better chance to get at God's blessing and at Nature's divine serenity and peace. We are heartily glad that they can go; and we give them each and all our best wishes for a good and beautiful, a reviving and happy, time!

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
BOSTON, MASS.—F. E. Abbot, President; J. P. Titcomb, G. A. Bacon, Secretaries.
JEFFERSON, OHIO.—W. H. Crowell, President; A. Giddings, Secretary.
SAN JOSE, CAL.—A. J. Spencer, President; J. L. Hatch, Secretary.
TOLEDO, IOWA.—J. Reedy, President; E. S. Beckley, Secretary.
VINELAND, N. J.—John Gage, President; Sue M. Clute, Secretary.
JUNCTIONVILLE, NEB.—J. W. Eastman, President; B. L. Easley, Secretary.
OLATHE, KAN.—S. B. S. Wilson, President; H. A. Griffin, Secretary.
DETROIT, MICH.—W. R. Hill, President; A. T. Garretson, Secretary.
BREEDSVILLE, MICH.—A. G. Eastman, President; F. R. Knowles, Secretary.
OSCEOLA, MO.—R. F. Thompson, President; M. Roderick, Secretary.
BATH, ME.—F. G. Barker, President; C. Rhodes, Secretary.
BERLIN, WIS.—President, J. D. Walters; Secretary, E. M. Bridgman.
WASHINGTON, D.C.—George M. Wood, President; J. E. Crawford, Secretary.
AUBURN, OHIO.—John Fish, President; G. W. Barnes, Treasurer.
MINNEAPOLIS, MINN.—President, J. B. Bassett; Secretary, Anton Grethen.
NEW YORK, N.Y.—J. B. Brown, President; D. M. Bennett, Secretary.
ST. JOSEPH, MO.—P. V. Wise, President; T. H. Kennedy, Secretary.
EAU CLAIRE, WIS.—President, S. J. Dickson; Secretary, W. Kennedy.
BALBEC, IND.—President, T. Gray; Secretary, W. Allen.
NEW ORLEANS, LA.—President, E. Vorster; Secretary, J. E. Wallace.
BAY CITY, MICH.—President, S. M. Green; Secretary, S. M. Johnson.
CLEARFIELD, PA.—S. Widemire, President; H. Hoover, Secretary.

Dr. Carpenter at Sion College;

OR

THE VIEW OF MIRACLES

TAKEN BY

MEN OF SCIENCE.

REPRINTED FROM A TRACT PUBLISHED BY THOMAS SCOTT, ESQ., IN LONDON.

The following correspondence originated from the sending to a divinity professor the copy of a notice which appeared in THE INDEX, a short time since, of a lecture delivered by Dr. Carpenter at Sion College, on "The Reign of Law," particularly in relation to the efficacy of prayer, before an audience two-thirds of which consisted of clergymen. As exception has been taken to the notice referred to by some who were present at the meeting, on the ground that it was not strictly accurate, it may be well to give the reader an *authoritative* summary of the doctor's line of thought, by way of introduction to the general discussion of the subject which succeeds. No report of the lecture appeared in the English press at the time, and no formal minutes were kept of the proceedings by the officials of Sion College. It may just be premised, further, that while the lecture went to show that there was no proof of the uniformity of law observable in the physical universe being in the least altered by prayer, Dr. Carpenter left his hearers to infer, by natural sequence, that no evidence exists of the course of physical Nature ever having been interrupted preternaturally from any cause whatsoever. This latter principle underlies the whole argument of the lecture, and interlaces Dr. Carpenter's thought throughout. It may be otherwise defined thus. The structure of the universe seems, from all that can be known of it, to be incompatible with the occurrence of physical miracle; and the investigation of this principle will be chiefly kept in view by the present writer.

Dr. Carpenter began by expressing his entire agreement with Dr. Chalmers and other theologians, who have known what science means, in regarding "the laws of Nature" as simply *our* expressions of the uniformities observable in the phenomena of the universe. The lecturer referred specially to Dr. Chalmer's sermon, entitled "The Constancy of Nature: a Testimony to the Faithfulness of God." He showed that the whole of our action in the world proceeds upon the assumption of this uniformity; and whilst he did not question that the Deity *could* depart from it if he so determined, he did emphatically question whether we had any ground to expect that he ever *would*, in accordance with human entreaty.

"If the whole scheme of creation," argued Dr. Carpenter, "has been devised with a view to the highest happiness and welfare of God's creatures, any departure from that scheme must be *for the worse*. And so, if I ask God for something that I think would be better for *me*, it must be at the expense (even supposing that *I* should really be the better for it) of some one else. But any one who *really believes* in the *infinite paternity* of God would shrink from importunity for any change that he may desire for himself; just as much as a child who trusts implicitly in the wisdom and affection of an earthly father will abstain from importuning him, when told that what he asks would be bad for him."

"To importune God for any departure from his uniform course of action seems to me tantamount to saying either that *we* know better than *he* does what is good for us, or that, knowing that *his* way is *best in the end*, we prefer the immediate gratification of our own selfish desires."

"In earlier times, pestilences were supposed to be punishments inflicted by the vengeance of an offended Deity, who was to be propitiated by prayers and sacrifices. *Now*, we regard them as the result of habitual violations of the laws which God enables us to read in the course of Nature; and when such occur, we set ourselves to find out the misdoing and endeavor to correct it."

The doctor then narrated a very remarkable case, which occurred at Baltimore in the cholera epidemic of 1849. "Though the poor-house," he said, "was supposed to have been free from any special liability to its attack, and there was no prevalence of cholera in the town, yet at two or three miles' distance from Baltimore, and in an open, salubrious situation, there was a most fearful outbreak in this poor-house, thirty dying in a day out of about eight hundred. This was traced to a defect of drainage, which was at once rectified, and immediately the plague was stayed." With reference to this Dr. Carpenter asked: "Does any gentleman in this room believe that, if all Baltimore had gone down on its knees for a week, God would have been moved to avert the visitation?" His argument was that, "in regard to the course of Nature, it is for the man of science to study the uniformities of the *Divine* action, and to bring down *his own* into accordance with it." He drew, however, "a broad line between the action of Deity in the *physical* universe and his spiritual agency on the mind of man." "The religious experience of ages," he said, "sanctions the idea that prayer for enlightenment to *know* the will of God, and for strength to enable us to do or bear it, has an effect—*how* or *why* we cannot tell;" and to this view he gave his entire assent. "Such prayer," he maintained, "is in accordance with the deepest religious instincts, and is expressed in the noblest passages of sacred literature." "But, in regard to the work of life," he contended "that *laborare* (on the highest principles of action) *est orare*."

One clergyman said, at the close of the lecture, that if Dr. Carpenter's position were correct he might as well shut up his church. He said: "I ask God for things I want, and I expect to get them." But this did not seem the general impression, which was, that "prayer does not change the course of Nature, but that, in the ordination of Divine Providence, prayer is a *condition* of our obtaining what we ask."

In a letter written afterwards by Dr. Carpenter to a friend, containing comments on this latter view of prayer, he says: "This is as much as to say that if we did *not* ask we should not receive (yet we are told that material blessings are bestowed alike on the just and the unjust, on the thankful and the unthankful). I should call this the *mechanical* theory of prayer. It puts us in the condition of children just learning to talk, who are made to say 'Ta!' for a cake or a sweetie; and it seems to me to lower the *spiritual* value of prayer to the *material*, instead of raising the *material* to the *spiritual*—or, as Miss Cobbe said to me, to bring God down to *us*, instead of trying to lift ourselves to God."

"Mr. Llewellyn Davies expressed his general accordance with me; and I had subsequent communications from other clergymen to the same effect. I believe that liberal and thoughtful men generally would accept these conclusions, if not trammelled by the letter of Scripture. Many have revolted at the parables of the unjust judge, and the importunate widow, and of the friend who yields to importunity what he will not give to friendship, as conveying a low idea of the Divine Fatherhood. Their best interpretation has, I think, been given by Robert Collyer (of Chicago), in an admirable sermon entitled Knocking at the Gate of Heaven,—their lesson being that nothing good or great can be got without *persevering effort*."

Letter from the Rev. Dr. ——, Professor of Theology, to Mr. ——.

—— COLLEGE, 14 March, 1874.

MY DEAR MR. M——:—

If the report [from THE INDEX] of which you have kindly sent me a copy be correct, . . . there must have been a most melancholy exhibition of bigotry, narrowness, and fanaticism. . . . What a god in knowledge Dr. Carpenter must be to be able to use such words as: "Nature represents a kingdom of orderly evolution which has *never* been invaded by *anything* preternatural or supernatural; and all liturgies, litanies, collects, and prayers that were ever uttered *never have influenced* — never *could* influence — the course of this universe, nor mankind, nor a *single individual* in the slightest degree."*

Do you really think Dr. Carpenter *knows* the entire history of Nature and humanity from the beginning down to this time so exactly as to be able of knowledge to affirm that? If he do not, such a statement, *scientifically* considered, is the product either of ignorance or fanaticism. If this be what is called "truth, whatever be the consequences," the so-called scientists are as self-deluded as they are fanatical—viewed from the point of view of sober science. The paper you have sent has supplied me with another proof that there are no men more narrow and incapable of reasoning outside their own limited department than the "scientists." They are constantly protesting against metaphysics, philosophy, faith, etc., and yet they are perpetually making a system of the universe out of the wee bit of earth to which they have devoted special attention. Speaking solely from a scientific point of view, I maintain that statements like Dr. Carpenter's are as unscientific and fanatical as the crudest assertions ever enunciated by a preacher. There is now far more real scientific sobriety and caution in *believing* than in *unbelieving* circles. Fanaticism is fast becoming—as has been foretold—the specialty of those who do not believe. Excuse me expressing myself plainly. I do so as a thinking man, not as a Christian teacher. Wishing that you yourself may soon again pass from darkness to the true light of life in Christ,

I am, etc., ——.

* These words are cited from the notice in THE INDEX.

Letter from Mr. M—— to Dr. ——.

B——, 19 March, 1874.

MY DEAR DR. ——:—

. . . The report of the proceedings at Sion College, which I forwarded you, is substantially correct on the main points, though faulty in omitting to record that one-third of the audience was composed of laymen, in erroneously stating that bishops were present, and in making too much of the protests uttered by the clergy. Moreover, it puts the argument of Dr. Carpenter too baldly, and without due qualification. The lecturer did not deny the *possibility* of Deity effecting a *physical* miracle or acting discordantly with the uniform operation of material law, though he asserted that *there was no ground to expect that the Deity ever would depart from that uniformity, in accordance with human entreaty*. Again, in justice to the doctor it should have been stated in the report, that he admitted prayer to be efficacious in the *spiritual sphere* as far as to enable us to obtain "enlightenment" respecting "the will of God" and "strength to *do* or bear it."

Now one point is clear. Dr. Carpenter practically recognizes interference with the uniform operation of the laws of Nature as a conception at variance with the perfect wisdom and beneficence he would attribute to the Deity; for he says in his own account of the lecture written to a correspondent: "If the whole scheme of creation has been devised with a view to the highest welfare of God's creatures, *any departure from that scheme must be for the worse.*" In this view I entirely concur, notwithstanding the epithets with which you gratuitously bespatter the lecturer and the scientific laymen present who shared his opinions. As for some of the worthy clergymen present, their uneasiness under the statements to which they listened is far from unaccountable. They are not accustomed to be contradicted by their people, and perhaps many of them had not imagined that it was possible for their fond traditions and devout faith in the miraculous to receive so rude a shock from the inexorable conclusions of science. Such conclusions tended to disturb their faith, which is usually felt by them to be consoling and strong in proportion as it is *not* subjected to the test of historic criticism and to the anti-supernatural analyses of science.

While virtually at one with Dr. Carpenter on this head, I should be disposed to define my position *without* his qualifying considerations. He admits that whatever the Deity may have the power to *will*, there is no proof that he has ever performed a miracle in answer to human entreaty,—and I would venture to add that there is no *real* proof that he ever performed a miracle under any other condition. I believe *Nature* to be a system of orderly evolution, and in the very essence of the constitution of the universe the possibility of what is popularly understood as supernatural or miraculous interference with its laws is necessarily precluded. Nature would cease to be Nature, and the universe to be the universe, on any other supposition. This is the inductive view of the matter, which one, unsophisticated by theological bias, instinctively arrives at, as the result of intelligently observing the structure, phenomena, and laws of the universe. And in this view we are impregnably supported by the experience of the greatest thinkers of modern days and by the testimony of all *verifiable* history, as distinguished from incoherent, contradictory, and half-mythical records which belong to unscientific and superstitious times, and which relate, for the most part, to communities notoriously credulous and unacquainted with the simplest facts of natural science. Niebuhr has played considerable havoc with some pleasant stories in the early history of Rome; and, much to the dismay of those who have been indulging similarly happy illusions affecting the professed biographies of Jesus and his apostles, Strauss, Bauer, Schenkel, Meredith, Scott, and others, have demonstrated many historical statements in the four gospels to be not only irreconcilable with each other, but incapable of proof. The authenticity of these gospels touches the very core of the question of miracles, for they are claimed to be an inspired history of a supernatural revelation from God; and for this reason I must ask your permission to submit a few remarks on these venerated documents in connection with this subject.

Pagan, Jewish, and Christian writers alike, nearest to the days of Jesus and his apostles, knew nothing of the four gospels. Moreover, as to the writing spoken of in the alleged works of a certain Christian father, under the title of *Memorials of the Apostles*, there is no proof that these *Memorials* ever existed; no trace of them can be found; and it is quite possible that the single reference to them in early Christian literature may be spurious. But even granting that such *Memorials* were genuine and authentic, there is nothing to show that they were identical with the gospels in the main, or that they substantiate the claims of the latter. In no instance do the fathers for the first one hundred and fifty years mention Matthew, Mark, Luke, or John, or quote words which can, beyond dispute, be verified as of the authorship of the "Evangelists." There is no proof that the gospels, in their present shape, or in any real shape, were known to the fathers during the period above stated. *Not till the time of Irenæus* (A.D. 180) *does the doctrine of the Divine origin of the gospels begin to be propounded and believed; and even then Christians were greatly divided as to which gospels, and how many, were worthy their acceptance.* Nor can it be denied that the second century was preëminent in Christendom for "pious frauds" in connection with the "sacred" records of the Church,—these frauds being

shamelessly practised and justified because calculated to advance the material and external interests of the Christian faith. A hundred years from the death of the oldest apostle was surely a sufficiently long space—under such lax ideas of honesty as then prevailed among Christian writers—to bring to maturity a considerable crop of fictitious narratives; and it is well known that tales of this kind abounded in those times, respecting Jesus and his immediate followers. A distinguished Church of England theologian writes: "Books, countless in number, were written [in post-apostolic times], professing to give a history of Jesus and his apostles. The authorship of these was attributed to Christ himself, or to some of his apostles and their companions; *our four gospels were selected from this countless number.*" By whom were they *selected?* When were they *selected?* Why were they *selected?* Let Mosheim answer these questions. "As to the time when, and the persons by whom, the books of the New Testament were collected into one body, there are various opinions, *or rather conjectures*, of the learned; *for the subject is attended with great and inexplicable difficulties to us of these latter times.*"*

What, then, can really be known of how and by whom these selected gospels were composed? Is there no unmistakable source of information open to us as to when and how they came into existence, and when and how the original autographs of them were lost? Such autographs are unknown to history. The very earliest MS. of the gospels the world has, as yet, had access to is dated no further back than the beginning of the fourth century.

Even Orthodox theologians of repute saw away the branch to which they cling, by the admissions which facts compel them to make concerning the impenetrable obscurity and, I might add, the strong doubtfulness in which the origin of the gospels is shrouded. The late Dean Alford, in his *Critical Introduction to the Greek Text of the New Testament*, writes: "THE CHRISTIAN WORLD IS LEFT IN UNCERTAINTY WHAT ITS SCRIPTURES ARE as long as the sacred text is full of various readings. *Some one MS. must be pointed out to us which carries the weight of verbal inspiration, or some text whose authority shall be undoubted must be promulgated. But manifestly neither of these things can ever happen. To the latest age the reading of some important passages will be matter of doubt in the Church,* AND THERE IS HARDLY A SENTENCE IN THE WHOLE OF THE FOUR GOSPELS IN WHICH THERE ARE NOT VARIETIES OF DICTION IN OUR PRINCIPAL MSS., BAFFLING ALL ATTEMPTS TO DECIDE WHICH WAS ITS ORIGINAL FORM." A frank concession truly for a learned, exegetical theologian who, notwithstanding, strangely adhered to the notion that the gospels were miraculously inspired!

Canon Westcott, who has bestowed, if possible, even more attention upon the question of New Testament canonicity, speaks in yet more decisive terms on this point. "It is certainly remarkable," he says, "that in the controversies of the second century, which often turned upon disputed readings of the Scripture, *no appeal was made to the apostolic originals; the few passages in which it has been supposed that they are referred to will not bear examination.*" † Orthodox critics themselves being witnesses, therefore, there is no evidence that the gospels were written by those whose names they bear; there is a total absence of *contemporary* testimony in their favor, and no proof whatever in the next two generations that the books were veracious, or written by the persons to whom they are ascribed. Canon Westcott himself admits that clear quotations from the gospels do not occur till the time of Irenæus (A.D. 180), Clement of Alexandria (A.D. 220), and Origen (A.D. 250).

The accepted doctrine of the New Testament, as containing a supernatural revelation, then, seems simply "to have had its origin in *tradition* for at least the first hundred and seventy years of the Christian era; for the following one hundred and thirty years it was a matter of *speculation*, among men whose ignorance was only equalled by their superstitious credulity; and, finally, it was *decreed* to be a divine truth by a majority of votes in one of those turbulent assemblies of bishops, which too often had to be dispersed by military force, after terrible rioting, which was sometimes attended with bloodshed."

Until the third Council of Carthage (A.D. 397), numerous gospels and epistles were in circulation and use among the Christians, all claiming equally to be of inspired authority. By the bishops assembled at that Council a catalogue of the books to be chosen and recognized as canonical was drawn up and passed, because found to serve best the ends of the theological party then in power. All other books that seemed to clash with the dogmas of this ruling party were promptly burned. ‡ After much episcopal wrangling at the Council on the subject, the *number* of gospels to be included in the Canon was limited to four, with the consent of the majority of the bishops, for the following ingenious reason, which proved to be irresistibly conclusive to their Orthodox minds! Irenæus *was reported to have said, two centuries before:* "It is impossible that there could have been more or less than four. *For* there are four climates, and four cardinal winds, and the church is spread over the whole earth; but the gospel is the pillar and foundation of the Church, and its breath of life. The Church, *therefore*, was to have *four* pillars, blowing immortality from every quarter, and giving life to men." Hence we happen to have inherited four gospels instead of forty or fourscore!

Yet on the foundation of this arbitrary, conflicting, and unprovable collection of narratives, you and your Orthodox friends expect Dr. Carpenter to believe in the miracles ascribed to Jesus and his colleagues; and you charge the doctor with "narrowness, bigotry, and fanaticism" because he rejects all past accounts of miracles as improbable. We, who are called rationalists, disbelieve in miracles (1) because it is of the nature of supernatural interposition, were such to occur, to introduce confusion and ruin into the whole indissolubly connected chain of causes and effects throughout the universe; and (2) because there does not exist in support of religious miracles, or any other sort of miracles, any proof to satisfy a mind free from traditional or sentimental fetters, and bent on reaching *fact* by the only legitimate method—the inductive method. I should be willing to leave it to any twelve unprejudiced men of thought and judgment to decide whether fanaticism lies in believing in miracles on the sandy foundation of "pious frauds," obscure superstitions, and conflicting statements, pertaining to an age and a people remarkable for credulity and ignorance; or whether it lies in rejecting tales of the miraculous, and trusting to the uniform "reign of law" as essential to the well-being of the universe at all times and in all regions. If the question be which side lays itself open to the imputation of fanaticism, I should imagine the charge would most apply to those who are satisfied to believe in stories of miracles which are said to have happened nearly two thousand years ago, on the authority of very remote, incoherent, and unverifiable hearsays, coming down from peasants living in ignorant times. The real fanatics are surely those who, while so readily taking in those crude narratives of far-off days, could not be convinced of the *supernatural* occurring now, by almost any amount or kind of testimony. How shall we characterize so singular a mode of reasoning, except as fanatical? Proof for an alleged miracle in the nineteenth century, before it could be received by the Orthodox, must be indisputable; but the most hazy, myth-woven, and ineongruous evidence is quite sufficient in their view to support the affirmation of many miracles having taken place among illiterate enthusiasts in the first century.

"Do you really think Dr. Carpenter *knows* the entire history of Nature and humanity from the beginning down to this time so exactly as to be able of knowledge to affirm that? [*viz.*, that a miracle never happened.]" Such is your question; and it contains an intended *quietus* for the rationalist which won some Evangelical fame for John Foster sixty years ago, and the reply has been already given. *There is no proof* that the regular course of Nature has ever been departed from, and yet the proof ought to be demonstrable in proportion to the extraordinary phenomena to which you invite our credence. Nay, your question can be matched by another. Do you really think that the planet Jupiter has the alternation of day and night like our earth? Do you really think that Neptune is influenced by the law of gravitation like this "wee bit of earth"? Can you say you *know* such to be the case? Have you personally been close enough to these stars, and had such opportunities of studying their movements, that you can *demonstrate* the assertion, *of your knowledge*, respecting them? Have you seen day and night on Jupiter? Do you possess *tangible* evidence that the laws of gravitation extend to Neptune? You *know* you cannot point to the clear evidence of your senses in proof of these things; and yet you are prepared to assert emphatically that the phenomena I have described belong as much to other planets as to our own. You have the *analogy* of material law within the range of your personal observation to guide you, and the tested conclusions of science deepen your sense of the *universality* and *uniformity* of law in its operations. But suppose I were to hurl at *you*, for your supposed assertions about Jupiter and Neptune, the ecclesiastical thunderbolt you aim at Dr. Carpenter and other men of science—whose pure, life-long, and successful devotion to the study of Nature merits for them the profoundest respect—for their denial of miracles, what then? And yet men of science have simply reached their conclusions, as to the order of Nature excluding the occurrence of miracles, by the same inferential kind of reasoning which might lead you to venture statements about something going on hundreds of millions of miles away. There is, however, this difference. While theologians and men of science in the case supposed would equally base their reasonings on their convictions of an universal *Cosmos*, Dr. Carpenter and his friends have had much more experience than professors of theology in observing the processes of Nature, a higher scientific culture, and a more extensive and subtle apparatus for conducting scientific research. Consequently, I should feel quite as much justified in accepting the statement of Dr. Carpenter in his challenging the proof of miracles, as I should in accepting your version of certain natural events happening in very distant parts of the universe. What think you now of the severe judgment you have passed on scientific men as applied to yourself, *mutatis mutandis?* "If he do not [*i.e.*, *know*, by a personal inspection, all departments of the universe from the beginning, etc.], such a statement [*e.i.*, as the one the doctor makes against the occurrence of miracles], *scientifically* considered, is the product either of ignorance or fanaticism. . . . The so-called scientists are as self-deluded as they are fanatical. . . . There are no men more narrow and incapable of reasoning outside their own limited department."

Of course theologians (I suppose on Paul's principle of him that is spiritual being at liberty to judge all things) are eminently capable of estimating accurately the profound analysis of science, *their* "department" being so proverbially expansive—especially where creeds, like high walls, attract their gaze to the vast range of metaphysico-theological inscriptions written in these creeds, and shut out the region beyond! A Pisgah-like prospect certainly, compared with the "limited" vista of science *which* has the grave disadvantage of being encompassed by no stereotyped creeds—inventions so admirably adapted to enlarge human thought and inspire a bold and wholesome love of "truth, regardless of consequences"!!

I have seen, in my time, a good deal of philosophico-theological gymnastics performed round that word "experience," as used by Hume in relation to the subject of miracles. But I have yet to find the dilemma in which that philosopher put his supernaturalist critics *effectually* answered by them. "It is more probable (said he) that human testimony should be false than that a miracle should be true;" or as Paley repeats Hume's objection: "It is contrary to *experience* that a miracle should be true, but not contrary to experience that testimony should be false." This objection to miracles advanced by Hume before science had so completely disclosed to us the uniform, orderly development of Nature as it has since done, I say again, has never been really confuted by theology, but, on the other hand, has been confirmed by the ever-accumulating verities of science.

Both on the principles, then, of true philosophy—the philosophy of scientific fact,—and on the principles of scholarly, historical criticism, the fairly intelligent mind of our day, apart from traditional prejudices, cannot but have a predisposition to trust the order of the universe as an uniform whole, and as all-sufficient for every need of our race, and to disbelieve in the *aberglaube* of supernaturalism.

When any class of men take it upon them to assert that something miraculous took place somewhat frequently, two thousand years ago in Palestine, among a few obscure Jewish peasants of whom contemporary history says nothing, and of whom trustworthy history takes no account for more than a century afterwards; when any class of men insist on our faith in this preternatural interference on the authority of the most unsatisfactory evidence ever produced—evidence which never can be verified; when any class of men maintain that our escape from eternal misery or eternal annihilation, as the case may be, depends on our reception of vague and unverifiable allegations about events avowedly contrary to the known laws of Nature and to the sum of trustworthy human experience, and more particularly in the most enlightened ages and countries,—then unquestionably a very grave *onus* of proof rests upon these believers in miracles. For my part, I unhesitatingly own that I regard miracles as impossible, unnecessary, and superstitious; and while I see startling presumption in any party proclaiming the necessity of believing in them on a basis so frail—not to say illusory—as the authority on which they are made to stand, I find everything harmonious with reason and with accredited and sober human experience in the position of those of an inductive habit of mind who disbelieve them.

Your mode of treating the subject calls to one's mind the legal exigency in which the policy is resorted to of *abusing the plaintiff's attorney*. You denounce the honest, truth-seeking "scientists," as you call them, who have no creed to maintain for pay, and who have consequently vastly less temptation than theologians in the Christian sects have to stick to a dogma because it is the shibboleth of a party. We have had enough of denunciation and reproach from Orthodoxy. What we want is honest and earnest discussion from your side; not elaborate metaphysical dialectics or effusions of pious sentiment, which are quite irrelevant, but calm, logical *statements of fact* in reply to the historical and scientific statements of fact put forth by learned sceptics. Yet if we invite you to answer Dr. Carpenter and Prof. Tyndall with science for science, you choose either to evade the real point at issue, or to assume a scornful attitude and refuse our reasonable demand as if it were malicious and profane. If we ask you to reply to Spinoza's *Tractatus Theologico-Politicus*, or Strauss's *Life of Jesus*, or Colenso's *Pentateuch*, you simply point us to Neander's *Life of Christ*, or *Aids to Faith*, or to the paltering lectures of the "Christian Evidence Society;" and you go your way, reminding us that our "stale objections" have been "answered over and over again." But we will continue to proclaim our dissatisfaction till the whole question of the Christian miracles is dealt with by you in a purely inductive fashion, and the scorn or pity you affect towards "scientists" and "unbelievers" we will only regard as marks of a weak cause. I recommend to your attention the reply of Herder, in his *Survey of Spinozism*, to the habitual carping of priests at science in all ages. He argues truly that just in proportion as physical science has progressed, men's ideas of God and Nature have been purified and raised, and the old fancies of "the faithful" respecting the universe, as subject to blind and arbitrary control, have been dispelled. "The forces of Nature," he says, "are eternal as the Godhead in which they inhere. *All is, was, and ever will be* in conformity with beneficent, beautiful, necessary law, twin-sister of eternal power, mother of all order, security, and happiness."

How different this view from the persistent attempts of the guardians of ecclesiastical interests everywhere, who can with difficulty be got to speak kindly of the most disinterested and reverent attempts to unveil the operation of natural law, unless the scientific student happen to profess unquestioning belief in their metaphysical speculations at the same time. It has rather been the habit of Orthodoxy to refer to the framework of life around us as God-forsaken, or as containing, at best, a cold, marred, distant, and unsatisfying revelation of the First Cause; and this disposition of priests to undervalue revelations of universal law through science has usually been associated with a tendency on their part to be most dogmatic and earnest about things that are most inscrutable—most confident in their hair-splitting definitions of what is most indefinable. One of your ablest theological colleagues, I remember some time ago, charged disbelievers in his view of

* *Ecclesiastical History*, vol. i., p. 93.

† Art. Smith's *Dictionary of the Bible*, vol. ii., p. 506.

‡ Draper's *History of the Intellectual Development of Europe*, vol. i., pp. 301-302.

the supernatural with "imprisoning God within a vast and immovable system of natural laws." A strange and, I fear I must say, an ungrateful conception for any man to have of the system of the universe as based upon law,—so constant, progressive, and infinite in its evolutions. Might we not, with some propriety, reply: "Orthodox theologians have imprisoned God in a narrow creed, and represented him as if he were a mere impersonation of dogmatic theology, or a president of an ecclesiastical assembly?" Any one who considers the movements of the Almighty as unnaturally *restrained* because *directed* by invariable laws indicates a state of mind very becoming, perhaps, a retained counsel defending a case in which he has some substantial interest; but, in my judgment, neither philosophical nor religious. The very principle of undeviating uniformity which you and your friends oppose the loftiest scientific minds unite in acknowledging to be the highest mark of infinite wisdom and goodness. Without it prudent forethought in the conduct of human affairs would be impossible. Have you ever been conscious of any experience, material, intellectual, or spiritual, that can be proved to be above and beyond the direction of fixed natural law? Your birth, your education, your physical and mental growth, the formation of your religious convictions, the influences you have exerted and received in your intercourse with your fellow-creatures, your work as a Christian teacher—have not all these things been under the dominion of natural law? And have you felt the more on that account your legitimate freedom and happiness limited? Well, then, you have but to project your finite experience, in these respects, upon an infinite scale, to form some idea (remote, I admit, but sufficiently clear for the purpose of the present argument) of how compatible the control of eternal and fixed law is with the freest movements of the First Cause.

If English Church and Chapel-goers were to trouble themselves less about what is beyond the sphere of rational *proof*, and were to occupy themselves more with the study of natural law, upon coöperation, with which the true regeneration of humanity depends; if the principles of natural morality had always held sway as the religion of churchism has done; if science and philanthropy had always wielded among the masses as wide an influence as theology and priestcraft have done,—there would now be immensely less social vice, physical misery, and intellectual and moral degradation; better sanitary regulations; a nobler bodily and mental organization in our fellow-creatures; a keener appreciation of æsthetics; a livelier sense of mutual obligations between capital and labor, between the governing and the governed, and between parents and children; a wider diffusion of useful knowledge, and a worthier conception of religion.

I should like to refer, in concluding my remarks on the chief theme of Dr. Carpenter's lecture, to a concession which he makes to Orthodoxy, and to which I am obliged to take exception. The doctor admits that prayer is efficacious in the *spiritual sphere*, as far as to enable us "to obtain enlightenment" as to "the will of God and strength to *do* or bear it." This concession is remarkable as showing wherein the lecturer is illogical and unscientific in the application of his principle of natural law. He thinks that there is "a spiritual action of Deity on the mind of the devout petitioner." He accepts the testimony of "the religious experience of ages" in support of this supposed *direct* operation of God on the devout mind, and he writes in the letter quoted from at the beginning of this paper as if he held this direct operation of God *as outside the realm of law;* and yet, while finding it convenient to bow to the authority of "the religious experience of ages" on this head, he inconsistently rejects the very *same testimony* in past times, where physical miracle is concerned. To be logical, he ought to yield to the "sanction" of "the religious experience of ages" equally for *both kinds* of preternatural interference, or for *neither;* for the testimony is equally weak or strong—just as we may please to regard it—for both. If "the religious experience of ages" may not be trusted by a scientific man when fervently adduced in support of the disturbance of *physical* law, why should it be trusted when it asserts the influence of prayer, in modifying the application of law in *spiritual* matters? I venture to believe that neither in "sacred literature" nor in ecclesiastical history can there be found a single instance in which "enlightenment" or "strength" was ever realized by saints—Catholic or Protestant—as a preternatural result of prayer, and which could not be realized without it. Intense religious susceptibility will readily catch fire, in certain moods of the mind, under any pious act, whether secluded meditation or the strain of a familiar hymn or an impressive sermon; and the glow of the feeling, thus excited, will communicate itself to the intellect and the will, and create a spiritual atmosphere in which spiritual objects will be vividly realized, and spiritual purposes vigorously executed. The *reflex* influence of religious enthusiasm, when directed by pure desire to *know* and *do* what is deemed right, will always be great upon the mind. But for Dr. Carpenter to admit "the *spiritual agency* of Deity in the mind of man," as he expresses it, as if it were *beyond law*, while "the action of Deity in the *physical* universe" as *according to law*, is plainly a begging of the question. "The *mind* of man"—whatever that may be—is a part of the universe, and if the universe throughout be "a system of orderly evolution," the harmony of the universe is broken if we allow the *spiritual* department to be *independent* of law and the *physical* to be *under* law; and surely such a conclusion is quite contrary to the tendency and teaching of science. The simple fact seems to be that Dr. Carpenter has studied law as evinced in physical science; but with the characteristic modesty of one who knows his own class of subjects well, but who has not, perhaps, paid the same attention to the quality of evidence furnished by ecclesiastical history in favor of the efficacy of prayer for spiritual guidance, he excusably hesitates, and especially with the solemn array of "the religious experience of ages" before him, to affirm that preternatural events may not have occurred in that *experience*. It is not improbable, however, that had his analysis of *ecclesiastical testimony* been as thorough as it has been of *physical phenomena*, he would not have been so timid in extending the application of uniform law to the spiritual sphere, and in excluding therefrom the efficacy of prayer as an agent capable of inducing the direct action of the Deity. The early history of all religions, it is now well understood, should be received with extreme caution; first, because sound modern criticism has demonstrated that many of the narratives in the so-called "sacred literature" of nations are incapable of positive authentication, both as to authorship and contents; secondly, because the "sacred" and "profane" literature alike which details "the religious experience of ages" pertains, invariably, to times, places, and societies in which *imagination* has played a mightier part than *reason*, and in which credulity and priestcraft, with their attendant fanaticisms, have been signally rampant. Indeed, one might safely add, without the least disparagement of any existing sect of religionists, that those who profess to rely on prayer in our time, as influencing the Deity to impart "enlightenment" and "strength" in the spiritual sphere, are not, as a rule, persons the doctor would think preëminently distinguished for historic and scientific attainment, or for the judicious management of their faculties.

I must add a word on the concluding sentence in your letter: "Wishing that you yourself may soon again pass from darkness to the true light of life in Christ." The wish I cannot doubt is sincere, but it surely is one of the marks of an arrogant system to assume, as Orthodoxy always does, that one is only in a state to have a long face pulled at him, and to be sighed over, if his theory of the universe be not according to the Thirty-nine Articles, the Confession of Faith, or some other sectarian creed. Again, I affirm that in this world of varying religious ideas, where so-called "believers" are more affected, I make bold to say, by sentimental associations than by deep and rational convictions, and where it is not easy for most men to find time and ability to struggle through the stumbling blocks theologians have placed between them and simple religious truth, it would be a slur on eternal justice that men should be judged, in relation to their moral state or their future destiny, by their intellectual apprehension of the things they hold to be religious. I have said elsewhere in this series, and I make no apology for repeating the declaration, that I know no infidelity but treachery to conscience, and no Orthodoxy but loyalty to conscience. I have felt honored and privileged at home and abroad by the intimate friendship of men of all the principal sects of Europe and America, and of men standing very sincerely aloof from all, and the impression has been forced upon me by my study of character generally that in few cases is the ordinary moral conduct of men influenced by their theological theories and church practices; that while it is the tendency of exciting religious dogmas and ceremonies to spoil the class who yield themselves up absorbedly to them, the mass of well-meaning people happily let creeds and churches sit very lightly on them, and depend most for guidance on those principles of common sense and human morality which imbue well-governed minds in all countries.

You wish that I "may soon pass out of *darkness*." If my own consciousness may be allowed to attest the nature of my changed theological perceptions (unless you suspect "the natural man"—that much abused Pauline phrase—now rules within me!), I can assure you that the *very opposite* of darkness would more fitly describe my condition. I have indeed realized, most fully, in my experience, that description in the epistle in a sense not intended by the author: I have "passed from darkness to marvellous light," and the light shines brighter and brighter every day. "Life in Christ"? What is it? Where shall I find it? How shall I be sure that in accepting it according to Evangelicals, I ought not rather to have sought it among High Churchmen, or Broad Churchmen, or Unitarians? All these sections of Christians invite us "unbelievers" to share this *life in Christ*, and at the same time involve us in a maze of bitter controversy as to which party has the genuine thing to offer. You tell me to accept the Christ of the New Testament. But is it to be the Christ of the gospels, the miracle-worker, or the Christ of the epistles, the atoning sacrifice for human sin? Am I to follow the Christology of the synoptic gospels or that of the fourth gospel? The Christology of Paul or of Peter? Perhaps you reply that I am mainly to follow the *teachings* of Christ. But it cannot be proved that the words ascribed to Jesus were ever used by him, and even if they *were*, some of his precepts are for our age utterly impracticable. What Christian citizen in our day pretends to follow carefully the mode of life laid down by Christ? Who "takes no thought for the morrow"? It is only by *taking thought* that the progress of the world can be advanced. Who, among even the most ardent of Christian enthusiasts, are willing now "to make themselves eunuchs for the kingdom of heaven's sake"? Perhaps you intend by "life in Christ" moral likeness to Christ. But the question arises, In what are we to be like Christ? Are we to be like Christ in *all* that he did, or only in those things we ourselves think good and excellent? Does the Christianity of Christlikeness include cursing fig-trees for not having fruit on them out of their season? Does it include whipping those we think impious with a whip of small cords? Does it include denouncing the inconsistent as "whited sepulchres," "hypocrites," and a "generation of vipers"? Does it include saying to one's mother, when she has failed to appreciate him, "Woman, what have I to do with thee? Mine hour is not yet come"? Does it mean that we are to tell women of other districts, when they ask for our benevolence, "It is not meet to take the meat of the children and cast it to the dogs"? Does it include that we are to exercise our powers to destroy two hundred swine belonging to an unoffending man? Or does it mean that we are to be so little the friends of temperance as to produce two hundred gallons of good wine for our guests "*after they have already well drunk*"?* Whatever view, therefore, we take of "life in Christ," we shall meet with grave difficulties in forming a clear and definite idea of what it means; and that consideration, if there were no other, is sufficient to show that a religion so extensively the subject of dispute, and open to such conflicting interpretations, was never intended to be as an organized and a stereotyped system the supreme, final, and exhaustive revelation of moral and religious truth to mankind. Let it not be understood that I undervalue the elevated tone of spirituality and consecration attributed to Jesus in the gospels. He, at all events, seems, above most, to have lived up to his lights. Human life is incalculably enriched by many of the sayings and doings ascribed to him in the New Testament. But as far as these sayings are wise and good, they contain nothing original; and as far as the doings are noble and historically true, they are not without parallel. There is something even broader and more in harmony with the devout and cultured aspirations of humanity, as a whole, than "life in Christ." I accept Jesus only as one of many prophets and teachers necessary to the full discipline and development of my intellect, conscience, heart, and will; but while profoundly grateful for the instructions of all great and good men, I bind myself to accept implicitly and without qualification the teaching of none. Under the guidance of the best judgment and sense I can command, I strive to discriminate and arrive at a just conviction. The higher lights of the nineteenth century enable me to see defects in the utterances and conduct of the greatest sages of antiquity which *their* standard of things—necessarily vague—preclude them from detecting. I believe in the gradual evolution of knowledge, and the gradual uplifting of the race in every department, through human agency and in harmony with fixed law. Owing to the natural limitation of men's faculties, right views in one direction will be mixed up with wrong views in another direction, in the most valuable contributions to human enlightenment and progress. But assertion, hypothesis, and theory in the advancement of knowledge are sifted and improved upon by successive great minds from age to age, and thus the revelation of law, in its manifold applications, goes on; man's recognition of the vital importance of law is quickened and deepened, and the general improvement of mankind is the result. Life, according to the most philosophical understanding and practice of law in its varied relations and bearings, is a far more healthful, rational, and useful kind of life than the "life" which is limited by what was thought, said, or done by "Christ," or by any other single man, be he ever so great or good.

Yours, &c., M. M.

[For THE INDEX.]

ANOTHER OF PRESIDENT ELIOT'S MISTAKES.

"We are living at a time which will hereafter be known as a remarkable period of many and great endowments. . . . These endowments are doing good work for the present generation, and are likely to do nothing but good to many generations to come. Yet there is in the public mind a jealousy of endowments, as if they did harm, or threatened to become harmful. We have not waited to be hurt, but have cried out with apprehensions of hurt."
—(*See President Eliot's Address, quoted in* THE INDEX *of June* 11, *p.* 281.)

The last remark may be true of this country. Being a foreigner, comparatively unacquainted with its history and institutions, we do not pretend to dispute it. But, if it is true, we have no hesitation in pronouncing that it is because the country is still so young as to afford no instance of the workings of an endowment "many generations" after its establishment. Had President Eliot, when in England he felt pricked with shame for the doings of his countrymen, taken the trouble to inquire how endowments are regarded by a people who have experienced their harmful effects after the lapse of a few centuries, we hardly think he would now entertain such sentiments as are quoted above. Had he even conferred on this subject with his eminent co-religionist, who was recently the means of the English Unitarian Church declining a gift of £20,000 (towards which £12,000 had already been obtained) on the very ground that "the permanent endowment of any form of theological doctrine injuriously interferes with the natural changes of religious thought and life," Mr. James Martineau would doubtless have laid such proof before his eyes as would have compelled assent. He might have visited a place of worship in the heart of London, where, owing to the *wise* beneficence of a pious founder, a venerable old fogy discourses Sunday after Sunday on some exploded nonsense to three old women and a few of their grandchildren, who attend in consideration of a weekly dole of sixpence, or a loaf of bread. He might have witnessed in one of the parish churches of the same city, on certain days of the year, the edifying spectacle of a parcel of rheumatic, aged hags scrambling for pennies on the gravestone of another of those sagacious individuals whose benefactions "do *nothing but good* to generations to come;" and had he followed the recipients of this charity home, he must have been edified by their curses, deep and dire, on "the folly of the old sinner" through whose whim they were com-

* *The Impossibility of Knowing what is Christianity*, p. 12.

pelled to scrape their knees on the cold stones for the few coppers they could grab. He cannot have failed to see the Blue-coat School boys, with their bare heads and fantastic costumes; and as he gazed upon the wondrous sight, how his breast must have heaved with indignation against the impudent individuals who "sneer and fling at the benefactors of the public" who ensure to admiring foreigners such a gratuitous raree-show as this! A few years ago, at some of the universities, he would have found scholarships which were bestowed on students who bore a certain surname, or belonged to a certain town. We ourselves had the luck to enjoy one of these from the simple fact that there was no other student of our name in the class. But, alas! a parliamentary commission, not "endowed" with President Eliot's discriminating admiration of endowments, has changed all this, and our sons will find that their name weighs nothing against another's merit.

One of the most exciting topics of discussion in the last General Assembly of the Church of Scotland was the gift to the church by Mr. James Baird of £500,000 (said to be the most munificent donation ever presented by an individual to the Christian Church in the whole course of her history), for the augmentation of the stipends of those of her ministers who are found to excel in preaching *sound* doctrine according to the Westminster Confession. It will be seen that this endowment is destined, if not designed (which, considering who the donor is, we are inclined to think it was), to act as a formidable barrier against the spread of liberalism among the Scottish clergy. The liberals among them, taking warning by the exclusion of their party in the Church of England from the honors and emoluments of the Bampton Lectureship and other such foundations, sought to pledge the Assembly to induce Mr. Baird to modify the terms of his bequest. But "the children of this world are wiser in their generation than the children of light." The Assembly declined to entertain the proposal, probably because it felt that Mr. Baird's retort would be, Take the bequest *as it is*, or leave it. And while the liberals, doubtless, would far rather have seen the bequest revoked than what liberty the Church possesses fettered, the great body of the clergy (of the *present* clergy,—no one can tell what may be the case in future, and just here lies the hardship and the harm) have no desire to see liberalism spread, and no intention, small blame to them, of letting the proffered augmentation slip. We will confidently leave it to President Eliot to decide whether the Scotch Church, in accepting, or the English Unitarians, in rejecting endowment, acted (we will not say more nobly, but) more sagaciously in the interests of the "generations to come."

In fact, so convinced have the English people become of the harmfulness of endowments that, despite their extreme veneration for the sacredness of property, they no longer hesitate, when they deem fit, to set aside the intentions of testators, and divert their endowments from the objects contemplated to others seen to be more worthy, or more in accord with the spirit of the age. In the future they will hesitate still less than they do now. For proof that in this opinion we are not alone, we may refer to the many, now-a-days, who, having wealth and the desire to secure the benefit of that wealth to some particular project in which they are interested, no longer defer their gift until the administration of it is beyond their control; but in their lifetime divest themselves of their superfluous possessions, that they may make sure that these are expended on the purposes contemplated, and not on others of which they had never dreamed, and would, perhaps, not have approved.

Are the thinking portion of the English people quite in the wrong in this matter, or has President Eliot not fully considered all the bearings of the case? AN ENGLISHMAN.

EXTRACTS FROM A SPEECH BY REV. M. J. SAVAGE,

AT THE UNITARIAN FESTIVAL, BOSTON, MAY 27.

I was not waiting for the applause; I was waiting to see how many of you would do just as I should if I were down there; that is, get up and go. I hope those who have spoken to-night will not think I mean them if I do say that I get fearfully tired of hearing people talk; the great wonder with me, as a minister, is, that any body comes to church to hear me, any time. I never scolded people for not coming to church in my life—I never could. It seems to me cruelty to animals to keep you any longer here in this hall; but if you will pity me for having to talk to you, I will pity you for having to listen, and so we shall be fellow-sympathizers in affliction, and I will try to make my talk just as brief as I can.

I want to leave you to-night just where we began, and so bind these speeches of the evening into a crown, if I may, that shall be the conclusion and glory of the week. I will be contented to be simply the thing to tie the two ends together, and I will make the ends of the string just as short as possible. I want to leave off, I say, where the first speaker began, with an idea or two concerning the drift, the progress, of our time. I believe that none of us are aware how much it means, or how deep it is, or what a mighty tide it is, or how it is sweeping on the world. Why, the whole history of the past is but a history of snapping cables and dragging anchors; and, as one has remarked here to-night, the world has tried, over and over again, to build itself some stable foundation that would stand, and God, who ever has in store for his children something better than they have yet dreamed or conceived, has overthrown their foundation, and set them adrift once more.

You will pardon me to-night if I speak of a personal matter, because it is the most forcible illustration of this idea that I can think of. I do not know that any of you have heard of it; it is a secret to a large part of the world, judging by the number of copies that have been sold,—but I published a little book about a year ago (I do not speak to-night in the interest of the publishers; I hope you will not take it as an advertisement), and the papers all over the country—such papers as the *Independent*, the *Congregationalist* of this city, the *Advance* of Chicago, the leading Methodist weeklies, and quarterlies, the Presbyterian papers,—all of them, until I became a Unitarian, thought the book was good Orthodoxy; they endorsed it all over and clear through. I was a member of the Orthodox Church at the time the book was printed; but THE INDEX, here in Boston, came out and reviewed it, and as I read that review, it fairly took my breath away. It made the statement, to me very startling, that the essential idea of Christianity which I had there set forth was precisely identical with the idea of Christianity which was held and taught thirty years ago in this city by Theodore Parker.

I was Orthodox, and was teaching Parkerism, and didn't know it. That is what THE INDEX said. I had never read Theodore Parker. I had preached about him, and preached against him a great deal. (Laughter.) I went on the principle of Sydney Smith. You will remember that old story, how a friend came in one day, and found him writing a review of a book; and he asked him if he had read it. He said, No, he had never read a book he was going to review; he always found it prejudiced him so. (Laughter.) I had never read Theodore Parker; and, I may as well confess it, my training had been such that I hardly dared to read him, because even if what I read had seemed reasonable to me, and I had drifted out into the current of his ideas, I should have deemed it to be a delusion from beneath, and not an inspiration from above. I used to preach against him, and preach hard. I have a sermon at home now with very severe denunciations of him in it. I am going to burn it after I get home.

The point that I wish to make with this idea is this. I have read Frothingham's *Life of Parker* recently, and gone over the controversy of 1841, I believe it was,—the year that Theodore Parker broke with the Unitarian denomination in Boston; and I found the truth of that statement of THE INDEX, that what the Orthodox papers of the country thought was good Orthodoxy in 1873–4 was thought bad heresy enough to be kicked out of Unitarianism thirty years ago. It seems to me this indicates something marvellous in the way of the drift of the world, and I have become acquainted with facts in Chicago and the West, within the last two or three years, that prove to me that this is not an indication isolated and by itself, but that it is only one point in a thousand. I had a conversation the other day in St. Louis with a minister who has occupied a prominent place in an Orthodox pulpit for some fifteen or eighteen years, and I never heard in my life such bitter words in setting forth the essential doctrines of the Orthodox system as fell from his lips.

Let me give you one sentence (I hope you will not consider it blasphemy) uttered by him in the conversation, just to illustrate the extent to which this feeling has gone. He said: "I don't wonder the Orthodox churches cling with tenacity to the doctrine of the deity of Jesus, for he is the only decent God they have got." Those words from a man who stood in an Orthodox pulpit six months ago! I had a conversation not long since with a gentleman occupying one of the most prominent Orthodox pulpits of the country to-day, still occupying it, and still proposing to occupy it, as far as I am aware. Of course, I am not at liberty to mention his name; but he told me that he distinctly rejected the doctrine of the Trinity, in its historic sense; he did not believe in everlasting punishment; he had utterly thrown away the infallibility of the Bible,—and yet he is an accepted and popular minister of one of the largest Orthodox churches in the country. I am acquainted not only with these but with ten or twenty more; and this gentleman to whom I just referred, who made such a statement in regard to the deity of Jesus, told me that there were a hundred ministers over the country to-day in the Orthodox pulpits that stood by his side. (Applause.) He said the only reason they did not have a convention and declare themselves was because they shrank from creating a new sect in the country; for they looked forward to the time when not only they, but men like Theodore Parker, men like Rabbi Sonneschien of St. Louis, the liberal Jew, men like Robert Collyer, men who believe in a loving Father in heaven, and a common brotherhood of man, could stand side by side in the church of humanity, and work and live together. And it is the faith that something like this is before us that animates, cheers, and strengthens me.

THE *Church Herald* takes a glowing view of our condition. It thinks that the cause of Christianity does not advance; that the material progress upon which we pride ourselves is tending daily more and more to keep God out of our sight, until he is all but clean forgotten in the world. Never since England was Christian was he so entirely ignored as now. Infidelity increases, and brings in its train a levelling democracy, which threatens to engulf our remaining institutions. The *Herald* thinks that the only way to stem this tide of evil is to reassert the principles of Catholicism and Toryism; and though it believes itself to be alone amongst English newspapers, it is determined to continue in the good work.—*London Graphic.*

THERE IS A GOOD story of a little boy who, going into a bookstore with his mother, crept up to the juvenile of the establishment with the sly query, "Say, have you got any books for boys that ain't got any religion in 'em?"

Poetry.

[FOR THE INDEX.]

THINGS HARD TO BEAR.

BY MRS. D. H. CLARK.

The changing into dust of the old faces
(Haply a baby's, sweet to look upon)—
The sounds of singing in their empty places,
While the gay laughter of the world goes on,
And heeds not they are gone!

Dashes of winter rain in torrents cruel,
Out in the dark night, on a little grave,
The close-sealed casket of our unpriced jewel,
Which we with moaning to the chill earth gave,
And bade our hearts be brave!

The faded violet of a bygone summer,
Whose pale leaves, starting into sudden view,
Recall the rifled sweets—the careless comer,
Who prized it only for its chaliced dew;
Then left the flower—and you!

Hoping 'gainst hope, for dead Love's resurrection,
Slain by the pride whose mourning comes too late;
The bitter yearning for the lost affection,
Which flows not back—although we weep and wait,—
Beating against our fate!

The gulf impassable we may not lessen
By one truth-telling glance,—one faintest word
Or sigh! The schooled pulse, the dumb repression
Of the soul's music, which must not be heard,
Though all its deeps be stirred,—

Though all its chords be swept in smothered wailing!
Saddest of all, the lapsing to dull clay
Of that which formed our idols! Unavailing
The wild regret for what has passed away—
The gold that shifts to gray!

NORTHUMBERLAND, Pa.

NEW SUBSCRIPTIONS TO INDEX STOCK.

Mrs. F. W. Christern,	New York City,	One	share,	$100
Richard B. Westbrook,	Sonman, Pa.	"	"	100
R. C. Spencer,	Milwaukee, Wis.	Two	"	200
R. W. Howes,	Boston, Mass.	One	"	100
Chas. W. Story,	Boston, Mass.	"	"	100
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CASH RECEIPTS.

FOR THE WEEK ENDING JUNE 20.

C. S. Thompson, $1; J. Jackson, $3; M. E. Martin, 50 cts.; M. L. Cummings, $3; A. Miller, $3.50; H. W. Beach, $3; Chauncy Morse, $1.50; Dyer D. Lum, $3; Chas. Fritz, $3; E. B. McKenzie, $1.50; Theodore Weble, $4; Caroline B. Kingman, $3; H. B. Bostwick, $3; F. H. Cooper, $6; L. Kingma, $3; Rufus Tucker, $3; James Ruddle, $3.20; H. Molineaux, $1; Calvin Griswold, $3; L. F. C. Garvin, $3; W. C. Kelley, $3; M. A. Patrick, $1; John Lamden, 75 cts.; Henry N. Webb, 50 cts.; Laura M. Fleming, $1.50; Jacob Beede, $1; J. F. Johnston, 50 cts.; Marcus T. Janes, $3; Jabez Elverson, $1.50; Wm. Hazelwood, $1; Andrew Ashton, $3; John Whitaker, $3; S. F. Shaw, $1.25; Chas. E. Pratt, $3; E. S. Elder, 50 cts.; O. S. Barr, 10 cts.; Geo. M. Wood, 50 cts.; W. Wickesham, 20 cts.; W. B. Gray, 50 cts.; L. W. Billingsley, 50 cts.; R. P. Hallowell, $1.12; Robt. Morrison, 50 cts.; Alex. Risk, 50 cts.; A. K. Loring, 96 cts.; G. H. Foster, $1.51; Cash, $1.36; P. L. Sherman, $1; E. C. Towers, $1.50; B. F. Underwood, $2; J. T. Dickens, $9.75; J. Merritt, $1.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Please remit by post-office money-order, by registered letter, or by draft on Boston or New York. Checks on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

N. B.—When writing about a former remittance, always give the date of such remittance as exactly as possible.

N. B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

RECEIVED.

Pamphlets and Periodicals.

EUTHANASIA. By S. D. Williams, Jun. Fourth Edition, with Preface and Thesis by Rose Mary Crawshay. London: Williams & Norgate. 1873.

A SUMMARY of Mr. Herbert Spencer's First Principles. For the use of the Higher Classes in Schools, etc. By William A Leonard. London: F. Pitman.

"AND NOW ABIDETH FAITH, HOPE, AND CHARITY." A Lay Sermon by Professor F. W. Newman, preached at St. George's Hall, London, on May 3, 1874.

SERMONS by the Rev. Charles Voysey, at St. George's Hall, London, May 10: "What Theism Teaches on the Forgiveness of Sins." May 17: "Legislation on Ritualism." May 24: "Whit-Sunday." May 31: "Trinity Sunday."

A PLEA FOR THE HUMAN ELEMENT IN RELIGION. Address before the Ministerial Union, Boston. By George Batchelor. Boston: 1874.

PIETY AND MORALITY. By W. T. Clarke. New York: 1874.

ANNUAL REPORT of the Trustees of the Astor Library, New York City. Albany: 1874.

NEW YORK TRIBUNE EXTRA, No. 20. Metropolitan Sermons, Second Series.

ATLANTIC MONTHLY, July, 1874. Boston: H. O. Houghton & Co.

OLD AND NEW. July, 1874. Boston: Roberts Brothers.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.

Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), Rev. Moncure D. Conway (England), *Editorial Contributors.*

BOSTON, JUNE 25, 1874.

SUNDAY LECTURES.—The Editors of The Index will ecture occasionally on Sundays, if desired, within a convenient distance of Boston.

N.B.—Any person whose name is now on our mail-list will receive a second copy of The Index, *mailed to the same address*, for a year, on pre-payment of **One Dollar.** This offer is made to accommodate those of our subscribers who wish to increase our circulation by sending extra copies as samples to their friends.

GLIMPSES.

Methodism might be shortly defined as "hysterical Christianity."

"In New York City there are more than sixty thousand children of the school age who never enter a schoolhouse of any kind." So says the *Liberal Christian.* It is greatly to be hoped that the new "Compulsory Education Act" will prove to be something better than a dead-letter law.

When a minister prayed the Lord, at a prayer-meeting, to keep him "humble and poor," his deacon responded in the next prayer as follows: "O Lord, if thou wilt keep him humble, we'll keep him poor!" The human intellect fares no better in the hands of the Church, which in fact has no way of keeping it humble except by keeping it poor.

Mr. Morris Einstein, in a very pleasant letter, says he has "overhauled his numbers of The Index from January 1 to this last nnmber" without discovering a single passage favoring the "praying crusade;" and he makes a very handsome acknowledgment of his mistake in supposing that we favored it. When a misunderstanding is so frankly and honorably corrected, it is almost a pleasure to be misunderstood!

Mr. Dexter A. Hawkins, author of the admirable Report on Compulsory Education which was republished in The Index several weeks ago, drafted the bill on that subject which has recently become a law in New York State. His Report caused floods of petitions for compulsory education to be poured into the Assembly at Albany, which drowned out the objections of the conservatives. Mr. Hawkins is a public benefactor of a high order.

A correspondent of the Boston *Investigator* of June 3 complains of Mr. Connor for making no mention of "Infidels and Atheists," in enumerating at the Free Religious Convention the supporters of the Florence society. The answer of Mr. Seaver, the editor, is a model of good sense and good feeling, and evinces a freedom from captiousness and small carping which several of his contributors would do well to imitate. Mr. Seaver says: "We have to say to our friend, what he probably knew before, that Infidels and Atheists are always in favor of meetings that are free and liberal. This is the case in all places, and Cosmian Hall is no exception. One of its chief officers and as good a man as it can boast of, and there is no better man in the town, is an open and avowed Atheist; while our other subscribers there, who are probably similar in sentiment with himself, are also supporters of the Free Religious Hall. Why Mr. Connor did not allude to the fact, or mention them as well as others, we do not know. Perhaps he forgot it, or there was not sufficient time at the meeting. We can hardly impute the omission to any other causes."

THE FUTURE OF THEISM.

Those of our readers who have taken any pains to follow our thought regarding the deeper religious questions of the time will not need to be reminded that we see no likelihood of the permanence of theism, as a universal belief of the future, unless the scientific method of thinking, applied with the strictness and exactitude which mark all its applications to the problems of physical science, shall be found to lead naturally to that conclusion. On this point we entertain no doubt whatever. Since authority in all its forms, whether as exemplified by the Christian reliance on an external revelation or by the intuitional reliance on an internal revelation, has wholly ceased to retain the allegiance of the strongest and clearest intellects of the age, nothing remains in the nature of things but the appeal to free reason, dealing directly with all the authenticated facts of existence as the only legitimate grounds of religious opinion. In other words, the method of the Church has failed; the method of intuitional or transcendental philosophy has failed; and their failure must sooner or later be the failure of theism, unless the method of science shall prove to be more successful than these collapsed methods of the past. It is high time for theists, if they hold their theism as an infinitely precious possession of mind and heart, to discern the signs of the age, and address themselves in live earnest, with all their intellectual energy, to the task of grappling with the real difficulties of their situation. Among those who are agreed, the restless and disquieting endeavor to pry into the grounds of belief may be waived by common consent, or even repressed in its outward manifestations; but the great thinking world is not agreed, and there never was a time when this endeavor was more determined or irrepressible. Such a battle over the fundamental ideas of religious faith as the history of thought cannot parallel is now imminent,—nay, is already upon us; and, for one, instead of shrinking from it (as many do) with dismay and alarm, we hail it with joy as the inevitable precursor of a new, stable, and general theistic conviction. As we wrote eight years ago, in the now discontinued *Christian Examiner:* "Theism and atheism are in the scales, and science holds the balance." The experience of these later years has only confirmed this interpretation of the times. We deprecate the sluggishness or timidity of those who profess to be deeply convinced of the truth of theism, yet compel a doubt of their own professions by not lifting a finger in its defence, and by keeping up the old cry of "hands off!" when those who see its danger grasp it boldly to prevent its fall. This fetichistic tenderness for an idea which, like every other, is a natural product of the human mind, will bring upon it the fate of all other fetiches in a thinking age, unless theists come out of their shells and plead their case openly before the bar of science. It is easy to say that "God needs no proof," and so shirk the duty of meeting respectfully the rapidly growing doubt of his existence. Of course, no human discussions can affect objective being. But *man's belief* in God does need proof, as any one knows who ventures to commune sincerely with the active minds of this day. The next generation will have precious little faith in God, unless the present generation discharges its duty to truth better than it is now discharging it. We affirm unequivocally that the future of theism depends on the strength of its argument; and the "heart" will prove itself a sad blunderer, if it now obstructs or embarrasses the "head."

Our confessed belief that the truth of theism is an "open question" for the present generation of religious thinkers has seemed to some to imply that we are a disguised atheist without the "courage of his opinion;" while to others it has seemed to imply that we are a theist who theoretically advocates the scientific method, but inconsistently practises the method of intuitionalism. Both are mistaken. On the contrary, we doubt if any radical of the period can be found who holds to theism more firmly than we do; or who does it with a firmer adhesion to the scientific method, as he understands it. As to the "disguise" question, we have little to say: our readers have by this time had ample opportunity to judge for themselves whether we are one of the reformers that dissemble their real convictions. Nothing that we could now say would change the opinion of any one who ranks us in that estimable class; and we are far too indifferent to his opinion to make the attempt. But, although it is of the smallest possible consequence to the public what any particular individual thinks on this, that, or the other question, it is of great consequence to know whether it is a fact that one can consistently and in good faith accept the scientific method without thereby abandoning the belief in theism. If the two are really incompatible, we say explicitly that we should hold to the former at the expense of the latter; for we are more sure of the absolute necessity of the scientific method than we are of the correctness of our own application of it. We mean to be understood: whether science shall lead to theism or to atheism, we go with science unhesitatingly, preferring deliberately the most unwelcome truth to the most charming and consolatory delusion. This deliberate preference, which has now become a fixed principle, gives us confidence that we have not surrendered the rein to sentiment when we purposed to follow reason, and that our theism has really its root in a scientific rather than in an intuitional philosophy of religion.

To all who perceive that the intellectual beliefs of the future must be what the increasing light of knowledge (science) shall necessitate, the main question whether the scientific method really leads to theism is of surpassing interest. What reasons are there for holding the opinion that it does?

To go into an analysis of the religious bearings of scientific discoveries or ideas is beyond the scope of this article; a condensed treatment of that subject is already before the public in the Index Tract entitled "The God of Science." But in a brief general way we desire to point out a few considerations which have weight in our own mind, as indicating that larger and deeper drift of thought which escapes the notice of superficial observers of the age.

1. The great power of theism (as we conceive it), regarded merely as a philosophy of the universe, consists in the fact that it makes the universe a unit, a whole, a cosmos pervaded by one law, one end, one cause. But this is also the unmistakable tendency of science itself. The two seem to lead to undistinguishable conclusions. It is chiefly this common tendency to unite all phenomena in thought, and to find their unity in substantially the same ideas, that satisfies our own mind of the non-existence of a real antagonism between theism and science. Physical science teaches unity of law and of force; and universal science, studying these two in the light of the evolution theory, seems to teach the unity of both in mind. That is, the scientific method, when applied to all facts whatever, leads to conclusions which are essentially theistic.

2. It was inevitable that science should first occupy itself with the visible, the ponderable, the mensurable; that is, with matter. But it was also inevitable that the physical sciences should conduct to the social, psychological, and other still more complex sciences, to which the determinations of weight and measure are inapplicable. The method employed, however, is really the same, consisting in the authentication and classification of observed facts, and the discovery of their largest relations by combined induction and deduction. Hence astronomy, chemistry, geology, etc., have been supplemented with sociology, psychology, ethics, the sciences of language, of religion, etc. This necessary progress of investigation from the physical to the mental constitutes one of the "tendencies of modern science" which has not yet received the attention it is entitled to, as an indication of the drift of human thought. These higher sciences must be far more advanced than at present before the bearings of the scientific method on the mental (theistic) interpretation of Nature can be definitely settled; yet we have little doubt, judging from the past, that the disproportionate development of the purely physical sciences, which gives a materialistic coloring to the very word science to-day, will be rectified by the growth of the higher mental sciences; and this must have a great effect in counterbalancing the present materialistic influence of science on thought. While prepared, therefore, to concede that the current of scientific speculation is to-day away from theism, we see a reason for it which appears to have mostly eluded attention; and we consider that the current will inevitably set in the opposite direction, when science itself has become more mature. In other words, we look for a gradual change in the influence of science upon religious thinking, and anticipate that it will become more and more favorable to theistic conclusions.

3. There is another fact which strengthens these anticipations in no small degree. There is a striking coincidence between this tendency of science to advance from the physical to the mental, and the general tendency of civilization at large to lay a more marked emphasis on the higher interests of mankind. The development of material resources now absorbs a chief share of the thought of the civilized world,

and will continue for a long time to do so; but humanitarian ideas, nevertheless, are acquiring a greater controlling power in the evolution of society. The spiritual part of man is asserting itself as never before; his rights and his duties, the needs of his higher nature, the cultivation of his finer faculties, are making themselves respected and appreciated far more than formerly. Education, literature, art, science, religion, never made such claims as they make to-day, or were so widely recognized to be paramount in importance to the more obtrusive interests of the race. Here, then, is a general tendency towards the emphasis of humanitarianism in its highest sense which closely tallies with the tendency to theism above noted on the part of science, and which thus helps to corroborate it. Whatever tends to bring out the immense spiritual value of man tends also to confirm the spiritual interpretation of Nature; for, man and Nature being no longer regarded as separable, the interests of humanitarianism and of theism are identical. In fact, theism is the humanitarian philosophy of the universe. Whoever reverences human nature most profoundly is most likely to favor the humanitarian or theistic interpretation of Nature as a whole; and *vice versa*. For it is really one and the same insight which appreciates the spiritual in Nature and in man. Thus one indication of the theistic tendency of science is to be found in the fact that the tendencies of civilization in general are so strongly in the direction of that very humanitarianism of which theism is the natural product.

Such reflections as these might be indefinitely extended, but our space gives out. They will appear vague and unsatisfactory to those who are not accustomed to take bird's-eye views of large movements in thought and in history. But we trust they may prove suggestive to those that incline to study our relation to the great wholes of which we are all a part. If they shall attract the attention of any to the real issues on which the future of theism must depend, the purpose of this article will have been accomplished.

ABSTINENCE VERSUS MODERATION.

WESTON SUPER MARE, May 25, 1874.

TO THE EDITOR OF THE INDEX:

My dear Sir,—I have noticed in THE INDEX on many occasions remarks unfavorable to teetotalism and to other engagements of total abstinence; but no one has come forward on the opposite side. As I believe a threefold abstinence — from intoxicating drinks, from tobacco and similar narcotics, and from flesh-meat—to be of *extreme* importance to the welfare of all the great communities of Christendom; since also I should account it as of evil augury, if the members of the Free Religious Society collectively oppose such abstinence,—I hope you will allow me to write at moderate length in favor both of abstinence and of societies professing it.

The only topic on the side of what is called "moderation" which I remember in THE INDEX is the general assertion that education ought to teach us to avoid excess, and that this is a higher state than that of abstinence. Such an assertion appears to me totally to mistake the point at issue, and the main facts of society. To fix ideas, take first my own case as *one side*. From childhood I perceived that neither I nor my brothers and sisters liked any strong drink for its strength, *i.e.*, for its alcohol. I certainly liked sweetened negus or liqueurs with a delicate flavor in spite of the alcohol; but beer, ale, and porter I disliked as bitter and nauseous, and wine as burning. Hence, regarding these drinks as unnatural, I grew up an abstainer, long before temperate societies were heard of, though both my parents drank as other people; but I never in my life at a solitary meal partook of these drinks, except once or twice in village inns, by way of experiment, to see whether ale or beer would quench thirst, in long summer walks. I came to the conclusion that on the contrary it excites thirst. It was long the fashion to drink healths in company, and I was used to make a sham, by largely diluting the wine, and just sipping it; for I had no conscientious scruple as to tasting. I was several times ordered by physicians to take porter or wine; but never found any good from either, and before long left off. When the temperance and teetotal movements began, I insisted that I was *not* a teetotaler, and that, for anything I knew, I might take to wine hereafter; for I then believed the silly aphorism current in the medical faculty, that "wine is the milk of old age." Even after I had been for seven or eight years a member of our political society, the U. K. Alliance, which aims to overthrow the existing licensed traffic in intoxicating drink, I refused the title teetotaler until the year 1861. Then first I learned the experiments made at Paris by an eminent chemist in company with two physiologists (all wine-drinkers), and their unanimous, decisive conclusion, that alcohol in the stomach disintegrates the gastric juice, arrests digestion, hardens the food, and makes after-digestion by new gastric juice more difficult; therefore it ought never to be taken with a meal, and ought to be strictly used only as a medicine in the few cases where a wise physician will order it. (In every museum we see how animal fibre is hardened by immersion in spirits.) After this I made sure that I should never need wine in old age as an addition to food, and thought it high time to call myself *on principle* a teetotaler. Surely this was not in me a moral fall; I am not brought on to a lower plane by it.

Next, *on the opposite side*, is the case of those who unhappily have acquired habits of excess, and are enslaved to intoxicating drink. Immense experience shows that for such persons there is no safety but in total abstinence. The partial indulgence, gratuitously called "moderation," so kindles their desire, and so steals away their resolution, that they are apt not to know how much they are taking. Great numbers of our working classes are necessarily often in contact with drink-shops, and either for "the good of the house" or from the habits of companions are tempted to drink, when no drink is wanted. The uniform and positive testimony of philanthropists who have spent the whole leisure of their lives to convert drunkards is that no convert can be safe, if he even sip the fatal liquor. Even our lexicographer, Dr. Samuel Johnson, whom no one called a drunkard, is reported to have said to a lady: "Madam, I can be abstinent, but I cannot be moderate." I grant to you that this is a lower state than to be capable of drinking one glass without being enticed to more; that is the penalty on having once contracted an unnatural and pernicious taste,—love of the burning liquor. But the individual is elevated in the only way to him practicable; or, if exceptional individuals may be recovered into a normal state, yet certainly the class of drinkers are elevated in the only way safe and sure to themselves as a class. And not only so, but what is more decisive still, total abstinence is the only way by which *a corrupt community* can recover that natural childish *distaste* for the liquors which is our best security, and the state of normal man. Universally, it is the highest virtue to be not even tempted by evil, but to disdain it. At present, the bad habits of society transmit the destructive vice by engendering the dangerous taste. After two generations of total abstainers,—after the drink has been put down as sternly in Christendom as in Islâm,— a third generation will grow up, wholly free from all evil hankerings; meanwhile public opinion, enforced by law, will crush out the trade which enriches itself by pandering to and intensifying the national vice.

But after this happy consummation, ought the nation to go back to what our opponents complacently call "moderation," and "use," as opposed to abuse,—*assuming* by such phrases the very point to be proved? Just as much as, and no more than, a nation of opium-eaters, when cured by a suppression of the drug for two generations, *ought* to go back to "moderate" opium-eating, and talk grandly of "moderation" being the higher state, and a regulated use better than disuse. Unnatural substances, which damage nutrition and tamper with the stomach and the blood, ought not to be taken into the system at all. Let the wine-loving doctors *refute* the physiologists, if they can; but they have no right to *ignore* them, and go on (as they do) inculcating the opposite, by talk about "moderation," and entitling wine "generous" and "supporting." No medical man at present stands higher in London than Sir Henry Thompson, who last year addressed a letter to the Archbishop of Canterbury, declaring that what is called "moderation" deteriorates both the body and the intellect; the fact being that "moderation" means each man's fancy. It has no other definition. I knew a gentleman who believed himself exemplary in moderation, and certainly never showed any sign of excess; yet when he died—and that prematurely,—the physician called his disease "drunkard's-liver"! Sir Henry Thompson has recently experimented on total abstinence himself, and announces that he finds it to be just the right thing. Of course, it *must* be, if the tendency of alcohol is to mar the gastric juice, and corrupt the nature of the blood, as the physiologists decisively pronounce.

Nor only so; but it is abundantly attested that if an operation of great delicacy is to be performed, even a single glass of wine may lessen the accuracy of a surgeon's hand. It is further notorious that wine which is not sufficient to produce any visible excitement lessens grave men's modesty, so that they tell tales and make remarks of which they would be wholly ashamed except after the wine. The ancients, who were keen observers, declare that after moderate drinking men betray secrets; and what is worst of all, our judges testify that the worst crime is committed, not by men who are drunk, but by men who have been drinking; that is, by men who fancy themselves "moderate," and cannot be pronounced otherwise. Moderate drink, so-called, is thought to *comfort* a man; in fact, short of visible excess, it changes his state of sentiment; it makes some more lavish in giving (hence the use of charity dinners!); it makes some vain and loquacious, and more fluent in speech, but not wiser; it makes some irritable and easily offended, leading them to hasty words and angry deeds; in many it stimulates lust, and many it drives into crime. With some danger from it to the mind, and pure mischief to the body, where is the good sense of drinking it at all? Opponents speak of teetotalers as wishing to impose *their taste* on others! Nay, but teetotalers believe in experience and science, and wish mankind to abide in the normal taste, which alone is safe and natural.

Philanthropists have long since discovered that the weak will of the drunkard needs support by sympathy, and that nothing so aids him as the promise of *another* person to abstain, if he will abstain. Numbers of good men and women have taken a pledge of abstinence solely from this motive,—to aid the vicious; and, as they attest, with immense result. Surely it is entirely away from the facts to remark upon this: "They ought *not* to take a vow of abstinence; for to be moderate without a vow is the higher state." They *were* moderate (or abstinent) previously without a pledge; only for the benefit of a weaker brother, they consented to limit their own freedom: does this act of charity bring them on to a "lower plane"? All such censures proceed on misconception.

Our business is *not* solely with ourselves. "*Non nobis solum nati sumus.*" We see a national curse widely spread over all Christendom, fostered by wealthy traders and (alas!) by governments whom it enriches,—short-sighted as they are to touch gains made from vice. If happily we have personally retained a freedom from this vile temptation, it is not enough that we maintain our own virtue; we are bound to break down, if we can, the evil customs and laws which flood the land with misery. We are helpless as individuals against social usages; only by combining into societies can we hope to affect them; that is our sufficient justification of association against the drink.

All the talk about "education" as the cure is misplaced, and implies ignorance of fact, or inattention. If by education is meant intellectual knowledge and information, it is quite inadequate to contend with a depraved taste. The senators of England in the last century, and your members of Congress now, are more highly educated (in this sense) than the millions of Christendom can be for another century; yet our senators were very apt to be drunk, and you cannot trust yours with wine in the halls of Congress. Scotland is better educated than England can become for fifty years; yet Scotland complains more bitterly than England of the drink traffic, and according to our opponents is very drunken. We have in *every* class of life calamitous drunkenness; as far as possible, it is hushed up among the richer classes, who can more easily conceal it; but it exists, and it increases with increasing facilities for getting the liquor, in spite of education. In fine, these habits are themselves the greatest impediment to intellectual culture; to cure them by it is like catching sparrows by putting salt on their tails. But if education is to include *training* to good habits (which alone is to the purpose), the beginning of better habits is to lay aside the drink which captivates.

Many of the same topics apply to the use of tobacco, opium, and other narcotics, but of course less vehemently, because they do not lead to violent crime, but only in extreme cases to destitution, neglect of duty, and virtual insanity or bodily ruin. Among our physicians there are some who actually extol tobacco-smoking for adults; yet even these with astonishing unanimity condemn it in young persons. Dr. Augustus Murray, a great chanter of the virtues of tobacco, says that no one under twenty-five shall smoke, and it is better if not before thirty-five. Of course, in the present state of society youths *will* smoke, if they see mature men smoking; so that it is impossible to solve the problem by separating ages.

But even if "moderate" indulgence in alcoholic

drinks and in tobacco did no other harm to a nation, it does this grievous harm,—it absorbs in needless sensual and selfish pleasure those means which the heads of families ought to devote to their wives and children. Thus it indefinitely retards mental cultivation and refinement, and causes a population to live on the edge of starvation, who might be in abundance. I add here this last argument (as applicable in England) against the use of flesh-meat. Space does not permit any further notice of the great vegetarian question. When an English artisan, of no peculiar talent, has strength of mind to practise the triple abstinence, with his wife to back him up,—even in bad times they rear a family and thrive well; they can afford refinements and can bestow charity on other artisans who earn higher wages; nor do our peasants ever show less muscle and less endurance from the small quantity of flesh-meat which they get. Grant that you, with your vast lands, may easily afford yourselves flesh-meat. We are past that stage; therefore our poorer orders need to be taught not to covet that form of food.

FRANCIS W. NEWMAN.

Communications.

BLOOD OF JESUS VS. INWARD LIGHT.

BY CHARLES E. PRATT.

The Quakers are a small but not insignificant sect. Beyond Luther and the Reformers, beyond Calvin and the Dissenters, beyond any religious body of people of the seventeenth century, went they in asserting individual freedom of conscience and religious liberty. Freedom of speech, freedom of conduct, freedom of thought, freedom from superstitions,—these they taught not only in formulas but in lives of suffering. They thrust at the heart of priestly and corrupt religions. They were the Radicals of their time, so far as they could be Radicals and keep the name and the character of Christians.

"Get the writings of John Woolman by heart, and learn to love the early Quakers," said Charles Lamb. Read the *Apology* of Robert Barclay, and learn to respect them, say I. For its solid logic, its close reasoning, its scholarly exposition, and its trenchant treatment of theological errors, it will repay reading by the thoughtfulest reader of THE INDEX; and its chapter on the "Universal Saving Light" would almost pass muster as a Free Religious tract. Were Barclay living now, he would doubtless write differently. He would see some of his premises slip away from him; and the society of which he has been the acknowledged exponent for nearly two hundred years might be justified in laying his book aside with their "plain" coats and bonnets, and ask their apologist to mount the syllogisms of two centuries of progress, and make a statement of principles *en rapport* with the honest, intelligent convictions of his party to-day. Those for whom he wrote numbered ten thousand in the city of London alone. They refused to be called by any sectarian name, but called themselves *Friends;* they denied "authority" in Pope or Church; they counted the Bible no more "sacred" or "inspired" than other writings might be, or than the words of a godly minister, and refrained from speaking of it as the "Word of God;" they denied the Orthodox doctrine of the Sunday (Sabbath), and said all days were alike holy; they rejected the necessity of belief in any "creed," and taught that obedience to the light within him would be sufficient on his part for the salvation of any man, whether he ever heard of Jesus or not.

I think George Fox would have subscribed to all the "Demands of Liberalism," except perhaps the eighth.

The successors of this peculiar people are divided into two branches, rather inaccurately called the Orthodox and the Unitarian; and there are several minor divisions.

In the Orthodox branch quite a controversy has lately arisen, the objective cause being a lecture delivered in Boston last winter, and since published as an essay; and curiously enough the point of the controversy centres in their doctrine of the Inward Light.

This controversy was noticed editorially in THE INDEX of May 28, in a very candid and appreciative manner;* and if the editor of the tentative *Occasional Observer* thinks "THE INDEX misunderstands both the essay and its friends," the essayist and some of his friends do not share that opinion.

Perhaps the *Observer* says it for a purpose, knowing that many of its readers would be suspicious of truth itself, seen in "a radical paper."

The essay in question is, as THE INDEX ingenuously says, "a calm and winning presentation of the doctrine of the Inward Light of Christ, universal in all men, and saving all who are obedient to it." George Fox and his *confrères* held this light to be supernatural, a spark of divine kindling, within and above all natural faculties and endowments, leading, if obeyed, to truth and happiness. They also held it to be special in its influence to particular deeds and thoughts, and not general. In these two particulars Socrates and Plato, Jesus and Paul, and Fox and Barclay are not far apart.

This view is suited to minds prone to a mystical philosophy, like that of Boehmen; and also to simple, pure-minded, enthusiastic converts to religion. Not the early Friends alone, but the early Methodists, and smaller sects that dot these eighteen centuries, are examples of this. The father teaches his child that God made him and sends him those favors and welcome experiences which he calls blessings; and the crudely informed boy believes it. So the humble convert sees special Providence in every striking occurrence, and the ardent exhorter or minister looks or waits for some sign of divine direction as to what and when. It is doubtless the best recognition of this inward light that it infuses itself into every mental state and action. And the supernatural view might have to give way to the natural in the last analysis. But to recognize and assert the supernatural view as a cardinal principle in religious matters was a long, brave step, and still requires courage.

The tendency of the churches is to hang the key to salvation upon some peg of observance of ordinances, or penance, or belief in some dogmatic statement or historic fact.

The tragedy of Calvary affords so much that is dramatic and pathetic, and is so ingeniously wrought up with the mysterious, that it furnishes the "revivalist" and the "evangelist" with the best of themes for stirring the emotions of people; and I think it is matter of observation that a tendency to this emotional phase of religion, this special use of the Calvary sacrifice to the end of causing sudden conversion and ecstatic faith, which has acquired with many the name of "Methodistic religion," is seen wherever any sect has spread very rapidly of late years. It seems to flourish most in the West, and in rural communities. The large increase in numbers and in activity of the Society of Friends in the West and South within the last ten years has either been due to, or has developed exceedingly, this emotional and "Methodistic" tendency. It is in reality a part of the great swerving toward ritualism of one part, whilst the other part is drawn toward rationalism.

Thus there have been among the Quakers two modes of belief, two parties, the one holding still to the belief in a light in every man leading and inspiring him to a gradual conversion, and into a life of purity and happiness; the other believing that knowledge of and faith in the outward sacrifice of Christ is necessary to being saved from perdition, and that sudden conversion and redemption by the blood of Jesus is the only door to heaven.

There is a little pamphlet entitled *The Blood of Jesus*, published by the American Tract Society, which sets forth the views held by this latter class, and which may be found in almost all their houses.

These differences have housed together in the same branch of the Church, until an able man has directed a current of thought directly to the question, and at once they arrange themselves at opposite poles.

It is easy for an unprejudiced observer to see which party is historically and philosophically on the right basis as Friends, but not so easy to see in what the matter will result. As Mr. Abbot says: "The staid Friends are getting profoundly stirred up about it;" and the movement is not without considerable interest to the friends of freedom, justice, and reason.

BOSTON, June 19, 1874.

A FORECAST INTO THE MORALS OF THE FUTURE.

TO THE EDITOR OF THE INDEX:

Dear Sir,—It is to be presumed that the readers of THE INDEX are conversant with the fact that the morality of the present day (theoretic, I mean, not practical), although doubtless vastly superior to that of any preceding age, is yet very far from approaching perfection. Up to the present time, morals have been only, or at least chiefly, just what the derivation of the word imports—*manners, customs*, resting on public opinion as their basis,—that being right which the majority of people in a given place and time agree to consider right; whence has sprung the puzzling anomaly of one and the same action, or course of action, being regarded in one place or at one time as right, and in another place or at another time as wrong; whereas all who can see below the surface of things and opinions clearly perceive that true morality must rest on the sure and stable rock of fact, not on the shifting quicksand of opinion, and that, therefore, under the same conditions, only one course of action can at any time be right. What that rock of fact is, on which true or scientific morality rests, is not for a moment doubtful. It is, as I should say, utilitarianism; or as you, I believe, prefer to express it, the sum of the necessary relations subsisting between the individual and his surroundings; which seems to me only another way of stating the same thing, compliance with necessary conditions being, I take it, necessarily utilitarian. That, in very many cases, we have not attained to the knowledge of the course of action which utilitarianism, or the necessary relations of the individual, determines as the only proper course, all gifted with the deeper insight spoken of will readily admit. The mere fact, then, of one's criticising the present system, or proposing some alteration in the present practice, of morality is no proof, no presumption even, of a desire to impugn morality, although all the adherents of traditional morality will assert so; as they did, to mention but one memorable instance, in the case of Socrates.

Although my present purpose is not to do either of the two things above referred to, yet in what follows I may seem to some to be unnecessarily disturbing the received conceptions of morality. After the very just and reasonable rebuke, however, which Mr. Morse lately administered to Mr. Voysey though your columns, I am not without hope that, if your readers should peruse these lines, they will bear in mind throughout that, our present notions of morality being tentative and provisional, it is only by questioning and discussion of them that we can improve them, if faulty, or satisfy ourselves of their unimprovability, should they be established as resting on the true and sure foundation.

The reflections recorded here were suggested by a passage in that admirable discourse on "The Suppression of Vice" which you printed in your issue of a week or two ago, together with an announcement which appeared in the daily papers about the same time. The passage is that in which Mr. Frothingham exposes the misjudged, short-sighted nature of the policy referred to, by instancing the fearfully injurious consequences that would result to society from the effective suppression of houses of evil resort. Whilst denouncing this form of evil and its victims in the severest terms, Mr. Frothingham recognizes it as the floodgate or safety-valve, whose closure would be followed by a rush or explosion of pent-up passion, threatening the total destruction of social morality; and suggests, in the form of a query, that "the wretched and abhorred women whom it is loathing even to name" may be "the unconscious and unwilling saviors of society;" a suggestion which has been put forth before by another in the shape of a bold assertion of these poor creatures' claim to be regarded as "priestesses sacrificing themselves on the altars of humanity to preserve intact the purity of the remainder of their sex." But if, as is implied in the above quotations, and as is widely believed, these houses and their inmates be, under the present condition of society, a necessary evil, and cannot, therefore, at least with safety to the community, be entirely and immediately suppressed, it yet seems possible so to place them under sanitary and police inspection as to prevent their degenerating into the dens of crime and disease which, when left to themselves, they invariably become. Great, then, was our astonishment to read in the daily papers that the authorities of St. Louis, where this policy had been in operation, had concluded to discontinue it, and allow these sores upon the social body to fester and putrefy, in the course of their normal development, without let or hindrance from those whose duty it is to guard the life and property of the inhabitants and visitors of their city. No reasons were alleged for the new course which the authorities had decided to pursue; but, in view of the triumphant success which has attended the operation of this policy on the continent of Europe, and in those towns and cities in England where it has been enforced, the only conclusion it seems possible to arrive at is that ignorant superstition and prejudice have succeeded once more in driving enlightened philanthropy from the field.

But this is merely incidental and introductory. My purpose is not to discuss what is the best mode of dealing with this form of evil under present conditions, but to inquire what are likely to be the received views of sexual morality in that future when, as we all surely trust, this vice shall have disappeared.

"The change that is in the air," of which we hear so much now-a-days, in regard to all man's intellectual convictions respecting the universe, and his own place and destiny in it, is affecting no less surely, although not yet so conspicuously, his moral convictions also, and especially in regard to the mutual relations of the sexes. We think no observant man can have failed to notice this, although as yet it is not matter of notoriety or wide-spread discussion.* Nor is this any subject of wonder. For a reconstruction of man's moral ideas must necessarily be preceded by a change in his intellectual views, as these afford the foundation on which, and impose the conditions under which, his morality is constructed. And as the foundation must be settled before the superstructure can be erected, the whole energy of the mind must be given first to consolidating and arranging the new knowledge it has come into possession of, before it can turn to the consideration of what remodelling in the moral conclusions is necessitated by the alterations effected in the intellectual premises. But when, out of the chaos of doubt which supervenes on any radical change in man's general conceptions of the universe, in which we have all been wallowing for a quarter of a century, a new cosmos of positive convictions has been evolved, as may now surely be said to be the case with every mature mind, the day is at hand, if not already here, when the process of re-investigating and adapting our moral conceptions to the requirements of our new truth must be undertaken, and cannot be evaded.

The change of opinion as to woman's comparative *status* in the ranks of humanity is very marked, and is not more important in itself than in the moral consequences which must inevitably follow from it. Our whole existing system of morality is built upon the doctrine of female inferiority. And, as might be expected from what has been advanced above, there are still many who regard women, married women at least, as the property of men. (We speak, of course, only of the tolerably civilized and educated. On the ignorant or barbarous mind no other conception has ever dawned.) There are still more who, not daring to assert this explicitly, yet cling to it as a prejudice of feeling. But can any one doubt that the doctrine of woman's equality with man is destined utterly to eradicate first the opinion, and finally the prejudice? And what then? We do not undertake to prophesy; we content ourselves with results already obtained. Mark the ever increasing number of divorces, and the rapidly growing opinion, both consequence and cause of increasing divorces, that man

*The trifling inaccuracies may be corrected as follows: The *Friend's Review* refused to publish an advertising notice, not "the lecture"; Thomas *Kimber*, not "Kimball;" and John G. Whittier cordially and entirely approves the essay, not "partly," as do most of the best thinkers of the Society.

*In the last INDEX, just received, we notice that Dr. Bartol mentions it as one of the "signs of the times" in the essay he read before the Free Religious Association. Not having been able to attend that session, the passing mention in THE INDEX gives all the information we are possessed of, as to the doctor's views or what he said upon this subject.

and wife who cannot live happily together, even though no immorality of any kind can be attributed to either, are fully entitled to separate, and retain their fair reputation unblemished, even in the event of their contracting another alliance. The sanctity of the marriage institution is thus taking its way towards that limbo where the divine right of kings, and other holy superstitions of man's past, rest in peaceful forgottenness. Nor do we feel frightened by the alarmist cry of impending license, and universal prostitution, and the disruption of society. We know that our marriage system has not been from everlasting, even as we see that it is not likely to be unto everlasting. The same commotion must have been raised by the adherents of the preëxisting system, when our system began to take its place. And if we have not, we at least ought to have, outgrown the childish apprehension of "after us the deluge." And what if, to our current notions, the state of society which the present growth of opinion seems destined to bring about look like that primeval state before marriage was? Have we not already learned that the motion of humanity, even when it seems to return on its path, is not the recurrent swing of the pendulum, but the lark's ever-uprising, spiral coil, which although continually retracing the same circle on the earth's surface is yet at every circuit soaring nearer unto heaven? We may rest assured that the future theory and practice of sexual relations will be no more like those of the past than Huxley's agnosticism is like the savage's unsuspected ignorance of any extramundane power.

Yet one point more. Modern philosophers, moralists, and even preachers are growing more and more unanimous in the opinion, and more and more emphatic in the assertion, that the perfect man—we suppose they use *man* generically, to include both male and female—will be, among other things, a being of strong passions, subject, of course, to the control of a strong will. And they imply—or, whether *they* imply it or not, the implication is there—that strong passions justify an equivalent indulgence. "Subject to the control of a strong will" means, of course, indulgence in conformity with the requirements of morality. But, again, it must be remembered that the "strong passions" have to be taken into account as essential factors in working out the equation of the morality of the future. Already the old idea of the intrinsic virtue of virginity, in and for itself, as contrasted with the imperfect purity of the married state, is completely dead; and, doubtless, the whole body of the Christian world would consider it monstrous to require any man to make of himself, literally, "an eunuch for the kingdom of heaven's sake," blind to the fact that it compels thousands to make themselves, metaphorically, eunuchs for its defective morality's sake. It is matter of common remark that, for many and various reasons, some good, some bad, men are every day becoming less inclined to contract the matrimonial relations now in vogue. And if it be said that no pity need be wasted on the fact of their celibacy, as they have the remedy at any time within their reach (which is not, however, the whole truth), at least this reply cannot be urged against the objection that the present code of morality deprives thousands of women of the enjoyment of what seems to us undoubtedly a natural right.* There may be some women who will feel it a point of honor to aver (we have seen some such statement somewhere) that, in an experience of upwards of half a century of voluntary celibacy, they have never suffered from any sense of deprivation. Without making any invidious insinuations regarding the present or past generations, seeing that we are treating solely of the future, our sufficient reply is that, when the perfect man is come, no such abnormal organism will be possible. If, then, we are correct in our interpretation of the tendency of moral speculation, the future will look upon our present notions of morality on this point as being not perceptibly different from what we regard the unreasonable depreciation by antiquity of the honorableness of lawful wedlock.

A variety of considerations might be adduced to illustrate and corroborate the conclusion here shadowed forth. Others may be glad to contribute towards this end, or to rebut the views here advanced. To any well-considered communication your columns, doubtless, would be open. We must limit ourselves to stating in definite form the conclusion to which the foregoing considerations lead us, which is: That, according to our reading of the indications which present currents of thought and feeling afford regarding the sexual morality of the future, much greater freedom than is now tolerated will be regarded as just and proper—freedom, however, which shall in no single instance degenerate into license, but in every case preserve a reverent loyalty to the laws of a higher, shall we say a perfect, morality.

Finally, the writer desires to state that the change in moral sentiment and practice which in his opinion present symptoms indicate as likely to occur in the future, he does not regard with any enthusiasm, nor, on the other hand, does he spend over it any fruitless regrets. His creed is not the "What will be, will be' of the fatalist, although some may be unable to distinguish it from this, but the growth and development (necessary and inevitable, indeed, in the sense of the necessary sequence of cause and effect) of already existent principles—the blossom of every to-morrow being but the unfolded bud of each to-day. Although he believes that each new evolution of morals is an advance on the former, and that, therefore, the state of society he discerns, if he discern aright and that state come to pass, will help on the welfare and progress of humanity; for himself, should it come to pass in his day, he has no desire, nor does he anticipate he ever will have a desire, to avail himself of the larger liberty it will allow. And believing, as he does, that a premature birth is closely allied to an abortion, assuredly he does not seek to advocate the adoption of this change now. He merely calls attention to what he regards as an impending event; and, in doing so, he trusts every candid reader will see that he is neither more nor less moral, although certainly less reliable, than the astronomer in predicting an eclipse of the sun. ZERO.

*A paper has just come to hand in which I find the statement that, in England alone, there are, in round numbers, three millions and a half of unmarried women. In proportion to the population, the case is known to be somewhat similar in New England.

[That the marriage institution may be greatly modified hereafter, is to be admitted without much debate; but that it will ever be "evolved" out of existence, we for one do not believe.—ED.]

REFLECTIONS AT LARGE.

When we listen to the speeches or read the reports of political, religious, or medical meetings, we find that a great deal of time is wasted. Politicians tell us what they are going to do for the welfare of the greatest number, and think of "number one;" they depreciate and vilify other parties, when they would occupy their time better by explaining their own principles.

Theologians quibble about another world, or a heaven and hell, and neglect the reality—this life. The members of that sect which has the most diluted form of Christian dogmatism have their Christianity so much attenuated that they needed a long discussion and a multitude of resolutions to settle the question whether a man who honestly avows that he is not a Christian belongs to their Association, or not. Every one of them tries to manufacture his own form of Christianity. If we should receive a really honest avowal of thought from all Christian ministers, as to whether they believe in the "divine Christ" or in the "Lord and Master Jesus," we think there would be only a small number who could consistently profess that faith. How many would accept and agree with Jesus, if he should be the editor of a religious paper, or come to the Anniversary meetings? Some would try to "maintain liberal Christianity," others Orthodoxy, etc., etc., etc.

In medical meetings we find often that those who assume the most are considered the prominent members. They relate great cures, and cannot cure themselves. Just as we have a great many religious discussions among theologians without religion, we have among medical men discussions concerning systems, yet without system. Can any one of those physicians who relate their great cure-stories state upon honor that he either ever cured, or never cured, a single patient?

Schiller must have been impressed by observing royalty, aristocracy, the honorables, D.D.'s, LL.D.'s, and M.D.'s, when he wrote:—

> "It is dangerous to awake the lion;
> Destructive is the tiger's tooth;
> But the most horrid of all horrors—
> That is a man in his conceit!"

The most prominent among the lawyers are those who can turn and twist the law to the best advantage of their own selfish ends. The so-called great men among theologians are those who mystify religion, or dilute it the most. Shining lights in the medical profession tell us, *post festum* or *post mortem*, how the cure would have been made, if they had been called; or how they performed the cure, when the patient happens to recover. But if they have the same disease and cannot cure themselves, their disease is then as extraordinary, complicated, and uncurable as their own speculations!

Suppose we could reanimate the good and true men who are gone, and they should become editors of Christian or of radical papers, is it not likely that the first opposition to their earnest and honest endeavors would come from those who now worship or eulogize them? Allow me to point out one living example: that is the earnest and honest INDEX. With due credit to both editors and to the various contributors, we challenge any man or woman to name a journal so free and candid as THE INDEX. But we cannot help expressing our surprise that the force of such logical reasonings as those of Mr. Abbot should be so little felt.

Mr. Higginson, whom we consider an able and true friend and a faithful laborer in the radical cause, is reported to have said: "He thought the dispute between the Christian and anti-Christian was concerning the cradle in which both were born. What to do with the cradle? Mr. Calthrop wanted to stay in the cradle. Mr. Abbot wanted to smash it. Anyone who has really outgrown Christianity is incorrectly termed an anti-Christian."

Neither Mr. Abbot nor any one who comprehends his situation outside of Christianity has a desire to smash the cradle; we all acknowledge the good which historical religions have done; but we are Protestants, and our reason compels us to protest against everything, whether it comes from THE INDEX, Bethlehem, or Rome, which interferes with the development of universal liberty. We respect all who sincerely believe in one or the other form of religion; but many of those who claim to be religious teachers do not seem to care so much for the cradle as they do for the pap! Even many excellent scholars and free men, governors, presidents, and professors of colleges, who should crave more manly food, are not entirely weaned.

Dr. C. A. Bartol makes by the side of splendid remarks the following: "I cannot flatter the radical literature with any great accomplishment. The new theology has not arisen yet out of the 'Fifty Affirmations,' 'Impeachments,' 'Liberal Leagues,' or excluding God and Christ from the Constitution." When Jesus preached his Sermon on the Mount, and when Luther's theses were nailed on the church-door at Wittenberg, new and better theologies began to be developed. If all those able gentlemen should work together at creating it, the hints given in Abbot's "Fifty Affirmations" and in the "Impeachment of Christianity" will help a great deal to develop a theology in harmony with science and liberty, and (most beautiful of all beautiful things) a firm and reasoned belief in an unselfish Deity. Let us promote, in accordance with the will of a Father of love, the best welfare of all his children, humanity. That is the "breadth" of the opinions represented in THE INDEX, and all the faith and "beauty" we need "beyond the bald, bare prose of logic and life." It is futile to say or suppose that we would or could "exclude God and Christ from the Constitution:" that beautiful compact is the will of our Creator expressed by his best creation, the human mind, and the good teachings of Jesus had their influence in it. But the vilest and silliest attempt is to put the *names* into the Constitution. Are the priests of this country and their helpers so deluded as to think that God and Jesus need advertising? Are they believers in an omnipresent, impartial God? You may speculate within the realms of speculation; but refrain, for your own sake, from speculating with the highest, the best, which the human soul can approach by faith only!

Can we call it a real land of liberty, as long as we tax women without representation, and suffer church influences to be represented without taxation? Was it the purpose of the tea-party to spill or to drink the tea? CARL H. HORSCH.

DOVER, N.H., June 15, 1874.

DISTRIBUTING TRACTS.

I had been to a conference; had heard various ministers and professional persons relate their experience connected with the distribution of tracts; had listened with a beating heart to incidents of conversion resulting from a tract given to the right person,—dropped by the wayside, picked up by drunken men, or read by lost and erring street-boys; had listened to various missionary reports of heathen paddling their own canoes up forty miles of rapids to obtain one tract; had read for myself the statistics showing how millions of pages had been circulated on the coast of Africa, in the interior of Mexico, and from hut to hut of the Esquimaux; read incidents of a timely tract getting into some gambler's pocket and converting him; of tracts thrown carelessly into a billiard-hall or hotel, read and pondered by the proprietors of said establishments, resulting at length in the burning of bar and billiards, and the erection of a chapel.

My heart burned within me, and I decided to buy a large package of tracts monthly, and spend every spare moment in distributing them. Accordingly, I obtained a few choice ones before reaching Boston, that I might be all ready for business when in the city. With a beating heart and many a philanthropic emotion I walked to North End, determined to make my first mark in the tract line where it should be felt, all the way feeling very benevolent and looking for an opportunity. At length one presented itself—a small, ragged, mean-looking little boy standing on the crossing. I reached out my hand to him, saying, "My good little fellow, would not you like a tract?" With (as I thought) a timid, manly step, he walked up and took it. Presently half a dozen more ragged, mean little fellows came up to me, saying, "Please give us a tract, marm?" O, how this appreciation fully paid me for all my expense and long walk! I gave them all I had, smiling sweetly on them, and wishing I had possessed another bunch for the next group I should meet.

I passed on. O how the tears stood in my eyes as there came to me visions of a future, when, in some foreign port, there would step up to me a tall, noble-looking young man, and ask, falling on his knees before me, "Are not you the lady who twenty years ago gave a tract to a poor little street-boy in Boston?" "Yes, sir." "Well, marm, I have been searching for you ever since, that I might tell you how that little tract was the means of my enlightenment." Or perhaps I should read over a list of missionaries about to sail for parts unknown, venturing all, and leaving friends and native land, who, when boys, wandering in the foul streets of an Eastern city, homeless and destitute, were noticed by a lady who had in her hand some tracts which she distributed among them, and how they had been the means of their conversion, every one of them, and now these men were about to depart on the next steamer with boxes and bales of said tracts to distribute among—"Halloo, Miss! halloo, Miss! look here! look here!" This interrupted my musings, and, turning quietly around to see if I had dropped something, what was my horror to behold all those filthy, saucy rascals tearing my tracts all to bits, and sending the fragments in every direction, thus distributing them without mercy, dancing and shouting at the top of their voices, and enjoying the fun at my sad expense.

Never shall I forget my feelings when, beating a hasty retreat around the first corner, I left behind me those horrid boys and my first attempt at distributing tracts. How my dreams of future fame faded in thin air, and the tall, handsome young men turned back into nothing but those fearful Irish boys. I suppose the American Tract Society will number those tracts among the thousands distributed yearly, and benevolent people will continue to recount instances of thrilling moments; but I have settled down to quiet life. And whenever I see a tract, there come to me visions of those torn leaves fluttering in the air and buried in the mud that memorable day in early spring. And when I hear men or women boasting of the number of tracts they have disposed of, I recall those red-faced Irish boys and my own private experience. I, too, have distributed tracts.—*Boston Transcript.*

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PUBLISHED BY THE

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AT

No. 1 Tremont Place, Boston.

EDITOR:

FRANCIS ELLINGWOOD ABBOT.

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(This pamphlet has not been on sale for a number of years, and many persons who have all of the Annual Reports succeeding do not possess this.) Price 50 cents.

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6. Contrast in Shakspeare's Characters.

Address JOHN WEISS,
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The Index.

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VOLUME 5. BOSTON, MASS., THURSDAY, JULY 2, 1874. WHOLE NO. 236.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor.*

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

NOTES AND COMMENTS.

BY A. W. S.

"CHRISTIANITY is Christlikeness." This is a definition contributed by the *Christian Union*.

THE ENGLISH *Punch* assumes for itself a classical character in the funny literature of the times. In the issue of June 6, it speaks of itself as—

> "*Punch*, England's Socrates, so grave and gay,
> Teaches the world wise laughter,
> Whose happy echoes will be heard hereafter."

THERE is an old lady in Boston, in her one hundredth year, who lives on Chambers Street in a house which she has inhabited and owned for seventy years. Another tenement, adjoining hers, and which she also owns, she has rented to the same occupants for seventy years in succession.

MR. S. H. MORSE has finished his large bust of Theodore Parker, and is holding it (in plaster cast) on exhibition at his rooms, 25 Bromfield Street, during this week. The success which attended the artist in his moulding of the smaller bust of Mr. Parker, in greater degree has crowned his efforts with this larger one.

CHARLES BRADLAUGH has a column in his *National Reformer* headed, "To Correspondents." In this column, in the issue of May 17, we find the following sententious paragraph: "One anonymous Christian threatens us with personal violence. We advise him, for his own sake, not to try,—unless, indeed, he is taller and stronger than we are."

C. P. CRANCH has a fine poem in the *Independent* of June 25, on "The Old South Meeting-House," the last few lines of which are as follows:—

> "Ah, let us hope some generous hands may save
> The proud old building from its grave;
> Some nobler faith beat back the encroaching creed
> Whose central law is Self, whose god is Greed!"

WE HAVE received copies of two sermons—one entitled *A Plea for the Human Element in Religion*, by Rev. George Batchelor of Salem, Mass.; and the other, *Piety and Morality*, by Rev. W. T. Clarke of New York,—for which we return our thanks to the authors. Both discourses are very interesting, full of vigorous thought and fresh ideas.

THE SPECTATOR is the name of a little folio paper which comes to us from Worcester, Mass. It "is published occasionally" by John Francis Smith. Among its editorial spice it says that "there is no place in popular esteem for a man who has a conscience." We hope that it will be proven both that Mr. Smith has a conscience, and that his little *Spectator* will secure a place in the popular esteem.

MR. SPURGEON thinks that "God must change before he will let a sinner perish, who trusts in Christ." But how will it be with one who trusts in Buddha, or Mahomet, or Confucius? To our benighted mind a sinner is a sinner, and a saint a saint, no matter whom he trusts in. Is it possible that God thinks any more of a *Christian* sinner than he does of a Buddhist, a Mohammedan, or a Chinese? If he does, then we should say he needs to "change."

A CORRESPONDENT writing to us says: "As for religion, I have none, and don't want any; but I have faith in the goodness and justice of God." Well, for the want of any better, we should say that this faith in God might pass very well for a religion for our friend. It is a pretty good faith to have, on the whole, if one can hold on to it in reason. Without *some* such confidence in God, or Nature, or the integrity of the universe itself, the bottom would seem to fall out of things pretty generally.

THE POPE has long been called *Pius*, but it appears now that he is also benevolent. During his late severe illness, "when he was too ill to rise," says the *Catholic Review*, "he remembered the afflictions of the lunatics in the Roman asylum, and sent them a large present of oranges, lemons, and other fruits, from the gardens of the Vatican, as well as a quantity of bright flowers." Kind old man! It is "by their fruits ye shall know them;" and, among his others, let us remember these oranges and lemons of the venerable Pio Nono.

THE GROVE-MEETING, or Picnic, of the Second Radical Club, at Waltham, last Sunday, was a very successful and enjoyable affair. The weather was propitious, the Charles River never more gentle and beautiful, the Picnic grounds were delightful, and the members of the Club very jolly and happy. No accident occurred to teach us that it was wicked to have a Picnic on Sunday, and every one seemed to be on good terms with the universe. General Banks, from Waltham, dropped quietly in on the scene; and, when speaking-time came, he said enough to show that he had a cordial and friendly feeling towards the occasion and its participants.

THE Brooklyn *Argus* (which, by the way, is a most spicy and readable daily) says that "Charles Sumner never relished a joke." The *Argus* is mistaken. A friend of ours, who is an inveterate and irresistible joker, once related to us how, in Mr. Sumner's own house in Washington, he "tried a joke" on the Senator, who received it with the most hearty and sympathetic laughter; and, moreover, replied to it in the same vein. We are glad to be able, of our own knowledge, to correct the *Argus* in this statement; as, otherwise, we confess, our admiration for Mr. Sumner would be modified somewhat. We are afraid and distrustful of that man who has no sense of humor in him; in other words, who "never relishes a joke."

THE *Christian Union* is the most rational and sensible Orthodox paper that we know anything about. It is as liberal as any Christian might desire, and often comes very near to being as free-religious as any one could wish. In its issue of June 24, the editorial leader is on "A Great Heresy." It says: "There is one form of error so fatal, so persistent, so wide-spread, that it fairly may be called *the great heresy*. Its essence is this: Men regard religion as in some way a substitute for right living, instead of the highest form of right living." And after enlarging upon what it calls true religion, it says: "True religion, in a word, brings transcendent motives, and appeals to the noblest capacities and highest energies of human nature, all centering in this: that men are set upon the most earnest effort towards goodness."

THE RECENT death of Rev. Charles Lowe, of Somerville, has filled the hearts of his friends—and they were many—with very deep sorrow. It was our privilege to have known Mr. Lowe, with some degree of intimacy, for several years. While he was serving his long term as Secretary of the American Unitarian Association, we were a member of its Board of Directors for two years, and had frequent occasions of meeting him and testing the gentleness, courtesy, and nobility of his nature. Though of decidedly conservative convictions, he was most broad, generous, and liberal in his spirit—always, as an officer of the Association, in practical matters, disposed to go far in toleration of the radicals of his denomination. His demeanor towards us, in this respect, we shall always remember with the most appreciative consideration. We ever found him an eminently true and sincere man, and as open and frank as the day. In spirit and character, as well as in faithful and valuable service, he was one of the brightest ornaments and most useful members of the Unitarian denomination in America.

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
BOSTON, MASS.—F. E. Abbot, President; J. P. Titcomb, G. A. Bacon, Secretaries.
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Why go to Church?

A SERMON IN LYRIC HALL, NEW YORK, FEBRUARY 8, 1874.

BY O. B. FROTHINGHAM.

I propose to discuss the claims of our Sunday services on intelligent people who are outside of the sects. That the discussion may have interest and point, let us begin it by putting and meeting the plain question: Why should such people attend them? Why go to church? To technical Christians such a question would have no meaning, would be pertinent to nothing. Why go to church! the Catholic would say. Because the Church is the ordained means of salvation; a divine institution, planted and inspired in order that human beings may be rescued from the "Prince of the World" and brought into the household of God. Going to church is entering the gate to heaven. Who would not go? Who but reckless, abandoned people refuse or neglect to go? The altar of sacrifice, the blessed sacraments, the rites and ordinances filled with healing virtue, the priests endowed with reconciling powers, are altogether a gracious arrangement devised by Heaven for the benefit of fallen man, which none but fools will turn away from. Why go to church! exclaims the Protestant. Because it is the place where the gospel is preached to sinful, dying men; the gospel of redemption—the only gospel by which we are saved. "Whosoever shall call on the name of the Lord shall be saved. But how shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" So it is written. To support the preaching of the gospel is a duty laid down in the Bible, which we dare not neglect if we would. It is not for us to pass judgment on the gospel, but to welcome it. The message is for our benefit; the terms of acceptance are simple. It better becomes beneficiaries such as we are to take gratefully what is offered them, than to turn sulkily away because the boon might have been presented in a shape more attractive to their carnal reason.

To those who reason thus I have nothing here to say.

But the people whom I have in mind reason differently. If they go to church it is because it is the custom, or because it is social, or because they see their friends there, or because the preacher is eloquent, or because they find a commercial interest in it; or, perhaps, because they have nothing better to do. It is easier for them to tell why they do not go. They do not go because the Church is to them a human institution like any other, which is good to them that find it useful; because the preaching of the gospel is not, in their view, necessary to salvation; because they discredit the gospel itself; because the question of salvation in another world, from flames of hell, does not interest them; because they do not believe in future perdition, perhaps do not believe in any future after death; because what is called religion has dropped out of their list of practical concerns. The ceremonies seem to them idle; the sermons dull; the devotional exercises unmeaning. The priest has but the ghost of a function; the preacher but the shadow of an authority; the pastor but the tradition of an office. With sacraments and a creed, the Church, they say, stands for something to those who revere the sacrament and accept the creed; but to those who do neither it is a simulacrum, a spectre, a ghost of things departed, the reminiscence of a tradition.

This is the state of mind I would address; not with remonstrance, certainly, or rebuke, or pleading, or appeal, but with a quiet statement of reasons in justification of the religious service we continue.

The aim of our religious service, let me say in a word, is to stimulate the mind and move the feelings in the direction of ideal—that is, of intellectual as distinguished from sensible—things. It is a means of culture; its function is that of art; it belongs to those agencies by which men and women are refined in sentiment and desire. For this purpose it employs means which immemorial usage has adopted, and universal experience has decided to be best adapted to the object in view.

The first is music. Religion in every age of mankind, among all races of mankind, has employed music as a means of expressing and arousing emotion; and for very good reasons. Music is the full voice of the human cry in its every mood and modulation; the cry of penitence, sadness, bitterness, complaint; the cry of longing, aspiration, petition; the cry of thanksgiving, praise, joy; the cry for pardon, the cry for rest. It voices them all, and voices them perfectly; for it commands all instruments; it touches all keys; it has control of all styles of composition. Music, moreover, not being concerned with relations between local, accidental, or visible objects, not being associated with living forms, but being incorporeal, as it were, is completely adapted to express floating sentiments, bodiless, dreamy emotions, unlimited desires, hopes and aspirations that reach out into boundless spheres,—the airy, nameless feelings which we call spiritual. It is this peculiarity that makes music a universal voice, of no tribe or sect; simply human. Hence religion, which also is universal and human, has adopted it, and has done more for its development as an art than everything else has done. Religion has called into existence the noblest of instruments, the organ; and has created the grandest of compositions—the mass, the oratorio, the symphony. There have been times when religion almost monopolized music, and there have been epochs of history when music was more effectual than any other means in rousing the religious sense. The Romish Church is as eminent for its musical as for its architectural creations. Its masters in composition are famous over the world for their expressive harmonies. The Protestant faith, through its immortal artists, beginning with Bach and Handel, has laid the modern mind under a spell of music more powerful than its strange spell of doctrine. Luther's songs were as potent as his sermons. In fact, it is difficult to think of religion without music, as it is difficult to think of music wholly apart from some phase of religion. For this reason we also cultivate music: the music of the organ and the trained choir; not begrudging its cost, but wishing we could afford to make it nobler than it is,—more rich, various, and pure; more worthy of its beautiful office of expressing and stimulating the finest human feeling. In the religious services of the future music will hold the same place it has held in the past; its expression will change as the new faith becomes clear and articulate; it will utter new emotions; it will touch new chords; it will catch the glow of a new spirit; but its office will be no less prominent, and its influence no less mighty on the heart.

Another means of performing our task is the reading of Scriptures, which contain the antique wisdom of the race; not the Hebrew and Christian Scriptures only, but the Scriptures of old Asia, India, Egypt, China; of Persian sages and Greek bards, whose voices utter the solemn convictions of their ages and peoples. Time has sanctified these deep words; centuries have polished and set them; they are round and smooth as stones which the eternal ocean has wrought into perfect shapes on the sandy beaches. Sentences as wise and weighty might be collected from modern writers: from Shakspeare, Bacon, Goethe, Emerson. But the best of these are chaste and venerable; all associations with personal weakness, with infirmities of character and accidents of fortune have been rubbed out; they bear no private mark of individual, of age, or of nation, but are interchangeable all over the world. To read them calls up the thinking, feeling, hoping, suffering, aspiring generations, gives a strong background to our trembling thought, fortifies with the attestation of departed centuries the attempts we make to steady our minds amid the currents of speculation and emotion.

A third agency we employ is prayer. This also is universal and of universal significance. There is no religion without prayer. Religion without prayer is inconceivable. To prayer we restore its original meaning; for prayer is the heart's desire for unattained, and by ordinary means unattainable, good; it is hunger and thirst for divine things. Of course no one is to suppose that we employ it as religious people in general do—as a means of propitiating higher powers, of obtaining favors from a divine being, of establishing private relations with a patron deity—no such thought enters our mind. We offer no petition; we supplicate for no boon, not even a spiritual one; we address ourselves to no person who dwells in another sphere, and we expect nothing in return for our act—not so much as an ethereal influence shed upon our minds. The desire is its own satisfaction, the petition its own answer.

Prayer, with us, is the breathing forth of an emotion of longing for heavenly gifts. It is a conscious entertainment of such longing; a declaration of it when it exists; an uttered wish for it when it does not exist. It is a deliberate effort to call up and hold in view, for an instant, as supremely desirable and beautiful, qualities of goodness, nobility, purity, loveliness, which are remote from our daily experience; which we do not possess—doubt, perhaps, whether we ever shall possess—despair, possibly, of ever possessing; can only dream of, admire, long for; but which, nevertheless, seem to us sweetly and gloriously human—the mere occasional thought whereof gladdens, elevates, and consoles.

Certainly there is nothing approaching superstition in this. The act may be genuine and sincere—as much so as the admiration of ideal characters, as the study of perfect forms in art. There is nothing fanciful in it, nothing empty or idle. It has a use, and a real one—may I not say an important one? For, surely it is important that people should keep before them, as objects of supreme and even passionate desire, the best they know, feel, or can think of; and should, by conscious preparation and endeavor, lift themselves up to its presence.

The object of our public prayer is to do for a number of people what each one should do for himself, but which few, probably, are in the habit of doing. It was wittily said of a divine of the last generation, who had remarkable gifts in this exercise, that his prayers were the most eloquent that were ever addressed to a Boston congregation. This was meant in satire, but it might have been accepted as praise. For the prayer, as a spoken address, is in very simple truth designed to take effect on the congregation, and has no reference to any person outside of it. Its intention is to lift as many as possible, as many as may be susceptible, into a region of pure, holy, serene thought; to detain them there for a few moments; to make the vision of divine things so vivid and fascinating that they will long to possess them; will receive on their hearts a fresh impression of their beauty; will peradventure be induced to cultivate and make them their own. That this is often successfully done, that it is ever perfectly done, that it is ever done for more than a small portion of any congregation, may be doubted. But that is not a good reason why it should not be attempted; why the few who can enter into it fully should not have the opportunity; why the opportunity should not be given to others, who may feel the power of it if they never have yet. I know that some, perhaps many, would miss it were it omitted. I believe that the omission of it would be generally felt to be of a kind that let down the whole exercise of the Sunday; took the glory, the poetic beauty and glow from it, and left only prosaic elements. With it the spiritual—by which I mean the finest intellectual feature of it—would depart. The exercise may be very inadequately performed; but even so, it is better than if it were not performed at all.

To come now to the sermon. The general aim of this is precisely the same as of the other parts; that is to say, it is the transport of minds to higher regions of thought. But here the agency is directly intellectual. The sermon is addressed, not to the emotions or sentiments, but to the understanding. Your preacher does not claim to be a scientific instructor, or a master in speculative philosophy. He does not, like the Romish priest or the Protestant divine, arrogate a special inspiration by virtue of ordination or consecration through the imposition of hands. He is the apostle of no revelation, he announces no gospel of redemption, he brings no message of deliverance. He asserts for himself no divine commission, he asks for his word no authority, he affects to possess no peculiar knowledge or wisdom above other men, he puts on no airs of superiority by virtue of his position. He concedes to the editor, the lecturer, the platform speaker, the scientific professor his utmost of due. The only office he claims to discharge is that of stimulator of the highest intellect. He is the priest of ideas, the minister of intelligence, the mouth-piece of immaterial mind. The sole title to respect or consideration is his fidelity in discharging this fine function—the right to discharge which is forfeited by theological dogmatism, as well as by an undue interest in other matters that are out of his sphere.

To him it seems that there are subjects which people cannot afford to forget; which they need to hold in earnest remembrance, and require to have presented to them statedly, for the reason that their ordinary daily life tends to keep them out of mind. Modern existence has to be to such an extent devoted to business, politics, society, that the aspects which are not palpably visible are concealed, and the very worth of them is doubted. Material uses make such demand on the intellect that no other uses are thought of. The intellect comes to be regarded as an instrument of material uses, and its ideal faculties of reflection, contemplation, meditation, insight into truth, fall into neglect and are discredited.

The subjects I allude to are not theological, not technically Christian, not professional in the usual sense. I have not in mind Trinity, deity of Christ, atonement, man fallen and redeemed, the misery of the present or the felicity of the future state. I am not thinking of the articles of faith in their attenuated form; not of the sanctity of the Scriptures, the character of Jesus, the excellences of Christianity, the importance of minding the soul's concerns, the mystery and awfulness of the life immortal. My thought is fixed on themes of more universal interest, that should be engaging to people who have detached themselves from personal associations with all organized and instituted faith. The purely human relations which men sustain to each other by virtue of their human nature, the qualities implied in these relations, the duties comprised in them, the social changes they involve, the ties they weave, the responsibilities they impose, are matters with which it is his province to deal. The capacities and possibilities of man, the reach of his hopes, the range of his desires, the worth of his attributes, the weight of his will, the conditions of his expansion and elevation, come within the scope of his treatment. The significance of the ancient words God, Immortality, Life, Death, it is for him to measure and announce. All that is conveyed in the terms worship, adoration, reverence, piety—terms as old as humanity, and as new as the last-coined phrase,—he makes it his duty to estimate. Man's effort to perfect himself, the longing of the finite mind to communicate with the Infinite mind, with the hundred matters of interest that follow from it—this concerns him primarily, as it concerns also every reflecting person. Topics like these do not fall within the consideration of other teachers. The man of science has nothing to do with them; the philosopher deals with them abstractly. The man of letters avoids them as unsuited to his ends; the journalist is occupied with problems of less permanent interest. It is the preacher's office to bring them directly be-

fore the people as questions of vital concernment; to illustrate their import, and apply their lessons to the needs and occupations of the hour.

Does any one say that such questions as these have had their day? that their significance has left them? that they are merely relics of by-gone, obsolete speculation, curious enough to the antiquarians of opinion, but mere time and brain wasters for the people of to-day? To such it must be replied that, in point of fact, they still exercise a vast sway over human kind; occupy thoughts to a wonderful extent; and are to most people the most fascinating and absorbing questions presented to them. The misfortune is, that they dwell most on them who are the least able to grapple with them. Ignorance and credulity make them the covert of their superstitions; while intelligence, disgusted, avoids them and turns away to matters of more pressing material moment. But it is here, precisely, that the power of intelligence needs to be felt. It is nothing less than a shame that subjects which are really of most deep import to the bright and active-minded should be given over to the irrational. Can we afford to live thoughtless of the capacities and relations which remove us furthest from the lower orders of creatures, and alone dignify and exalt our humanity? If what is called science had gone so far as to refute all beliefs respecting a spiritual nature in man, there would still remain considerations touching his higher personal and social culture that cannot be overlooked. Sweep the theological conception of man away—you still have left the rational conception, which is exceedingly noble, and may well employ the noblest minds in its contemplation. Drop, as vain and unprofitable speculation, the notion of personal relation between a man and the infinite God. The notion of a personal relation between a man and the other members of his kind, above him and below him, is neither vain nor unprofitable. It is most intensely real, and cannot be lost from view without great harm to the whole mental and moral being.

And while the preacher has themes that may be regarded as peculiarly his own—seeing that their discussion devolves on him as on no others—he also has a method of approaching truth which, though by no means exclusively his own, is characteristic of him as a teacher; and this method consists in approaching subjects from within and above—say, rather, from the centre—in distinction from those who approach them from the circumference. Let me try to explain clearly what I mean. Ours is called a scientific age, an age of fact, as opposed to a speculative age—an age of fancy. Give us facts, is the cry—things as they are. But what are facts by themselves—separate, disjoined, unrelated, unarranged by thought? Make the most generous collection of them, taken from all departments of matter and mind—facts visible and invisible, material and immaterial, facts of sense and facts of feeling, facts of chemistry and facts of consciousness, facts of physics and facts of metaphysics—there they are, an uninstructive, unsuggestive heap until thought touches them. But what thought is it that touches them most finely, interprets them most wisely, marshals them most symmetrically?

There are two ways of setting facts so as to make a mosaic of them that shall tell a story. The first is to range them side by side, without definite plan to start with, feeling the way along, as it were, to their natural combinations, and trusting that in time, when enough of them have been collected, an intelligible and harmonious piece of work will appear. The other is to begin with a plan, or at least with an idea, which is but another word for a plan, and set or arrange the facts according to it. The first is the slow, literal, mechanical way of science; the second is the swift, intellectual way of poetry. Science assumes nothing to begin with, but observes facts as they appear, one by one, grouping them as it goes along, and making statements about them that cover the groups. Poetry assumes to begin with certain ideas of order, beauty, harmony, certain principles as they are called, certain laws as they are called again; and, with these in mind, comes down on the facts with an explanation, and makes them dance to its music. This latter method prevailed for many hundreds of years, to the exclusion of the other, and the effect of it was very strange indeed. For these ideas, as they were termed, were often baseless, fanciful, chimerical, the product of dreamy or crochetty minds, and the wild sport they made of facts is a very curious thing to contemplate; they were shuffled and transfigured in a remarkable manner, and were made to represent figures which were the astonishment of observers. At present the other method is popular. There is a grave distrust of theories, as they are contemptuously called, a severe dislike of assumptions of every kind. The mere word "insight" is dreaded; and people who talk about laws and principles are shunned by the devotees of knowledge.

Yet nothing is truer than that neither of these methods is sufficient without the other. In the attempt to arrive at truth, deduction is as important as induction; the interpretation of facts by the light of principles is as useful as the observation of facts by careful scrutiny. Some of the most remarkable discoveries in experimental science, astronomy, chemistry, botany, have been due to this method purely, as everybody knows who has read the story of Newton's superb generalization respecting the law of attraction, or Hauy's exquisite discovery of the law of crystals, or Goethe's marvellous glance into the transformation of plants; and if space permitted me here to tell one of these beautiful stories, or any one of the many stories of a similar kind which are found in the records of science, I could persuade you that this power of insight, this power to draw swift inferences, to dart lightning glances into the secrets of things, to leap, as it were, with steps light as gossamer, along the unseen paths of the creative mind, to detect clues by the sympathetic appreciation of the forefeeling reason, had played no mean part in the history of discovery. And I think you would be persuaded that this faculty had no mean part yet to play. Exclude ideas, sentiments, intuitions, prophecies of the imagination, the previsions of faith, from the domain of truth, and you leave the domain desolate indeed. The effect would be the same as if you were to exclude poetry from literature, or were to reduce art to the function of map-drawing and chart-making. You would simply take the glory, yes the inspiration, out of the world; and with the glory and inspiration the impulse and the joy of movement, the charm of progress, the spring of hope, the winged bound of enthusiasm.

Now this method of the poet, which accomplishes such beautiful results, which achieves such wonderful triumphs of discovery, which illumines so finely the obscure regions where knowledge has neither eyes to see nor feet to tread,—this method of intuition, of insight, is also that of the preacher and teacher of religion. He follows the poetic laws; he is in his way a poet, not in the sense of being a maker of verses, but in the sense of being a seer, an interpreter, a discerner of subtle analogies, a "reader between the lines" of the divine manuscript of being. He starts with a few primary assumptions or first principles; faith in order, law, harmony, beauty, faith in causes, in the persistency and purpose and final intentions of things, faith in the eternal wisdom and goodness, faith in creative, ruling, and presiding love; and these leading assumptions he brings to bear and applies on all occasions and to all subjects whatsoever; doing his best to justify his faith to himself and others, and to show how, in accordance with it, the facts of existence become intelligible.

That he does this successfully, in all cases or any case, is not the question; that he does it with any distinguished ability or skill, is not the question. All preachers and teachers of religion are not great, brilliant, or successful; very few are. All poets are not successful, great, or brilliant; very few are. But all preachers and teachers of religion have this office, and try to discharge it, in most cases, with such talent and conscience as are given them. They are usually men who, by the constitution of their minds, are predestined to this calling. Their special studies prepare them for it; the companionship of books, the familiarity with great minds, the commerce with high thoughts, the intercourse with natures of genius like their own, the admiring love of the noblest examples of humanity, all conspire to aid them. They lead quiet, secluded lives, free from the struggles and ambitions of men; in an ideal world, breathing the serene atmosphere of thought. Ungifted, as artists and poets commonly are, as men of business unskilled in the detail of practical affairs, worthless, if you please, for material uses, out of place in the counting-room or the political arena, they are all the better qualified for the discharge of their office as earnest contemplators of the silent principles which preside over human affairs; the laws of justice, the sanctions of truth, the obligations of duty, the demands of love, which even the money-market is bound at last to obey. The success of these men, not their apparent success, perhaps, but their real success, depends on the faithfulness with which they perform this delicate function. If they are not faithful to it, or perform it so badly that their fidelity can in no wise make up for their incapacity, they have no right to a hearing from their fellow-men; it is to the credit of their fellow-men that no hearing is given them, as it is a credit to people not to buy bad pictures or to read poor poems. Their oracles ought to be deserted.

But if they perform their function creditably as well as faithfully, they surely have a claim on the sympathetic attention of thoughtful people. Their office is a legitimate one. Were it abandoned, the community would suffer in its most sensitive part; a check would be given to the higher culture of humanity which it would be impossible, perhaps, to recover from.

I have dwelt so long on this peculiarity of the preacher's function that I have allowed hardly space enough to mention one other feature of his office that should recommend it to people having at heart the nobler welfare of society. As idealists, as believers in unrelated laws and principles, such as I have described them; as worshippers of pure truth, beauty, and goodness,—they cherish splendid visions of future society, and cause them to float constantly before the imaginations of men, kindling their desire, exciting their enthusiasm, and leading them on by hope and aspiration to better and better states. They thus become instigators to noble reforms as well as foreshadowers of them, showing to the toiling pilgrims the New Jerusalem sparkling at a distance across the hot sands, and at the same time beguiling them of the terrible weariness of the way.

This service the Hebrew prophets rendered to their nation, holding up before them, in days of disaster, the image of the coming Messiah; picturing the felicity that would be theirs when they should obey the pure law that had been given to them; should forsake idolatry; should do justly, and love mercy, and walk humbly; should respect one another; should care for the poor and needy, and comfort the afflicted souls, and set their slaves at liberty, and deal honestly with their neighbors, and study peace with all men, and practise the precepts of brotherly kindness which the Lord had made. By doing this the prophets acquired an immense power over their generations—kept them up in the hardest periods of their history, carried them through the worst passages of their experience, increased their independence, steadied their conscience, refined their feelings, softened their hearts, widened their sympathies, educated them in social wisdom and duty, successfully counteracted the influence of kingly and priestly institutions, and kept the national mind active, fluent, and progressive. Their Messiah was a dream, but it was a splendid one. Their New Jerusalem always stayed in the clouds, never came down; their regenerated earth never appeared; their happy human state kept receding before them. But the vision answered its purpose; the heavenly city had foundations in faith; in hope the regenerated earth did exist; and the deathless principles of human kindness still predicted that the perfect human condition would be obtained.

Jesus made vivid and beautiful to his contemporaries the vision of the kingdom of heaven, and laid down the ethics of the Millennium in the Sermon on the Mount; so splendidly he did both, that the vision, even yet, at the distance of nearly two thousand years, inspires and gladdens multitudes of sad-hearted, despairing people; the ethics of the Millennium are read reveringly, in faith, by millions who never think of living up to them, could not live up to them to save their lives, but who, in their heart of hearts, believe that they express profoundest truths.

It is often objected to the Sunday preachers that they are dreamers—that they hope too much, believe too passionately, trust too absolutely, have a wild, fantastical faith in human nature, are flighty enthusiasts for abstract principles, are good architects of castles in the air, not of human dwellings. It is probably true, and is it not to their credit that it should be true? Have not visions their place? Has not dreaming its uses? If the prophecy comes from nobleness, generosity, kindness, love; if it is the anticipation of the single heart, guileless, unselfish, true to its best intuition, is it not good to listen to it and take it home? Though in our time, and in time long subsequent to ours, it may not be fulfilled, may not faith in it hasten the time when it shall be fulfilled? May not the entertainment of it enable honest, plain people to promote the coming of such a time? Will they not be most likely to work for the Kingdom who believe in a Kingdom to be worked for? Will any toil less patiently at laying the long courses of stone, for having the architect's magnificent plan before them? There is abundant testimony to prove that the best practical work is done by those who cherish the highest aspirations.

Thus, in entire frankness, I state my view of the scope and object of our Sunday service. Not my estimate of what it is, but my conception of what it ought to be. That it is something very different from this, and very far short of it; so different and so far short that my conception is never illustrated completely, and often, in the majority of cases, possibly, cannot be recognized at all, is honestly though sorrowfully admitted. And I am more than willing to allow, I am anxious to think, that the prevalent indifference, may I not say the frequent contempt, of thoughtful, earnest people, is due to the failure of the Sunday service to be what it should be. Certainly no institution is spoken of with such familiar disrespect as the pulpit. The minister of religion is perpetually made to feel that he is an official held in very poor esteem; he hears his calling derided; he is himself often insulted to the face by coarse-minded people, who assume that he knows himself the pretender they believe him to be. The Sunday service, as a whole, and in detail, is subjected to a supercilious criticism, the cardinal presumption whereof is that it is only a relic of ancient usage, which lingers on in an age that has no need or use for it, and must, before many years, disappear entirely.

If I should undertake to decide by whose fault things have come to such a pass, I should have to open a long series of considerations which had better, for the present, be left untouched. My purpose in this discourse has been to show that such a state of things has come about through the fault of somebody, that it is an unfortunate and unnatural state of things that ought not to continue, and will not continue when the true state of things is understood: when they who have charge of the Sunday ministry of religion comply with the conditions of their office, and they who sustain them by their presence and sympathy entertain no false expectations, and make no unfair demands. But if the former allow themselves to be narrow and prejudiced and worldly, mistaking dogmatism for inspiration, and sectarian zeal for faith; and if the latter want an opera-singer in the choir, a rhapsodist at the altar, and a low comedian in the pulpit, it is very certain that the Sunday services will fall into contempt, though it may be doubted whether they will fall into such deep contempt as they will deserve. That an institution so fine, of such noble compass and such grand possibility, should lose its significance and sink beyond recovery into the abyss of forgotten things, would be deplorable indeed. For one, I cannot believe that it will. For one, I have faith that a better day is coming, when higher ministries will be required and furnished; when the people shall cry for more than they get now, and ministers shall draw on living fountains for their supply.

RITUALISM.—The annual meeting of the Church Association has just been held. The report states that the Ritualistic movement, which at the outset seemed confined to a mere question of rites and rubrics, has developed into an overt attempt to build up the alien Church of Rome upon the ruins of the Church of England. One by one, nearly every doctrine and ceremony of Popery has been adopted, until it has become almost impossible to distinguish the churches and books under the direction of the Jesuits from those under the control of the Ritualists.—*London Graphic.*

IN ONE of his political rages, Victor Hugo alludes to a class of Frenchmen whose piety usually takes the form of a prayer to the Virgin to inflict bankruptcy upon the shop over the way.

AUSTIN HOLYOAKE.

BY GEORGE JACOB HOLYOAKE.

When my brother Austin Holyoake was born I was a boy ten years old, wondering very much at arriving at that age. I had been for some time acquainted with a soldier who had served in India. A traveller is always fascinating to a youth, and I persuaded my father to take him into his employ, that I might see more of him. His name was Austin Graves. I thought Austin a pretty name. It was associated with stories Graves told me, and I persuaded my mother to give his Christian name to my new brother. The family choice lay in a différent direction. My father was named after King George, and I was named after him, and one of my sisters was named after Queen Caroline. One of my Australian brothers, as we call them, bore the name of Horatio, after Nelson. Royalty and patriotism, as well as piety, had adherents among us. Another brother was named Rowland, after the first politician I came to read of and admire—Rowland Detrosier. At that time news came of his premature death, and the first public subscription I ever joined in was that for Detrosier's family. I believe I pleaded for both names to be given to that brother, and I got my eldest sister to help me, who in her kindness was always ready to side with me; but my mother, whose will prevailed as to names, would not listen to one so outlandish as Detrosier. She was a dear, insular, English soul. My father left names to her, and her decision was final. My brother now dead came to be named Austin after the manner I have stated. It is curious how death brings old things to mind. During the forty-seven years of Austin's life, I never remember telling him this, nor am I aware whether he knew it.

My business connection with my brother—a happy portion of my life with him—extended from 1845, less or more, until 1862. For me to give any adequate idea of what manner of man he was, and with what devotion he promoted public ends, I must say a word about that period, for the only praise that men do not forget is that of facts; certainly acts are the most lasting eulogies of the true.

After the Bristol and Gloucester imprisonments of two of the editors of the *Oracle of Reason*, we had to carry our printing operations to London; and I invited Austin, then a very young man, to come to London, and subsequently made him a partner with me on the express condition that we never incurred any debt without the knowledge and consent of each other. In those days all our bill-heads bore the name of "Holyoake Brothers," and it was my desire and intention that we should ultimately publish together under that pleasant name. But I took care not to involve my brother in the unknown responsibilities of the Fleet Street House, which I subsequently opened, where all I possessed, or received, or earned, alike was consumed. My brother well knew this, for the £250 given me after the Cowper Street debate, and all subsequent sums, were all paid away, through his hands, in maintaining the Freethought organization there. It seems fair to mention these facts, because they prove the gallant and untiring coöperation he rendered in those unrequiting days. The errors of the affair in Fleet Street were my own. I attempted too much; I promised too much; I trusted too much. Things, however, which we did serviceably together were often as much his suggestion as mine, and the willingness and resource with which he executed whatever belonged to his departments, and the labor he volunteered for public objects, won for him the personal regard of all who sought or accepted the service of that House. When, on one happy morning towards the end of our occupancy, £250 were given me by an unexpected friend, for my personal use, I remember with what honest pride he concurred in its being paid away to such creditors as remained; regardless that it would not leave me anything to divide with him, as would have been his right, had anything remained in my hands. Looking through the window as we spoke, and seeing the largest creditor we had on the opposite side of the street, I gave him £60, and told him to go out and give it to him, which was done in the street, and thus ended that obligation. Often, in after years, my thoughts have recurred to his honest speech of that morning; and when I looked, a few days ago, on his cold and silent face, as he lay in his coffin, the memory of that speech came back afresh, as I thought how many, who believed more than he, had less of his honesty of spirit, which must be the best recommendation to man or to God.

The same course I took with pecuniary I took as respects political responsibility. When we issued Felix Pyat's letters on "Parliament and the People," information was given to the Government that it was my act, and applications for summonses were made against me. The Exchequer writ for publishing unstamped newspapers was issued also against me. It bears my name alone. Rudio took with him to America my cloak, which my brother Austin kept under the counter at hand for six weeks, for me to put on in case of my apprehension, as I had had experience of the discomfort of spending a night insufficiently clad, in the Cheltenham Station House. But though I took care that no one was left liable for my acts, my brother was quite as ready as myself to share any risk of this kind, had it been necessary, and deserves as much credit as though it had fallen to him. Though I deemed it base to do anything for which another might have to answer, my brother never cared for a moment if by any accident of law or rancor he was involved. His courage was undoubted. I always regarded him as capable of anything that ought to be done. His position at the head of the printing department, and representative of me in the publishing, was entirely independent. Whenever I spoke in public about our connection, I always said so, and any honor showed to him was a new pleasure given to me. Long after we were separated, I sent him for publication my high estimate of him, and whenever I wrote of him in public it has been to his honor. I say this to show that it is not his death alone, but his life, that inspires the words of respect and regret I write now. A great merit of his was, that he would do whatever he could to cause Freethought to command influence. He cared for its future credit more than its immediate success. He would work day or night to do, within needful time or with greater taste, something or other we thought useful to issue. I should never have attempted what I did at Fleet Street, had I not been sure of his coöperation; and all I take most pride in of what was done there could never have been accomplished without his aid. It never occurred to him to evade work, nor to ask himself how little he might do of that which outside publicists asked him to help them in; his first thought was how much more could he do, and how much better, if possible, than it was being done. Military or social enterprises were alike to him, if promise of help appeared in them for those who struggled for independence; whether patriots, or women, or slaves. My brother entered into everything within his range, and gave time to everybody. His value and his misfortune was, that he thought more of what he could do than of himself, and so wore himself out by generous exertions before his time; and whatever may be given now in the way proposed since his death, for the benefit of his family, has been over and over again earned by him, in a way that may fairly be recognized rather as an act of justice than of charity.

Parts of his "Sick Room Thoughts," the last thing he wrote, are proof that he had increasing and original power, and, had he reserved to himself more leisure, he had the capacity of doing greater service than he had already rendered. The last time I saw him I told him that opinions we had long ago maintained together were now meeting with admission in quarters where neither he nor I expected to live to see their truth recognized; and I repeated to him that the Bishop of Manchester had recently said that "he did not himself believe that mistakes which did not arise from perversity of the will, but from incapacity of understanding, or it might possibly be from the truth never having been put before the mind very wisely or philosophically—he did not believe that mistakes of a speculative kind, mistakes in doctrine or in dogma, even if they were upon what were sometimes considered vital points, would shut a man out of the Kingdom of God. . . . It was his distinct belief that heaven would be forfeited by no man on account of his theological opinions, unless those opinions had had a mischievous influence upon his conduct, and he had allowed the speculations of his brain to blind and distort the directions of his conscience." My brother had a conscience as pure as any priest's, and needed no external assurance to satisfy him that following conscience was security for self-respect and peace of mind; but I knew he would be glad to hear that prelates took courage, and followed their consciences too, and that the differences between honest men were diminishing day by day. My brother fulfilled the observation of Spinoza, that "a free man thinks of nothing so little as death, and his wisdom is to think of life and not of death." To my mind my brother did not think enough of life. The base care of yourself which leads to refusing stout help to others who need it is certainly to be despised; but some regard to the conditions of a man's own life is reasonable, and even commendable, if he is good for anything. After Death had looked in upon my brother, and given him fair notice of calling again if pretext arose, I could hear of him being two hours in close, hot lecture-rooms at night, and afterwards setting out miles over country in an open vehicle; and later he would be in the chair at an enervating, crowded meeting when he ought to have been in bed. But this was his way. His thoughts were to the end with this world.

The last book I sent to him was *Prince Florestan*, which I had mentioned to him, and it was the last read to him. His "Sick Room Thoughts" showed that he thought more of theology than I do. In my opinion the time has come when we should give our main strength to superseding error, since it is never destroyed until it is replaced by new truth. But we all know that ignorant Christians think that the truth of opinions is best seen by what a man thinks of them in the face of death. As Miss Cobbe has said, in a generous notice of my brother's death in the *Examiner*, many Christians imagine that the soundness of their case will be most favorably seen when disease has weakened a man's power of examining it.* My brother did as conspicuous a dying service as man ever rendered, in correcting the impression that Christian error could not be seen to be error in death as plainly as in life. Clear, calm, patient, knowing well that death was waiting near at hand, he shot a bolt, as it were, from the other side the grave, at superstition's strongest popular pretension. He was free of all ostentation; but when a thing had to be done which ought to be done, he had the dash in him which did it. He fulfilled Professor Blackie's prescription of conduct:—

> "Wear your heart not on your sleeve,
> But on just occasion
> Let men know what you believe
> With breezy ventilation."

And he did this with his last breath, when few men think of doing anything.

He will be long and honorably remembered as one of the forces on the side of Freethought progress among the people. I sometimes think that Death, presiding at the great portal through which dead nations have passed, is wearied at times at the monotony of admitting the commonplace crowds, whom ignorance and vice, ambition and baseness, silliness and sin so copiously deliver there—and himself delights to allure noble travellers to his dominions by holding out to them the high temptations of truth, or freedom, or art, or genius, or duty, or service; and thus he makes his kingdom richer as he makes us poorer here.—*London National Reformer*, *May* 10, 1874.

*I am told that Dr. Maurice Davies has also written in the London *Sun* a very fairly-stated account of my brother's burial, and references to his principles.

PAINE HALL AND INVESTIGATOR HOME!

We now have the pleasure to announce to our readers, and to all others interested, that a lot of land has been secured and the first payment on it made, for the much-talked-of *Paine Hall* and *Home for the Investigator*. The lot is on Appleton Street, near the junction of Tremont Street, in the immediate vicinity of Parker Memorial Hall, Odd Fellows' Hall, and Berkeley Street Church, and is considered by parties who have been on the premises, and who are our friends, to be a very good location, and the purchase well made.

We shall at once proceed to erect a building of brick, with stone trimmings, of the most durable and solid structure, which will be a standing memorial in coming years to the merits and services of Thomas Paine, the author-hero of the American Revolution, and political and religious reformer; and also be a permanent home for the Boston *Investigator*, which has so long, earnestly, and devotedly labored to show to the world that the patriot Paine is worthy to be gratefully remembered with other American revolutionary patriots, and that the slanders told of him and repeated with so much zest every year are base fabrications of religious bigots and ignorant fanatics.

We intend to have this Paine Memorial Hall completed by January 29, 1875, and as our funds are not enough at present to pay all the expense of building, we earnestly call on all friends of the cause to come forward with their means to help on the movement. Those who have sent us their names with pledges for stated sums are reminded that we *now* want the money, and we ask them to send all they have promised at as early a day as possible.

Let us for once take as an example the zeal displayed by our religious opponents in doing business, and every one contribute to the extent of his or her means.

In behalf of the Trustees,

J. P. MENDUM,
HORACE SEAVER,
T. L. SAVAGE,
} *Building Committee.*

BOSTON, May 30, 1874.

—*Boston Investigator.*

INTELLECTUAL HONESTY.

By general consent the hypocrite is set down in the same category with the cheat, if not at the bottom of the list. The man who pretends to be what he is not is universally regarded as a fraud, and capable of overreaching in a bargain if not of tapping a till and picking a pocket. To profess what one does not believe is a species of lying for which there was a show of excuse in ages when the penalty of holding heretical opinions was burning at the stake, but has no excuse in our tolerant days. And the man who is not intellectually honest enough to confess his real convictions, but shuffles and potters and hides behind phrases which mean one thing to one mind and another thing to another, commits a grave offence against the integrity of his own mind and the sanctity of the truth.

But this offence seems to be a very popular one just now, especially in religious matters. There has been within twenty-five years a gradual but vast change of opinion on important religious questions. The science, the culture, the criticism, the discoveries, the philosophy, the spirit of our times have had a marked effect on the religious convictions and feelings of thousands of our people. The churches remain; the standards of faith are not altered; the liturgies and symbols are continued in use. The minister may be an evolutionist, but the creed he professes and is pledged to preach teaches that the world was created in six days. He holds to the Copernican astronomy, but is expected to preach that the earth is the centre of the universe, and the sun, moon, and stars are its attendants. He believes in law supreme and universal, but is bound to teach a system at variance with it. He has patched the old garment and added to it, altering its pattern, taking out in one place and putting in in another, till nobody would ever recognize the original fabric which he is supposed to wear and bound to advocate. And the more intelligent if not the larger portion of his congregation is in the same predicament. A pretence is kept up by a sort of tacit understanding. It is a sort of masquerade, but everybody understands it is all a farce.

Now this sort of thing is bad in every way. It grows partly out of a desire to avoid controversy. People are weary of contention, and have tried to keep the peace by silence. Then, too, the changes have come so gradually that the process has been unconscious. People do not fully realize the difference between their own altered views and that of their creeds and confessions of faith. This appears conspicuously in the recent Swing case in Chicago. Between the theology of Dr. Patton and the gospel of Professor Swing there lies a quarter of a century of intense intellectual activity and unconscious mental growth. The one clings tenaciously to the old symbols and interprets them literally; the other has yielded to a current that has carried him imperceptibly away from the old anchorage, and though he looks reverently back to the venerable associations all the while, it is as the rower whose strong arms carry the boat farther and farther from the point he watches. Hundreds of ministers and thousands of laymen are in the same predicament. They do not believe what the creeds

they profess were written to teach. The people at large regard them with suspicion if they do not openly accuse them of cowardice and hypocrisy. They are in a false position, which goes far to neutralize their influence for good. It would be vastly better if they could come to terms with themselves and with each other, stop playing hide-and-go-seek with doctrines they explain by explaining away, and readjust their statements to their altered convictions. A good square talk on the subject in the denominational conventions would be vastly better than endlessly beating about the bush. For there is nothing that people so much respect, and that wears so well in the long run, as upright and downright honesty in opinions as well as in acts.—*New York Graphic.*

EARL RUSSELL ON THE PAPACY.

The fire of liberal principles still burns under the frosts of age in the case of Earl Russell. In a letter stating his inability to attend a meeting to express the sympathy of the English people for Germany in its resistance to Ultramontanism, he makes the following vigorous remarks:—

"Let us now consider what is the object of the meeting. Archbishop Manning states his doctrine very clearly and very boldly thus: 'The Church is separate and supreme. Let us, then, ascertain somewhat further what is the meaning of supreme. Any power which is independent, and can alone fix the limit of its own jurisdiction, and can thereby fix the limits of all other jurisdictions, is, *ipso facto*, supreme. But the Church of Jesus Christ, within the sphere of revelation of faith and morals, is all this, or is nothing, or worse than nothing, an imposture and a usurpation—that is, it is Christ or Antichrist.'

"Archbishop Manning goes on to say: 'If it be Antichrist, every Cæsar, from Nero to this day, is justified.' So we may say, on the other side, if the Church of Rome be Christ, every pope, from Rodrigo Borgia to this day, is justified, and must be accounted Christ. For my own part, many years of my career in Parliament were devoted to the promotion of religious liberty. From 1813 to 1829 I constantly voted for the admission of Roman Catholics to Parliament and to office. In 1828 I took the foremost part in relieving Protestant dissenters from the disabilities of the Corporation and Test Acts. For many years afterward I labored for the liberation of the Jews. But neither for Roman Catholics, for Protestant Dissenters, nor for Jews did I ask for more than equal privileges and equal laws.

"Archbishop Manning says of the Church: 'If it be Christ, it is the supreme power among men; that is to say: (1) it holds its commission and authority from God; (2) it holds in custody the faith and the law of Jesus Christ; (3) it is the sole interpretation of that faith, and the sole expositor of that law; it has within the sphere of that commission a power to legislate with authority—to bind the consciences of all men born again in the baptism of Jesus Christ.' This is not liberty, civil or religious. It is to bow the knee to a despotic and fallible priesthood. The very same principles which bound me to ask for equal freedom for the Roman Catholic, the Protestant Dissenter, and the Jew, bind me to protest against a conspiracy which aims at confining the German Empire in chains never, it is hoped, to be shaken off. I hasten to declare, with all friends of freedom, and, I trust, with the great majority of the English nation, that I could no longer call myself a lover of civil and religious liberty were I not to proclaim my sympathy with the Emperor of Germany in the noble struggle in which he is engaged. We have nothing to do with the details of the German laws; thay may be just, they may be harsh; we can only leave it to the German people to decide for themselves as we have decided for ourselves. At all events, we are able to see that the cause of the German Emperor is the cause of liberty, and the cause of the Pope is the cause of slavery."

PROHIBITION DISCUSSION.

The town hall at Hyde Park, Mass., was filled to overflowing last week to hear the discussion between Dio Lewis and Rev. Dr. Miner on prohibition. The following sketch of the debate is from the *Advertiser*:—

Dr. Lewis gave an account of a debate with Judge Lawrence, of Ohio, on prohibition, in which he replied to a statement of the judge that liquor-selling is worse than horse-stealing by the remark that if the person injured by drink was *compos mentis*—if he has a free mind, with a right to think, speak, choose, and act for himself like other men, and he goes to the rum-seller and asks for drink, knowing just what he will get, and the liquor-dealer, under such circumstances, sells him drink,—then if you say that the liquor-dealer has committed a crime at all in the sense that stealing a horse is a crime, I do not agree with you; and if you do not make a distinction between vices and crimes, the former of which are to be cured by moral suasion, and the latter to be treated with legal suasion, then you cannot understand why it is that in Boston, the most law-abiding of all large cities, we cannot enforce the prohibitory law. Boston is powerless.

Dr. Miner's opinion of the law was that it was a piece of heaven put into the hands of man to use, and to use rightly; and if men who formed legislatures had half the desire for carrying out the grand principles contained in the laws, especially in the prohibitory law now under discussion, that they had for votes, Boston would not to-day be called powerless. The chief of police needed but the word from those in authority, and his six hundred men would soon show whether Boston was strong or weak. It was not the law that was at fault. The law was grand. It was the men to whom was confided the applying of the laws. They were the weakness in the bones of the Commonwealth.

Upon rising the second time Dr. Lewis said the precious jewel of life is personal liberty. A man had a perfect right so far as his fellow-men were concerned, to drink, eat, chew, smoke, or indulge in any score of vices, at his pleasure. Until he became insane or interfered with his neighbor, no man had any right to interfere with him. Trench upon this sacred right, and you entered the path that leads to all tyranny. It was to be free from tyranny that our fathers fought. Dr. Miner defined the war of the Revolution to have been one in which "our fathers fought for the right to build up a noble, Christian government." Ring went the bell, and ring went the opposition on the debate. "They fought for nothing of the kind. They fought for freedom and for nothing else." Between the two speakers the audience learned, to their delight, that corsets were doing a vast mischief, tobacco was a bane, twenty other vices were sapping the life from the community, breaking down strong constitutions and destroying lives, and the laws did not, could not, cure them. No man of common sense proposed law. Law could not reach them. They must be left now and ever to reason and persuasion. Dr. Miner wanted to know if his opponent would not have a law against the sale of tainted meats and adulterated foods. Dr. Lewis replied that if dealers cheated, it was within the province of law to punish; but if the buyer wanted to buy adulterated food, and knew just what he was buying, there was no government on the planet that had the right to interfere.

As the minutes began to approach the hour when the return train to the city was due, the excitement began to wax warm. Both gentlemen were standing side by side at the front, when Dr. Lewis asked the following question: "Do you think you have a right to say to the hundreds of men and women in this hall to-night, that they should not drink what they please?" Dr. Miner quickly answered, "If it can be shown that the habit of drink leads to enormous crimes and destruction of all the best interests of society, the Legislature has a right to prohibit the sale of all intoxicating drink." Dr. Lewis warmly replied, "Don't you see that you have entered a path that logically leads to the control of even a man's religious views?" "I accept it," cried Dr. Miner, "I accept it. If any views are entertained in society which in the judgment of the Legislature tend to produce as much harm as rum does, it would be the bounden duty of that Legislature to prohibit such views." Intense excitement pervaded the audience. Dr. Lewis sprang forward with, "Dr. Miner, I challenge you to put that statement on record. I never heard an opinion which so astonished me. Here are the reporters. Put that on record." Dr. Miner cried out with the same warmth, "I welcome the reporters. Let them put it on record." Dr. Lewis (amid cries of "go on," "go on"),—"It will amaze everybody, though I believe it to be the logical outcome of the prohibitory law."

MODERN CHRISTIANITY.

Yesterday, in company with the doctor, we visited the deaf and dumb man who is dying in the doorless, windowless hut we described once before. Thanks to Mr. Isham Cooper, we were enabled to take over a good supply of provisions for the poor people. The dumb man was in bed. The old woman says "he has to stay there to keep warm."

We asked her the following questions, which we give with her answers:—

"How old are you?"

"I'm nigh on to seventy-five. I can't say positive. I left my age in South Carolina, whar I was riz."

"How did you live before we came to see you?"

"The Lor' only knows; but some of the neighbors is very kind, and though they're right poor, they helps me."

"Do you belong to any church?"

"Yes, bless the Lor', I'm a Methodist. Sometimes ladies used to come here and talk on a slate with my son about the state of his soul, and they think he'll be saved."

We could not help thinking how considerate and Christian-like it was in these ladies (?) to volunteer such a generous opinion.

"Did they give you any clothing or food?"

"Oh! no, sir. They just come to talk about John's soul; and, bless the Lor', I think he'll be saved."

"Who is your minister?"

"Mr. S., of the church up the hill. I uster go thar; but I'm very old, an' I ain't had no warm clothes this winter."

"Did Mr. S. ever help you?"

"Yes, sir; he uster come and talk religion."

"Did he ever bring you food or clothing?"

"No, sir; but he thinks John's soul's right."

The reader must pardon us; but at this point it required an effort to suppress a tendency to swear, which we imagined we left off at the close of the war.

"Have you no clothing but these?" we asked, pointing to the thin cotton garments that clung like damp rags to her shrunken limbs.

"No, sir; but I've put the flannel things you sent me on John. I can git along; we ain't got long to live, no how, friend; an' when the boy was able he tried to keer for me."

"You must be saving of what we bring you, old lady; and while God gives us a little, we will try to keep you warm and fed."

Poor thing! she thanked us in her rough way, and we left, promising to keep up the work which a few generous hearts have helped us in.—*Columbus, O., Inquirer.*

How many apples did our first parents eat in the Garden of Eden? Eve 8 and Adam 2.

Poetry.

[For The Index.]

THE PILGRIM OF LIFE.

"Pilgrim, with thy staff and pack,
Resting by the ruined wall,
Art thou tempted to turn back,
Ere the night begins to fall?

"Cold the mountain heights appear,
And the paths that upward lead
Well may make thee ask with fear,
'Have I strength for such a deed?'

"Yonder steep and narrow path,
Winding upward, dost thou see?
Only room enough it hath
Singly to be climbed by thee;

"Fame, ambition, pleasure, pride,
Thou canst not with these ascend;
They must all be cast aside;
Make thy staff thy only friend.

"Pilgrim, turn thy radiant eye
Back upon these fields of green,
On the stream that murmurs by
Through this fair and peaceful scene.

"Wilt thou leave these pleasant ways,
For the mountain's distant height,—
Spend thy young and hopeful days
Toiling upward out of sight?"

But he heedeth me no more;
From his shoulders, broad and straight,
Slips the heavy pack he bore,
As he turns unto his fate.

Like a spirit's shines his face—
Like a star his blue eye gleams,
As he walks with steady pace
Toward the object of his dreams.

And I watch him upward stride,
'Till the mist, so dark and cold,
Creeping up the mountain side,
Wraps the Pilgrim in its fold.

Farewell, brave and blameless knight!
Though the mists that round thee close
Hide thee from the world's dim sight,
"On each height there dwells repose."

Jennie Perrine.

NEW SUBSCRIPTIONS TO INDEX STOCK.

Mrs. F. W. Christern,	New York City,	One	share,	$100
Richard B. Westbrook,	Sonman, Pa.	"	"	100
R. C. Spencer,	Milwaukee, Wis.	Two	"	200
R. W. Howes,	Boston, Mass.	One	"	100
Chas. W. Story,	Boston, Mass.	"	"	100
E. W. Meddaugh,	Detroit, Mich.	Five	"	500
Jacob Hoffner,	Cumminsville, O.	One	"	100
John Weiss,	Boston, Mass.	"	"	100
W. C. Russel,	Ithaca, N. Y.	"	"	100
A. W. Leggett,	Detroit, Mich.	"	"	100
B. F. Dyer,	Boston, Mass.	"	"	100
James Purinton,	Lynn, Mass.	"	"	100
F. A. Nichols,	Lowell, Mass.	"	"	100
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James Damon,	Ipswich, Mass.	"	"	100
Joseph A. Barker,	Providence, R.I.	"	"	100

CASH RECEIPTS.

FOR THE WEEK ENDING JUNE 27.

H. Heyerman, $4; Lewis Boutelle, $3; E. Heidenrich, 25 cts.; Wm. Becker, $3; Wm. Smith, $4.50; A. Pritchard, $3; Bernard Shipp, $6; Anna T. Wood, $3; E. & L. Marshall, $3; Rob. Bailey, $3; Wm. L. Garrison, Jr., $3; Wm. W. Baker, $3; John Logan, $5; Benj. Breed, $1.50; Geo. B. Wheeler, $3; David Matson, $3; C. T. Garland, 25 cts.; M. D. Kimball, $6; J. Goldmark, $3; S. Barnard, 50 cts; S. W. Norris, $3.35; R. C. Bassett, $1.75; Emanuel Rider, $3; E. Bateman, $3; Philena Carkin, $3; N. P. Ames, $3; Fanny Brewer, $3; W. H. Crowell, $3; John Hendril, $3; Wm. Tasker, $1.50; A. H. Jewett, $1; Nathan Tabor, $3; J. W. Elliff, $1.50; H. S. Mason, $1; Olive N. Preston, $3; G. H. Foster, 92 cts.; John Verity, $1.50; E. G. Van Dalsen, 25 cts.; L. W. Billingsly, 60 cts.; Nelson Thwing, 50 cts.; John Livesey, 20 cts.; A. K. Loring, 40 cts.; C. E. Martin, $1; Margaret Auston, $1; Bessie Smith, $5.50; Oliver Ditson, $20; Sheffield & Stone, 96 cts.; W. H. Spencer, $40; D. I. Bastian, $1; Fred Beck, $20.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Please remit by post-office money-order, by registered letter, or by draft on Boston or New York. Checks on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

N. B.—Orders for Tracts or single numbers of The Index which are *not on hand* will, if of small amount, be otherwise filled to the same amount without further notice.

N. B.—Postage on The Index is five cents per quarter, dating from receipt of the first number, payable in advance at the place of delivery.

N. B.—When writing about a former remittance, always give the date of such remittance as exactly as possible.

N. B.—Please examine the ADDRESS and DATE on your Index mail-tag, and report at once any error in either.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.

Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

Francis Ellingwood Abbot, ... *Editor.*
Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), Rev. Moncure D. Conway (England), *Editorial Contributors.*

BOSTON, JULY 2, 1874.

SUNDAY LECTURES.—The Editors of THE INDEX will ecture occasionally on Sundays, if desired, within a convenient distance of Boston.

N.B.—Any person whose name is now on our mail-list will receive a second copy of THE INDEX, *mailed to the same address*, for a year, on pre-payment of **One Dollar.** This offer is made to accommodate those of our subscribers who wish to increase our circulation by sending extra copies as samples to their friends.

GLIMPSES.

AN ARTICLE from the Boston *Investigator* on another page, which escaped our notice until very recently, shows that the Paine Hall project is on the high tide of success. We are heartily glad of it, and congratulate our esteemed neighbors on the pleasant prospect before them.

THE CLOSING of the academic year at Harvard was signalized this season by the dedication of the new and magnificent Memorial Hall. The grandeur of the structure and the lofty purpose that built it atoned for the dry and tame oration of Charles Francis Adams. Gen. Bartlett was the real orator of the week. What splendid inspirations of patriotism and high resolve, what proud traditions of heroism and consecration to liberty, will haunt that Hall and stimulate young hearts to noble deeds!

THE FOLLOWING DESPATCH shows that the Bible-in-schools question is irrepressible. Some bold spirit has struck the right chord in Toledo:—

TOLEDO, June 18. Indications are that the question of reading the Bible in the public schools is to be agitated here. In the Board of Education last night the following resolution was offered:—

That the reading from any version of the book, commonly known as the Bible, the singing of hymns, commonly known as religious hymns, and the religious action, commonly known as prayer, shall not hereafter be any part of the exercises in any of the public schools under the control of the Board, and the same are hereby prohibited.

No action was taken on the resolution.

THE FOLLOWING NOTICE is sent us for publication by the *Woman's Journal*, and we commend it to the special attention of all its friends: "Woman Suffrage, on Fourth of July, in Harmony Grove, South Framingham, will attract a large attendance. Mary A. Livermore will deliver an Oration. Poems, by Julia Ward Howe, and Henry B. Blackwell. Brief Addresses, by William Lloyd Garrison, Lucy Stone, James Freeman Clarke, Charles W. Slack, Samuel B. Noyes, and others. An Original Woman Suffrage Song, written by Kate True. Music by Hall's Boston Brass Band. A special excursion train from Boston, and reduced fares on all railroads."

JOSEPH MAZZINI has this thoughtful and elevated passage in an article on "Renan and France," published in the *Fortnightly Review* for last February: "Every existence has an aim. Life, human life, has achieved the consciousness of this fact; life is, then, for a mission—the mission of reaching the aim; it consists in incessant activity upon the path towards it, and a perennial battle against the obstacles it encounters upon that path. The Ideal is not within, but beyond us and supreme over us; it is not the *creation*, but the gradual *discovery* of the human intellect. The law which directs the discovery is named Progress; the method by which progress is achieved is Association—the association of all the human faculties and forces. The ultimate discovery of the aim of life is assured by Providential design, but time and space are given to achieve it, and are therefore the field of liberty and responsibility to each and all of us. One choice lies between evil, which is egotism, and good, which is love and sacrifice for the sake of our fellow-men. The faculty of choice, of discerning the path of progress, having been bestowed upon us, social institutions are the means by which we incarnate our thought in action, and advance towards the realization of the providential design."

BISHOP BORGESS, of Detroit, not long since issued a circular which shows the utter hostility of the Catholic Church to our public school system. We quote from the Detroit *Post* of Nov. 26, 1873:—

"A Catholic school must be established in every parish or mission at the earliest practicable moment, if the strict economy of the revenues and other resources of the congregation can possibly justify it. It is a question, and admitting of no apology or excuse, with which the consciences of the pastor and people are charged, and both must answer to God for the guilt, if they have neglected their duty toward the immortal souls of the children intrusted to their charge.

"If a Catholic school is attached to the congregation, the pastor or missionary shall not admit a child to prepare for its first Holy Communion which does not attend the parish school, nor in any case admit a child until it is in its twelfth year of age. This rule shall take effect in January of the year 1874, and be observed thereafter.

"The pastor or missionary shall have the entire control of the school, and the teachers, and engage or discharge them according to the dictates of his conscience, subject only to the judgment of the Bishop.

"The pastor shall only introduce, or allow to be used, the 'text-books,' accepted and approved for the use of parochial schools in this diocese. In the uniformity of text-book in all schools the interests of both the children and parents are served."

A *coup d'état* has taken place in the office of THE INDEX. The editor is driven into exile for the month of July by a band of determined conspirators, and not only forbidden to write a line for these columns, but also to speak, whisper, or even think the word INDEX. As a consequence of this atrocious outrage on the freedom of the press, he is condemned for four mortal weeks to roam over the face of the earth like the Wandering Jew; and the readers of THE INDEX will please imagine him in Terra del Fuego, or Thibet, or Greenland, or anywhere but in this "Hub of the Universe." Whatever heresies may creep into this eminently conservative sheet in his absence, they will acquit him of all responsibility for them; and no rash or wild utterances in its columns must be permitted to tarnish that reputation for unblemished Orthodoxy on which he so complacently prides himself. In short (not to put too fine a point upon it), he owes a month's vacation to the unexpected and resolute kindness of two friends, who will not even allow him the small satisfaction of naming them. They think he needs a little rest after many years of almost unintermitted labor; and during this month, therefore, THE INDEX will be under the editorial charge of Mr. Stevens, with their efficient assistance.

IT IS TIME TO speak. The letter of Mr. Tilton to Dr. Bacon, in the *Golden Age* of June 27, is known to all, at least as to its substance; and we are constrained to say, with the utmost deliberation, that, although we have steadfastly considered Henry Ward Beecher innocent until he should be proved guilty, we must now consider him guilty until he shall be proved innocent; and that, while it may be possible to explain away some of the points made in this letter, we see no possibility of acquitting him at the very least of cruel wrongs against Theodore Tilton. Nor is this all. It is as clear as noonday that Plymouth Church, through its chief officers, has conspired to crush an innocent man, and to ride roughshod over his ruined reputation in order to save the reputation of a man who, in words of pathetic despair, has confessed himself not to be innocent. Against this every generous nature must indignantly protest. Justice first, and pity afterwards. Mr. Tilton's letter has impressed us as deeply by its moral dignity and noble self-restraint as by its serried demonstrations. We grieve for Mr. Beecher, for whose good name we have been jealous, but who now appears to have been driven by his misery and want of courage into inexcusable treachery towards one against whom he has confessedly committed some unnamed outrage. We grieve still more for Mr. Tilton, whom a great Christian congregation, backed by a great Christian council, has tried to grind into the dust; and now, if anything we have ever said in these columns has added a feather's weight to this great load of injustice, we ask his pardon for our unmeant complicity with his oppressors.

"STIRPICULTURE" VS. "SOCIAL FREEDOM."

An article by Dr. Clarkson among our "Communications" this week, written in a wholly unexceptionable manner on the free-love question, gives a fitting occasion for making some remarks on this subject which we have long had in mind. Like those of every other institution, the fundamental ideas of marriage are to-day undergoing a searching scrutiny, which in the end must result in establishing more firmly whatever is good in that institution, and in reforming whatever in it is bad. We have not the faintest belief that free discussion on this topic can do any harm; and it is in the highest sense expedient that it should be conducted in such a manner as shall be in harmony with the most genuine purity of thought and expression. To confine it to disreputable publications would be a suicidal policy; and we are more than willing that THE INDEX, which, in advocating Free Religion, advocates whatever shall prove really beneficial to mankind, should occasionally devote part of its space to this exceedingly important question. Without designing specially to reply to Mr. Clarkson's article, we wish now to offer some general considerations suggested by it, postponing to some future occasion the presentation of various other thoughts which cannot be compressed into the limits of the present article.

A great deal has been said in some quarters about the "new science of stirpiculture;" by which is meant the application to mankind of laws which are well known to be successfully followed by breeders of cattle, horses, dogs, fowls, pigeons, etc., in developing improved races of the animals inferior to man. By mating such individuals of any species as possess peculiar or exceptionally fine qualities, these qualities can be intensified in the offspring produced, until new varieties are established which are characterized by them in an extraordinary degree. The inference is drawn, and doubtless correctly, that the human species is susceptible of similar modification by judicious "selection;" and the hope is entertained that society may be induced to submit to some system by which in this way the human species shall be greatly improved. This hope, as is well known, is at least as old as Plato.

Now the fulfilment of this hope hinges on the possibility of persuading mankind to accept and put into operation some such system; and we confess that this possibility appears to us exceedingly slight. There is a vast difference between independent human beings and dependent animals, the latter being subjected to an arbitrary control to which the former would never submit. Only the sternest despotism could accomplish such a result as the famous Potsdam regiment of gigantic grenadiers. The only possible way of carrying out the theory of the stirpiculturists would be to entrust some special Commission or official Board with the power of deciding who should or should not form sexual unions, and with what parties; and such a Commission would be as unsuccessful as it would certainly be intolerable, unless it should embody an amount of scientific knowledge which at present does not exist.

What is very surprising is that the same persons should be found to advocate "stirpiculture" and "social freedom;" for the success of the one would depend on the destruction of the other. The more highly intellectual and moral should be the individual members of society, the less willing would they be for any reason to delegate to others, least of all to an official authority, the choice of their partners. Such choice is now made freely, under the marriage system so much objected to by the advocates of free-love; whereas, under the system of stirpiculture which they also advocate, no results could possibly be attained in the direction sought, unless the individual should surrender to a scientific State Commission one of the most precious of all human rights. This is sufficiently clear—that, whether "stirpiculture" or "social freedom" is the more desirable, they cannot both be had together. You cannot have your cake, and eat it too.

It is not, of course, to be denied that the main idea of stirpiculture contains a great deal of truth, and very important truth too. The laws of heredity, of temperamental adaptation, and so forth, necessarily exert a vast influence in determining the character of offspring; and they ought to be scrupulously heeded, so far as they are intelligible or can be intelligently applied. It can scarcely be doubted, for instance, that seriously diseased persons ought not to marry. But to form a sexual union originally in order to carry out the stirpicultural notion, and to pay no heed to the deep and pure love which is Nature's best

practical guide to a fitting union, would be essentially immoral, and would defeat the very object sought.

If it be said that love is itself to be the true stirpicultural test, then we reply that all talk about the "science" of stirpiculture is arrant humbug. True marriage has always been based on love, and by this test stirpiculture would be reduced to the merest iteration of what everybody has known from time immemorial. Unless this alleged "science" can formulate laws in general terms, and regulate its own experiments by general principles, it is no science at all, and can add nothing to the wisdom needed for the practical conduct of life. It is certainly untrue that love is an unerring indication of complete fitness for union between two parties; many a love-made match has ended in unhappiness, and produced very unfortunate offspring; and no one is so quick to assert these things as the advocate of the free-love theory, which rectifies by separation the mistakes that love so frequently commits. If "stirpiculture" simply sets up love as on the whole the best practical determinant of fitness for union, it teaches no more than mankind have long since found out under the existing marriage system; and it has no claim whatever to be considered a science,—least of all a new one. But if it admits other determinants of this fitness than love, then it directly overthrows the entire free-love or social freedom theory, by causing other considerations than love to be regarded as entitled to decide the propriety of union. In the only sense really worthy of attention, stirpiculture is the science of the laws of reproduction, so far as known and applicable to the improvement of the human species; but it brings many other factors than mere love into the question, and strikes the deadliest blow at the whole free-love doctrine. It should discover and regulate all the conditions affecting the conception, the birth, the development, and the character of offspring; but any attempt to secure a general improvement of the race by enforcing arbitrarily all these conditions would involve a degree of control over the individual which would not only annihilate the "social freedom" now contended for, but rouse instantaneous resistance from all free citizens who believe in marriage. Men are not machines; they are not puppets; they will not submit to be experimented with for the general good; and the only way to render stirpiculture anything better than a dream or a despotism is to discover and disseminate truth on this subject for the guidance of such as desire to be guided by truth. What we now wish specially to point out is the utter inconsistency between the free-love theory and the true stirpicultural theory that an improved race must be reared by studying and obeying laws involving many complex conditions besides the mere fact of love. Free-love surrenders the rein to sentiment or desire; while stirpiculture, if it is ever to be a real science, must become such by making reason supreme.

THE DANGER OF DEAD-LETTER LAWS.

On the evening of Oct. 6, 1872, Michael Connelly was crossing South Boston bridge, on his way to meet a man from whom he desired to obtain employment. The draw of the bridge was off for repairs, and the city had neglected to provide lights or other safeguards to prevent accidents to travellers. When at the draw, Connelly perceived no danger, and walked off into the water, sustaining serious injuries by the fall and narrowly escaping drowning. On recovering from these injuries, he sued the city; and the case has just been decided in the Superior Court against the plaintiff. The counsel for the city requested the court to rule that the action could not be maintained, as it appeared that *the evening in question was Sunday*, and that the travelling was not "for charity" or a "work of necessity;" which is the only travelling legally permitted by the enlightened State of Massachusetts on that particular day. The court ruled that the action could not be maintained, and gave a verdict for the city. Thus the poor fellow was cheated of the redress which he ought to have received for injuries occasioned by gross neglect on the part of the city; and another count is added to the long indictment which humanity has drawn up against superstition.

There is no pretence at this day of enforcing the prohibition against travelling on Sunday for other than charitable or necessary purposes; the people come and go as they please, paying no heed whatever to this obsolete restriction. But it now appears that they have been doing so at their own peril. If Connelly had tumbled off the bridge on Saturday, he would have recovered handsome damages from the city; but because another twenty-four hours had rolled over his head, the city shirked all responsibility for its neglect by raking up this disregarded statute, and holding that the poor man's impiety cancelled all his claims to the protection of this super-religious community. Here, in Boston, the self-styled Athens of America, the great intellectual and moral centre of the Western hemisphere, the blind bigotry of the Puritans (which too complaisant liberalism still suffers to disfigure the statute book with its insensate jargon) reaches its long arm down to the year of grace 1874, and robs a poor laborer of the money which is his due by reason of unpardonable remissness on the part of city officials, and the pain, confinement, and loss of wages entailed upon him by it. Nobody pretends that the difference between Saturday and Sunday is any just ground for withholding damages; nobody now-a-days supposes that it is worse to travel on one day than on another, provided the errand be innocent. Even church-members, deacons, and ministers take their Sunday walks for refreshment or recreation, and feel no qualms of conscience as if guilty of desecrating a holy day. But the gloomy asceticism of the Puritans still survives in laws that very few really respect but everybody is afraid or reluctant to wipe out. The result of suffering such dead-letter laws to remain unrepealed is the occasional commission of some disgraceful act of public injustice, and the constant exposure of us all to the danger of becoming ourselves the victims. Church-people would battle stoutly for the retention of all such laws, not because they really want them enforced, but because Christianity thus receives at least verbal recognition in a public way and derives a certain authority or influence accordingly; while liberals are indisposed for many reasons (not always creditable) to enter into or awaken controversies on this class of subjects. Hence dangerous weapons remain sheathed in the law-books of all the States, ready to be drawn for the assassination of justice and freedom whenever the Church shall stretch out her hand to grasp them. Worse wrongs than Connelly's may easily be perpetrated by their means, and the only wise course is to agitate for a thorough purification of constitutions and statutes in the light of secular principles. To do this work well will require arduous labor and organizations specially fitted to perform it; and in this fact is found a reason for the formation of Liberal Leagues which time will show by-and-by in its real strength.

MR. BEECHER'S CREED.

It has been objected that in my account of Theodore Parker as a preacher I did injustice to the power and influence of Mr. Beecher. That I did not will be seen from the subjoined account of a christening which took place in his church in Brooklyn a few weeks ago. It is taken from the New York *Sun* of May 4:—

One hundred and two persons were made members of Plymouth Church yesterday. The pulpit and choir gallery were nearly covered with flowers and green leaves, and the rush of attendants was far greater than usual. Thus the plain old interior was made to show at a glance that the occasion was inordinate. The candidates, seated in the front pews, were first briefly addressed by Mr. Beecher.

"You have separated yourselves from this congregation, dear friends," he said, "to perform one of the most momentous yet joyful acts of your life. You will never cease to feel the effect of the dedication you now make. Should you cling affectionately to that Redeemer whom you are about to openly avouch, you will ever rejoice that you were brought to this hour; but if your soul shall draw back, and you shall put Christ to an open shame, this deed shall be an everlasting witness against you. Yet we do not cast down. Though we have thought meet to admonish you, it is with a cheerful hope that He who in love has called you will never forsake you until you shall stand in Zion and before God."

The articles of faith were then read. They are peculiar to Plymouth Church, Mr. Beecher being their author, and are as follows:—

We believe in the existence of one ever-living and true God, sovereign and unchangeable, infinite in power, wisdom, and goodness. We believe the Scriptures of the Old and New Testaments to be inspired of God, to contain a revelation of his will, and to be the authoritative rule of faith and practice.

We believe that the Father, the Son, and the Holy Ghost are revealed in the Scriptures as existing, in respect to attributes, character, and office, as three persons, equally divine; while in other respects they are united, and are, in a proper sense, one God.

We believe that our first parents were created upright; that they fell from their original state by disobedience, and that all their posterity are not only prone to sin, but do become sinful and guilty before God.

We believe that God so loved the world that he gave his only begotten Son to die for it; that Christ appeared in the flesh; that he set forth a perfect example of obedience; that he purely taught the truths needful for our salvation; that he suffered in our stead, the just for the unjust; that he died to atone for our sins, and to purify us therefrom; and that he rose from the dead and ascended into heaven, where he ever liveth to make intercession for us.

We believe that God offers full forgiveness and everlasting life to all who will heartily repent and believe in the Lord Jesus Christ; while those who do not believe, but persevere in sin, shall finally perish.

We believe in the resurrection of all the dead; in a final and general judgment, upon the awards of which the wicked shall go into everlasting punishment and the righteous into life eternal.

"Do you thus believe?" asked Mr. Beecher, after he had finished reading, and the candidates bowed. Then he asked them to rise, and continued:—

Do you now avouch the Lord Jehovah to be your God; Jesus Christ to be your Savior; the Holy Spirit to be your Sanctifier? Renouncing the dominion of this world over you, do you consecrate your whole soul and body to the service of God? Do you receive his word as the rule of your life, and, by his grace assisting you, will you persevere in this consecration unto the end?

The candidates bowed assent, and sat down. Thirty of them were then baptized, the pastor touching their foreheads with wetted fingers, and repeating the customary words. The ceremony concluded with the rising of all the members of the church, and an implied assent to the following covenant:—

We, then, the members of this church, do joyfully and cordially receive you into our number. We promise to bear with you, to love, to edify, and by all means in our power to advance you in the divine life. Amen.

Mr. Beecher's sermon was a presentment of the possibility and propriety of happiness in Christian life in opposition to the generally accepted and sombre conceptions.

Two of those who united with the church were immersed by Mr. Beecher in the baptistry under his pulpit on Friday evening. Mr. Beecher's olive-wood pulpit furniture was removed, and in a long, priestly robe he descended the steps and dipped the candidates just under the surface of the tepid water. The congregation sang "Shall Jesus bear the cross alone?" and when the second person—a lady—had been immersed, Mr. Beecher lifted his hands, the water streaming from his flowing sleeves, and with a benediction dismissed those who had gathered.

This account is particularly interesting in connection with a remarkable sermon recently preached, in which Mr. Beecher treated the second article of the above creed, that respecting the Old and New Testaments, as freely as any rationalist might do. I said in my criticism that while Mr. Parker instructed the community Mr. Beecher entertained it. The entertainment is not what Mr. Barnum would call "perfectly moral," but surely such performances as that of the christening cannot be classed under the head of instructive, while the broad discourse above referred to must in this view be classed with amusements.

O. B. F.

DIVINE PROVIDENCE IN CALAMITIES.

I heard of a clergyman the other day speaking of the Mill River calamity as an awful warning, which had been specially sent by the Almighty, to show the uncertainty of all earthly affairs and the need of accepting the plan of redemption offered by Jesus, in order to escape a worse perdition hereafter. And there are probably thousands and tens of thousands of people in America who read this as the chief lesson of that dreadful casualty, though it is interesting and encouraging to note that the secular, and the abler class of religious, newspapers have been pointing out in emphatic language that the whole disaster is due to the natural cause of a defective dam. That in the primitive stages of society mankind should have been prone to look for a manifestation of Divine Power in exceptional and terrible events, rather than in the ordinary processes of Nature and common life, may not be strange; but it does seem strange that this disposition should so persistently survive in this enlightened and scientific age. There are thousands of people to-day who see God in a terrific storm, but not in the daily sunshine; who see him in a sudden tempest that hurls a ship to destruction beneath the sea, but not in the gentler winds that carry it safely across the waves to its destined haven; who see him in a Vesuvius eruption burying towns and their inhabitants in a general ruin, but not in the serene and steady forces that have been reclothing that desolation with fruitful vineyards and a happy population; who see him in death and a desolated home, but not in the joyous affections and daily service of a happy and healthful household; who see him in a Boston or Chicago fire, but not in the human bravery and skill that can master a conflagration, and in the human knowledge that can build so as to prevent one; who see him in a Louisiana inundation or in a catastrophe like that at Mill River, but do not see him in the human inventive art, the fruit of learning and skill, which, in the kingdom of Holland, has said to the sea, "Thus far, and no farther," and, not to be en-

ticed by any impatience or avarice into careless workmanship, has bidden the population of a nation live in security below the surface of the tides. Even in this reading and thinking age, the clergyman to whom I alluded has many followers—people who never think of Divine Providence as capable of manifestation through the ordinary industry, and home life, and neighborly intercourse, and the activity of natural forces and natural human faculties displayed in a population like that of the Mill-River valley, but who, when a heart-rending calamity comes by which in a few hours two or three villages are swept away by a flood, peaceful homes, and families, and dumb creatures are whirled suddenly together in promiscuous destruction, a hundred and fifty human beings lose their lives, and a beautiful valley and its industry are blotted out together in one spring morning, are startled to cry out, "Behold the hand of God!"

Well, in a sense, and in a very momentous sense, not for a moment to be lost sight of, the Almighty Power was in this and every similar disaster; in it just as it was in the Chicago fire, or the last coal-mine explosion, or the last railroad or steamboat catastrophe. Some law of Nature had been violated, some force of Nature had been pushed ignorantly or heedlessly beyond its legitimate limit, or had been allowed by human negligence to slip beyond human control; and hence the calamity. It is the Natural consequence of the violated or neglected law—the natural retribution for the violation. And since it is the Almighty Power, which most people in Christendom call God, that works in these laws of Nature, it is true that this Power is manifest, and manifest for a special purpose, when these laws are broken. In the loss and suffering that ensue, the Infinite Power cries out against the fracture—cries out against the ignorance, or the carelessness, or the haste, or the avarice, or the inhumanity that has thus risked the lives of human beings, and the most precious happiness of hundreds of hearts, upon the possible chance that the limit of Nature's laws may be played with and the player not be thrown over the verge into the gulf of inevitable disaster. To this extent and in this way the hand of Divine Providence is in all such casualties as that at Williamsburg; and the enforced lesson is, "Learn Nature's laws and obey them." Let man put himself into harmony with Nature's forces, if he would have the benefit of her strength. Let him rightly use the natural resources and faculties that are already given to his keeping, if he would learn how divine power is to be manifested in human affairs. Let him build a ship by the best principles of mechanics and the most honest workmanship, and put it in charge of the wisest captaincy and the bravest seamanship, if he would attract the Providence that is to carry it across the ocean in safety. Will he learn how Omnipotence would display its power in a Williamsburg reservoir? Let him hold back the flood by a feat of engineering that shall master all the possibilities of an inundation. If he cannot find mathematicians, engineers, mechanics, who can solve that problem with perfect certainty, then let him permit Nature's water-courses to take their own way unobstructed, and not for greed of gain transform them into traps for the destruction of innocent human beings. When we come to look at these great calamities from some such point of view as this, then we shall begin to see indeed the ways of Providence in them.

And there is another way, and that also a perfectly natural way, by which divine power is manifest in connection with such catastrophes. According to the fine Old Testament legend of Elijah, Jehovah appeared to him not in the "whirlwind" nor "earthquake" nor "fire," but in the "still, small voice" that came after these terrific phenomena. So to-day the power of God is not so much in these desolating forces that bring the disasters themselves, terrible and mighty though these may seem, as it is in the gentle, hushed voice of human sympathy and charity, which, after the woe of flood or tempest or fire, sends to the sufferers greetings of fraternity and help. He is not so much in the cry of terror and anguish—for these are rather the tokens of some attempt to do without his power or to violate it—as in the "still, small voice" of brotherly love that speaks hope and healing into the terrified and stricken hearts. W. J. P.

SOME PRETENSIONS to Christianity remind us of the reply of Scott's De Bracy to the disguised monk, who asked if he was at last safe, and in Christian keeping: "Safe thou art, and for Christianity here is the stout Baron Reginald Front de Bœnf, whose utter abomination is a Jew, and the good knight-templar Brian de Bois-Guilbert, whose trade it is to slay Saracens. If these are not good marks of Christianity, I know no others which they bear about them."

Communications.

THE SECRET OF REPOSE.

BALTIMORE, June 6, 1874.

MESSRS. EDITORS:—

I have read with a wondering interest the "Last Thoughts" of Mr. Austin Holyoake; and, while the article is very clear upon the subject of what he did *not* believe, it fails to tell us what was the peculiar phase of faith which, for more than twenty years, had given to him "the perfect mental repose" he claims (and I see honestly) to have possessed. No one *can be* without some faith regarding the great future. Did his rest on annihilation? Or was it rather the great loving trust of a pure heart which, recognizing the creating Power, rests reverently upon it, biding the decree of Nature, and leaving all to her? Should the *National Reformer* furnish something more, I shall hail it gladly. Being a diligent reader of THE INDEX, I approve of much I see within its columns, and therefore wish it in all things to make its journey in the right direction.

Yours very truly, AN INQUIRER.

[Whatever directions may be wrong, that surely is right which leads to the conclusion that the secret of spiritual repose is utter fidelity to the voice of conscience. His is a clear, calm, and self-contained spirit who, despite all surface-rufflings and untoward circumstances, knows that he supremely loves and faithfully obeys the highest law he can comprehend. It matters not what he believes or disbelieves, if he prizes truth above profit and substance above show. We suppose that Austin Holyoake *was* "without some faith regarding the great future." If that future holds continuance of individual being, as we sturdily hope in the absence of all disproof, he is still wiser now than when he was wise enough to know his own ignorance. But now, as before, he must still find his peace in brave simplicity and lofty love of truth and right. Read in another column what George Jacob Holyoake says of his brother, and judge whether such a man stood in need of any doctrine to give him courage and self-possession in the presence of Death.—ED.]

SLAVE-HOLDING CHRISTIANITY.

TO THE EDITOR OF THE INDEX:—

In conversation with a young Unitarian minister not long since, he expressed to me great astonishment when I spoke of our Christianity as the apologist and abettor of chattel-slavery. And when I told him that members of churches and ministers, and even parishes and churches, in *corporate capacity*, were absolute owners of slaves, and that the Northern Evangelical church generally countenanced them in the crime, and welcomed them to pulpit and communion table, he became excited, if not angry, and refused to hold farther talk with me. He was at his college during the four Rebellion years, a part of the time in Germany, and probably knew little of the "Thirty Years' War" of the Abolitionists with the slave system and with the Church on account of it, before that time, commencing in 1830 with Mr. Garrison and his *Liberator*.

I sometimes think that could you, in your conflict with the spiritual powers that be, in the name of a religion called Christianity, only disclose the history of that religion and its ministry as connected with American slavery, your work and warfare would be done.

For there is not on earth, there never was on earth, a more hateful, horrible system of religious faith, practice, worship, than that could be shown to be, judged wholly out of its own mouth! A system at sight of which all humanity must stand aghast, and before whose terrors all true men and noble women would retire!

Before me are two books of sermons and other religious literature, designed and used by Southern Evangelical clergymen for the use and instruction of masters, mistresses, and slaves. One, for which I am indebted to my friend Mr. Samuel Brooke, of Ohio (a native Virginian), is entitled: "Sermons addressed to Masters and Servants, by Rev. Thomas Bacon, Minister of the Protestant Episcopal Church in Maryland—with other Tracts and Dialogues; now republished, and recommended to all Masters and Mistresses, to be used in their Families, by the Rev. William Meade,"—since, as I am told, the eminent Bishop Meade, of Virginia. The book was published many years since, at Winchester, in that State, by John Heiskell.

The other volume, entitled: "Sermons Preached on Plantations to Congregations of Negroes, by Rev. Alexander Glennie, Rector of All Saints Parish, Waccamaw, S. C.," was published in Charleston, in the same State, in 1844, by A. E. Miller.

Christianity, as judged by you through its theories, doctrines, and general history, presents most frightful aspects. But I think its connection with American chattel-slavery, for more than a half century, stamps it with an audacity of wickedness *in practice* unparalleled in the annals of human depravity.

The two volumes I have named, together with the contemporaneous civil code regulating slavery in the slave States and District of Columbia (city of Washington with the rest of the "Ten Miles Square"!), and the laws and proceedings, acts and resolutions, of the Southern churches on the same subject, would form a work that should be in the hands of every young minister and candidate for the ministry in the nation. It would be indeed a testimony which should and would blast American Christianity with odium forever and ever.

And yet this chapter of our national history, to almost all the young—ministers, as well as others—is a chapter unread and unknown. Might not THE INDEX, as part of its argument against the tyranny of Christianity, *point* a little in that most remarkable direction? PARKER PILLSBURY.

[We should be greatly obliged to Mr. Pillsbury, if he would do this greatly needed work in our columns; for no one is better acquainted with the facts than he. A series of articles on this subject, with exact references and full proofs of the statements made, would be very valuable. Let the truth be told, calmly but with unsparing fidelity.—ED.]

TO THE RADICALS OF THE UNITED STATES.

Will the efforts now being made in this country in behalf of free thought, and all its concomitants, be of any *permanent* use to our people? Are you, Mr. Abbot, and your associates, not wasting your time and abilities in the up-hill work of emancipating the minds of your countrymen from the degrading bondage of error? Will not your children, when you are dead and gone, and when they sum up the results of your life, say that if their father had expended his energies in some money-making business, instead of fighting the entrenched superstitions of the Church, and offering the people a freedom *they* did not want, they would be better off in the world, and the *world* would be no worse off than it is now?

One hundred years ago there was as much free thought in this country, in proportion to its population, as there is now, and probably more. The character of the Constitution and government of the United States proves that the moulding influence, the controlling mind, of our fathers was what the Church in her ignorance now calls "*infidel*." The ecclesiastical power, for the first time in the history of States, was manifestly *subordinate* to the political, and the political was wielded by men who were nearly all free thinkers in religion—deists—theists—who believed in natural religion, but who did not believe in the divine authority of either the Bible or the Church. Is not this true without doubt?

Yet, with such a fair start—with such a vantage ground as no nation ever before had to permeate all the people with their radical opinions,—fifty years did not elapse before the leading men of that day ignominiously succumbed to the arrogant power of the Church, so that their sons acted as if they were either ashamed or afraid of their opinions. In an article published in THE INDEX a few years ago, I showed that this humiliating retrogression, so cowardly in its appearance, was caused mainly by two men—John Wesley and George Whitfield. The first was the founder and organizer of the Methodist Church, whose influence in the country is mighty, and everywhere. The second organized no church; but, by his amazing eloquence as an evangelist, he travelled all over the land preaching and giving tone and numbers to the Presbyterian, Episcopal, Baptist, and Lutheran Churches, which were just beginning their existence, but which now, with the rest of the sects, form the grand army of the Persians that has encamped on the plains of Marathon, waiting to see if any heretical Miltiades will show a phalanx of opposition.

It is true that science now renders the cause of Radicalism a service which it never did before; but, after all, what are our labors but a mere doing over again what our fathers did a century ago? Indeed, all along through the past generations, from the beginning of the Christian Era, there were protestants against the Church and her religion, who fought battles and gained victories on the field of debate. But they never amounted to anything; so that each age had the same old battle to fight over and over again, just as we are now doing.

If I had a voice of thunder, I would peal it into the ears of the Radicals of the United States that this work of Sisyphus they are now doing—rolling the rock to the top of the hill at tremendous labor and expense, only to see it turn and roll back again to the bottom—is the punishment of heaven upon them for their folly *in not organizing their success*, and thus preserving and transmitting what they have gained. Folly is that which is done by a *fool;* and a fool is a person who does not adapt means to ends, but blunders along as if there were no relation between cause and effect. He puts money, earned with infinite pains, into one end of his purse, forgetful altogether that there is a hole in the other end; and so he is eternally poor, and has nothing. This is just what the Radicals have always been doing, and are now doing. The stupidest and wildest sect in Christendom is *wise* when compared to the Radicals; for when *they* make half a dozen converts, they *organize* them into a church to perpetuate and extend their influence. But the Radicals hatch out their chickens, and then leave them to be fed and cooped by any one who pleases. When the helpless little things are scattered in the grass, peeping mournfully for food and the cluck of their mother, a Sunday-school teacher hears them, gathers them into her apron, and takes them to the Church pen, where, being well nursed, they soon grow up, and learn to despise their parentage. A distinguished Radical some time ago died. I know not how many of his sons and daughters have joined the very church that treated him as a wild beast.

Now if the Radicals of this day and country wish to *save* and *use* the results of their hard and self-denying labors, and not have the work to be done all over again in the next generation, and at similar expense, they must throw away their folly, and ORGAN-

IZE—hold stated meetings for lectures and discussion. They must *attack*, instead of standing forever on the defensive. The late speech of Robert Ingersoll before a magnificent audience at Chicago, which cheered the most radical portions of it to the echo, shows that the people of the West, at least, are ready to hear and to coöperate in the work of opening the eyes of the blind millions who are still priest-ridden. His tone is not timorous and apologetic, thus inviting the Church either to spit on him in contempt or to put her foot on him to crush him. He *attacks* the Church and her creeds, tells her she is a harlot seducing the people from lives of integrity and of independent thought; and, as proof that this is the right policy, the Church listens, turns pale, and is afraid to strike. Ingersoll has the courage of his opinions.

If the Church did not *organize* round her creed, and set up a ministry to preach its dogmas, and establish boards of publication to print and circulate tracts in order to gain the people, how long do you suppose she could stand on the *strength of her dogmas and ceremonies?* Not a year. Protestant Germany would to-day be as radical and as churchless as the Free Religionists of this country, were it not that it is *organized*, and draws its support from the coffers of the State. In a battle the army that is organized, disciplined, and courageous, even if it be small, can put to flight the largest army of undisciplined men whose ranks are broken by an excessive and foolish individuality.

In the moral warfare now going on between Truth and Error, in waging which *we* repudiate the use of carnal weapons, we, Radicals, are not only in a *minority*, but we are *unorganized*, each man fighting when he pleases, as he pleases, or not at all (as is the case with most of us). We seem to think that the Malakoff of superstition can be battered down by the pop-guns of *individuals;* and, if not, that it may stand forever. The Church, our great opponent, is not only in the *majority*, but is as well *organized* as the Prussian army was in her late war with France, and has the prestige of centuries of victory.

It is firmly believed by many that with the aid of the Young Men's Christian Association, which is to Protestantism what Jesuitism is to the Catholic Church, she will make, in due time, when her plans are all completed and *understood* by her agents, a Herculean effort to incorporate the religious amendment into the Constitution of the United States. And when we see what amazing power an eloquent and zealous man, like Henry Ward Beecher, can exert on the masses of Church people, the thought is alarming that a dozen such, coöperating with each other, might revolutionize the religious public, and lead them, even through blood, to put God, and Christ, and the Bible into the Constitution, or to die in the attempt.

In view, then, of the fact that natural religionists in all ages have entirely lost the *fruits* of their labors because they did not *organize;* in view of the fact that the strength of the Church in all her sects now consists in her *organization*, and not in her creeds, which would fall to the ground in the presence of logic and the facts of science,—is it wise in us to remain unorganized, and consequently helpless? Is there no Miltiades in our ranks who will take our undisciplined men, and form them into an army, and scatter the best forces of our enemies on the plains of Marathon?

What must we think of those conceited and selfish men who fancy they see more danger in the Radicals, if organized, turning into creed-bound, persecuting churches than they do in the serried hosts of the Church, who flaunts her banners in our faces, and tells us that she means to put us down? Will we go on in our folly until the future historian, indignant at the results of it, shall say, in giving an account of us to our posterity, that we "*were a set of consummate fools*"? Are there not, especially in the East, many Radicals who are such only æsthetically, and because Radicalism is the highest type of cultivated intellect in this age? Have they ever shed a tear, or heaved a sigh, at the humiliating bondage of their fellow-men to the superstitions of the Church? and have they ever done a thing to bring them out into the glorious liberty of the sons of God which they themselves enjoy? The Radicals are open to the charge of coldness and selfishness. Would to God that in the holy cause of intellectual and spiritual freedom for all mankind they had a little of the zeal and missionary spirit which the Church displays in promoting her own ends! VINDEX.

[There is an immense force in the above view of the situation. Substantially, we agree to every one of these fiery words. That is why we have done our utmost to form Liberal Leagues for aggressive work; and that is why we pleaded the cause of Anti-Christianity at the late convention of the Free Religious Association. The weapons of this warfare are not muskets and mortars, but brains, tongues, pens, and votes. Let superstition be driven out of its strongholds, and compelled to face the soldiers of truth in the open field. Now for one plain word, none the less kind for being plain. Our correspondent by implication censures us for not doing more to "organize" the Radicals. We have done all that one mind and heart can do, without forgetting that no mind or heart is to ape the leadership which Radicalism must forever spew out of its mouth. We have put our name openly to public appeals for organization, and risked all consequences, whether of ridicule or wrath. Does our correspondent suppose that this battle can be won by *incognitos* and *noms de plume?* His words are excellent, and full of power. But their earnestness would be tenfold more powerful, if he did not shrink from writing his own name at their end. When a dozen well-known, resolute, able, strong men shall unitedly join in a standing appeal to "Organize!" the Radicals will be roused from their apathy. But we do not blame them for keeping cool and quiet, when masked trumpeters blow an anonymous bugle.—ED.]

"SOCIAL FREEDOM."

EDITOR OF THE INDEX:—

Your evident desire to encourage a full, if impersonal, discussion of the free-love question will perhaps aid in the solution of the problem propounded by Pontius Pilate, "What is truth?" It will be remembered that the abrupt departure of Pilate, after submitting his proposition, deprived posterity of any illumination upon this point from the eminent authority with whom he was holding converse. Although differing from Prof. Newman in our understanding of the moral bearing of free-love theories, we hail with deep satisfaction the advent of an opponent who can sink personalities in the desire to get at the *truth*.

That there is much radically wrong in the old systems upon which society is at present organized, no one will deny. The only hope for its improvement will come through a frank and fearless treatment of the subject. Humanity is the only product of Nature that has not been pruned, grafted, cultivated, or bred in accordance with scientific knowledge; all else has shown the result of persevering and skilful manipulation. The whole human family may be said to be in the same category with Topsey: she "growed." They have been left to the natural process of evolution, not because these principles in their application to humanity were not understood, but simply because of indifference to, and lack of appreciation of, their importance. Plato makes Socrates criticise the wisdom which devoted so much skill and knowledge to the development of improved races of horses, birds, and dogs, while neglecting the more important work of perfecting the human race; and he remarks upon the extremely perfect government we should enjoy, if these rules should be applied to mankind.

We wish briefly to notice some of the points in Prof. Newman's letter.

Under the second head, he concludes that, as Mrs. Woodhull "must utterly disapprove of any marriage vow of faithfulness to one husband," she does aim, therefore, to "go backward into the state which preceded legal marriage," which he claims to be "savage freedom." Such may possibly be fairly deducible as an opinion, but we do not think it logical. It would hardly be admitted by radicals that they had, in declaring their freedom from mental bondage and creeds, relapsed into the condition of ante-Christian savagery, because they disclaimed any belief in the atoning power of Christ. Mental freedom is the natural outgrowth of liberal, advanced Christianity, which was in its order evolved from crude forms and systems of worship. Yet he whose present stage is evangelical Christianity sees only heathenism and infidelity in free thought. We regard free love as the natural outgrowth of the marriage system, looking upon it as progression and not retrogression. We think all the logic is on this side of the question—always distinguishing between free love and free lust, which is its *antithesis;* as we should between sincerity and hypocrisy in discussing the merits of Christianity.

Prof. Newman understands free-love theories to maintain that the right of judging "whether there is adequate cause for separation must be retained jealously by the individual, and never be delegated to a legal tribunal." Pray, why should it not be so? What is a legal tribunal? It is a man, or a body of men, whom society, the people (men only, women not being a portion of the people in making laws, yet still being *bound* to obey them), have chosen finally to determine such questions as shall be submitted to them. The opinion of this man, or body of men, is all we get, when we have the "decision of the legal tribunal." We will still further suppose it to be the opinion of the larger body of men who have made the laws; yet does it follow that we have reached the truth? or that justice has been done? The decisions upon the questions under discussion would in the greater portion of this country be in favor of the monogamic marriage; in some other countries in favor of polygamy. We desire to find *absolutes*, if any there be. Now if right is dependent upon the party which happens to be in the ascendency, its standard will be constantly changing. If there is an absolute standard of right and justice, the decision of a legal tribunal will make no difference. It will not do to claim that courts do enforce right, as law is liable to be changed to-morrow by the accession to power of the minority of to-day. Do we individually acknowledge the right of any tribunal to decide *our* domestic affairs? Every one considers himself competent to decide what his life shall be. Law and courts, like the Orthodox hell, are for everybody except ourselves and our immediate families.

The fourth and eighth divisions of Prof. Newman's letter treat of collateral issues, and depend upon the decision of the *truth* of the principles of social freedom. One thing is certain: truth does not exist by reason of *our* belief or disbelief, our knowledge or ignorance. Eternal laws operate just the same, whether we are cognizant of the fact or not. Nor will a knowledge of the truth by us change the operation of Nature's laws, which will continue to produce their results just the same after we comprehend them as before. It is none of our concern where truth shall lead us; we think some of the present conclusions of radicals would have shocked our sensibilities, if we could have seen them fully evolved, when we were first breaking away from mental slavery.

Prof. Newman gives a rather arbitrary definition of prostitution. "Presenting oneself for indiscriminate sale" is a special application of the word, and does not comprise its full signification. There is no such thing as *sex* in prostitution. Men and women may prostitute their bodies or faculties in various ways, and for other reasons than gain. Mrs. Woodhull claims that the woman who marries for a home, and thereby sells herself for life, is morally worse than she who only sells herself for a limited period. Is not this true, whether we define it to be prostitution in both cases or not? In the one case law enforces the sale; in the other it punishes, as a crime, a less demoralizing act. We do not care what term is used to designate the condition; we only want to show that whatever offence against good morals may be involved is fully as flagrant in one case as in the other.

We think Mrs. Woodhull shows a commendable spirit, in her "determination to raise woman to the level of the brute;" however much it may grieve us to acknowledge the fact, it is true that in all respects pertaining to the reproduction of the race humanity is *below* the standard that is maintained by and for the brute creation. This must be apparent to all who will consider the subject. No female *brute* is in such abject slavery as to have maternity forced upon her; nor do they prostitute their sexual functions to other than their legitimate uses, thereby making *accidental* progeny possible. "Brutes have no care for the moral and mental state of their offspring." Yet man, observing the laws of reproduction, and respecting brute sovereignty, breeds stock of which he modifies and changes the natural disposition, and produces desirable traits of character in the original stock. How much more ought to be expected from the human intellect, so much more plastic than that of the brute?

Prof. Newman's proposition "that all antiquity regarded marriage as the beginning of civilization," and that "to outgrow it is to go back to the state of the brutes," will not amount to evidence, unless it can be verified and proven by results. It would be just as fair for Christians to claim, as they do, that Christianity was the beginning of civilization, and the abandoning of that for something which we deem a higher and more comprehensive faith is to go back to heathenism. Christianity, marriage, and civilization were evolved from previous preparatory conditions, neither being the cause of the other, but all the outgrowth of the necessities of humanity. The difficulty comes from regarding them as ultimate conditions, rather than way-stations in human progress.

Mrs. Woodhull writes, says Prof. Newman, "as if it were a certain scientific fact that children were born murderers, drunkards, and other criminals;" to this he apparently takes exception. We think that scientific minds are all agreed upon this point: that all these traits of character are transmissible, and that the new life partakes largely of the idiosyncracies of the parents. One thing is self-evident; namely, that better children will result from the observation of the laws governing reproduction than from a total disregard of their application.

Advocates of social freedom claim that the laws governing marriage, and the present *status* of woman, make any progress in this direction next to impossible. Absolute freedom, individual sovereignty, is essential to the development of the highest possibilities of humanity. The transition must be natural and gradual; old systems cannot be abruptly thrown off; the cry of "free lust" at every mention of the words *free love* tells plainly what would be the conduct of people, if they lived under such dispensation. "We see as we are." This idea of social freedom goes hand in hand with mental freedom. The same general principles underlie both; they stand or fall together; there are no half-way places from which to dogmatize. If individual sovereignty means anything, it means all that is covered by the terms. It allows of no such thing as infringements on the rights of another; who can be injured by its presence? In seeking out truth, we cannot come under bonds to sustain and rejuvenate any of the old forms of worship or customs of society. If they stand in the way of truth, they must step one side. If there is any absolute truth, let us try to get at it, without regard to its consequences. The measures which shall best conduce to the results claimed as following the development of social freedom will be in order for discussion when the value of its fundamental principles shall have been determined.

Prof. Newman presents a sort of mongrel theory that cannot possibly be classed as a belief—"the right of having, besides one's wife or husband, a *spiritual* wife or husband." This is one part monogamy and one part social freedom, neither wholly one nor the other, consequently not belonging to either; and the advocate of this theory cannot be classed with monogamists or with believers in social freedom, because he is trying to live on different theories at the same time. He is no consistent disciple of social freedom, any more than one who while professing to follow Christ goes in an opposite direction six days of the week is a genuine Christian. Abuses will grow out of every system; but they furnish no evidence of its not being valuable.

These ideas will not be adopted any faster than humanity shall be fitted to benefit by them. Old forms, laws, and customs still have a work to do, a mission to perform, which will never be fully accomplished until humanity shall be so generated as not to need regeneration after they come to years of understanding. J. T. CLARKSON.

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7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor*.

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

NOTES AND COMMENTS.

BY A. W. S.

THE LAST USE of the chromo-premium business, of which we have heard, is that of a disgusted Milwaukee fisherman, who offers a chromo to every fish that will take the bait.

WE MORTALS are soon, without being translated, to have an opportunity of breathing celestial air; for the comet which is cavorting in the heavens threatens to enwrap the earth in its nebulous tail, while its head will still be proudly lifted among the stars. Our astronomers are getting their spectroscopes ready, and mean to capture a deal of knowledge from this unusual visitor.

JOHN STERLING once said (Carlyle's *Life of John Sterling*): "What we are going *to* is abundantly obscure; but what all men are going *from* is very plain." But all thoughtful and truth-loving minds are content with this condition; for of one thing they are certain, which is that their final goal is the truth,—since, though they wander long, they cannot wander *from* this, that like a great magnet draws us all slowly towards it.

LAROY SUNDERLAND, in the *Commonwealth*, says: "Health comes to those who WILL it; to those who seek for it more than for hidden treasure. It comes only to those who are in EARNEST, who make it their first business, their first *duty*, to be well. And, to those who thus WILL and DO the work which health commands, her reward is sweet and pure." Now, such as are sick will please take notice, and govern themselves accordingly.

IN AN ADDRESS delivered at the Baptist Anniversaries, in England, Rev. Hugh Stowell Brown said that, although the belief in witchcraft, unlucky days, and other common superstitions had well nigh died out, there is to-day more superstition in England than there was one hundred years ago. He thought some of the prevalent religious doctrines were a strange medley of Paganism, Judaism, and Christianity. A very frank Christian is Mr. Brown, indeed!

ONE OF THE INDEX subscribers writes to us, and says: "I am far advanced in the ninth decade of my existence, and I cherish THE INDEX as no dubious light in my path for the short period before reaching the dark terminus." We are very glad if this paper is able in the least degree to enlighten the way which our aged friend is travelling. His own "inner light," we should judge, shines with no unstinted ray; and may that grow brighter and brighter until the darkness itself, which he anticipates, becomes (if possible) a perfect day!

THE NEW YORK *Tribune* is aggravating enough to state that, in many of the mountain counties in Virginia, West Virginia, and Pennsylvania, where picturesque scenery and good country fare may be found, "board plentiful and good can be obtained for twelve dollars a month!" What an inscrutable fate it is that has made these counties so remote from Boston, where the stay-at-homers cannot reach them at night by horse and steam-car!

ALL INTELLIGENT and sensible people are determined that women shall have as good a chance as men to perfect themselves and to be useful; and therefore they will not long allow any Supreme Court, or City School Committee, to keep women out of those places to which they are eminently adapted and have been elected by an enlightened constituency. We are sorry that Boston, of all places, has not been foremost in placing on her School Committee the wise and noble women who are available to her need.

THE HIGHLY cultured and distinguished chief editress of the *Woman's Journal* has a sense of humor in her; she not only can write able essays and fine poems for the cause she has espoused, but is disposed to enliven the vigorous contest with her foes by well-put and timely witticisms. Here is one she flashes at Solicitor Healy, who recently argued before the Supreme Court against the eligibility of women to serve on the Boston School Committee:—

Why must all women remain the inferiors of Solicitor Healy? Answer—Because, being women, they cannot *expect to rate* (expectorate) as he does.

Among Mrs. Howe's other flowers of speech, this last may be called her *Healy*otrope.

THE CORNER-STONE of the new Paine Memorial Hall was laid, in this city, on the Fourth of July. Appropriate services were held on the site of the proposed building, and in the Parker Memorial Hall close by; at which Horace Seaver, J. P. Mendum, B. F. Underwood, and others made addresses. The whole occasion is reported as having been an exceedingly interesting one. We gratefully acknowledge the receipt of a card of admission to the services from our *Investigator* friends, and only regret that unavoidable circumstances prevented us from attending. We heartily wish for the enterprise of the new building the most eminent success. In another column will be found a report of the exercises, copied from the *Transcript*.

REV. DR. PORTEOUS, of Brooklyn, N. Y., says that "America is a nation of tendencies, while England is a nation of results." This remark, as well as some others which this gentleman has made, shows that he has a discriminating mind. But inasmuch as he, being an Englishman, left his native country and came to America to live, we presume that he prefers "a nation of tendencies" to "a nation of results." We certainly do. It is better to be moving on than to be standing still,—if the motion is inspired by the courage of ideas, and the rest prompted by the cowardice that shrinks from necessary change and natural progress. America is a new country; it has a new country's faults and defects, and lacks the finish and culture of some of the older nations. But it has this very courage of ideas which is so desirable; it is not afraid of innovations and reforms, and new statements of truth. It will pardon much to a man who is in earnest for freedom, and who believes in the rights of the individual as against the tyranny of majorities. And whatever else America lacks, it has got far on the road towards accomplishing three results; namely, political, religious, and social freedom.

THE EDITOR of the *Banner of Light* is "moved to predict that, before another year is rolled up in the ever-winding scroll of time, Spiritualism will become, in effect, the popular religion of the day." Perhaps it will; we are by no means prepared to say it will not. Indeed, it is quite popular to-day, if one may believe the claims made in its behalf. But why this itching desire for popularity, any way? When any doctrines, institutions, or customs become "popular," they are largely obsolete to all thoughtful, far-seeing, progressive minds. We do not expect *the truth* ever to become popular; it will always be too "new" and "radical" for any but the bravest and most rational minds to receive. The truth always goes *before* us; we never can catch it and detain it in any form or formula. The radicals of this age will be the conservatives of the next; and a fresh brood of radicals must be hatched from age to age. It always has been so, and it always will be so. The *real* radical will never stop to consider whether he is popular, or his truth is popular; but he will utter what he believes, and try to live it, whether popularity or unpopularity attend on him or it. What we all need, more than anything else, is the COURAGE OF TRUTH.

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
BOSTON, MASS.—F. E. Abbot, President; J. P. Titcomb, G. A. Bacon, Secretaries.
JEFFERSON, OHIO.—W. H. Crowell, President; A. Giddings, Secretary.
SAN JOSE, CAL.—A. J. Spencer, President; J. L. Hatch, Secretary.
TOLEDO, IOWA.—J. Reedy, President; E. S. Beckley, Secretary.
VINELAND, N. J.—John Gage, President; Sue M. Clute, Secretary.
JUNCTIONVILLE, NEB.—J. W. Eastman, President; B. L. Easley, Secretary.
OLATHE, KAN.—S. B. S. Wilson, President; H. A. Griffin, Secretary.
DETROIT, MICH.—W. R. Hill, President; A. T. Garretson, Secretary.
BREEDSVILLE, MICH.—A. G. Eastman, President; F. R. Knowles, Secretary.
OSCEOLA, MO.—R. F. Thompson, President; M. Roderick, Secretary.
BATH, ME.—F. G. Barker, President; C. Rhodes, Secretary.
BERLIN, WIS.—President, J. D. Walters; Secretary, E. M. Bridgman.
WASHINGTON, D.C.—George M. Wood, President; J. E. Crawford, Secretary.
AUBURN, OHIO.—John Fish, President; G. W. Barnes, Treasurer.
MINNEAPOLIS, MINN.—President, J. B. Bassett; Secretary, Anton Grethen.
NEW YORK, N.Y.—J. B. Brown, President; D. M. Bennett, Secretary.
ST. JOSEPH, MO.—P. V. Wise, President; T. H. Kennedy, Secretary.
EAU CLAIRE, WIS.—President, S. J. Dickson; Secretary, W. Kennedy.
BALBEC, IND.—President, T. Gray; Secretary, W. Allen.
NEW ORLEANS, LA.—President, E. Vorster; Secretary, J. E. Wallace.
BAY CITY, MICH.—President, S. M. Green; Secretary, S. M. Johnson.
CLEARFIELD, PA.—S. Widemire, President; H. Hoover, Secretary.

[For THE INDEX.]

Bible-Views of Nature.

BY W. C. GANNETT.

THREE WAYS TO RATIONALIZE OLD REVERENCE.

When a thing that has long been held in religious reverence,—a god, a ritual, a doctrine, a book,—loses that reverence as minds outgrow their earlier belief into one more rational, there are three ways of treating what is given up.

One is to banish it with flat denial, or even perhaps to vilify it. Thus in the first Christian days men treated the deities of the old faith, the Greek and Roman gods. They became demons, powers of darkness and evil. Thus at the reformation men in Northern Europe treated the ritual of the mother church. Down came the images and pictures. The inside of cathedrals, as far as might be, became whitewashed barns. Our Puritan forefathers for a long while would not even read the Scripture in church-service, nor make a prayer at a funeral, because that would savor too much of the Catholic superstition. And thus some men to-day are wont to treat the Bible. It holds much that is absurd and cruel,—therefore they throw the Bible to the winds. This way of rationalism sees *no good* in the old thing that was reverenced.

The second way sees *no bad* in it. If the first vilifies to destroy it, the second mystifies to save it. At the *renaissance*, for instance, when the love of classic lore revived, the scholars of the fifteenth century thus treated Homer, and Plato, and Moses, and Christ, in order to reconcile them all with each other. All were so beautiful, so true,—and yet with such a difference! How explain away that difference? Only by leaving the common-sense of each author, and diving below the sentences to find an inner sense, some diviner meaning in which they might agree. Of course by allegory, by twofold, threefold, fourfold interpretations, they could find anything they wished; and all was easily smoothed out into harmony and beauty. Thus, too, do some men treat the Bible now. Genesis and geology are in stubborn opposition. But let the creation-days be an allegory for epochs, let Jesus' promise of his second advent be mere allegory for the destruction of Jerusalem and the gradual triumph of Christianity in the world, and all is rationalized, if this be rational.

The third method of rationalism is not possible until what is called "the historic sense" is born; which recognizes that all religions *grow*, and that any given idea or morality must be set back in its native time and place before it can be fairly judged. When thus set back, it recognizes *both good and evil* in each old sanctity. It sees plainly that there is much to drop, and drops it; and as plainly that there is much to keep, and keeps it. It does not vilify, it does not mystify. Things true and admirable are true and admirable. The crudities are crudities, the cruelties are cruelties; at the same time these may be real, historic germs of other truth and beauty in which we moderns live, and move, and have our moral being. This is the way in which men to-day are trying to rationalize the ancient faiths; and in the presence of this method both the other methods seem crudities themselves.

In this spirit I am going to speak of our Bible,—though not now of the bad in it so much as of a certain good quality it has. There is very much in it to be criticised and unsparingly condemned from our stand-point in knowledge and ethical ideal. The Tom Paine-work is honorable, helpful, necessary—and extremely easy. It is instructive to oneself—until one has accepted the instruction. And then, if we have evangelical friends whose religiousness, we think, will be deepened, whose lives will be bettered by opening their eyes to see their misplaced reverence, Tom Paine-work, made delicate, is still instructive. But they who love by preference, for their own sakes, to point fingers at the poorness of the book, whose personal taste it is to decry the Bible, make one think of Voltaire reviling Shakspeare because he believed in witchcraft,—"There was that witch-scene in Macbeth!"—make one think of men who at the name of Kepler would remember, "That fellow who calculated horoscopes, and wrote a vile prophesying almanac;" who of Newton would say, "Yes, he dabbled in alchemy and wrote a big book on Daniel's prophecies;" of Luther, "Yes, he scoffed at the thought of the earth's going round the sun, and threw his inkstand at the devil;" instead of thinking first and most of the grand benefits for which each name is rightly famed. Their misplaced emphasis recalls those Protestants who emptied and whitewashed their cathedrals. To-day we Protestants of Protestants bring back our images (for *we* have saints) and pictures to the walls, and court the charm of music and of color, and wonder at those graceless, albeit stalwart, forefathers of ours. The Bible to us is no such book as it is in almost all the churches. It never again can be. But I believe, as our faith ripens, we shall probably turn back for certain things that we have dropped in the haste of first escape; will turn to the Bible again, and to Jesus, somewhat as we go back to the love of picture and cathedrals, not to take them at their old valuations, but at their real, intrinsic values, and honor them for much high worth which now we are apt to overlook; and that, in some of the darkest dogmas of Orthodoxy now decried, we shall see noble intents, foreshadowings of truth.

THE BIBLE AS A PICTURE-BOOK.

In these summer days we live out of doors all we can. We watch the sunsets, and some of us the sunrises. We sit on the doorsteps in the evening wind. We wander in the fields, and listen to the music in the grass, and think how the broad, green continent stirs all over with the life of leaves. The voice of the mountain and the voice of the sea seem calling to us. The showers and the shinings rhyme to each other. The mornings and the nights move on like the verses of a perfect poem. Let us spend our half-hour within reach of these summer-sights and sounds, by opening the Bible and glancing at the views of out-door Nature that lie upon its pages.

Whatever else it is, the Bible is a sketch-book, a portfolio of fine pictures, a book of Eastern photographs. The old monks, copying its chapters before the printing-press was born, used to illuminate their manuscripts with glowing letters and quaint devices set among the words in gold and purple and crimson. But the color and the grace are there already for those who have fresh eyes for the old book. It is self-illuminated, one of the great picture-books of literature. I know none more fit than parts of it for hillside reading, and for woody walks.

One reason of this picturesqueness is simply because it is an old book, written—much of it—in the childhood of the race. The farther we trace man back toward the early times, the closer do we find his eye and ear to Nature. Earth—the solid, painted, sounding earth—that lies about him in his infancy, is giving his senses that experience which only slowly through the ages ripens into abstract and general ideas. Many things betray this early attitude of man. The very *letters* of our alphabet began as rough pictures of the object that gave them their first names; although the pictures were long ago so clipped and chipped that now in our conventional A B C the old likeness is almost entirely rubbed off, and it is hard for one who has not gone back to their early forms and watched the gradual change to believe the story. So too with the *words* which the letters spell. Many of our spoken words, traced back to their roots, are found to be mere imitations of Nature's sounds, or attempts to imitate by sound the impression which Nature's sights make on us. They are echoes, sound pictures. Our *Webster's Unabridged* is a kind of vast whispering-gallery, hundreds of generations long, with the roar of old oceans, and the rush of old storms, and the crash of rocks, and the cries of ancient animals, at the other far-off end of it. We have the grand instrument lying quietly on our study-table, and call it our family dictionary!

Thus it is also with the whole of early *literatures*. They are picture-books. To read the first books of the earth is like looking from an open window, like listening in the fields. The ideas translate themselves into sight and sound. They gleam and gloom; they shout, and sing, and clatter. Each thought is a thing. Each event is an act. Little abstraction, little speculation. Principles are personified. If there be a theory, it is given in concrete analogies. If there be moralizing, it is given in fable and parable, such as you tell your child. The metaphysics lie in one-lined proverbs, or pithy sentences, wrapping some mystic meaning in a symbol. Discussion all turns into drama. Feeling is always stronger than thought, and the language is full of imagery. All this reminds us of our nurseries, where the children dramatize, and improvise, and symbolize. And this is why nearly all the national literatures begin with poems. Sober prose comes afterwards. Homer comes before the Greek philosophers, and even they begin as poets. The Vedas, hymns to the gods, come long before the Hindu metaphysics. And our own old Norse and German ancestors bequeath to us their Edda songs, the epic of the Nibelungs, the romances of King Arthur and Charlemagne; and little else.

Now our Bible, whatever else it be, is another of these early picture-books of Nature. Its psalms and prophecies, its history, its science, its biographies, its ethics, are written very largely in pictures, and some of these we will turn and look at, if you will.

ITS TWO PARTS, HEBREW AND GREEK.

Properly speaking, however, the Bible should not be called a book. It is a literature containing many books, of many dates, and on many themes; and the first thing of all to notice is that it has two parts, a Hebrew and a Greek part. Nor does the division fall where we are wont to put it, and where it does fall in the language used, between the Old and the New Testamemts; but rather, if we seek it in any one place, between Luke and John. Emerson says that Europe extends to the Alleghanies, and only there does America begin, so strongly has the Atlantic slope, where the first settlements were made, retained the Old World character. If we cross the great basin and the plains to the Pacific coast, we find in California another strip whose men and manners, being largely Eastern born, are again more European than the men and manners of the central cities are. It is somewhat thus with the Bible. That break between the languages of the Old Testament and the New beguiles us. The Hebrew part, instead of ending there, *runs over*. The first three gospels, Matthew, Mark, and Luke, though preserved to us in Greek, are still works of the Hebrew mind. At John's gospel Greek thought begins, and most (not all) of the Epistles reflect very large elements of Greek thought and life mingled with the Hebrew influence. Then again, at the end of the book, we find another bright Hebrew picture of the Messiah's second advent and the New Jerusalem.

THE PICTURES LIE IN THE HEBREW PART.

The first thing of all is to notice this fact about the two parts, because in respect to *picturesqueness* there is a great difference between them. The out-door poetry, the hymns and songs, the landscapes with creation, and earthquakes, and spring-times, in them, the idyls of home and country life, the parable scenes, the dramatic appeals to national feeling,—nearly all of these lie in the Old Testament and the Hebrew portion of the New. On the other hand, subjective ideas, abstract doctrine, belong to the Greek and not to the Hebrew. Take out one or two books from the earlier collection, and almost the only formal doctrines left are affirmations that there is but one God, Creator, and Provider; that good and evil get their due reward, and that Israel is the chosen nation,—an idea which blossoms into the Messianic faith by gospel times. Grand themes, indeed, are these, on which grand music bursts out from jubilant hearts, and is wrung out from breaking or indignant ones. But that is it; all turn at once to music and imagery. All is objective. There is an approach to metaphysics in Proverbs and Ecclesiasticus, where "wisdom" is so often spoken of. There is a long-argued speculation in Job. But these very exceptions illustrate the general character I speak of. That Old Testament "wisdom" is usually personified as a woman who crieth at the city-gates and through the streets to the sons of man; and from the niches of Job's high speculation, we gaze on starry skies, and on sea-waves and storms, and watch the war-horse pawing, and the eagle on her crag, and Behemoth lying under the shady trees, and Leviathan making the deep to boil like a pot.

In the New Testament, no idyl is more beautiful than that of Jesus' birthright; but this is one of those due to the Hebrew fancy. No drama more intense than that in which the avenging angels and the beasts of the Apocalypse are actors; and this is Hebrew also. There is even a Genesis in the New Testament; for the Bible ends, as it begins, with a story of creation. At the beginning, the heavens and earth to which God said, "Let there be light! and light was!" At the end, new heavens and a new earth which "had no need of sun or moon, for the glory of God did lighten it." Creation and a recreation. But even here, although it is a vision of the Hebrew mind, we feel a difference between the first dream and the last akin to the very difference we are noticing; in the later there is less of Nature, more of man. The first earth was country; this second a city, "the New Jerusalem." The first pictured a shady garden; we see trees and animals, and a single man and woman wandering among them. The last reveals paved streets, and thronging multitudes of the saved are walking through them. The one story smells of the fresh earth all through; the other gleams with gems, as if the man who fancied it had seen kings' palaces. And this change from the one conception to the other hints the whole long story of the complex society and civilization that have grown up between.

ABSTRACT DOGMA IN THE GREEK PART.

On the other hand, *subjective* ideas have their home in the Greek parts of the New Testament. We go *in* doors, away from the outward sights and sounds, and enter *human* nature when we approach the themes of sin and redemption as they are treated in Paul's epistles. Not that they are very abstractly treated even here. Dramatically, rather; but it is a transcendental drama of the soul: the scene is laid on the inside, not on the outside, of history. And not that the difference is wholly due to Greek influence, although Paul was a man Greek by birthplace and half-Greek by education. By no means. As just hinted, it was partly due to time. The Hebrew thought also was growing more abstract in those centuries of culture, and one would have heard the rabbis in Jerusalem, the teachers at whose feet Paul sat, talking on his themes of grace and faith, regeneration and salvation. Still, so far as our Bible is concerned, these themes and those of the incarnation, the atonement, justification, the great dogmas of full-blown Christianity, have their main roots in his letters and in John; and when one plants the germs that grow to such dogmas, his thoughts are far away from earth in the region of inward speculation. We would not expect to find the landscape pictures very distinct and frequent here; and we do not.

As before, there are exceptions to this general character, and as before they are such as illustrate the character. There are psalms in Paul's letters, but they are no longer of green fields and rocky hills.

They are those passages in which Paul, having climbed up his steep argument, stands on his conclusion as on a mountain-top, and looking out over the dim glory of the future chants how Christ has brought life and light into human darkness; how he has made men free with the liberty of the children of God; how nothing can separate us from that mighty love, and how all affliction of the moment is light before that far more exceeding and eternal weight of glory. That is the kind of psalm we have in the New Testament. You will find one in the eighth of Romans, and the fourth of II. Corinthians; and as we read, it seems as if we could hear Paul's voice swell, and see his lighted face. But it is not David's tone nor David's face. Paul looks upon a different world. There is another psalm in the charity-chapter, "Though I speak with the tongue of men and angels." Another in the resurrection-chapter, "It is sown in corruption, it is raised in incorruption." Yet one only needs to turn away from these to some of David's to feel that he has left an intellectual atmosphere where the song reflects preëminently human nature and ideas of history, and gone into an atmosphere where the song reflects far more closely the outward impressions of eye and ear.

JESUS A COUNTRY-BOY.

Or compare Jesus with Paul, and judge which of them loves Nature best. You know a man's talk betrays his origin and occupation. If I come among you speaking of cows, and birds, and trees, you say I am from the country. Talk of books, and shops, and street-life, would mark me from the city. Have you ever noticed how many little signs there are in Jesus' talk that show he was a *country-boy?* and that he and the friends who followed him were men of the common people? His speech is a perfect mosaic of pictures, and nearly every one is a country-picture. In the parables we see farmers ploughing, sowing seed, dressing their grape-vines, wondering at the weeds in the wheat-field, manuring their fig-trees, gathering in their harvest, bargaining with their hired hands, and having a quarrel when they pay them off. One wants to try his new oxen. Another is pulling his ox out of the ditch on the Sabbath day. Another is leading his ass to water. The prodigal son feeds swine, and his father fattens calves. A foolish farmer is planning to build bigger barns, and another is filling old bottle-skins with new wine. Or we see a shepherd seeking his lost lamb out on the hill-sides, and dividing the sheep from the goats on a grand market-day. In other parables fishermen are drawing their nets, women are sweeping the house, and setting the bread to rise, and grinding meal at the mill. There is a glimpse of white harvest-fields, of a hen gathering her chickens under her wings, of a fox's hole, and a sparrow falling from its nest; of grass, and the lilies, and the birds flying overhead.

PAUL A MAN OF THE CITY.

Now listen to Paul. There is hardly a word like these in his letters. I can remember only some half-dozen allusions to out-door Nature in all he wrote. But on the other hand he abounds in illustrations drawn from *city*-life, the busy life of crowds. There is much about the soldier's business, weapons, trumpets, fighting the good fight, and winning the crown, and pulling strongholds down. As a model for the earnest Christian he draws the picture of a Roman soldier in full armor standing solidly at his post. We catch hints of the foot-race, the wrestling-match, the gladiator in training, the slave that leads rich men's sons to their school,—all these being scenes from the streets, and circuses, and gymnasia of Greek cities. We hear of heirs and divorces, of fellow-citizens *versus* aliens, of philosophy and science, of building and foundations and corner-stones. All this is what we would expect from Paul of Tarsus, "no mean city" in that day; from the missionary who took the Christ-faith out of Judaism and preached it for years in Athens, and Corinth, and Ephesus, and Rome. As he speaks to audiences that ask reasons for the faith he preached, he speaks in argument, and has his system of doctrines, and shows book-knowledge. He is the scholar of that forlorn hope. Quotations from the nation's history and the sacred books are all the time upon his lips, and woven into his strange syllogisms. They must be there, for in those Old Testament prophecies, made good in Jesus' history, Paul found strong evidence that he was the nation's expected Christ. David and Isaiah give him his test-proofs; Adam and Abram and Moses furnish his parallels and contrasts; Isaac and Jacob and Elias all do service; Eve and Sarah and Hagar and Rachel, too. Many an incident of the escape from Egypt and the wilderness-experience is recalled, and once at least he quoted a Greek poet, a heathen, to show—do you remember what?—that God is our Father.

Such quotations were not far from Jesus' lips, either. Still, from all this, may we not feel sure that Jesus was a country-boy, one who knew well the hill-tops and the fields, one perhaps who loved to lie upon the grass alone, and think, and bend over the flowers, and watch for their coming in the spring? And that, compared with him, Paul was a student, and a theorizer, and a man of the world, the busy city-world?

THE OLD TESTAMENT (1.) REFLECTS THE LANDSCAPE AND THE PEOPLE.

But we are lingering too long in this newer portion of the Bible which, after all, does not contain the most or the grandest of its views of Nature. They lie in the older portion; and we find them there for the two reasons that it is the older, and that it is all Hebrew. Here we do nothing but ramble through scenes of Nature and life.

We lose much, it is true, in a translation. They tell us, who know, that the Hebrew is one of the most remarkable of those echo-languages I spoke of, and that many a term which is a bright and lively metaphor in the original appears as a plain, prosaic noun in modern versions. But taking what we have in King James' English, have you ever noticed, in the first place, the way in which the sentences run on, reflecting the surface and the climate of Palestine, the occupations and the history of its people? If that little strip of land between the Jordan and the sea—not much larger than Vermont—had sunk as the Dead Sea valley sunk, and we had saved its Bible, we could still tell to-day how the people lived, and what they did day by day, and what kind of a country it was they called their Canaan. We should know, for instance, from a thousand allusions, that it was a land of corn and wine, of fig-trees and vineyards, a land flowing with milk and honey. We should know it was a land of tall cedars, and choice firs, and olive trees. We should fancy it was a land of burning sun, for grass is scarcely spoken of save as the emblem of withering,—"all flesh is grass;" and flowers are rarely mentioned, flowers that to-day are such ever-freshening poems. But that, perhaps, is because the Hebrew heart seems to have felt the sublime rather than the beautiful. Roses and lilies twice or thrice are noticed; but Jesus' little word about the lily, and one or two verses in the Apocrypha and the Song of Solomon, are the only tender words about the flowers that the Bible holds. Instead of flowers gems seem to have touched the sense of beauty more, and many a flash of rubies and sapphires and other precious stones gleams out from the pages. We should know it was a land with a desert near it, and that there had been some terrible desert experience in the people's history; for no pictures are more frequent or more vivid than those of the thirsty, howling, barren wilderness, ofttimes a ruined city, and, by way of contrast, the same place breaking out into blossoms and water-springs. We should know that the people were an agricultural and pastoral people, not a nation of the sea; for their talk abounds in such country scenes as I cited from Jesus' lips, while the ocean, though it furnishes a few grand illustrations, does not enter deeply into their literature, as it does enter, on the other hand, into the thought and language of Greece. For the same reason we should infer there was no large river in their country,—if there had been it would have flowed more often through their poetry. But we should be sure it was a land of hills and mountains, of valleys and gorges, of cliffs and caves,—for these lie all about the book, strewing it with the images of steadfastness, and safety, and strength, and everlastingness. The skies must have been clear and brilliant there, and the night-skies grand; for the sun and stars rise and set so grandly in their Psalms and in the book of Job. They must have known earthquake shocks and raging storms; thunder, lightning, heavy rain, and the beauty of showers; and snow and hail were not unknown to them,—for we see and hear all these "powers of the air" as we listen to David and the prophets. And we can even name what creatures used to burrow in their fields, and eat their crops, and roar at night, or nest in their trees, and soar over the hill-tops.

Must it not be a book of Nature that will tell all this to us incidentally, not of set purpose, but as the language of worship, and entreaty, and moral indignation? It is hymns and prayers, cries of heart-break, fierce rebuke, and hallelujah songs, that tell us this story of Palestine. The ear and eye to which such voices correspond lay very close to the sounds and sights around them.

(2.) IT PERSONIFIES AND DRAMATIZES NATURE.

This actual reflection of the landscape is not the only thing which gives the Old Testament its picturesqueness. We are startled at the boldness with which everything, the most inanimate, is personified and pressed into dramatic action. "The morning stars shout for joy." "The floods clap their hands," and the trees clap theirs. Here is a summer scene: "The little hills rejoice on every side, the pastures are clothed with flocks, the valleys also are covered over with corn. They shout for joy, they also sing." Here is one of a different kind, an earthquake, perhaps: "What ailest thee, O sea, that thou fleddest? Ye mountains that ye skipped like rams, and ye little hills like lambs?" All things are made to speak, and feel, and grandly sympathize with Israel. If he be glad, earth and the skies throb with him; if wrath be on him and disaster, then storm, and rocks, and briars repeat his woe. The captivity of the people is the desolation of Nature, and their return makes the solitary place glad, the heavens drop down, the wolf and the lamb lie down together, and the children "die a hundred years old."

(3.) IT FILLS NATURE WITH ONE MIGHTY FIGURE.

Such expression is foreign to our sober way of looking at things, though we find it beautiful and impressive when we read it in the Bible. Our hearts are near enough to Nature to understand and like such fellow-feeling with it. To the Hebrews it was most natural, for it was connected with the mighty belief they held that the world was the great working-place of Jehovah. He was outside of it, they thought, building it in the beginning, and carrying on its operations ever since. All was of his will, the immediate operation of his hand, or the mediated operation of his purpose. This belief strews the book with a third set of bright illuminations, the most important of all for us on the watch for the picturesque. It underlies every verse very much as some allusion to laws underlies every page of a book of modern science. It was *the Hebrew's conception of the universe*, —not poetry to them, but fact. It was their science, so far as they had any, and it is most unjust to them to allegorize it all away into modern meanings to make the Bible tally with *our* science. They were more sincere than that, and doubtless spoke the best they knew, and what they literally believed, in their stories of creation and intervention from on high. To them it was no unusual intervention. Nature was full of the comings, and goings, and speakings, and direct doings of Jehovah.

"Sweet were the days when Thou didst lodge with Lot,
Struggle with Jacob, sit with Gideon,
Advise with Abraham, when Thy power could not
Encounter Moses' strong complaints and moan.

"One might have sought and found Thee presently
At some fair oak, or bush, or cave, as well;
Is my God this way? No, they would reply,
He is to Sinai gone, as we heard tell.
List, ye may hear great Aaron's bell."

We smile at George Herbert's verses, but *he* would not have smiled. It is this belief, even more than the reflection of the sky and hills in the flowing chapters, even more than the quickening of those hills into frisking lambs, and that sky into a singer's face, that impresses us so much in the Bible-view of Nature. Everything stands for God, is from him, and for him, and is his! One great hand possesses all, does all. "The trees *of the Lord* are full of sap," —how homelike that sounds, as if the earth were God's cottage-door. "The hills *of the Lord* are full of strength." "The sea is *his*,—he made it, and his hands formed the dry land." "He counteth the stars, and calleth them all by name." The light is "his garment," and the clouds "his chariot." The thunder is "his voice, shaking the wilderness and making Lebanon to skip." He sends the lightnings; "they go and say unto him, Here we are." The animals are *his* animals,—"all wait upon him; the young lion roaring seeks his meat from God, and he provides for the raven his food when his young ones cry unto God, and wander for lack of meat." Man, too, though little lower than the angels, is his,—"He is one God, and we are the people of his pasture, and the sheep of his hand."

THE HEBREW'S SECRET.

No wonder that we still go to the Bible for our poems, and to freshen our religiousness, when it is the home of thoughts like these,—the actual *home* of them, where such allusions play in and out like children, and fill the windows with their faces for the reader passing by. Or, rather, it is One Face that we see all the time. For the unique fact about the Bible-view of Nature is that the Hebrews at a very early time in their history seized the thought of *Oneness in Nature in connection with the Life and Will there.* That is the secret which makes the Hebrew seem to us the great religious nation of old time. Other peoples had the life and will conception, but they had not the clear oneness. Other peoples reached the oneness, but then they had greatly dimmed the life and will: the Hindus, for instance, to whom the gods became the vague Allness; and the Greeks who reached their monotheism slowly through their philosophers. But the Hebrew grasped the thought of unity before he lost his child-sense of this other element. It is this combination which makes him refer, with such startling simplicity, not only creation and the stars, but the trees and the cornfields and the wild asses, to Jehovah. Not only the strange sea, but the familiar land; not only the earthquake, but the summer-shower; not only the blasted nation and the pestilence, but the uprisen nation and the gladness of the clean heart. And it is this constant reference which gives the pervading grandeur to the Old Testament view of Nature. Everywhere we feel the stir of one Mighty Figure exacting righteousness,—stir, and figure, and righteousness, conceived according to that day. So the grandeur is austere, reverend to awfulness; that of a king on his throne, or moving forth resistless. The prompting is to "fear the Lord, the great Creator."

But the best of the conception was that it ensured a noble future to religiousness. Man's will and life had but to grow more moral, social, humane, and brother-like, and to his thought the one life and will, lord of Nature and of nations, was sure to change character also, and grow more loving, more father-like, more the God of individual men and women. The stern grandeur would soften into tenderness. And accordingly we find, from the Mosaic to the prophet's conception, a marked advance in this direction, heralding and making wholly natural the still deeper, tenderer faith with which Jesus and his contemporaries called God their Father in the Heavens.

WE ARE HEBREWS STILL.

No wonder, then, that the Bible, the holy literature of that little Asian tribe, is still a holy book for Europe and America, the length and breadth of continents. Its vision of the God in Nature is still the vision which religiousness confesses. And as one likes to meet a man more religious than himself, and bows before him, even if simple and ignorant and queer, because the religion makes his queerness poetry, and his simpleness a kind of greatness—so we feel strengthened and upborne by thinking about our Blue Hills as "hills of the Lord," about our apple trees as *his* trees, about *his* lightnings in the skies, and *his* locusts in the humming fields of our New England summer, though the phrase is odd as well as holy to nineteenth century ears.

Not so odd to the heart, after all, and not so very odd to the head either, save in those middle moods between a deep thought and a shallow thought. The deepest and the lightest thinking seem to agree in referring all to "God." Neither the savage nor the man of ripest life and science is apt to fancy himself an atheist. Eastern travellers tell us that the Arabs, who are modern cousins of the Hebrews, still talk in the Old Testament style of their race. If a pestilence comes among them, or if their flocks increase more than usual, if their crops prosper or fail above the common measure, if the storm is very violent, or the rain comes out of season, the outstretched hand of God is in it. One dreams a dream. In the morn-

ing he tells his friends that God spoke to him in a vision of the night, saying, "Do thus and so." And an Arab historian still would fill his book with tales like those in Joshua, of God helping Israel to win battle-fields.

Are *we* not Arabs yet among ourselves? What ardent belief in miracle, and special providence, and private inspiration still! Men pray yet for rain. Men pray yet that heretics may be silenced. In war both armies pray for victory, and King William would give the glory to the God who has prospered German soldiers. Perhaps we would neither pray nor send such telegrams. But when the sudden joy, the sudden woe—a baby's birth, a death—comes into the life of any of us; when it is *our* boy who goes to battle, and stays there; or when we suddenly see great beauty in a face or in a mountain view; or when we hear of some vast law discovered to be playing out its eternal life through the spaces of the universe,—does not every one know how the instinct hidden in his heart leaps in the old way to his lips, and words the words "My God!"—words them, because that names not the feeling only but the flash of conviction. The One Life *is* in it, the One Will is somehow working there. Theodore Parker was accounted a rationalist; but they say who knew him that he never saw a new thing striking to his sense, but the thought "My Father in Heaven" was his greeting to it. Diderot was called the French atheist, and probably did not object to the name. But one day, walking in the fields with a friend, he plucked an ear of corn, and fell a-musing over it. "What are you doing?" asked the friend. "Listening," was the reply. "Who is speaking to you?" "God." "Well, what does he say?" "*He speaks Hebrew.* The heart comprehends, but the understanding is at fault." It *was* the old Hebrew in these men, or rather it is the dim child-of-God sense in them, and in the Hebrew, and in us all.

BUT WITH A DIFFERENCE.

When, however, this recognition of the One-in-All begins to interpret itself, the interpretation is an ever changing process,—ever changing, never doubt, for ideas still better suited on the whole to excite religious feeling. Religious *feeling* changes little. But of the change in *ideas* there can be no denial from the most conservative. Science is simply better, and better, and better understanding of fact; and our science alters almost every specific statement about Nature in the Bible, from the word-creation of the first heaven and earth in Genesis, to the sudden clashing descent of the new heaven and earth in Revelation. The first becomes a process of eternal evolution in the past; the second becomes the gradual ascent through the ages yet to come,—the continuous aspiration of the earth to be a heaven, and of all within it to do the perfect will. Eden and its fallen exiles, universal flood and Babel-scattering, chosen nation and Sinai-revelation, inspired prophet and incarnate son, with all the host of miracles which in such atmosphere of thought was but a supplementary course of Nature,—all this our science puts aside to replace each statement with some truer statement which the earth itself furnishes to mind that has lived upon it two thousand years longer than the Hebrews had. Every statement, because a truer, is *felt* to be a grander one.

If one asks, How then do we reconcile this blotting out of Bible record with that appreciation of the Bible? this is our answer: Those ideas which have been outgrown need not and ought not to be appreciated any longer save as poetry, save as we appreciate and enjoy child-prayers and child-thoughts of God. But while much has vanished from belief, that main idea of all, that Hebrew secret, has only changed for most of us by vastly expanding, deepening, intensifying its meaning, and it is to that we bring our reverence,—the conviction that *God acts here and now; that Nature and our lives are full of him; that everything that happens begins and ends in universal providence.* We cannot go *outside* of that great Hebrew thought, though *inside* of it science has rearranged for the better almost every single fact of Nature.

True, as to that idea also, we are not exactly at the ancient stand-point. The ancient thought he understood God's being, not his ways; the modern claims to understand his ways and not his being, and to know his ways but very little. The ancient personalized Nature; the modern naturalizes person: that is, to the forefathers Nature was the unknown, which they would fain explain by the known element person; to us person, both in man and God, is the unknown, which we would fain explain by what we know of Nature. When they said, "There is one God," they spoke not quite our meaning when we say, "God is one." But now as then, when behind the laws we stop and gaze upon the eternal force, still the unknown force within our consciousness claims kindred with that unknown everywhere, and of it as of ourselves we say *life, will*, or we cannot speak at all. It *is* a poor name,—yes. The grandeur is that our name is a poor name for the fact! The truer way to name it is, "If not will, infinitely more." But what to us is more, what higher? We can fall back dumb and bowed, or we can climb as high up on the truth as we may, and call the force, will,—its order, wisdom,—the progress in its ordered working, goodness. And then we have to-day as in the Hebrew day for our oneness, "Jehovah, I am that I am," and "I am the first and the last, the beginning and the end." And He makes the light, and creates the darkness, and sends our lightnings, and makes our grass grow, and our hearts beat, and our homes glad,—and is our God!

How can we ever go beyond, outside of, that Hebrew thought which makes the Bible holy?

It is that thought which makes the universe holy, and this place holy, and this minute holy, and you, and me.

RELATION OF THE BRAHMO SOMAJ TO HINDUISM AND CHRISTIANITY.

(From the Theistic Annual of the Brahmo Somaj.)

If, from what I have said, it be understood that the whole system of religion recognized by the Brahmo Somaj is made up of borrowed ideas from different systems of belief, there cannot be graver misapprehension. There has been an originality of religious genius in the Somaj, and a depth of spiritual development among its followers, which alone could enable them to find the deep principles and experiences of their souls crystallized within other systems of religion. There is not the least doubt that in these days the speculative atmosphere of the world is so overcharged with various influences, both ethical and religious, produced by conflicting schools of thought and belief, that a modern inquirer, in his honest pursuit after truth, cannot but unconsciously imbibe some of them. Thus, much of the Hindu and Christian influence, to which I have alluded, has been imbibed by the Brahmo Somaj. But the relation of the principles of that institution with those of Hinduism and Christianity does not in any way compromise its originality, its indigenous growth and spirituality, but proves, on the contrary, that the deepest experiences of the souls of men in all ages have been the same. And it also proves beyond doubt the catholicity and universality, in origin as well as in ideas, of the Brahmo Somaj, which some men would fain identify with a particular sect or community.

It only remains to conclude by examining the tendencies of the Brahmo Somaj in relation to Hinduism and Christianity. It has been prophesied, by some far-seeing men, that the Somaj would in time either merge into the Hindu religion or into the Christian Church, and that it cannot long remain an independent body as at present. This statement is not to be lightly passed over. There are indeed two rocks through which the Somaj has to steer; and in avoiding the Scylla of Hinduism, we may be shipwrecked on the Charybdis of Christianity. The danger ought to be clearly seen and known, especially at the present time. Are we Christians? No, we are not. If without the divinity of Christ, without the infallibility of the Bible, without a historical revelation, without miracles, prophesies, sacraments, people may be called Christians, you may call us so. Yes, you may call us so, but I doubt if those who give any meaning to that name will like to share it with us. Are we Hindus? Yes, nationally, socially, we are. The Brahmos take pride in calling themselves Hindus, so far as the name of their country goes, so far as their ancestry and the society of their countrymen among whom they live are concerned.

But religiously Brahmos are not Hindus. Religiously they are Hindus as much as they are Christians; they are neither the one nor the other; they are plain Brahmos only, plain theists. If discarding the authority of the Veds and Purans, of the Rishis and incarnations, of the Brahmins and sacred law-givers; if discarding idolatry and caste, astrology, and incantations, and all that is superstitious or false in Hinduism, can make a man a Hindu, you may call us Hindus. But I doubt very much whether those who impute any sacredness to that name will ever care to call us so. The name Hindu, apart from its social and national import, carries a peculiar religious significance, with which we cannot honestly identify ourselves. But some think they can. And who are those? They are some enrolled, professed Brahmos. Here is a significant tendency of the Brahmo Somaj. Behold a number of Brahmos calling themselves Hindus in religion, their faith Hinduism, and calling the Shastras their Scriptures! Is not the prophecy to which I have alluded founded upon some possibility of fulfilment? Nay, one section of the Brahmo Somaj have already gone back to Hinduism. Since the passing of the Native Marriage Act, a number of the Brahmos belonging to the Calcutta Brahmo Somaj have found themselves in the most uncomfortable position. This law being virtually intended to legalize Brahmo marriages, which do not conform to the Orthodox rule, and cannot, therefore, be considered Hindu marriages; and there being many Brahmos who honestly eschew the religious significance of the Hindu name, our friends feared lest, by calling themselves Brahmos unconditionally, they be outlawed from Orthodox society, and lest they be obliged in marrying their children to take advantage of the new law. On the other hand they could not venture to call themselves Hindus unconditionally, because that would be too shameless. So they have been trying to make the two ends meet, by ingeniously proving Hinduism and Brahmoism to be identical. They call themselves Hindu Brahmos. Here I cannot but call to mind some people who style themselves "Brahmin Christians," and others who style themselves "Christian Brahmos." Of course the world is fertile in many things, and not least in such anomalous beings, however you may call them, or they may call themselves. If Brahmos are Hindus, and Hindus are Brahmos, and if Brahmoism and Hinduism have sprung from a common stock, why should Orthodox society persecute the Somaj? why should there be any excommunication, any self-sacrifice, above all, any Native Marriage Act? There are Brahmos, we know, who will not object to be anything before anybody; but whether real live Hindus will call themselves Brahmos, or call such Brahmos Hindus, is quite another question. . . .

Will those leaders of what is called the Conservative Somaj, who have taken upon themselves to prove that the whole religion of the Somaj is derived from Hinduism, be good enough to answer whether in much they have written they have caught their inspiration not from Vyas and Shunbeer, but from Cousin and Kant? Is not much of the best of their productions often only a transcript of the ideas of certain European and Christian philosophers, whose books they have read at second hand as translated into English? I personally know this to be a fact; every Brahmo knows it, though everyone will not admit it. There is no shame in confessing a fact, but there is great dishonesty in wilfully concealing it.

Let these men freely acknowledge what they have got from Christian Europe, and what from Hindu India. Let them, let us all, vindicate our own conscience, and honestly acknowledge the mixed origin, the catholic ideas, and universal principles of the institution which some, in their unfortunate frenzy, would fain identify as a Hindu sect.

THE NEW CATECHISM.

CHAPTER I.

THE CHRISTIAN RELIGION.

Q. What is Christianity?

A. It is a name. Grammatically speaking, it is a proper noun, because a proper name.

Q. What did Jesus make the test of discipleship?

A. "By this shall all men know that ye are my disciples, if ye have love one to another." Also this: "By their fruits ye shall know them."

Q. Was he right in making this test?

A. Some say he was not; that he was mistaken.

Q. What is necessary to constitute a Christian?

A. A man must say that he is one.

Q. Mention some prominent Christians in history.

A. Philip II., Pope Alexander VI., Catherine II. of Russia, Torquemada, and many others.

Q. Why were these people Christians?

A. Because they called themselves by this name.

Q. What is the difference between a Christian and a Buddhist, or Mohammedan?

A. One calls himself a Christian, while the other calls himself a Buddhist, or Mohammedan.

Q. Were the first followers of Jesus Christians?

A. No, sir. It is now found that they were not.

Q. Why were they not Christians?

A. Because they did not so call themselves.

Q. Was Jesus a Christian?

A. No, sir. Strictly speaking, he was not, although a person eminently to be respected and loved.

Q. Why was Jesus not a Christian?

A. Because he never called himself by this name. It was not in use during his lifetime.

Q. Are "Christian" and "follower of Jesus" synonymous terms, therefore?

A. No, sir. They are not.

Q. Explain the difference.

A. To be a follower of Jesus after the spirit, is to be pure and true in life and character, and to be loving, as he was. A Christian may be all this too, though all are not so; but, in addition to this, he calls himself by the name of "Christian."

Q. Is it probable that this distinction of words will always be kept up and made a bar to fellowship?

A. No, sir. As men come more and more to study realities, they will judge by facts, not by names; and striving together for these, they will develop new and higher forms of life. By whatever name it shall be called, it will be the fuller coming of that kingdom which Jesus proclaimed, and for which Paul labored, which poets have sung, and for which martyrs have bled.—*Liberal Christian, June* 13.

THE USE OF RELIGION.

BY COLONEL THOMAS W. HIGGINSON.

Colonel Higginson occupied the pulpit of the Twenty-eighth Congregational Society, yesterday morning, and delivered a very interesting discourse on the "Use of Religion." The conclusion at which he aimed was in effect that religion in some form, or under some system, is necessary for the soul of man, and without its presence there will be a void which no earthly good can fill. He thought it impossible, however, to reduce it to any set form or law, as there are scarcely two intelligent beings who will receive exactly the same impressions from any object or from any inspiration. He began by relating a story of a young tutor in the scientific department of a New England college, who called upon him, about two years ago, and very seriously told him that he was afraid his religious opinions would get him into trouble. He was not a Christian, and could not be; neither did he find any evidence, in his researches, of the existence of a God, and he could not believe in the immortality of the soul. He had heard the president of the college say that no man could be promoted to a professorship who was not a believer in Jesus Christ and the other fundamental principles of Christianity. A professorship would be vacant in a year or so, and he was afraid that if he did not sacrifice his own independence and believe against his convictions he would be disqualified. Colonel Higginson said he reasoned with this young man, but found him obstinate to the end; and the only thing he could offer in the way of sympathy was to tell him that it was better to be fit for a situation and not get it than to get it and not be fit for it. The vacancy occurred, and the young instructor gravitated into it as a star gravitates into its place in the firmament. A year after that time, he wrote to a friend of his, who had known his opinions, and informed him that he was about to be confirmed as a member of the Episcopal Church. He had no restraining power or influence, and through perfect freedom of thought he changed his views. Some men, said Mr. Higginson, will change of a necessity, and every person who has watched their career closely will not wonder when the change is announced. Very little surprise was manifested at the course of Brownson, Hepworth, and Stone; their writings had foretold, years before, what was about to take place. But here was a man who had never given any signs of a growing faith, and yet, through natural influences, embraces religion. This want in the soul,

he said, we must call religion, for want of a better name; but we do not understand it as Abbot did—"Man's endeavor to perfect himself"—but rather what might be styled simple piety, without any set form or faith. The best reforms were heralded by men outside the church as well as the grandest acts of philanthropy. I remember, said the speaker, when a suburban town not very far from Boston, which had been trying to find an honest man to put into the treasurer's chair, at last settled down upon the only man in the place who never went to church. He was not the more honest because he did not attend at any form of worship, but he stayed away because he was honest. The great sin of the church is hypocrisy, and this the atheist has not got, except it may be in France where atheism has become popular. The answer given by the Paris waiter, who was asked his religious belief by a party of atheists, was given as an illustration. He said: "Gentlemen, I may be a very humble individual, but I don't believe any more than the best of you."

He then cited several examples of heroism in defence of opinions both from Christian and Pagan history, and said that the one sustaining power was religion. Science was not sufficient to satisfy the cravings of the human soul; there must be something softer and more soothing to reach the emotional part of our nature. There is nothing sadder, said Mr. Higginson, than the superstition of irreligion except the superstitions of religion. What can be more unnatural than that a scientific man should try to break down the delicate sentiments of a bright and hopeful daughter, and build in its stead a shaky fabric, the foundations of which are his own conclusions from science; or to impose upon his son the necessity of believing this or that theory when his only faith and religion consist of the dying words of a dear mother, which he cherishes as dearer than life itself? He said he stood for the preservation of religious sentiment, and between the two extremes. He would rather be half way between two parties who maintained on the one hand that two and two made three, and on the other that their sum was five, than to attach himself to either. Speaking of prayer, he said that he was amused to see at a public gathering, about a week ago, a learned divine from a sister city read a very fervent prayer from a manuscript. He would look down upon the paper and catch a word or idea, then close his eyes and appeal to the Deity, as though the Deity did not know as well as he did that the manuscript was there.—*Boston Globe, June* 29.

THE PAINE MEMORIAL.

The infidels of Boston and its vicinity, perceiving the necessity for better accommodations for holding services to their increasing numbers, at last succeeded in obtaining sufficient funds to warrant the erection of a building to be used in connection with the *Investigator*, to be named after the late Thomas Paine; and to be called "The Paine Memorial Hall and Investigator Home." The building, which is to be built on Appleton Street at a cost of $60,000, is to be of brick, 100x55 feet, and will contain four stories; the lower story to be occupied by stores and the *Investigator*, the second to be a large hall to be called Paine Hall, the third to be a dancing hall, and the fourth story to be used for a banquet hall. The cellar is nearly completed, and it is expected that the building will be finished this season.

At nine o'clock, Saturday morning, a large number of the Society of Infidels gathered at the proposed structure to perform the ceremonies. The exercises commenced with the playing of national airs by the Wakefield Brass Band; after which Mr. Horace Seaver, editor of the *Investigator*, deposited the tin box containing a copy of the original circular of the trustees, photographs of the trustees and employés of the *Investigator* office, a copy of the deed of Mr. James Lick, of California, a copy of the trial and imprisonment of Mr. Abner Kneeland, the daily papers of the day, the last issue of the *Investigator*, copies of the *Banner of Light*, and THE INDEX, specimens of fractional currency, and gold and silver coin of the United States, a general review of the liberal cause, an address to the future generation by Mr. Horace Seaver, a programme for the day, and a ticket of admission. He made a few remarks, referring briefly to the life and character of Mr. Paine, and stating that it was by his efforts that the building was to be built. It was to be used for social enjoyment, and to be let to any one who wished to hire it. A song, "Paine's Ode to America," was sung by the audience; after which the exercises adjourned to the Parker-Memorial Hall, near by, which was filled to its utmost capacity by the multitude from the outside, and continued by an original march, "Triumph of Liberty," dedicated to Thomas Paine by Mr. W. S. Ripley, leader of the band. Remarks were made by Mr. J. P. Mendum, who gave a brief history of the life of the *Investigator*.

A meeting was held several years ago by the friends of Thomas Paine, and stock subscribed to the amount of $70,000 for a building to his memory. They applied to the Legislature for a charter, but were unable to obtain it, and the society gradually fell off; and in 1839, when Mr. Abner Kneeland left Boston, the society had entirely broken up. In 1844, the Infidel Society was formed, and held regular weekly meetings, and soon numbered eighty members. This society prospered for several years. They, also, sought a charter and were refused. A few years later, in March, 1871, a circular was issued to friends of the cause, and now they are to have a building of their own. The hall is to be free to all, subject to no creed or class, and any party can have it upon reasonable charges. It was called "The Paine Memorial Hall" by request of Mr. James Lick, of San Francisco, California, who has liberally helped the cause, and by whose last contribution of $20,000 it has been commenced.

A song, "Thomas Paine, the Patriot of 1776," written for the occasion, was sung by the Charlestown Quartette Club in a fine manner; after which Mr. Horace Seaver delivered a short address on Thomas Paine. An ode, "The Author-Hero of the Revolution," was sung by the quartette, and addresses made by B. F. Underwood, Mrs. Laura Cuppy Smith, Mr. Jamieson, G. L. Henderson, of Minnesota, and Dr. Brown, of New York.

The address of Mr. Jamieson was very radical, he asserting that he did not believe in God, Jesus Christ, or the Bible. The exercises closed soon after twelve o'clock by a song, "The Freeman's Shout," by the company, with an accompaniment by the band.—*Boston Transcript, July* 6.

CHINESE SENTENCES.

FROM CONFUCIUS.

—Sincerity is the way of heaven. The attainment of sincerity is the way for men. To this attainment there are requisite the extensive study of what is good, accurate inquiry about it, careful reflection on it, the clear discrimination of it, and the earnest practice of it. Let a man proceed in this way, and, though dull, he will surely become intelligent; though weak, he will surely become strong.

—What needs no display is virtue.

—Learn the past, and you will know the future.

—Worship as though the Deity were present. If my mind is not engaged in my worship, it is as though I worshipped not.

—Let there be daily renovation. What truly is within will be manifested without. By nature, men are nearly alike; by practice, they get to be wide apart.

—Is there one word which may serve as a rule of practice for one's life? Is not reciprocity such a word? What you do not want done to yourself, do not do to others.

—He who speaks without modesty will find it difficult to make his words good.

—If one cannot rectify himself, what has he to do with rectifying others?

—A man should say, I am not concerned that I have no place—I am concerned how I may fit myself for one. I am not concerned that I am not known—I seek to make myself worthy to be known.

—Virtue is not left to stand alone,—he who practises it will have neighbors.

—To see what is right and not to do it, is want of courage.

—Fine words and an insinuating appearance are seldom associated with true virtue. Recompense injury with justice, and kindness with kindness.

—Employ the upright and put aside the crooked: so can the crooked be made to be upright.

—Heaven penetrates to the bottom of our hearts like light into a dark chamber. We must conform ourselves to it till we are like two instruments of music tuned to the same pitch. We must join ourselves with it like two tablets which appear but one. We must receive its gifts the very moment its hand is open to bestow. Our irregular passions shut up the door of our souls against God.

—With coarse rice to eat, with water to drink, and my bended arm for a pillow,—I have still joy in the midst of these things. But riches and honors acquired by unrighteousness are to me as a floating cloud.

—Is virtue a thing remote? I *wish* to be virtuous, and lo, virtue is at hand!

—They who know the truth are not equal to those who love it; and they who love it are still *below* those who find delight in the practice of it.

FROM MENCIUS.

—The great man does not think beforehand of his words that they may be sincere, nor of his actions that they may be resolute; he simply speaks and does what is right. The great man is he who does not lose his child-heart.

—Wherever the superior man passes through, transformation follows; wherever he abides, his influence is of a spiritual nature. It flows abroad, above, and beneath, like that of heaven and earth.

THERE WAS an old preacher into whose hymn-book a bad boy pasted the old song:—

"Old Grimes is dead, that good old man,
We ne'er shall see him more."

On opening the book one day, before sermon, his eyes fell on this production. He gave out the first verse and then paused with surprise. He wiped his spectacles, read it again, and said, solemnly: "Brethren, I have been singing out of this book for forty years; I have never recognized this as a hymn before; but it's *here*, and I ain't agoing to go back on my book now; so please raise the tune, and we'll put it through, if it kills us." A great many theological dogmas are held and persisted in on precisely the same principle.

PURCHASE IN THE CHURCH.—The rector of Merthyr Tydvil has been preaching on this subject. He described the traffic, and stated that it extended to 6,600, or about one-half, of the parishes in England. Looked at from a spiritual point of view it was a frightful, an abominable, and a ridiculous thing. There was really nothing to prevent a joint-stock company of High Churchmen, Low Churchmen, Broad Churchmen, or even Jews, from buying the advowsons and next presentations of more than half of all the livings in England and Wales, and so in one day take steps to secure to themselves and their own views 6,600 parishes.—*London Graphic.*

Poetry.

THE FACES ON THE STREET.

BY STELLA OF LACKAWANNA.

There is hunger in the faces
That we meet—
Helpless hunger in the faces
On the street;
Not for bread, or wine from Albion,
'Cross the seas,
Not for juices, richly flavored—
None of these.

There is sadness in the faces
Up and down—
Wistful sadness in the faces
Of the town;
Is it poverty, or losses,
Or regret,
Born of unsuccessful struggles
Bravely met?

There is sunshine in the faces
That we meet—
Sunshine in the children's faces
On the street;
Though our lives but gather shadows
As the night,
In the faces of the children
There is light.

There are eager, questioning faces
On the street:
How they probe our thin disguises
When we meet!
How they startle—how they stir us—
Passing by!
Till we turn, and watch, and linger,
With a sigh.

There are flushed and radiant faces
Sweeping past,
With each rose-tint ever deeper
Than the last;
Oh the love, and light, and laughter,
Breaking through!
Oh the nearness of Elysium
To their view!

There are white and suffering faces
That we meet
Pushing through the nameless tumult
On the street;
Shall we follow?—see how hollow!
See how wan!
While our eyes with pity glisten,
They are gone.

There are faces that invite us,
And beguile
Half our fancy's sad divining
With a smile;
Fair, bewildering, tender faces
On the street,
That impel a daring homage
When we meet.

There are faces—how they haunt us
As a song,
When no more we hear the music
Ring along;
How they float along the dusky
Waves of thought—
How they trouble us by coming,
All unsought!

There are faces all around us
Full of care,
And the grooves that tears have hollowed
Slowly there;
Is it penury—or struggle—
Or defeat?—
All this hunger in the faces
On the street?

CASH RECEIPTS.

FOR THE WEEK ENDING JULY 4.

John A. Lowe, $1.50; Scott Stivers, $3; Jacob Reedy, $3; J. B. Austine, 50 cts.; Chas. A. Gould, $1.50; H. T. Appleby, $4; A. N. Adams, $1; B. A. Ballou, $3; John Gardner, $3; Henry Appleton, $3; J. J. Hoopes, $2.75; Myron Child, $3; R. T. Starr, $3; Abner Forbes, $1.15; J. C. Fargo, $1; John Wirth, 75 cts.; Augusta Seeger, $1.50; D. F. Henderson, $1.50; J. T. Clarkson, $1.50; L. Fritsch, 75 cts.; D. W. Payne, $3; E. J. Leonard, $2; Sarah Woodworth, 50 cts.; G. H. Foster, 60 cts.; N. R. Waters, 20 cts.; J. H. Sawyer, 50 cts.; H. Clay Neville, 25 cts.; P. S. Sherman, $1; A. O. Scott, 60 cts.; Jas. Leonard, $5.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

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N. B.—When writing about a former remittance, always give the date of such remittance as exactly as possible.

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The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.

Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

Francis Ellingwood Abbot, ... *Editor.*
Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), Rev. Moncure D. Conway (England), *Editorial Contributors.*

BOSTON, JULY 9, 1874.

SUNDAY LECTURES.—The Editors of THE INDEX will lecture occasionally on Sundays, if desired, within a convenient distance of Boston.

N.B.—Any person whose name is now on our mail-list will receive a second copy of THE INDEX, *mailed to the same address*, for a year, on pre-payment of **One Dollar.** This offer is made to accommodate those of our subscribers who wish to increase our circulation by sending extra copies as samples to their friends.

PARAGRAPHS.

BY W. J. P.

Karl Rudolf Hagenbach, one of Germany's first theological scholars, died last month, at the age of seventy-three. He was the author of several books, mostly pertaining to ecclesiastical history; the one best known, perhaps, being the *History of Doctrines.*

At the recent graduating exercises of the Divinity School, in Cambridge, there appears to have been nothing specially marked either for ability or for heresy. The class is considered a safe one, theologically. But real theological studies are sometimes just entered upon when theological students begin the practice of the ministry. The end, therefore, is not yet; and prediction is uncertain.

Father Hyacinthe holds fast to his reformed Catholic faith. A report having been started that he had gone to Rome to be reconciled with the Pope, he silences it by saying: "With a willing heart I would be reconciled with the Pontiff,—but upon two conditions; first, that the Holy Father should consent to renounce his personal infallibility; and, secondly, that he should consent to bless the cradle of my child."

The Free Religious Society which was organized in Providence a few months ago has prospered thus far beyond the expectation of those who were most interested in its formation. It has continued to hold meetings on Sunday afternoon up to the end of June, and means to resume them again in September. Its pleasant little hall is well filled with a company of earnest hearers, who are also, we believe, earnest doers of the word.

On a preceding page will be found some interesting selections from an article on the "Relation of the Brahmo-Somaj to Hinduism and Christianity," published in the *Theistic Annual* for 1873, issued under the auspices of the Somaj. It will be seen that the same parties, and the same arguments, with only the necessary change of names, appear in India as in America. The parallelism is striking, and may throw some light on the question now becoming familiar here, How far can those who have been born and bred in the Christian religion change and develop their religious ideas, and still call themselves Christians?

Prof. L. T. Townsend, of the School of Theology in Boston University, has been giving a series of sermons in New Bedford, on the doctrine of future punishment, which have startled, by the vividness of their presentation of the old horrors of a literal and eternal hell, even some of his Orthodox hearers. It is evident that this dogma is not yet wholly out of date, though few ministers have the temerity to give it to their audiences in such undiluted form as does Prof. Townsend. In these days of mild Orthodoxy there is something to be admired both in the administering and the receiving of this old heroic method of spiritual treatment.

In a general miscellaneous procession in one of our cities, on the Fourth of July, a pleasant and happy feature of the demonstration was the children of the public schools conveyed in large excursion wagons profusely decorated with flowers. But the courtesy and liberality of the occasion were marred by one of the wagons bearing the motto, "Keep the Bible in our Public Schools." Many Catholic children were in the wagons, Catholic men were in other parts of the procession, and many Catholic citizens were looking on from the sidewalks; yet some one, probably some sectarian teacher, had the ill manners to hoist this sectarian device, in utter forgetfulness of the principles of liberty which the day and the celebration signified. It would not be strange if the Catholics should now be disposed to take up the challenge thus flaunted in their faces.

Among the performances of the graduating class at the recent Commencement exercises at Cambridge was an oration on Pantheism and in defence of it, which has called forth high praise from competent critics for its ability and reverent earnestness, and which was received by the audience with an enthusiasm rarely witnessed as the genuine result of a "Commencement part." The orator was Mr. E. F. Fenollosa, of Salem, Mass., a young man of fine metaphysical talent, as this address bore witness; and he spoke evidently from thought and conviction, and not simply to perform a "part" which college rank had chanced to assign to him. It is a good sign of progress in the college and in the community that such an essay, touching upon delicate questions of theology, should be allowed to be spoken on Commencement day. Formerly such a topic was unknown on the occasion, and for a student to advocate pantheism would have been regarded as almost a sufficient cause for withholding from him his degree.

Among those who received a diploma of graduation from the Harvard University Law School, at the recent Commencement in Cambridge, was a young Japanese gentleman, Mr. Ennouye. He came to this country several years ago, when a mere boy, under the care of American missionaries. Being put into an Evangelical school, where special efforts were made to indoctrinate him in the miracles and peculiar Orthodox dogmas of Christianity, his reason was aroused in protest, and he was found to be a difficult subject for conversion. As he said in a recent conversation, he could see no reason why he should abandon an enlightened view of his own religion for a superstitious conception of Christianity, nor why his instructors should convert him more than he them. He has a keen, analytic mind; and, besides carrying on the study of law at Cambridge, has found time for mastering the works of Herbert Spencer, Tylor, Lubbock, and other modern writers, on the subject of the development of religious ideas. He now returns to Japan a believer in Free Religion.

By the death of Charles Lowe one of the rare souls has passed away. Although mention of this event was made in The Index of last week, yet too many testimonies cannot be given to such a man's worth: not that such character needs the testimonies, but that friends need for their own satisfaction to utter them. Mr. Lowe began his professional work twenty-two years ago this month, as associate pastor of the First Congregational Society at New Bedford. He remained with the society only a year, his health thus early failing; but in that short time he won the love of hearts that through all the succeeding years of separation he retained. And his work during that year, especially in the Sunday-school, and in private homes, left an impress which has not vanished. Clear in thought, pure in heart, energetic and self-sacrificing in action, so he has nobly performed and nobly finished his life's service. So fair was he to all opinions, so just to others' motives, so true to the right, so filled with the spirit of good-will, that I think he never made an enemy, and attracted constant friends wherever his lot called him to live. Compelled to fight an insidious disease from the very beginning of his public work, he yet by sheer strength of will and spirit, seemed to keep the forces of dissolution at bay, so that he did apparently a well man's tasks. And, though he has now died at forty-five, he was one of those of whom we may repeat the words, "Honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age." Blessed be the memory of the man when dead, who by his life blessed so many souls!

NAMES.

The world seems never to have been troubled in determining the real significance and proper application of certain words,—like heathen, pagan, Jew, infidel, sceptic, etc. They have been flung out as carelessly as army mules used to fling out their hind feet; and, like the latter, they have always left a dirty spot where they struck. But how much trouble some people are having just now to determine whether this or that man shall be called "Unitarian," and "Christian." Are these words, indeed, such precious things that we should court them in long columns of newspapers, from one year's end to another, chase them through all Anniversary Week, and get ourselves so very uncomfortable with sweat and dust at nearly every convention of "Unitarian and other Christian Churches"? The alabaster-box that held the precious ointment was no doubt a quite costly box; but when the ointment was spilt we have no evidence that the disciples crowded around, jostled and disputed with one another as to who should have the box. When you get away from Boston, a good deal of the precious ointment is spilt out of the "Unitarian" name; and, among a large portion of our Western people, the name "Christian" has a decidedly bad odor. Don't imagine, dear Bostonians, that we are so very anxious to possess ourselves of your old oily "Christian" or "Unitarian" ointment-boxes!

In the farce of *Box and Cox*, these gentlemen got into a hot dispute as to which of them should have the hand of Penelope Ann, when a fortune was believed to go with it; and then they disputed as angrily as to which should *not* have her hand, when it was rumored that she had lost her fortune. Boston people are in the first scene of this farce. "Christian" Penelope Ann is apparently the admired of all the Unitarian Boxes and Coxes in Massachusetts. They court her, lavish their best gifts upon her, are willing to endow her with all their own worldly goods, and also all the goodly virtues of all other religious peoples; swear that she is altogether the loveliest, divinest creature that ever was or ever can be; that without her they and the world are ruined—simply because they suppose that Miss "Christian" P. A. is the possessor of a handsome fortune in her own right and title. But in many parts of the West, I am happy to say, the farce has progressed to the second scene. Box and Cox have just discovered that the reputed heiress is heiress only of a name; that some of her forefathers were very respectable gentlemen, and some were bigots and fanatics, liars, thieves, and murderers of innocent women and children. Her royal birth and great fortune are fictions. She is nothing more than plain Penelope Ann, obliged to associate on terms of equality with infidel and Jew, extra-Christian and anti-Christian, and altogether treated like one born among us. She has her admirers, it is true; but it is equally true that there are plenty of people one meets every day who would feel grossly insulted if it were reported they were in love with "Christian" Penelope Ann.

I hope that before the next great Œcumenical Council of Unitarians at Saratoga, when they expect to ring in the whole known world (except Hepworth), they will have reached the second scene in this Box and Cox controversy; and in the course of the century we may hope to see an end to the farce.

When Mr. Trowbridge was ordered by Mr. McCormick to get up and go right straight out of the office of the *Interior*, in Chicago, Prof. Swing was so affected by the cruel scene, that, under the title of "Expelled from Paradise," he poured forth his soul in the sublime strains of Milton:—

> "Oh, unexpected stroke, worse than death!
> Must I thus leave thee, Paradise? thus leave
> Thee, native soil? these happy walks and shades,
> Fit haunt of gods? where I had hoped to spend,
> Quiet though sad, the respite of that day."

These words involuntarily came to our mind when we saw the gate called "Christian," that leads into the Unitarian Paradise, slammed by Dr. Cordner, Dr. Hedge, and others, in the face of Mr. Potter, at the last Anniversary meetings.

Oh, if we were only Christians—no, if we were heathens and could call ourselves "Christians,"—then we could enter in through the narrow way to the select company of "Unitarian Christians;" we could have our names printed every year in the *Year Book*, and eat of the cold tongue and ice-cream at their great Annual Festival in Music Hall, and hear the regular proud mention of the names of the great men who once were Unitarians—now dead,—and how Unitarianism is leavening all science and literature, and feel rejoiced that we were born among the great, if not born great, and get "enthused" to go out

West and plant apple-trees ahead of civilization. But, as it is, we are banished from this beautiful Paradise, and have no place to live in except the outside world—chilly! plenty of light, but no heat! What's in a name? Why, all these aforesaid things in the Unitarian Paradise! What's banishment, but being sent away from all these forever?

But, seriously, it is amusing to watch from a distance, and the stand-point of an outsider, this running fire kept up in the Unitarian ranks over the proper application of the names "Unitarian" and "Christian." Men seem to clutch them with a death-grip, as though the very universe would go to pieces if they should loose their hold on these. Now these names, no doubt, are very respectable and useful in many places of the East and West. In some places they would be the best rallying words one could employ. But I am satisfied that there is no name so popular, no name that will attract so many people and diverse opinions, as the name "Independent." Attempt to establish a society as a Universalist, and you will fail; try it as a Unitarian, and you will fail; but take the name "Independent," and your chances to succeed are doubled or trebled. The fact is, the names Universalist and Unitarian only stand for a partial, limited freedom in the West. They have a decidedly sectarian flavor about them. They are no broader than the name Christian. They do not take in the Jew, nor German rationalists, nor Spiritualists, of whom there are a great many of the unsectarian kind in the West ready to be organized. They are not Christians, and will not be called Christian; but they can be organized under the name "Independent." I know of one society in Wisconsin, only two months old, with over seventy families already, and more than one hundred members in the Sunday-school, that is organized under the name "Independent." In this society there are a few Universalists, some six families of Jews by birth, as many families of German freethinkers (some of whom belonged to the *Frei Gemeinde* in the fatherland), several first-rate atheists, a good many first-class infidels, a large squad of Spiritualists, besides a good number of nondescripts, in the rank and file. Now these people are united to "promote truth and true religion;" not as Christians, Jews, Unitarians, Universalists, radicals, theists, or atheists, but as *Independents*. I am satisfied that no name less broad could have drawn so many together. The Universalists attempted and failed. The Unitarians and Spiritualists would likewise have failed. There seems to be no name that is so free from sectarian narrowness, covering so many, uniting all, and cutting off none, as the name chosen. If it is by the Unitarian name that they can conquer in Boston, let them keep it; but they will find it is not big enough, broad enough, free enough, to rally many in the West; and, besides, it is getting smaller every year.

W. H. S.

THE MEANING OF IT.

There seems to have been a pretty general impression, among those who were present at the dedication of the great Memorial Hall, at Cambridge, that the exercises were inadequate to the demands of the occasion. There was sufficient variety in the programme to keep up the interest of the anditors, at least of those who were near enough to the platform to be really auditors, and the commendable brevity of the parts prevented their becoming tedious, perhaps, even to those who could not hear. But in neither the oration, nor prayer, nor in Dr. Holmes' hymn, was any great sentiment so grandly said as to stir the heart of the assembly there, or to be remembered afterwards. We may say that all was good, but nothing was great. The prayer of Dr. Bellows was too ornate and artificial to suit the feeling of the hour. We can but think that he would have expressed this feeling better if he had trusted himself to the inspiration of the occasion instead of reading, as he did, a prayer which he had previously written. Dr. Holmes' verses were unexceptionable—except that they did not reach the height of the demand. They were well constructed, but probably he would not himself claim for them the *divine afflatus*. They were beautiful, rather than grand; and their inadequacy was especially felt when they were sung to the tune of *Old Hundred*. Mr. Adams, upon whom the chief burden of the services rested, was wise perhaps in not attempting more than he did. As it was impossible that his voice should reach more than a quarter or third of the people assembled in the Hall, an elaborate oration of the usual dimensions would have become very tiresome, besides prolonging the exercises to an unwarrantable length. Yet it would seem that an orator might have been found in the country who, even in the time which he used (a half-hour), could have said something more befitting the great opportunity. Lincoln's Gettysburg address was but ten minutes long, but it is one of the immortal utterances. Vast as have been Mr. Adams' services to the country, and however much some of us, because of his ability, experience, and character, would like to see him in the highest office of the republic, evidently he was not quite the man to speak the chief word on that occasion. The great diplomatist of the war, perhaps by reason of the very character of his service, and of his temperament which fitted him for that, was not the fittest spokesman for the memory of the soldiers in whose honor Memorial Hall has been built.

Yet we must not be too critical. There is no man living, probably, who would not have felt his littleness, his inadequacy to the height of the demand, standing in that magnificent structure, before that multitude of people, to utter the words of dedication. Nothing but a rare and mighty inspiration could have given the fitting utterance. And such inspiration does not come at the summons of committees, nor at the suggestion of critics. And, though no single utterance struck the high key of the occasion, nor responded fully to what was struggling for expression in the hearts of the vast assembly, still it must be said that the services, by their variety and general interest, and a significance that was felt, though not spoken, had a genuine animation and vitality. The mammoth procession of Alumni and others interested in the college, the mighty multitude of auditors that seemed to fill the Hall when the procession entered it, the impressive grandeur of the Hall itself, the choral music, the gathering of so many who had done military service in the war, the votive tablets to their dead comrades, the presence of hundreds of soldiers' mothers, wives, sisters, to honor the memory of their dead, or still living, heroes,—these were the things that made the occasion memorable, amply covering the short-coming of any individual utterance, and expressing the real dedicatory sentiment of the hour.

But more noteworthy than any failure of individual speakers to reach the full height of the opportunity, and more open to criticism, too, was a general tone of timidity in what was said—a tone amounting almost to apology for the act of building the Hall. Mr. Adams' address, in particular, was in its general tenor a defence of the project of erecting such a Hall in the midst of a University devoted to peaceful pursuits, and intended to be open to young men from all sections of the country. And it was a kind of apologetic defence which seemed to betray that the author did not feel his case to be a very strong one, and to which some at least of his hearers felt he did not bring much ardor of heart. Something of the same timid, defensive tone was apparent throughout the exercises, and was detectable in much that was said at the dinner of the Alumni the next day. In private conversation it was heard still more; and there are not wanting those who openly declare that the University ought never to have allowed the erection of a building to perpetuate the memory of a civil strife, since it has graduates who fell on both sides of the strife, and still makes its appeal for students from both parts of the country engaged in the contest. The truth is, some nine or ten years have elapsed since Dr. Walker, in his Alumni Address, made the impressive suggestion of some memorial structure on the college grounds in honor of the graduates who had died in the Union army; and during these years the Northern people have passed in a great degree out of the sentiment which then made the old First Church at Cambridge ring with the echoes of applause that greeted that suggestion. We have come now to the era of reconciliation; and, because we have come to this era, we are in danger, in our desire and efforts for reconciliation, of forgetting the real differences that made the conflict inevitable, and that gave the glory to the actions of those whom by monumental stone or hall we would commemorate. It is from this spirit of peace-making that so much is now said of the equal heroism, bravery, self-sacrifice, and sincerity of conviction on the side of the South as on the side of the North. And since, so far at least as the two armies were concerned, there was the same fidelity to conviction, the same soldierly valor, the same genuine manhood on both sides, why, many minds are asking, should we not honor the dead of both armies alike?

And, certainly, we should honor them both alike, if to commemorate valor, and heroism, and sincerity, without reference to the cause in which they were displayed, be the sole object of our memorial structures. If the Cambridge Memorial Hall were designed simply to perpetuate the remembrance of those graduates of Harvard who died honestly and bravely in our great war, then there is no valid reason why it should not include the memory of those graduates who perished in their honest devotion to the Southern cause. If this be all, then what a Southern graduate of the college said, after the dedicatory exercises at Cambridge the other day, may become a reality—that he expected to live to see the day when tablets in honor of those graduates who had died in the Confederate service would be placed in the Hall side by side with the honored dead of the Northern army; and if heroism be all that we honor in that Hall, this expectation ought to be realized.

But every body who has had anything to do with the erection and dedication of the Hall would probably shrink back from such an action as that. And this hesitation to accept the logical consequence of this theory of the Hall shows that it is not the real theory on which it has been built. It is, indeed, to empty the magnificent structure of all its real and best significance, to claim that it represents only our reverence for manly heroism and valor. Let the surviving Union soldiers on Decoration Day drop flowers, if they will, on the graves of such of their old Confederate enemies as chance to have been buried in Northern cemeteries. This is but a passing act of generosity and of soldierly regard for a brave and fallen foe, the meaning of which is not likely to be misunderstood. But even this custom were to be deprecated, should it cause us to forget and confound the vital distinctions in aim that separated the heroic combatants. We may be magnanimous and forgiving. But let us not stultify our own past record and empty the war of its moral significance by any action that seems to imply that we deem the actors of the South as worthy of honor as those of the North. There was a difference of cause which is never to be forgotten, however equal may have been the devotion and the heroism on the two sides; and to overlook this difference is to confound and overturn the grandest lesson of modern history.

It is true the talk at Cambridge did not go to this extent; but much of it tended in this direction. The phrase of Mr. Adams, that the Hall honors only "the purity of the motive that inspired these noble young men in a holy cause," is a general statement that, in his own mind, covered probably the very distinction to which we have referred. But unfortunately it is a statement so general that, without some specification of what made the motive "pure" and the cause "holy," it will be claimed to characterize the Southern soldier as well as the Northern. And the specifications which were made in other parts of the address were not such as would necessarily make a cause "holy." In one brief sentence Mr. Adams alludes, indeed, to the institution of slavery as the "remote origin" of the war, but dismisses it with the remark that it was a practice "which no one in the present day will be found likely to defend, and for the inception of which in America neither side was responsible." The things that he does specify and dwell upon as rendering the devotion of the young men to whose memory the Hall has been built worthy of honor, are that they risked all "for the single object of aiding to uphold the fundamental laws of the land;" that they "devoted all their powers to the one patriotic end of helping to hold up the honored institutions of the land;" in a word, it is in patriotism, or in the sentiment that impels to the defence of one's country and its established institutions, that Mr. Adams finds the pure motive and the holy cause that are to be commemorated. But a doctrine like this might exclude from honor those earlier sons of Harvard who bore a noble part in the Revolution against what was then politically their country, Great Britain. Or, if to uphold the governmental institutions of the land be the only honorable thing, then, if the slave-holding party of the South, as well nigh happened, had got control of the government at Washington just before the actual outbreak of hostilities, our Northern citizen-soldiers could have had no honor in resisting their schemes. It is evident that patriotism, wherever it is worth honoring by a perpetual memorial, must mean something more than the defence of one's country and its laws and institutions, whatever these may chance to be. And here in our country patriotism must mean liberty, justice, equal rights for all, or else it presents no motive worthy of respect.

And any survey of our war of the Rebellion which overlooks the fact that it was a contest on one side in the interest of slavery, and on the other in the interest of liberty, omits the one fact that is the strong de-

fence and the most lasting honor of the Northern side. Even though it be admitted that few of our soldiers had at first any appreciation of this issue, they nevertheless did understand that the blow which had been struck against the country was in behalf of slavery, and they felt instinctively that this object of the blow enhanced its criminality; and as the war went on, they came to see clearly that this was the issue, and they accepted it; thenceforward their flag meant, not only secretly but openly, a full application of the principle of liberty to all inhabitants of the land, and the consequent emancipation of the slave was the crowning glory as it will be the historic vindication of the war. We should have little to be proud of, little for which to build memorial halls, if the valor of our soldiers, the blood of our Harvard brothers, had only served to restore the Union as it was, with slavery still in existence, and all its constitutional guarantees still binding. But it is because those votive tablets commemorate a self-devotion not only to country, not only to a conviction of duty, but devotion to a country and duty which meant also justice, freedom, equality of rights, and of opportunity to even the lowest in the land, that the grand Memorial Hall at Cambridge will stand as a perpetual fountain of noble inspiration to the young men who shall be there educated.

And we are glad to note, in closing, that at the Commencement dinner, on the day following the dedication, both President Eliot and General Bartlett in their speeches plainly alluded to these higher objects which distinguished the cause of the North from the cause of the South. The latter well summed up the difference, and indicated the true ground of reconciliation, in saying that the time would come when Southern young men would not stay away from the college because of this Memorial Hall with its tablets in special honor of graduates who were loyal to the Union; but would come there to say, These men fought for *our* flag, and died for *our* country, and we can honor them because they saved our country—not that they fought more bravely, or died more heroically than their hostile brothers in the South, but that they had a juster aim and a holier cause. W. J. P.

LETTER FROM KESHUB CHUNDER SEN.

The following letter addressed to the Secretary of the Free Religious Association, and read at the late Annual Meeting of the Association, is presented to the readers of THE INDEX in advance of the Annual Report.—W. J. P.

CALCUTTA, 17 April, 1874.

DEAR FRIEND AND BROTHER:—

Accept my love and greetings. To all those who are coöperating with you in promoting the cause of Free Religion in America, and strengthening the ties of brotherly love among the missionaries of truth in distant lands, my hearty good wishes and affectionate regards. I sincerely regret I did not receive your cordial message in time, or I would gladly have sent a response for your May meeting last year. It was perhaps through inadvertence you posted it round the Pacific, instead of *via* England. Hence the unusual delay. I trust, however, my present letter will reach you in time for your next Annual Meeting. Both from your letter, and the Report of the Free Religious Association you kindly sent me, it is clear that the tide of liberal thought is steadily and mightily rolling onward in your part of the world. The success of THE INDEX is a striking fact. I wish we could get the paper in exchange for our *Indian Mirror*, which is a daily paper, devoted to religious, social, and political reformation, under the auspices of our church. The evidence you have given of the remarkable activity of the liberal press during the year 1872 is most encouraging. The books you mention, judging from your flattering remarks, are alike creditable to the authors and the spirit of the age, and will no doubt greatly help the development and extension of pure faith. May all those whom God has called to the battle-field fight valiantly and earnestly, and may their examples inflame the zeal of their weaker brethren, so that with able leaders and a numerous band of faithful soldiers, with ample resources and an extended and powerful organization, we may eventually be enabled to overcome all opposition, and unfurl the banners of victory. It is indeed of the utmost importance that all scattered forces should unite, and our roving brethren, unknown to each other, should meet in a common home, and unitedly and lovingly further their common work. Dogma unites men, and forms communities. That we have seen. Love, too, can unite the children of the One True God, even where there is no dogmatic and sectarian tie. This the world has yet to see. May all true-hearted theists in different parts of the world be one in faith, and love, and hope, and combine to hasten the advent of the kingdom of God. Here, too, our church prospers. The Lord is working in our midst, and evolving fresh truths and ideas, for which we thank and bless him with hearts full of gladness. He is so kind and merciful to us and our motherland! How he is cheering and sanctifying the souls of our countrymen and countrywomen! Not a month passes but we have some new tokens of his love. Sweet is it to glorify the God of Love.

Let us, then, brother, join hands and hearts to sing the glory of our common Father, and further the cause of truth in the world.

Believe me, yours affectionately,

KESHUB CHUNDER SEN.

LONDON LETTER.

TO THE EDITOR OF THE INDEX:

Sir,—The tone of your article on "The Ordeal of Unitarianism," in THE INDEX of June 4, so delights me that I cannot forbear to add a few thoughts of my own upon the present position of the Unitarian body, as exemplified here in England. With yourself, I go heart and soul in feelings of respect towards a church which has for so many years literally "stood in the breach" in the conflict with the worst superstitions of Orthodox Christianity. Like you, I hold in dear friendship many Unitarian ministers and laymen, and I should accuse myself of the deepest ingratitude were I ever to forget the kind welcome which they extended to me on every side, when driven from my benefice and church at Healaugh.

All this, however, cannot shut our eyes to what we believe to be a fundamental error in the course which the conservative Unitarians are endeavoring to take. I say "endeavoring," because the issue is by no means settled as yet. It is true that, in America, they have been victorious in the matter of excluding Mr. Potter's name from their list of ministers, for his refusal to be labelled a "Christian." It is true that, here in England, the London District Association had succeeded in voting out the Rev. Peter Dean from Clerkenwell Chapel, on account of his theistic tendencies, and his implied alienation from Christianity. But the voting-out in this case has been compromised, or cancelled; and Mr. Dean will still remain to carry on a most successful ministry in that locality. Moreover, the London District Association were so divided in opinion that they prudently based the vote of dismissal upon financial grounds, in order to avoid committing themselves to a direct charge of heresy against Mr. Dean. The subject was well discussed in the *Inquirer*, and the Board began to think twice about their decision, which has now been rescinded. This is but one incident, out of many, to show that the Unitarian Church is yet in a state of solution on this great question, and that many—perhaps nearly a majority—are unwilling to cast the die which shall seal their fate. Mr. Alfred Preston, one of a long line of honored Unitarians, made a most manly protest in reference to the agitation, and his sentiments were warmly received.

On several occasions I have received private expressions of sympathy from Unitarian ministers, coupled with the sad confession that they were too fettered to speak as openly themselves. I have not the smallest doubt that, were the opinions to be taken by ballot, the vast majority of Unitarian ministers and laymen would vote for "going forward;" for leaving the Christian name optional, and for the utter riddance of all spoken or implied fetters upon perfect freedom.

I see no way for the saving of the Unitarian Church as a separate organization, but in a prompt renunciation of badges which carry more or less distinctive dogmas. The sect is being rapidly disintegrated by departures on either side, to Orthodoxy, or to theism. The illogical position of *quasi*-Christian is more and more keenly perceived; the hopelessness of establishing the Unitarian sense of Christianity for the Catholic sense is more and more deeply felt. At present, therefore, thoughtful men amongst them have no choice but to embrace Christianity proper, as Maurice did; or to join the Theistic Assemblies wherever they can be found. If this process of emigration be kept up much longer, the Unitarian Church will follow the fate of English Quakerism, which is rapidly disappearing. Clearly, then, the only chance of self-preservation consists in carrying out the principle of liberty on which the society was at first erected. It is true that the early Unitarians no more dreamed of not being or calling themselves Christians, than of being circumcised; but, in so far as it was deemed necessary, they claimed liberty to the fullest extent, and won by that alone, inch by inch, their subsequent triumphs. Why, then, do they not waive the obligation to be called Christians, and let their ministers and members do as they like? Why do they wish to append any more adjectives to their title, when those adjectives are ambiguous, and claimed alike by others with whom Unitarians can have no sympathy? I fear that the name "Christian" has a fascination for them, owing to the long-cherished pride with which it has been used in Christendom. No doubt, at its origin, it stood for much more that was noble and beautiful than for what was mean and revolting. But this is no longer the case; and a name with such fearful associations as those which history has fastened to it may now be honorably repudiated by those who most revere the prophet of Nazareth.

I fear also that there is even among Unitarians a superstitious regard for Jesus,—superstitious only because they have an ideal Jesus present to their minds, and not the real historical one. We are, I think, quite as little justified in describing him as perfect and faultless, as we should be in speaking of him without high regard. Both extremes of detraction and adoration are unjustifiable. Certain it is that Arianism still lingers in the body which started with the New Testament as a divine revelation; and until Arianism be expelled it will be difficult, if not impossible, for the Church to advance beyond its present boundaries.

In all probability I should have become a Unitarian minister, but for the evident fact that their boasted liberty was very much less than was claimed, and for the too manifest Arianism which was, till very lately, the fashion among the Unitarians. Had I gone over to them in their condition three years ago, I should have been soon embroiled in endless controversies, been accused of compromising the sect, and perhaps found myself a subject of a fresh lawsuit concerning violated deeds of trust.

Mr. Potter's manly stand against the efforts to cripple his liberty is only the "beginning of the end;" and I may venture to predict that the Unitarian Church in America, no more than the Unitarian Church in England, can long withstand the powerful moulding influences of modern religious thought. The religion of the future will certainly not be, nor will it be called, Christianity.

I am, sir, very truly yours,

CHARLES VOYSEY.

CAMDEN HOUSE, Dulwich, June 17, 1874.

Communications.

THEOLOGICAL ANTIPATHIES.

It may be truly said that no controversies are characterized by such relentless animosity as those arising from different religious views. We all have known, since we received our first lesson in "sacred history" from the old illustrated family Bible, the kind of arguments used in religious disputes in ancient times, and the summary fate inflicted on the vanquished. Those sanguinary conflicts, which some suppose were fought under the approbation of God to vindicate his eternal right to man's homage, have chilled the happy and loving heart of many a child, who has been denied its wonted sports in the fragrant air and genial sunshine of pleasant Sundays, and immured in that gloomy youth's prison called "a religious home," to receive the pious instruction which its misguided parents deemed proper for the "hallowed Sabbath day." Many can remember how hard they tried to believe that the Jews did right in the indiscriminate slaughter of their religious opponents, and how their childish instinct recoiled from the justification of such inhuman deeds.

But the cruel enmity of religious persecutions is not confined to the dark ages of antiquity. The horrors of the Inquisition are fresh as historic facts, and the burning of "heretics," a few centuries ago, was as fashionable as cremation is likely to become in a generation hence. Even in the recent history of our own country, we find the same malignant persecution seeking to exterminate the germ of free thought. A small number of religionists, who are not permitted to worship God according to the inclinations of conscience, flee from their native country, and seek a home in the untamed forests of the new world, where no established church or creed can tyrannize over their sacred rights. But soon the irrepressible tendency to free inquiry produces a dissenter in their midst, and the same men who have encountered such perils and privations to secure the boon of religious freedom for themselves refuse to grant it to others; and the meek, unoffending Roger Williams is driven into an inhospitable wilderness to dwell among savages, because his religious views are not bounded by the narrow horizon of his bigoted fellow-countrymen.

I often have been surprised at the enmity with which the churches treat those who dissent from their creeds. On all other subjects persons will differ more amicably than on the subject of religion. The whole domain of scientific inquiry is traversed by theories radically conflicting; yet their respective advocates do not assail each other with the hostility that religious teachers manifest toward one who may not be able to accept their imperious dogmas. One may believe, or deny, that the moon exerts an influence in producing the tidal phenomenon; that phrenology is a true science; or, indeed, he may take either side of any controversy outside of religion, and receive from his opponents the credit of having honest convictions: but if he enter the pale of theological belief, and attempt to point out what he considers pernicious errors, many cry out, "Hear him not; he hath a devil!"

This spirit of rigid intolerance, which would pro-

hibit free thinking on religious subjects, must arise from the assumption of an infallible revelation of divine truth, which is the foundation of all Christian churches. While the Church claims to be guided by a perfect and unerring inspiration, the persecuting of "heretics" will naturally follow. "Divine rights," whether assumed by king or priest, have always become tyrannies; and liberty has not suffered more from this false idea on the throne than in the church. The acceptance of a creed formulated far back in the venerable past, and sanctioned by long usages, is so accommodating to the mental stupor of persons untrained in the exercise of original thinking, that they gladly receive and adhere to ideas thus obtained, rather than endure the labor and unrest necessary to free their minds from traditional rubbish, and build a new structure of belief from their own resources of thought. And from a law as universal as mankind, that a common experience in any condition or pursuit of life produces a fraternal feeling, it follows that those who have thought least in obtaining their views will have the least inclination to tolerate those who differ from them. While the traditions of the churches are received as infallible authority, and the generous exercise of free-thought denied to the masses, it is but the inevitable logic of such a condition of things that religious intolerance must continue.

It is that earnest and humble seeking after truth, when we have divested ourselves of the pretensions of all party and denominational distinctions, which divests us of arrogance, and cultivates in us respect for the opinions of others. And when theology abandons its dogma of infallibility, and investigates religious truth on scientific principles, then, if the millennium of agreement does not follow, intolerance will certainly cease. H. CLAY NEVILLE.

OZARK, Mo.

PROHIBITION.

DEAR INDEX:—

With many others, I have been pained to notice your position taken in the matter of Prohibition.

The bill abolishing the State Constabulary, passed by your venal legislature, was heralded in THE INDEX at once; but when vetoed by acting Governor Talbot no mention, so far as I have noticed, has been made of it. The course pursued may please the Germans, but will not be acceptable, I hope and believe, to Free Religionists generally. I am not able to express my views as they should be on this subject, but am glad that Professor Newman has come up so fully to the work. Free Religion does not mean free rum, any where in my acquaintance.

It satisfies me when you publish both sides. Let truth and error grapple. The subject of Prohibition is one which presses more and more upon all thoughtful persons.

Fraternally yours,
PULASKI CARTER.

PPOVIDENCE, Pa.

[Our correspondent is certainly right in supposing that THE INDEX is willing to "publish both sides" of any and every subject which is discussed at all in its columns; and so fair-minded a man as Mr. Carter will certainly not condemn THE INDEX for having its own opinion even in opposition to those of some of its readers.—A. W. S.]

TOTAL ABSTINENCE AND PROHIBITION.

MR. EDITOR:—

Some who write on the temperance reform fail to distinguish clearly between the simple propriety and wisdom of abstaining from alcoholic stimulants, and the prohibition of the same by law. Questions, to be intelligibly and profitably discussed, should be clearly and definitely stated.

The *right* of individuals to abstain from the use of stimulants no sane person will question. The *desirableness* of such abstinence generally few, if any, will deny. Even they who are accustomed to the moderate use of liquors and wines, and who think that in some cases they may be used beneficially, must admit, in view of the prevalence of drunkenness, and of the fact that many cannot use stimulants at all without using them to excess, that great good would result from the universal adoption of the principle of total abstinence.

But whether it is right and proper for the State to *prohibit by law* the sale of alcoholic stimulants, is another and entirely different question. Many of the warmest advocates of temperance think it is not. Admitting and deploring the evils of drunkenness, and recognizing the importance of going to the foundation and trying, by all moral means, to diminish these evils, by encouraging the disuse of stimulants—not only alcoholic drinks, but all stimulants and narcotics, such as tea, coffee, tobacco, and opium,—which lead to intemperance, they yet claim that any law which prohibits the sale of liquors, or any of the stimulants and narcotics named, and virtually *forbids* the use of them, even by those who use them in moderation, involves a principle that is fatal to personal liberty, and dangerous to free institutions. On the same principle, they say, the majority may compel a minority to forego any pleasure, abstain from any habit, or conform to any usage, which the former, at any time, may deem right and proper. Of those who think thus I confess myself one. I would no sooner vote for a law absolutely prohibiting the sale, and consequently the buying, of brandy, wine, and beer, than I would vote for a law prohibiting the sale of tea, coffee, and tobacco. Yet I should not like to be considered an enemy of temperance, or an opponent of total abstinence.

Liberals who clamor for "prohibitory laws," it seems to me, do not sufficiently consider the principle which is involved in them, and which, if fully carried out by an intolerant majority, would restore the days of Puritanism.

Your editorial on this subject, in a recent number of THE INDEX, Mr. Editor, I think one of the most logical, sensible, and timely papers that I have read.

In the *Banner of Light* for June 20th appeared also an excellent editorial article on the same subject, from which permit me, in conclusion, to give the following quotation:—

"These sumptuary laws are a flat contradiction of the primary principles of freedom in citizenship. It is impossible to reconcile the spirit of the two under the same form of government. Sumptuary enactments are the old-time reproduced, the rack and the thumb-screw, the inquisition and its attendant enormities. When private morals require the support of force, whether legalized or arbitrarily assumed, they have become something else than morals."

Respectfully, B. F. UNDERWOOD.

"FREE SPIRITUALISTS."

EDITOR OF THE INDEX:—

May I inform the many liberal readers of your paper that the new "Parker Fraternity" (lower) Hall has been leased by the "Free-Platform Spiritualists" of this city, and that they are having lectures in that place every Sunday afternoon and evening?

W. F. Jamieson, Anthony Higgins, and Laura Cuppy Smith, have already given acceptable lectures at this place on the live issues of the day. We believe in an open field, fair play, and an *unmuzzled* platform.

The following will serve to show where we stand:—

PREAMBLE AND RESOLUTIONS.

At a regular meeting of Primary Council No. 1, of Boston, Mass., of the Universal Association of Spiritualists, the following resolutions were discussed, and unanimously adopted:—

Deeply regretting that the time should ever arrive that, in order to give any important question its fair and proper consideration, it would become necessary to step outside of any organization of Spiritualists; and

Whereas, The discussion of the social question is either wholly or partially forbidden in many such organizations, thus rendering it necessary for the friends of such discussion, in order to give that question the prominence it deserves, to organize outside of societies of which we are members; and

Whereas, Most of such societies are defining their positions on this subject,—we, the First Primary Council of the Universal Association of Spiritualists of Boston, in order to place ourselves squarely on the record, define our position.

Resolved, That Spiritualism, having already demonstrated to us the fact of a continued and progressive existence after this life, our true mission is the salvation of humanity from ignorance, superstition, bigotry, and oppression, from whatever cause.

Resolved, That, as Spiritualists, we should be recreant to the great trust imposed upon us as recipients from the higher life, aided by the divine promptings in our own souls, did we not make common cause with the down-trodden, whether by political, religious, or social oppression.

Resolved, That true Spiritualists are preëminently the people to grapple with these questions, and their platform the very place on which they should be discussed.

Resolved, That, in the case of any organization of Spiritualists "so pure," "so respectable," or "so rational," that they can be injured by the discussion of the social or any other live question of the day, their speedy dissolution will be a blessing to the oppressed. Their fitting epitaph—"Died of the dry rot."

Voted, That the above resolutions be forwarded to the Spiritual and liberal journals, with request to publish. JOHN HARDY, *Cor. Sec'y.*

I have the pleasure to announce that the Rev. Dr. C. A. Bartol will lecture for us at the above Hall, Sunday afternoon, July 12. Subject, "The Claims of Spiritualism." Yours for freedom,
JOHN HARDY.

BOSTON, July 4, 1874.

THE STORMS from the Atlantic break with great fury on the coast of Cornwall. There was a solitary inn upon a cold, exposed spot, in a hamlet, on a cliff near the sea, whither one dark night during a tremendous storm of wind, thunder, and lightning, which rocked the houses to their foundations, the terrified inhabitants resorted. The walls were thick, and the landlady was a kind of village oracle. The tempest increasing, terror was upon every face. At length somebody proposed that prayers should be read, and a lad of all work in the service of the landlady—the only one of the party who could read tolerably—fetched a book and began, the rest falling on their knees. He proceeded for a little time uninterruptedly, until he came to the words, "And his man Friday," when the mistress called out, "Why, Jan, thee art reading *Robinson Crusoe!*" Being piqued at the remark, the boy replied, "An' if I be, missis, I s'pose *Robinson Crusoe* will keep away the thunder as well as t'other book!" There were but two volumes in the house, and Jan, in his hurry, had brought DeFoe's novel instead of the prayer-book.

THE *Working Church* (Brother Tyng, Junior) has a long editorial on the irrepressible Cheney-Whitehouse-Tucker-Littlejohn controversy, and comes to the conclusion that it is time to amend the Prayer Book, and insert a versicle in the Litany: "From bigotry and all meanness, good Lord, deliver us."

THE WOES OF PROSPERITY.

DEAR MADAM:—

Have you a word of consolation for such as I? Encouragement I do not hope for. I have lived long enough to see nearly all my hopes and aspirations come to nothing. I have made many resolves to overcome the disadvantages of an imperfect education by study at home; but, alas! such schemes have always failed, and now, at thirty-two, I am hopeless of accomplishing anything, and am often distressed at the utter uselessness of my life, and far from being reconciled to my own mediocrity—if, indeed, I reach even that point. My health is not good; inherited indigestion and palpitation often make my few and light duties irksome to me. I was born in an affluent home. We have many luxuries, a fine piano, horses, carriages, etc.; but that home is in a remote country place, where there is absolutely no society. Church-going, of necessity, is the exception, not the rule. Yet the years go so fast on their eventless course that I am shocked to find my youth gone, and nothing before me but the same useless, unsatisfactory life. I have always wished to become a teacher, and believe I have some qualities necessary to that vocation; but with all my efforts I am well aware I could not pass examination. I am sure, dear madam, you will decide that this is an aggravated case of shiftlessness; but how can I get the energy and ambition, perhaps I should also say ability, which I so much need for success. JULIA.

The above is a verbatim copy of a letter which has just reached us. It is not the first one, by any means, of the same tenor, that we have laid awake nights to think what to say in reply.

We advise Julia to read *Jane Eyre* over again, and then do somewhat as Jane Eyre did when she ran away from Thornfield. Let her go to some rural district where she is not known, carrying with her letters of introduction to the school committee. A letter so well written as the above cannot come from a scholar very imperfect in the common branches. It would do no harm for her to state to the committee, in case she does not pass a handsome examination, the reasons that impel her to teach, and assure them that she will do all in her power to make herself accurate and thorough in the daily lessons taught. Nothing so firmly fixes knowledge in one's own mind as imparting it to others; and there are few sensations keener or more delightful than those that spring up when we see the flash in the eye of thoughts, hopes, aspirations we have kindled in other minds. Just so soon as the definite purpose to start out and actually put on the yoke of daily toil and daily achievement takes possession of Julia's mind, she will be another woman. Studying with an object in view will make her more accurate and painstaking, and open to her a new world of hope.

She will find teaching is not easy work; that to bring a cheerful heart and a prompt intellect to duty every day at nine o'clock in the morning, and keep it there for five or six hours, will tax every faculty of mind and body; but the discipline is profitable every way, if it be not too long continued. She will find out what she knows and what she doesn't know, especially the latter. Let her read meantime what Hamerton in his *Intellectual Life* says about woman, weep because it is so true, and set to work to make herself one of the admitted exceptions. This vigorous regimen will do for Julia one or two things—it will give impulse, purpose, vitality to her life, and lift her out of the inanition she complains of, and be a stepping-stone to higher things; or, disgusted with the fact that "of all work that produces results nine-tenths must be drudgery," she will go back to her affluent home content with the "lilies and roses" of life.

A corollary drawn from the above may be profitable to those who feel the daily spur of necessity, and dream that idleness would be bliss. Of all the blessed curses ever pronounced on man, that "In the sweat of thy brow shalt thou eat bread" is the most blessed. There are a few bright names on the roll of honor that have in spite of prosperity risen to renown; but the majority of those who have accomplished great things for themselves and for the race have had a hand-to-hand struggle with adversity in some of its manifold forms, and by the strength and knowledge born of disaster have finally come off conquerors. Since some of us must walk the hot, dusty, rugged highway, bearing heavy burdens, let us thank the Divine Providence that insists upon making us laborious, useful, and able in spite of ourselves.

Another corollary for the fathers of all Julias born in affluence may not be out of place. It is not enough to give our daughters pleasant homes, pianos, horses, carriages, and fine clothes; they must have minds thoroughly cultivated, and abilities trained in some one direction that shall enable them to feel that they can devote themselves successfully to some one industry or art. We know two or three young women of the most respectable and wealthy families in the country who, weary of the emptiness of life without purpose, have devoted themselves to the study of medicine, and are now successful practitioners of the healing art. In spite of the opposition of parents and friends, they have insisted upon having a career, and proving themselves to be capable of usefulness as members of society. Every movement in this direction should be cultivated. There is enough work in this human vineyard to give every earnest soul all it can do.—*New York Tribune.*

THERE IS A VULGAR expression, more common formerly than now, "By Jingo!" or "By the living Jingo!" The first verse of the translation of Genesis into Basque shows us that Jainko is the Basque name for the Deity. Miss Carolina, Wilhelmina Amelia Skeggs, in the *Vicar of Wakefield*, was probably unaware of this when she used the term.

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PUBLISHED BY THE

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AT

No. 1 Tremont Place, Boston.

EDITOR:

FRANCIS ELLINGWOOD ABBOT.

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ABRAM WALTER STEVENS.

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(This pamphlet has not been on sale for a number of years, and many persons who have all of the Annual Reports succeeding do not possess this.) Price 50 cents.

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THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor*.

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

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FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

NOTES AND COMMENTS.

BY A. W. S.

A CORRESPONDENT writes us that we are all wrong about the last use of the chromo-premium business; and says that, at a little town in New Hampshire, at the weekly prayer-meeting, a chromo was offered to all who would "come forward."

THE *Golden Age* has been doubled in size, and Mr. W. T. Clarke is announced as its "sole owner and chief editor," Mr. Tilton retiring from both proprietorship and editorship of the paper. Mr. Clarke, who is a host in himself, will have Mr. Tilton's assistance as an editorial contributor.

BAYARD TAYLOR is in Egypt; and it is said that, somehow, he has been able to get possession of all the love-letters which passed between Joseph and Mrs. Potiphar! Well, we hope Mr. Taylor will severely disappoint the prurient public, by refusing to give to the printers this interesting supplement to the Book of Genesis.

DURING the last twenty-five years, Belgium has almost entirely relinquished the infliction of capital punishment; and now it is officially stated that "the commission of grave crimes is everywhere diminishing in Belgium, and it is a noteworthy circumstance that for nearly eleven years no execution has taken place in the country."

REV. ROWLAND CONNOR will relinquish his charge of the Free Congregational Society in Florence, Mass., on the first of August. He has been its resident minister, we believe, for two years; and during this time the Society has vigorously flourished and prospered. It will now return to the itinerant method of supplying its pulpit.

THE HEBREW paper hitherto called *The Israelite*, published in Cincinnati, Ohio, is hereafter to be called *The American Israelite*; and Rev. Dr. Sonneschein, who spoke so acceptably at the late Annual Meeting of the Free Religious Association in this city, is to be associated with Dr. Wise in its editorship. The paper in the future, undoubtedly, will more than maintain its previous reputation for ability.

THE VENERABLE *Investigator* solemnly declares that "Col. Higginson, if we can understand him, is a Christian"! Well, it would seem to be of little use for a man to try to define his position, or to assume or refuse any denominational name. "Christian" is a title that just now is "lying around loose," and the best man is liable to have it applied to him, as well as taken from him. So we trust Col. Higginson will not be distressed by the *hard* impeachment of the *Investigator*.

ONE HUNDRED of the "locked-out" farm laborers, in England, have been going through the agricultural districts pleading their cause in the principal large towns. This means business to some purpose, in the way of reform; and is much better than "strikes" and other questionable methods of securing the rights of labor. Let the laborer make his appeal to the intelligent sense of justice in men, as against injustice and tyranny; and though his cause may progress more slowly, it will progress more surely.

MR. CHARLES BRADLAUGH, since his return to England, has been having debates with various "Christian" gentlemen. In one which he held recently with Rev. Brewin Grant, on the "Relative Merits of Secularism and Christianity," Mr. Bradlaugh felt called upon to say to that gentleman, in reference to a statement which Mr. Grant had made, "That is a lie; a deliberate lie!" The provocation seems to have been considerable; but we submit to Mr. Bradlaugh that the cause of truth can hardly gain much by his debating with men whom he is obliged to reply to in this way.

THE NEW YORK *World* enters into an elaborate calculation to show how much "vacations" cost our people annually. And, "in round numbers," it says, "ninety millions of dollars are distributed by tourists and pleasure-seekers, during the summer, among the country landlords and landladies, and the railroads." Well, this vast sum is well spent; for, without vacations—which interrupt haste, divert ambition, cool off passion, tranquillize agitation, pacify strife, and elevate worldliness,—our people would be more inane and superficial and prosaic than at present; and that, indeed, would be too bad.

ONE SAYS: "I am always impressed with the *cleanness* of the country. Let Nature alone, and she never gets filthy; but as soon as human hands lay hold of her, how vile she becomes!" The truth is, Nature knows no such thing as filth or vileness. Nothing is unclean in her eyes, because she utilizes everything. The mud at the bottom of the pool, and the lily that blooms on the surface, are both parts of her beauty; because both are parts of her order, and both are in their place. When man becomes as wise as Nature, he too will come to see all things to be good, because he will see everything in its time and place. We need to have a great patience with the slow evolution of things, and learn to discern the necessary relations between one degree of evolution and another. "Dirt is matter out of place," it is said. Let us learn how to keep our social house in order, and then we shall discover no dirt anywhere; because everybody and everything will be in right relations.

MRS. WOODHULL'S *Weekly* is four years old this month. The "two principal corner-stones" upon which the *Weekly* is founded are declared to be "political equality with man for woman, and sexual emancipation of woman from her virtual ownership by man." In the advocacy of the first of these demands the *Weekly* vigorously participates with many other journals; and it is safe to say that the growing sentiment of the nation endorses it. As to the second demand, we believe that the increasing intelligence, the developing conscience of the community, with its deepening respect for *all* the rights of woman, will sooner or later insist that this also be met and accorded. *Any* and *every* kind of slavery to which woman is subject, and which hinders the development of her fair and gracious womanhood, she should be emancipated from. But the precise nature and significance of this demand should be well understood, and its advocacy should be most wisely and judiciously conducted.

COUNT DE CHAMBORD, in his late manifesto to Frenchmen, tells them: "My birth made me your king." How obsolete and *passé* in his notions the count must be, to utter such a sentiment as this; and how puerile it sounds to American ears! Who can conceive of Gen. Grant *demanding* of the people a third election to the Presidency? He may desire it, and scheme for it, and possibly he may obtain it by political manœuvering; but if he were to claim it as his special prerogative he would be hooted out of the back door of the White House. Gov. Chase once said to us, in his private office in Columbus, Ohio, that he thought the nomination to the Presidency was *due* to him from the Republican Party for his long service in the cause of liberty. But John C. Fremont was nominated instead; and Gov. Chase lived long enough to learn that the American people consult their own mind as to the man they will put into the Presidency. We hope the French people will teach Count de Chambord some such lesson; for whether the people choose well or choose ill, *theirs only* is the right of choice.

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
BOSTON, MASS.—F. E. Abbot, President; J. P. Titcomb, G. A. Bacon, Secretaries.
JEFFERSON, OHIO.—W. H. Crowell, President; A. Giddings, Secretary.
SAN JOSE, CAL.—A. J. Spencer, President; J. L. Hatch, Secretary.
TOLEDO, IOWA.—J. Reedy, President; E. S. Beckley, Secretary.
VINELAND, N. J.—John Gage, President; Sue M. Clute, Secretary.
JUNCTIONVILLE, NEB.—J. W. Eastman, President; B. L. Easley, Secretary.
OLATHE, KAN.—S. B. S. Wilson, President; H. A. Griffin, Secretary.
DETROIT, MICH.—W. R. Hill, President; A. T. Garretson, Secretary.
BREEDSVILLE, MICH.—A. G. Eastman, President; F. R. Knowles, Secretary.
OSCEOLA, MO.—R. F. Thompson, President; M. Roderick, Secretary.
BATH, ME.—F. G. Barker, President; C. Rhodes, Secretary.
BERLIN, WIS.—President, J. D. Walters; Secretary, E. M. Bridgman.
WASHINGTON, D.C.—George M. Wood, President; J. E. Crawford, Secretary.
AUBURN, OHIO.—John Fish, President; G. W. Barnes, Treasurer.
MINNEAPOLIS, MINN.—President, J. B. Bassett; Secretary, Anton Grethen.
NEW YORK, N.Y.—J. B. Brown, President; D. M. Bennett, Secretary.
ST. JOSEPH, MO.—P. V. Wise, President; T. H. Kennedy, Secretary.
EAU CLAIRE, WIS.—President, S. J. Dickson; Secretary, W. Kennedy.
BALBEC, IND.—President, T. Gray; Secretary, W. Allen.
NEW ORLEANS, LA.—President, E. Vorster; Secretary, J. E. Wallace.
BAY CITY, MICH.—President, S. M. Green; Secretary, S. M. Johnson.
CLEARFIELD, PA.—S. Widemire, President; H. Hoover, Secretary.

[For THE INDEX.]

Social Amusements

AS RELATED TO PUBLIC AND PRIVATE VIRTUE.

A DISCOURSE GIVEN IN THE FIRST CONGREGATIONAL CHURCH, NEW BEDFORD, MASS.

BY WILLIAM J. POTTER.

I began a recent discourse on Labor and Wealth with the remark that man is a working animal. I might begin this, in which I shall attempt to show the relation between amusement and human welfare, by saying that man is a *playing* animal: by which I should mean that play, amusement, diversion, entertainment, is a natural expression of a natural human faculty, and has a natural and important office in the development and progress of the human race both individually and collectively. A distinction, however, must be made between the playing faculty and the working faculty. The working faculties aim more directly at accomplishing the objects of human destiny. They are the levers set purposely for that end. The playing faculties help ultimately to the same achievement, but their office is more indirect and subsidiary. They serve to ease, to refresh, to lessen the friction, to smooth the movements of, and prevent waste and wear to, the working faculties. They *lubricate* the working machinery. What the little oil-glands are to every joint, and lever, and movement in the human body, that is the office of the faculty of humor in the machinery of the mind as the tasks of life are wrought out. Without it the machinery of the working powers soon gets to creaking; motion becomes harder; more power is required; part rubs against part unevenly and complainingly; there is wabbling and waste; and, finally, the machinery wears out, and stops before its time, and before its proper tasks are done. Keeping this distinction in view, we may say that man is just as naturally a player as a worker. While labor is the main agency by which he attains the legitimate ends of his existence, amusement is a necessary accompaniment and condition of successful labor.

It has been said, indeed, that man is the only animal that laughs. But naturalists now begin to tell us that this is hardly true. Just as they are telling us that the higher species of the brute creation give evidences of acting sometimes from reason as well as generally from instinct, so in species just below man they say they find an expression of delight very closely resembling the human laugh,—certainly near enough like it to be its forerunner. But let this be as it will, no one can doubt that brute animals are endowed with the capacity for amusement as well as with the faculty for work. The gambols of lambs, the frolics of kittens, the ludicrous play of monkeys, the fun of dogs, the statelier pranks of the horse, the entertainments that birds provide for themselves, are constant evidence of the natural gift for enjoyment, and for the expression of enjoyment, which all of them possess. And this, also, is to be noted, that, looking at the different grades of species, the capacity for amusement appears to increase among the lower animals very nearly in proportion as they rise in the scale of intelligence. There seems to be some normal relation between the faculty for work, or the power of taking care of themselves by their own efforts, which comes with increased intelligence, and the faculty for play, or of amusing themselves.

We might naturally expect, therefore, that when we rise to man in the scale of being, we should find a creature not only more intelligent, but, because of his greater intelligence, of increased capacity for enjoyment also. And so we do. Look at children. How overflowing with delightedness they are! Play seems their natural vocation. From morning till night they keep at it, beginning even before the day awakes to its tasks, and hardly ceasing or tiring until night comes, and sleep shuts the laughing eyes that will soon laugh themselves open again, and stills the babbling voice that will soon fill the house again with its overflow of joy. Not lambs nor kittens are more filled with the spirit of glee than they. Note, too, how largely their plays are mimic work. How they take the serious services of life, its deepest and loftiest experiences, its tragedies, even, and dramatize them, and act them out in their childish way. And thus by their plays are they being educated and trained for the great realities of existence: that which gives them joy to-day is preparing them also for service in after years.

Yet, if we look at the condition of primitive man, or at the lowest types of savage men that still exist, we shall probably not find any apparent increase in the capacity for amusement, at least in the expression of it, over the highest species of animals. And how is this, if it be true that the capacity for enjoyment increases as intelligence increases? We may explain it in part, I believe, by the very probable fact that at the first awakening of an intelligence that could properly be called human there would naturally come with it the sense of a necessary conflict with the powers of Nature,—an intenser sense of personality, indeed, of a power which, properly used, may cope with Nature; yet for this very reason the sense also of responsibility, the sense of being obliged to exert this personal power with judgment, and shrewdness, and energy, in order to win success in the struggle for existence. Even in a very primitive state of mankind there must have been some such feeling as this, though in rude and rough shape,—a feeling that was the forerunner of moral responsibility, but which at first we may conceive to have been little more than the sense of power, and of consequent obligation, in an intelligent being, against the external powers of Nature, in shaping one's own career. And when such a consciousness first comes, it must necessarily give to life a grave aspect. The necessity of struggle, not the opportunity for enjoyment, is the sensation that will be uppermost. We see how this is to-day, even under conditions of civilization, in the transition state from youth to the responsibilities of manhood and womanhood,—which usually, perhaps we might say *always*, in rightly developing lives is the most individually solemn and serious, and often the most gloomy, period in the whole course of life's experience. So it need not surprise us if, when that step was made, in whatever way it was made, from the brute species of animals to the organism of human intelligence, there should have been in the newly formed race less manifestation of joyousness than in lower races that had preceded. The faculty for joy was there, though apparently awed for a time into silence by the more commanding voice of responsible power. The capability of delight with which Nature seems to have stocked so bountifully her forms of animated existence had not ceased, but, like all other powers that had been transmitted to this new-born intelligence, was waiting for the new form of development which the exigencies of this higher existence should require.

For, whatever may be the cause of the gravity and seriousness of man in the primitive savage state, it is certain that as he has become civilized, as he has progressed in knowledge and culture, his faculty for amusement has also developed. Just as in the grades of the lower races of animals the capacity for joy and for expressing joy seems to increase as intelligence increases, so it has been in the history of mankind. The culture of the faculty for amusement, and the improvement of means for satisfying the desire for amusement, have kept pretty even pace with the progress of man in mental enlightenment and in social civilization generally. It may be said, to be sure, that the degree to which the capacity for amusement exists in different peoples is largely a matter of race and temperament. But race and temperament are to a great extent dependent on external conditions, on the outward exigencies of life, and these outward exigencies have been dominant agencies in the process of civilization. Therefore do we find even in the savage state more *expression* of joyousness, more playfulness of nature, among a people living in a tropical climate than in a people who have to struggle for existence against the severities of a cold climate. The hard contest for life which Nature compels represses the joy, and makes existence hard and forbidding. The tropical African has a native sunniness of nature which flows out like the fertile sunshine around him, in jets of fun and easy good-humor, and which not even years and centuries of slavery in our Southern States have been able wholly to repress. The North American Indian is severe, sullen, treacherous, subject to sudden change of mood, like the climate in which he has lived. His is a wintry, not a joyous, summer nature. Go farther north, to Siberia, to the arctic regions, and it is a wonder that the natives ever smile. The cold seems to have frozen out of them the very capacity for amusement, as it has the capacity for civilization and culture. But differences of climate will not account for all differences in the progress and character of civilization, and must not be pressed too far. Civilization is the complex result of many agencies acting and interacting for ages. So also are the differences among races and nations. The ancient Greeks and the Romans flourished not very far apart in time, and were nearly in the same latitude, and were of the same old Indo-European stock. They both had their amusements. Yet they were nations of very different temperaments, and their amusements were accordingly very different in character. The Greeks were naturally gay, and their amusements were the natural expression of their gayety of temper. The Romans were severe, stern, and their amusements more ceremonious and artificial. A similar difference exists between the French and English to-day. I saw the Chinese at North Adams playing a same of ball. They were boys and young men from gixteen to twenty-one. Yet they did not play with the sweating earnestness and labor of Yankee boys, nor with much apparent system or aim. It was rather with the fun and frolicsomeness of children. It was recreation, play, not work.

Still, in spite of all differences of race, temperament, and surroundings, the sense of humor, the love of amusement, the faculty to provide enjoyment for the mere sake of enjoyment, asserts itself as an inherent part of human nature, and its demand must be recognized as a legitimate demand, and be supplied. And if we ask for the philosophy of such a demand, if we ask why man should seek to do some things for no other satisfaction, and which have in themselves no other use than simply the enjoyment of doing them, I know no better answer than that which I gave at the outset: that through this capacity for amusement there comes refreshing, strengthening, not merely resting, but literally re-creation, exhilaration, and ultimate increase of power, to the other and higher faculties of our natures. What may seem at first sight to be waste of force and time, is therefore saving. What seems expenditure for mere vanity, is really solid income. Nature, we may be sure, knows her own aim. She beguiles the journey with wit, and story, and laughter, that our muscles may not discover the length and tediousness of the way, and may be in better trim for the serious tasks that are expected of them. Amusement stands to the grave business of life precisely as beauty in the outer world stands to mere use and service. Forms may be useful that have no comeliness nor grace; yet we feel that a higher art is reached when beauty mingles with use, as in all the more grand and magnificent processes and forms of Nature it does. Looking at utility merely, or utility in its roughest, barest outline, we might say that it would be better for man, that is, more convenient, if wood should grow in square timbers, and boards ready for building his house, or in sticks suitably shaped for his fire. But who, for that object, would lose the graceful beauty of a living tree, or the grand majesty of a forest? Utility, too, has higher aspects. Who can estimate all the material and mental needs of man which in subtle ways a growing tree supplies to his organism? The very inspiration and expiration of its foliage affects the atmosphere he breathes, affects the fertility and products of the soil out of which his organism is sustained, and his brain is made the instrument of thought. So of the subtle relation between the capacity for amusement and the capacity for service, between joy and labor, between play and work. A higher utility than any we can see by a mere casual observation binds the two together. The relationship goes down into the profoundest depths of character. It touches the most secret springs of virtue. It penetrates the finest work of man's intellect. Nay, we have not learned the innermost experiences of religion, unless we have discovered that delight and serving, that worship and enjoyment, are one,—unless we are ready to say that we will be "glad in the Lord," and actually feel the gladness of communion with the superabounding life that flows through Nature, and pulsates in the mental and moral consciousness of humanity.

But we are speaking in this discourse not of the general gladness and joy with which any of the legitimate services of life may be performed, but of that special form of enjoyment which is sought as an end in itself (though it may indirectly serve some other end), and is known as amusement. We are to legitimate that, if we can. And one way in which we can show its legitimacy is by noting the evil results that have come to character, the defects and deformity that have been produced, when the desire for amusement has been unnaturally suppressed in any way, whether by religious belief or civil law. Calvin attempted in the city of Geneva to put all public amusements under the ban, and did so by the iron hand of law, sustained by religious opinion. But human nature would not be permanently mutilated. The passion that was denied a legitimate channel contrived to flow in surreptitious ways, and became foul in consequence with all sorts of corruption. And even Calvin and his coadjutors, though their pure intentions and earnest zeal kept them upright and true in character, yet would have had something more of grace and lovableness, and would have been, perhaps, in some respects a little more just in opinion, and a good deal more generous and charitable in spirit, if their unflagging spiritual zeal had sometimes forgotten itself in a good hearty enjoyment of some of the very things which they were accustomed to regard as the vanities of life. I would say the same thing of our Puritan ancestors. Noble ancestors they were; we are very proud of them; we are glad to have had such founders of our State,—men and women of such integrity, of such unflinching fidelity to convictions, of such devotion to freedom (for themselves), men and women of the stuff of which martyrs are made,—we are very glad and proud that we of Massachusetts can look back to such an ancestry, and that New England was settled by such men and women, and that their influence has gone out into all the country. But we are very glad, too, I think, that they are all dead,—that they lived two hundred years ago, and that the very type of them is passing away. They are excellent for *ancestors*, but we should not like them for our contemporaries, and should be greatly apprehensive if we should see them reappearing in our children. They were excellent *founders* of a commonwealth two and a half centuries ago, but we should not much enjoy their resurrection to make our laws to-day. They had a great part in history, and they performed it well; but we do not care to have their mission or their character exactly repeated. And why? Not because we should not glory still in their public and private integrity (and heaven knows that the country needs it); not because we should not honor their fidelity to conscience and belief, for this is one of the virtues that never grow old, or their en-

durance, or bravery, or patience, or trust; or sturdy, rugged independence of soul, for such qualities of character never cease to compel homage,—but because, with all their greatness of character and service, we yet see that they were narrow, stern, severe, angular, with little of joyousness in their faith or their life. We give them all credit for what they did and were—and perhaps they could not have done just what they did had they not been just what they were; yet we now see that while they were grandly developed on one side of their natures, another side, and an important one, was cut off without any development whatever. And that was the side of imagination, the æsthetic side,—the side from which spring the drama, music, romance, poetry—both poetry of thought and language and the poetry of motion—the side where dwell the desire for entertainment, the sense of humor, the passion that seeks amusement, the faculty whose office it is to throw such a charm over the rough and hard experiences of life as will somehow neutralize their sting, and transfuse them with a spirit of joyous cheerfulness. All this the Puritans wanted; they deliberately, heroically, repressed it. They had seen evils growing out of this passion for entertainment,—had seen abuses of the drama, had seen instrumental music made an accompaniment of debauchery, had seen the English people diverted with merriment when great questions of truth and spiritual freedom were crying for solution; and so they said, "We will uproot the whole thing; we will eradicate from our natures the very desire for amusement; we will not suffer it to grow; it is one of the seeds of our fallen, corrupt nature; whatever it produces is sin, to be punished, and all the imaginations of men are an abomination, to be put away." And on that principle they acted; on that principle they founded the faith and government of this commonwealth. But to just the extent that they carried out the principle, they maimed their characters, and failed to secure fairness and symmetry of government. They established civil traditions and laws which we have had to keep undoing for the last hundred years and more, and left the inheritance of a faith which made the earth, indeed, the scene of a brave struggle with evil, but with little joy attending it, and human life a gloomy pilgrimage through a vale of tears, and not a dwelling, with hope and good cheer, in the paternal presence and home of God.

And the gloom and sadness of this religious faith, which sought to crush out the joyous side of human nature, still cast their shadow over the popular theological belief of New England and of America. There are thousands of people brought up in the popular churches, who look with disfavor on the theatre, who reckon dancing a sin, who think billiards and card-playing are but enticements of Satan to recruit the inhabitants of his fiery abode,—people who will not distinguish abuse of amusement from its use, and who seem unable to comprehend how religion can harmonize with any other kind of enjoyment than that lugubrious quality of delight which manifests itself in psalm-singing and the prayer-meeting. I remember once reading the biography of a distinguished Calvinistic clergyman—Dr. Payson—noted in the first quarter of this century in New England for his learning and his pulpit eloquence; and seldom have I read a more melancholy record of human experience. In all the good man's life there was scarcely a spark of genuine joy. He did not believe in joy, except in the joy of saving souls from eternal torment by bringing them into the church; and for this service (in which he had great success) he was so afraid of taking credit to himself that he had no real joy in it. His faith told him that he ought rather to feel the burden of the world's sinful and lost condition upon him; and that he ought to repress every desire for pleasure, and almost every human affection, so that he might feel this woe the more keenly. And so, in genuine Roman Catholic style of the old time, he shut himself in his room for hours, remaining on his knees in prayer. He appointed religious taskwork for himself. He fasted—not as most people fast on the governor's fast-days now,—but literally and actually abstained from all food, one day of almost every week. What was the result? More power as a preacher, more comprehension of truth, more joyousness of religious trust, more sweetness and serenity of faith? Not at all. But a tormenting, incurable dyspepsia, most melancholy depression of spirits, hysteria, nervous derangement, amounting at times nearly to insanity. And finally the good but deluded man died, prematurely, at the age of forty-four, literally eaten up by his pious zeal. And I laid down his biography with the conviction that he died for the want of amusement; and that it would have been better for his own soul and for the souls of the people whom he had converted by the contagion of his morbid, diseased piety, if instead of fasting he had gone to the theatre, and in place of some of his prayers in his close closet he had tried the virtue of skates, or of oars, or of a saddle-horse, out in the bracing atmosphere.

But this kind of piety is happily passing away. No sect would now countenance it to this extent,—unless, perhaps, the Roman Catholics, and they not so much as once. The Catholics, too, have generally been wiser than Evangelical Protestants in that they have recognized the need of amusements for the mass of the people. The saints could dispense with them, but few were called to be saints. To the outside world amusements could be allowed. But Protestants are now coming to the same conclusion, and some even go farther. They begin to admit that even saints, so long as at least as they are on earth, have bodies, and that piety is perfectly consistent with a reasonable degree of temporal enjoyment. The Young Men's Christian Associations, in some of the large cities, are providing in their buildings means for amusement as well as for religious exercises. It will not much surprise me, if, before long, they open their doors to dramatic performances. And why not? I have noticed, too, that the Methodists, as a denomination, do not discourage amusements as they once did, nor as some of their Evangelical brethren of other sects still do. To a considerable extent they feed the appetite for entertainment, too, in their religious exercises. They believe in a social good time, and their camp-meetings furnish it. They can laugh and pray in the same breath, and find no incompatibility between piety and humor. Any one who was acquainted with Father Taylor, or has read the biography of him—a man who had equal genius for wit and for religion,—can well understand why the sailor should say it was as good to hear him preach as to go to the theatre. In fact, he dramatized piety. And Methodism generally, to a large degree, does the same. Hence it satisfies, partially at least, the natural desire for amusement; and this is one element of its popular success. The negroes in the South, it is said, prefer a camp-meeting to any other kind of entertainment. And, judging from one that I attended in South Carolina last year, I do not wonder. It had the elements of a genuine drama. The Society of Friends, who, like the Puritans, attempted to banish amusements from social life, and even banished singing as a religious exercise, are moving with the rest. The time was, and not so very long ago, when their children, if moved to gratify a love of music, or of dramatic performances, or of a social dance, had to climb surreptitiously by night out of windows, or creep softly out of back-doors, lest "the discipline" should be summarily enforced upon them without waiting for the action of the meeting. But the present generation of Quaker youth know no such obstacles. They need hardly go away from home for any legitimate entertainment; or, if they go, they may go openly. The discipline itself—though once it seemed as unchangeable as the laws of the Medes and Persians—has been changed. Singing is creeping into the Sunday-schools, and even meetings of Quakers. The piano stands unmolested in their parlors. Pictures adorn their walls. Children romp in picnics, and almost dance on their lawns. So long as the birds would come every spring and sing in their grounds, and they could not help listening to them, and loving them for it, it was in vain to keep up the argument against music. Abuse? Yes, every good gift may be made an instrument of corruption by a mind already corrupt. But why is it not worth while for man, endowed with such powers as reason, and conscience, and a responsible will, to take the birds in this respect for his example, and make his music pure? And as a matter of fact music has freed itself from its early corrupt accompaniments. At the same time that it has improved in character and compass, it has purified its moral tone, until it has become the most elevating and refining of æsthetic arts. It furnishes to-day one of the best, if not the very best, of public entertainments,—the most unexceptionable on moral grounds, the most refreshing and resting to mind and body. It is one of the amusements to be encouraged for its direct aid on the side of virtue.

Yet, unfortunately, all of us are not constituted so as to feel the full attractions of music. The faculty is yet to be educated in many minds. There is need, therefore, of variety of entertainment to meet the wants of all. And what has been done towards purifying music as a means of public amusement, freeing it from its accompanying vices, and elevating its character, may be done with other amusements. There is no inherent necessity that the theatre should be corrupting, nor that actors and actresses should be immoral. There is no inherent necessity that cards should be accompanied by gambling, that billiards and bowling should be connected with bar-rooms and tempt to habits of drinking, nor that dancing should be associated with profligacy. There is no legitimate amusement that may not be dissevered from evil associations and demoralizing surroundings, and made fit for the purest society. And I mean by legitimate amusement any entertainment that is not in itself evil, and that conduces directly or indirectly to physical health, and moral and mental recreation.

But let me add most emphatically, that I would not say one word that can by any interpretation be used as even an indirect sanction of the abuses, immoralities, licentiousness, intemperance, that do now, alas, so often go along with this class of social amusements. And I would say to young men—there should be no need on this point to say anything to young women,—but I would say to young men, Better a thousand times let go the amusements than soil your self-respect by even giving your presence at places where depravity is encouraged and made to feel itself at home. You may have moral strength to resist the positive temptations of the place, but you should make it a point of honor not to patronize an entertainment where you would be ashamed to be seen by your mothers and sisters. Nor would I say one word that should be deemed an encouragement for those theatrical indecencies which some of our city theatres have presented in these latter years with so much sensationalism, and to which even reputable people have given the patronage of their presence. No, I plead not for amusements as they are, but for amusements as they should and might be,—for amusements directed and sustained by an enlightened, cultivated, refined, and moral public sentiment. I would have them taken out of their vicious surroundings, put in connection with moral associations and influences, and in some way brought under the control of persons, even if it have to be done by law, who shall feel their moral accountability to the community. And this end will not be secured until all people of virtuous desires and pure intentions shall resolutely frown upon all immoralities connected with public amusements, and refuse their patronage where they appear, and as resolutely encourage all efforts that are made to purify and elevate such entertainments.

I ought to say, too, that I am not speaking specially of the individual wants in the way of amusements of those who are accustomed to assemble here. Were I, perhaps a word of moderation would be in order. Most of us here, certainly, have little need in this direction which is not already supplied. Pleasant homes, books, parlor music, social entertainments, reading and dramatic-clubs—these supply the want so thoroughly that there is rarely occasion to go abroad for public amusement. The danger rather lies towards excess of social *entertainment*, so that not time enough be left for that more substantial culture which can only come by individual labor, or for duties that are of higher obligation than social amusement. When the opportunity for amusement is freely open to people, then there may be need of restraint; need to study simplicity and to resist extravagance. The faculties may be dissipated and their healthy balance disturbed by over-indulgence in entertainment as much as their efficiency may be impaired by the want of it. The need of persons in the way of amusement who are not deprived of it either by their circumstances or theological belief, but who may, perhaps, have almost too much of it, I am not considering in this discourse. With many of this class of persons the recreation most needed, and sometimes most coveted, is rest from social demands; the privilege of an hour of solitude for reflection, or for silent refreshment with Nature.

But I am speaking of amusement as an educating influence for mankind in general. And especially do I plead in behalf of the needs of those who have none of these pleasant social surroundings,—of those who have not these comfortable and elegant homes, and perchance no homes at all; who have merely staying-places nights in small rooms in attics or cellars; who have no improving society, no money for books or pictures, and, what is worse, no culture or taste as yet for enjoying them; of those who are pressed down and burdened with daily toil for self-subsistence; drudging from morning till night, day after day, and month after month, and year after year, with little or no relief, few holidays, and no summer vacations, until the very sense of enjoyment seems to be crushed out of them. Look at the children of this hard-toiling, care-burdened class. How pinched and sad their faces! How stunted in growth! How shrunk and wizened their features even in youth! It is for such as these that I plead. It is of the obligations of society, of our obligations here, to send some stream of refreshing joy into the arid life of these, that I speak. It is for these, and for that other class who are able to live with more of comfort, but can afford few of the home refinements of taste and culture, that public places of amusement are needed. Let them be provided,—pleasant places of social entertainment for the young, surrounded with all virtuous influences; cheap concerts, as in Germany—cheap in cost to the auditors, but not cheap in quality of performance; out-door concerts in summer; public pleasure grounds, gardens, galleries, gymnasiums, museums, free to visitors; theatrical entertainments that shall be pure and elevating, and under, perhaps, public supervision. I am not sure that it would not be well and wise to have a free theatre sustained by municipal taxation—were it not that the tendency is already too strong to claim for philanthropic institutions public support. But especially should *out-door* amusements be encouraged. Entertainment in the free, wholesome air is a double recuperator. Let there be, in our country, more holidays, and better provision for making them genuine holidays, refreshing both to mind and body. Especially should the hard-worked population of crowded cities be furnished with easy and cheap access to the country. Simple intercourse with free Nature is a great restorer. In the material universe are stored the energies that repair our wasted faculties; and these energies are as musical with the spirit of harmony and delight to-day as they were in the time of which the old Hebrew poet said: "When the morning-stars sang together and the sons of God shouted for joy."

But the discharge of such obligations as these must not be left to public votes and public taxation, nor to private enterprise that is looking only for gain. Here is one of the legitimate fields of modern philanthropy,—a field for men of wealth who would be public benefactors. Let them supplement the free school, and the free library, with wise and generous provision for free amusement to the people.

And let me say, in closing, that when we have learned truly to apply the inexhaustible fund of gladness that is stored up in Nature—in material nature, and in human nature,—and have discovered how to diffuse it proportionally through the various phases and experiences of life, then shall we have put in their place some of the now missing elements of a finer social and spiritual harmony. Then will home become the chief centre of enjoyment, care will break into laughter, work itself will sing, labor and wealth will dance together, trial and sorrow will lose half their bitterness in a more genial and filial trust, our charities will have less of condescension and patronage, and more of the warmth of fraternal love in them, and our religion will rise clear of all gloom, forget at least the theology that has made the earth "a vale of tears," and be suffused with the smile of a paternal Providence.

The Internal Revenue officer, when a gentleman made his income return, said, "You swear that this statement by you made is correct according to your best knowledge and belief?" "No," said the honest man, "I swear it is correct to the *fraction of a cent!*" We ought to add, perhaps, that the assessor told us that our friend was the only man in Boston that ever took such a forcible oath.—*Investigator.*

[For The Index.]

AN ADDRESS TO THE FRIENDS OF RADICAL REFORM THROUGHOUT THE UNION.

Neither of the old corrupt political parties can be relied upon to fulfil the promises of reform which their leaders invariably make when elections are approaching, but which are as invariably broken when they have elected their tickets and divided the booty.

By means of wheedling phrases and fine promises, the political wire-pullers generally succeed in inducing the voters to cast their ballots for them; but when they occupy their seats in the Legislature or in Congress, whence the people cannot recall them for one, two, four, or six years by any effectual legal process, most of them lack the strength of character to resist the monopolists and their millions, who tempt them to betray the cause of the people to the interest of the selfish moneyed men.

The "Liberal Reform Party" did not realize the expectations of their honest adherents, because they eschewed the application of thorough radical remedies to the existing evils, expecting salvation from the action of a single man, who was to be intrusted with a powerful office; when they should have known, from history, that governments which depend upon the ability and good-will of a single individual are always dangerous, and the powers vested in them liable to be abused to the detriment or even the destruction of the people.

The public mind is more trustworthy than the fickle mind of most individuals, and the law of self-preservation will be sure to guide the people to do what is best ultimately, even though occasional errors may not be entirely avoided. Therefore all governmental institutions should be framed so as to be as independent as possible of the influence of the changeable mind of individuals placed in office, and should be subject to the direct control of the people; for then, and only then, will they be truly democratic.

Some of the reforms hereinafter to be spoken of have not been discussed before the people sufficiently; and as new ideas generally strike those who are not yet prepared for them as impracticable, they will at first have to struggle against the conservative inertia of the masses. But we would point again to a fact proved beyond doubt by history; namely, that those reformatory movements which were based upon great fundamental principles have always carried the victory sooner or later, when the people had learned, from sad experience, the futility of any policy of mere expediency that used palliative means adapted only to the wants of the moment.

Convinced of the truth of these premises, the Radical Democracy, rejecting all temporary expedients propose to the people of the United States a radical revision of the State and Federal constitutions, in accordance with the above views.

The history of our republic shows that the Senate—not elected directly by the people, and hence aristocratic in its tendencies—has always advanced the interests of the money, railroad, and manufacturing speculators, to the prejudice of the common welfare. Therefore the right of impeachment has proved a sham, and every committee of investigation a whitewashing institution.

The Presidency, and the multitude of dependencies of the same, being the great aim, and becoming the spoils of all the ambitious party organizations, may be considered the principal source of the all-pervading corruption.

The tax exemptions existing in many States are in glaring contradiction of every principle of justice and equality. They should be repealed forthwith.

It is a lamentable fact that the fundamental principle of democratic republicanism—liberty and equality of all human beings—was not consistently adhered to by the framers of the constitutions; for the curse of slavery, which they suffered to remain in existence, has brought endless suffering upon the nation.

Another inconsistency, the denial of political equality to the female sex, is avenged in that the ennobling influence of woman is wanting at our polls, and in the administration of our public affairs. The alarming corruption that pervades everything connected with our political life is owing in part to this deviation from a just principle. The experience gathered for the last five years in Wyoming Territory, relating to Woman Suffrage, utterly refutes the expediency arguments of the opponents to that measure; for during this time the elections in the Territory have passed off with unusual order and quiet. Wherever women have occupied public offices they have done so with honor to their sex; and in no wise has the attainment of full citizenship lessened their purity, or impaired their true womanhood; nor are they treated with less respect by their fellow-citizens.

The Radical Democracy propose a series of reforms in regard to the right of suffrage; capital and labor; public lands; monopolies, privileges, and duties; civil and criminal law; justice free of expense; a higher degree of public instruction; religious liberty, and so forth,—which must all receive due consideration in the event of a revision of the constitutions. But among all reformatory measures the following five appear the most important at present:—

First, and above all, the constitutional right of the *Voters to recall Members of the Legislatures and of Congress*, if they do not conform to the demands of their constituents, or in any other way neglect to do their duty. Some members of our party propose the *Referendum;* that is, the subjection of all laws to the direct ratifying vote of the people. Perhaps the two propositions might be combined.

Second, the *Abolition of the Aristocratic Senate.* The Senate, besides being anti-democratic, is of itself superfluous. The will of the majority of the people can only be expressed by the assemblage of delegates, or representatives, elected and commissioned *directly* by the people.

Third, the *Abolition of the Presidency*, with its dangerous royal prerogatives. The Executive should consist of a responsible Executive Council, chosen, controlled, and *revocable* by Congress; an institution similar to that of the Swiss Republic.

Fourth, *Equal Taxation*, and the repeal of all exemption-laws without exception.

Fifth, *Political Equality of Men and Women.*

The friends of reform are reminded and warned that notwithstanding they may succeed in electing honest men to various offices, by extraordinary exertions, now and then, the great evils of which the people are justly complaining will ever recur unless the Reform Party enforce the application of the only remedy which will insure a *permanent* reform; that is, the *Radical Revision of the Constitutions.* True patriots! make this the watchword of your campaigns; and form *Radical Democratic Clubs* in all parts of the country!

The details of the Platform of the Radical Democracy can be elaborated at the National Convention, to be called in due time. But the patriots who earnestly wish to see our republican institutions purified of defects under which the people are constantly suffering; those whose independence of thought is not trammelled by selfish aims or a morbid desire for immediate results; those who have the courage to oppose the united force and tricks of the political demagogues and charlatans, and to bear the attacks of short-sighted conservatism; and those who would have our country stand forth as a complete justification of the republican principle, encouraging the enslaved nations of the globe to throw off the incubus of despotism,—let them all unite without delay, and then march in solid phalanx upon the enemies of the public welfare!

Until the National Convention of the Radical Democracy assemble, all notices of the formation of Clubs and other communications are to be directed to

Carl Doerflinger,
Secretary National Executive Committee,
56 Oneida Street, Milwaukee, Wis.

P.S.—Every independent newspaper is requested to copy this address, and discuss the propositions contained therein.

[For The Index.]

WALLACE'S "DEFENCE OF MODERN SPIRITUALISM."

When a physiologist like Dr. Carpenter shows, as he does, that many of the phenomena of Mesmerism and Spiritualism may be accounted for subjectively by "unconscious cerebration," or "expectant attention," or the influence of a "dominant idea," the most convinced Spiritualist must needs attend respectfully, and learn somewhat. When, on the other hand, a naturalist, who shares with Darwin the honor of discovering the principle of "natural selection," becomes an ardent Spiritualist as the result of long and patient investigation, the most determined sceptic must needs attend respectfully. In late numbers of the *Fortnightly Review*, Mr. A. R. Wallace has given reasons for the faith now his. He arraigns the men of science and their public for their unscientifically hostile attitude. He complains that those who have devoted much time to the investigation are almost denied a hearing by the public, while it listens, as to an oracle, to those who have given little time to it, and are almost ignorant of the researches of others,—men who end their examinations and explanations with phenomena on which no thoughtful Spiritualist relies as tests; who, because they have encountered people easily deceived, think all Spiritualists are like them; who insist on prescribing conditions of experimentation to Nature, though aware that in all other branches of research Nature, and not the seeker, determines the essential conditions; and who are so firmly convinced, on *à priori* grounds, that the more remarkable phenomena said to happen do not really happen, that they believe all the eye-witnesses, some of them having high scientific reputation, are victims of some mysterious delusion. Dr. Carpenter confesses that he and his compeers have "no place in the existing fabric of their thought into which such facts can be fitted;" so Wallace sets to work to modify their "fabric of thought" itself by showing how wide and varied is the evidence, and how remarkably the separate lines of inquiry converge to one uniform conclusion.

An historical sketch shows how Spiritualism has won its way, in a quarter-century, against doubt, and dislike, and contempt, and *by* investigation, till now it is the belief of millions, in all classes and professions. It is the evidence of *sense* attested in all sorts of ways, not the evidence of "intuition," or authority, or "faith," on which these believers rely. Not all inquirers accept the Spiritualistic theory of their origin, but (Wallace ventures to say) "no earnest inquirer has ever come to a conclusion adverse to the reality of the phenomena, and no Spiritualist has ever yet given them up as false."

As John, in the Gospel, selects from among the "many other signs" some half-dozen of the most startling, and gives them with detail, to prove that Jesus is the Christ, so Wallace with his evidence. He cites three kinds. (1.) The career of the remarkable mediums, Miss Fox, Mr. Home, and Mrs. Guppy, with their most characteristic and repeatedly tested wonder-works. (2.) The history of converted sceptics, like Judge Edmonds, Sexton, Crookes, and others, who only after years of investigation yielded to conviction. By such men "the spiritual theory, as a rule, has only been adopted as a last resource, when all other theories have hopelessly broken down, ... as the logical outcome of the whole of the facts." (3.) Spirit-photographs. Three amateur photographers, under circumstances which seem to preclude all chance of delusion, have obtained results on their plates that "establish as a scientific fact the objective existence of invisible human forms, and definite invisible actinic images." The real strength of his article, of course, lies in this exhibition of testimony, and an impressive catalogue summarizes the wonders, both physical and mental. The *Banner of Light* has reprinted the whole article in a pamphlet, which can be easily obtained.

At the close, he answers the *cui bono* question with great enthusiasm. In the first place, history is strewn with historical phenomena which science cannot deal with, but which Spiritualism explains. Spiritualism rehabilitates Socrates as a sane man, his demon being no mental illusion. It allows us to believe that the oracles of antiquity were not all impostures. It makes credible the miracles of the Old and New Testaments (even the three men unsinged in the fiery furnace, and the water turned to wine, and the multiplication of loaves), and of the mediæval saints and modern Catholics. It gives a rational explanation of the facts in witchcraft, of second sight, of occult disturbances like "Bealings Bells, &c." And it perfectly solves the question of the efficacy of prayer. Prayer may often be answered by sympathetic spirits. "The perfect simplicity, faith, boundless charity and goodness, of George Müller, have enlisted in his cause beings of a like nature; and his mediumistic powers have enabled them to work for him by influencing others to send him money, food, and clothes, all arriving, as we should say, just in the nick of time." Witness the sudden, "uncontrollable impulse" which the far-off donors often mention.

But the moral teaching of Spiritualism makes its great value. The theory of human nature, which all the mediums, all the spirits, concur in maintaining, whatever their sectarian bias may be, is as follows:—

"1. Man is a duality, consisting of an organized spiritual form, evolved coincidentally with and permeating the physical body, and having corresponding organs and development.

"2. Death is the separation of this duality, and effects no change in the spirit, morally or intellectually.

"3. Progressive evolution of the intelligent and moral nature is the destiny of mankind; the knowledge, attainments, and experience of earth-life forming the basis of spirit-life.

"4. Spirits can communicate through properly endowed mediums. They are attracted to those they love, or sympathize with, and strive to warn, protect, and influence them for good, by mental impressions, when they cannot effect any more direct communication; but as follows from clause (2) their communications will be fallible, and must be judged, and tested, just as we do those of our fellow-men."

Yes, says Wallace, the very "twaddle" of so many spirits harmonizes with the essential teaching of Spiritualism,—that we are there what we here prepare ourselves to be,—and speaks a mighty warning into the very ear of families, to deter from low, selfish, physical life, and stimulate to the intellectual, social, affectional life. This theory of human nature, and of inevitable reward and punishment dependent wholly on the proportionate development of our higher mental and moral nature, leads to "a pure system of morality, with sanctions far more powerful and effective than any which either religious systems or philosophy have put forth." . . . "If Spiritualism's only product were this theory of a future state, that alone would negative the supposition of its being all imposture, or delusion, or the result of 'expectant attention,' or 'unconscious cerebration.'" This last statement, we must confess, somewhat staggers our faith in Wallace's logic. "Behold how noble a doctrine; how rich its blessing to the world! Therefore it must be a divine revelation," is the argument with which we are but too familiar. And does Wallace think the essential moral feature of this theory of future life new, or peculiar to "Spiritualism"? That in many minds it has been born with Spiritualism, we have no doubt.

A science of human nature, which is founded on observed facts; which appeals only to facts and experiments; which takes no beliefs on trust; which inculcates investigation and self-reliance as the first duties of intelligent beings; which teaches that happiness in a future life can be secured by cultivating and developing to the utmost the higher faculties of our intellectual and moral nature, *and by no other method*,—is and must be the natural enemy of all superstition. Spiritualism is an experimental science, and affords the only sure foundation for a true philosophy, and a pure religion. It abolishes the terms "supernatural" and "miracle" by an extension of the sphere of law and the realm of Nature; and, in doing so, it takes up and explains whatever is true in the superstitions and so-called miracles of all ages. It, and it alone, is able to harmonize conflicting creeds; and it must ultimately lead to concord among mankind in the matter of religion, which has for so many ages been the source of unceasing discord and incalculable evil;—and it will be able to do this because it appeals to evidence instead of faith, and substitutes facts for opinions; and is thus able to demonstrate the source of much of the teaching which men have so often held to be divine." W. C. G.

A Scotch parson had a farming neighbor who was in the habit of shooting on Sundays, but after a while this Sabbath-breaker joined the church. One day the minister to whose church he belonged met a friend of the farmer, and said: "Do you see any difference in Mr. P—— since he joined the church?" "Oh, yes," replied the friend, "a great difference. Before, when he went out to shoot on Sunday, he carried his gun over his shoulder; but now he carries it under his coat."—*Transcript.*

ASA GRAY ON CHARLES DARWIN.

Nature has recently published a fine picture of Mr. Darwin, in its gallery of scientific worthies, and Prof. Asa Gray, the distinguished American botanist, supplies the short accompanying sketch of his friend's life and work. "Two British naturalists," he says, "Robert Brown and Charles Darwin, have, more than any others, impressed their influence upon science in this nineteenth century." But he gives Darwin a higher rank for service done than even his own great chief, the *facile princeps Botanicorum*. We quote a few of Prof. Gray's sentences:—

"Mr. Darwin's evident delight at discovering that some one else has 'said his good things before him,' or has been on the verge of uttering them, seemingly equals that of making the discovery himself. It reminds one of Goethe's insisting that his views in morphology must have been held before him, and must be somewhere on record, so obviously just and natural did they appear to him.

"Mr. Darwin takes his readers into his confidence, freely displays to them the sources of his information, and the working of his mind, and even shares with them all his doubts and misgivings, while, in a clear and full exposition, he sets forth the reasons which have guided him to his conclusions. These you may hesitate or decline to adopt, but you feel sure they have been presented with perfect fairness; and if you think of arguments against them, you may be confident that they have all been duly considered before.

"In the single instance in which Brown and Darwin took the same subject in hand, the explanation of the insect-forms of some orchideous flowers, and other extraordinary structures, as well as of the arrangement of blossoms in general, and even the very meaning and need of sexual propagation, were left to be supplied by the latter. The aphorism 'Nature abhors a vacuum' is a characteristic specimen of the science of the Middle Ages. The aphorism 'Nature abhors close fertilization,' and the demonstration of the principle, belong to our age, and to Mr. Darwin. To have originated this, and also the principle of natural selection—the truthfulness and importance of which are evident the moment it is apprehended—and to have applied these principles to the systems of Nature in such a manner as to make, within a dozen years, a deeper impression upon natural history than has been made since Linnæus, is ample title for one man's fame. These less known essays upon the various arrangements for ensuring cross-fertilization in flowers, for the climbing of plants, and the like, may, before long, as we have heard, be reprinted in a volume.

"Apropos to these papers, which furnish excellent illustrations of it, let us recognize Darwin's great service to natural science, in bringing back to it teleology; so that instead of morphology *versus* teleology, we shall have morphology wedded to teleology. In many, no doubt, evolutionary teleology comes in such a questionable shape, as to seem shorn of all its goodness; but they will think better of it in time, when their ideas become adjusted, and they see what an impetus the new doctrines have given to investigation. They are much mistaken who suppose that Darwinism is only of speculative importance, and perhaps transient interest. In its working application it has proved to be a new power, eminently practical and fruitful.

"And Mr. Darwin not only points out the road, but labors upon it indefatigably and unceasingly. A most commendable *noblesse oblige* assures us that he will go on while strength (would we could add health) remains. The vast amount of such work he has already accomplished might overtax the strongest. That it could have been done at all under constant infirm health, is most wonderful."

NATIONAL VITALITY AND TRAINED MEN.

Mr. Galton, in his work on *Hereditary Genius*, has drawn attention, in a striking chapter, to the effect which the systematic destruction and expatriation, by the Inquisition or the religious intolerance of the government, of the leading men of the nation—its boldest thinkers, most ardent investigators, most prudent, and careful, and ingenious workers, in generation after generation—had in bringing about the moral and political decline of the three great Latin countries, France, Spain, and Italy,—a decline of which, in the case of the two former, at least, we have probably not seen the end. The persons killed or banished amounted only to a few thousands every year, but they were—no matter from what rank they came—the flower of the population; the men whose labor and whose influence enabled the State to keep its place in the march of civilization. The picture is very valuable (particularly just now, when there is so great a disposition to revel in the consciousness of vast numbers) as calling attention to the smallness of the area within which, after all, the sources of national greatness and progress are to be sought. The mind which keeps the mass in motion, which saves and glorifies it, would, most probably, if we could lay bare the secret of national life, be found in the possession of a very small proportion of the people, though not in any class in particular—neither among the rich nor the poor, the learned nor simple, capitalists nor laborers; but the abstraction of these few from the sum of national existence, though it would hardly be noticed in the census, would produce a fatal languor, were the nation not constantly receiving fresh blood from other countries. This element was singled out with considerable accuracy in France and Spain by religious persecution. It would happily be impossible to devise any process of selection one-quarter as efficient in our age, or in this country. The one we have been using for the last twenty years, and on which a good deal of popular reliance has been placed, is the accumulation of wealth; and under this "the self-made man"—that is, the man who, starting in life ignorant and poor, has made a large fortune, and got control of a great many railroads, and mines, and factories—has risen into the front rank of eminence. The events of the last five years, however, have had a very damaging effect on his reputation, and he now stands as low as his worst enemies could desire. As he declines, the man of some kind of training naturally rises; and it would be running no great risk to affirm just now that the popular mind inclines more than it has usually done to the belief that trained men—that is, men who have been prepared for their work by teaching on approved methods—are after all the most valuable possession a country can have, and that a country is well or ill off in proportion as they are numerous or the reverse. One does not need to travel very far from this position to reach the conclusion that there is probably no way in which we could strike so deadly a blow at the happiness and progress of the United States as by sweeping away, by some process of proscription kept up during a few generations, the graduates of the principal colleges. In no other way could we make so great a drain on the reserved force of character, ambition, and mental culture which constitutes so large a portion of the national vitality. They would not be missed at the polls, it is true, and if they were to run a candidate for the Presidency to-morrow, their vote would excite great merriment among the politicians; but if they were got rid of regularly, for forty or fifty years, in the manner we have suggested, and nothing came in from the outside to supply their places, the politicians would somehow find that they themselves had less public money to vote or steal, less national aspiration to trade upon, less national force to direct, less national dignity to maintain or lose, and that, in fact, by some mysterious process, they were getting to be of no more account in the world than their fellows in Guatemala or Costa Rica.—*The Nation.*

MAN IS AS A stream whose source is hidden. Our being is descending into us from we know not whence. The most exact calculator has no prescience that somewhat incalculable may not balk the very next moment. I am constrained every moment to acknowledge a higher origin for events than the will I call mine.

As with events, so it is with thoughts. When I watch that flowing river, which, out of regions I see not, pours for a season its streams into me, I see that I am a pensioner; not a cause, but a surprised spectator of this ethereal water; that I desire and look up, and put myself in the attitude of reception, but from some alien energy the visions come.

The Supreme Critic on the errors of the past and the present, and the only prophet of that which must be, is that great Nature in which we rest, as the earth lies in the soft arms of the atmosphere; that unity, that Over-soul, within which every man's particular being is contained and made one with all other; that common heart, of which all sincere conversation is the worship, to which all right action is submission; that overpowering reality which confutes our tricks and talents, and constrains every one to pass for what he is, to speak from his character, and not from his tongue, and which evermore tends to pass into our thought and hand, and become wisdom, and virtue, and power, and beauty. We live in succession, in division, in parts, in particles. Meantime, within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal One. And this deep power in which we exist, and whose beatitude is all accessible to us, is not only self-sufficing and perfect in every hour, but the act of seeing, and the things seen, the seer and the spectacle, the subject and the object, are one.—*Emerson's "Over-Soul."*

ACCORDING TO THE following information contained in a letter reprinted in *Littell's Living Age*, the world is likely soon to know, it seems, which is the true religion:—

"A letter from Japan, in the *Cologne Gazette*, says that the religious question, which is an increasing topic of discussion among the Japanese, has been again brought before the public by a memorandum issued by two officials of the religious department. The memorandum begins by pointing out that Japan has made such immense progress that her civilization and commerce are equal to those of Europe, but that in religious matters she still hesitates between Buddhism and Christianity. It, therefore, proposes that public disputations should be organized between Buddhist and Shinto priests on one side, and Christian preachers on the other. Each of these disputations would take place on a specified subject, to be agreed upon beforehand by the contending parties. The speeches would be taken down by shorthand writers, and published in several languages; and an interval of ten days would elapse between one disputation and the next. By these means, the memorandum continues, the world would be able to decide which religion is the true one, and make its choice accordingly. The expenses of the proposed disputation would be covered by the proceeds of the sale of the shorthand reports."

THE ARCHBISHOP OF CANTERBURY lately preached a missionary sermon, at St. Peter's Church, Thanet, in which he said that though "the population in India, subject to the British crown, or more or less connected with it, is about 180,000,000 of persons, and though great efforts have been made of late years, to bring the influence of missionaries to bear upon those whom formerly they could not reach, still, with all efforts, not above 318,000 Protestant converts have as yet been made from these native populations.

Poetry.

THE SOUL'S REPLY.

BY STELLA OF LACKAWANNA.

I have questioned, I have queried,
Soul of mine, till I am wearied;
Pondered many a day, and wondered, with an undisguised desire,
As the stately suns sank slowly to their western couch of fire,
And the tardy twilights lingered till the midnight moon climbed higher,
If the gods—with gifts o'erflowing—
In their rich and rare bestowing,
Should but offer, should but proffer one among the magic three,—
Love, or Fame, or Gold, unstinted,—which of all thy choice would be?
Which could rouse thee into waking
From the dumb and dreary aching—
From the sorrow of to-morrow, or the grieving of to-day,
From the stupor and the torpor, wearing thy sweet life away,—
Love, or Fame, or Gold—oh answer! which the courted guerdon, say?

Gold! a wondrous wizard, surely,
Shining in the dark so purely,—
Luring willing souls to madness with its glamour, with its glare;
Clasping gemmed and jeweled baubles 'round each skeleton of care,
Till their ghastliness break lightly into beauty everywhere:
Gold the tempter! oh the treasures
It should buy thee, and the pleasures,—
Delicate and dainty offerings from a hundred spicy isles,—
Adulation from the many, and bewilderment of smiles;
Dreams too beautiful should woo thee,
Should pursue, perchance undo thee;—
Every star should glow a promise; every bud on flower and tree
Flush with hope's unspoken splendor, fleeting, cheating, though it be:—
Deign response, oh soul of silence. which the tempting gift for thee?

Or if gold yet lack the power
To beguile life's little hour—
If its glitter fail to charm thee, or thy being would'st not crave
What the world's great thousands toil for, moil for, to the last a slave,
Till the wild unrest sinks breathless to an uncomplaining grave,—
Yonder, like a fire-fly dancing,
Now retreating, now advancing,
In and out the hazy shadows, with a grace 'twere sweet to name,
Radiant garlands deftly wreathing, waits the gifted goddess—Fame;
Many a soul hath drained the chalice
Foaming in her glittering palace—
Many another knelt in rapture but to press her garment's hem,
Or to grasp the pearl dissevered from her peerless diadem;—
Love, or Fame, or Gold unmeasured—soul of sadness! which of them?

Yet no flutter, yet no waking
From the dumb and dreary aching—
From the sorrow of to-morrow, or the grieving of to-day,
From the stupor and the torpor, wearing thy sweet life away,—
What shall rouse thee, what shall save thee from this wasting slumber, pray?
LOVE it must be—thought hath guessed it,
For a sigh of thine expressed it,
And a stirful throbbing creepeth through each limp and languid vein,
Till the ruddy life-tide leapeth swiftly on its course again;
Though thy pride so silent made thee,
Love's sweet mention hath betrayed thee:
Gold may dash thy sky with rainbows where its meteors flash and fall,
Fame may hold thee and enfold thee in her fascinating thrall,
But 'tis LOVE'S magnetic mystery that enslaves thee more than all.

CASH RECEIPTS.

FOR THE WEEK ENDING JULY 11.

J. B. Davenport, $3; E. Leedham, $1; A. Williams, $6.44; Washington Cross, $3; R. G. Norton, $1.50; Henry Shreve, $3; J. G. Forlong, $4.04; E. Crosby, $3; S. W. Nelson, $5.50; E. W. Wellington, $3; G. T. Stevens, $6; Henry Kennard, $2; B. F. Dyer, $3; M. A. Kursheedt, $4; J. G. Dodge, $1; Martha White, $1.50; N. H. Webster, $4; Geo. Richardson, $1.50; Chas. J. Ryder, $3; R. S. Barker, $3; Anna P. Dixwell, $3; J. H. Boalt, $1.50; W. A. Fuller, $1.50; John Curtis, $4.50; R. P. Maynard, $1.50; J. E. Wright, $3; J. Smith, $1; W. A. Tower, $3; A. S. Waitt, $3; G. S. Folsom, $5.25; G. S. Moore, $3.75; H. H. Hatch, $3; L. C. P. Freer, $5; Charles Storrs, $100; J. Lienau, $40; J. Goldmark, $10; S. L. Hill, $700; W. T. Allen, $15; A. A. Bell, $1; D. Williams, 25 cts.; Wm. Willicott, 40 cts.; Wm. B. Taylor, 25 cts.; P. Fisk, $1; G. H. Foster, $1.85; A. K. Loring, 64 cts.; Cash, $1.84; P. B. Sibley, 25 cts.; Lizzie Martin, 25 cts.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—When writing about a former remittance, always give the date of such remittance as exactly as possible.

N. B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

The Index.

PUBLISHED EVERY THURSDAY

BY

THE INDEX ASSOCIATION,

AT

NO. 1 TREMONT PLACE, BOSTON.

Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

Francis Ellingwood Abbot, ... *Editor.*
Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), Rev. Moncure D. Conway (England), *Editorial Contributors.*

BOSTON, JULY 16, 1874.

PARAGRAPHS.

BY W. J. P.

Among the sins of Congress none was worse than its failure to pass the Civil Rights Bill. So long as it postpones that measure of justice it conspires with hotel keepers, and railroad and steamboat managers, to insult several of its own members, who, because of their color, are not allowed to travel as if they were gentlemen, on their way to their Congressional duties.

A book which will most certainly attract and reward the attention of all students of the Science of Religion, and which has for some time been promised, is announced as soon to be published. It is Mr. George H. Felt's *Kaballah of the Egyptians, and the Greek Canon of Proportion*,—a work which is the result of years of laborious and patient study. Investigations into the meaning of the Egyptian hieroglyphics, and into the connection of the Egyptian and Hebrew religions, are a part of its contents. It is to be published by J. W. Bonton, of New York, in ten parts, at $2.50 each; and the completed work is to be a quarto of 640 pages, abundantly illustrated.

Mr. Conway's *Sacred Anthology* receives from the *Nation* a very appreciative notice—unusually so for that paper. It says: "Thanks are due Mr. Conway for the admirable book which he has compiled. It may be described as a mass of well-arranged excerpts from the bibles of all nations, and from some other writings as well. These quotations relate to the whole of human character and duty, and embody much of the deepest and best-tried wisdom. A better book as a companion it would be hard to find." And this praise is deserved; for though the critically disposed may doubtless find some fault with the book—as, for instance, that the selections are not always arranged with perfect success under the chosen titles, or that some good things are not there, and that some not so good are,—yet it is, notwithstanding this possible slight criticism, excellent. A number of ministers already have found it of valuable service in their pulpit readings.

The *Proceedings of the Pennsylvania Yearly Meeting of Progressive Friends*, held in June, at Longwood, have been published in a pamphlet of thirty-four pages, and show the meeting to have been one of interest and vitality. Oliver Johnson, who has been clerk of the meeting for eighteen years, and one of its most active members from the time of its organization, twenty-one years ago, was necessarily absent, and Charles G. Ames was made clerk in his place. The sessions continued from the 11th to the 14th of the month, and a great variety of topics came up for discussion. The pamphlet gives only a brief hint of the course of the discussions, but contains the "Testimonies" which gave rise to the discussions in full. These are entitled, "Religion," "Treatment of Hired Men and Women," "Political Equality of Women," "Capital and Labor," "Legal Holidays," "Reform in Woman's Dress," "Child Education and the Kindergarten," "Political Duties," "Treatment of Criminals," "Temperance," "Peace." Another, on "Sexual Holiness," presented by Nicholas E. Boyd, was directed to be printed in the pamphlet "for information and serious consideration," though "neither adopted nor rejected by the meeting." An interesting letter from Oliver Johnson, and a reply from the meeting, complete the Report. The Progressive Friends of this Longwood meeting are a live body, though they meet but once a year; and during the twenty-one years of their organization have had a marked influence on public opinion in southeastern Pennsylvania. It is especially noteworthy that the "Hicksite Quakers" in that section of the State, from whom the "Progressive Friends" separated, have latterly been advancing towards them, and that some individual meetings have progressed so far that a number of the "Progressives" have felt free to rejoin the old society, and have been received without any conditions as to the past or future.

It is pleasant to notice that picnic-excursions for the poor children of some of our large cities are again being provided, and that funds are requested for the purpose. Money can hardly be given for a better object, and should be plenteously bestowed. Every large city which has a class of street children should be doing something of this kind. The regret has been expressed that this charity should not have been instituted by the churches. It may be just cause for shame to the Christian Church that it should have been left to a secular newspaper to start this benevolent work. But we think it is much better that the charity should be in unecclesiastical hands. Many of the children who now have the enjoyment of the excursions are at least nominally connected with the Roman Catholic Church; and were Protestant churches to take up the work, a good many of this class of children might be deprived of the privilege through the suspicions of the Catholic priests that some ecclesiastical motive might be hidden under the charity. And if the Catholic Church should undertake it—which it is hardly likely to do—suspicions of sectarian narrowness and manœuvering would be still stronger. Even if all the children were of Catholic parentage, it would be better that such a charity should not be Catholic; for that church does already too much for its members on the paternal theory of taking care of them—too much for their best good. It is far better for the children and for society that the children should see that they owe this good time to the general good-will of society rather than to any church. It is a part of the natural punishment of churches, indeed, for their past bigotry and sectarianism, that they cannot now do to the best advantage many good works which they have it in their heart to do. And it will require an atonement of many years of practice in simple, undogmatic, human righteousness, before they can be accepted as the natural almoners of society.

Baccalaureate sermons have been numerous for the last month. Most of the colleges in the country now have a discourse, on the Sunday preceding their graduating exercises, specially directed to the graduating class. Since the young men who are to graduate—and we can now, happily, of some colleges say also the young women—are on the point of going out into the world to begin their life's work, or are to enter on some special professional study, it presents a fine opportunity for wise men to utter wise advice,—an opportunity, however, which not all who are called to speak are able to meet. The young men who are just on the eve of leaving college are generally in an earnest and coutemplative mood. They see the untried path of life before them, and feel the weight of responsibility that is soon to devolve upon themselves for their success or failure, as they have never felt it before. Even those who have been reckless in their college days, and shown little disposition to improve their opportunities, are apt to have serious moments as they are about to take the step out from the care of instructors and parents into the world, to hold their careers in their own hands. We well remember the words of wise Dr. James Walker on such an occasion at Cambridge, addressed to this mood of the young men,—particularly the impressive point when he said that careless and immoral students had not infrequently made graduation-day the real Commencement-day of a new life, but that this was generally the *last* opportunity for a change of moral habit which circumstances would offer; that in ninety-nine cases out of a hundred the moral direction which men took on leaving college would determine their course through life. Not all preachers may have the capacity of presenting considerations like these with the impressiveness of Dr. Walker, but it would be well if this mood of the young men on the occasion of Baccalaureate sermons were more borne in mind by the preachers. It is noticeable, however, that most of them (judging from reports of a number of sermons this year that have come under our notice) aim at this kind of practical discourse, to show the importance of sound character; and that comparatively little attention is given to inculcating "sound theology."

MYSTERY IN RELIGION.

Two tendencies are seen in all live systems of religious thought,—a tendency to definition of ideas, and a tendency to mystery. The creeds define, but never for long time is escape towards creedlessness untried by some earnest man, and he often heads a party. The doctrine, at first valued for its sharp outline, gets blunted at the points, its meanings multiply, a halo gathers round it, and presently this multiplicity of meanings, shading off into the light of common-sense, is what gives the doctrine half its worth to those who love it most. The truth at the centre is still truth to them, but it has become a mystery. It wins, perhaps, an ampler recognition than before, but they see that what they look at passes definition. Even where the creeds are still clear-cut, the most Orthodox deep-thinking confesses willingly that they at bottom rest on mysteries. Nothing surer than transubstantiation,—but it is a mystery! Than trinity and incarnation, than election and vicarious atonement, for "*there* they stand, facts by the Bible-word." Yet, confessedly, nothing more mysterious than these same facts. The deepest fact of all, that Life which men call God, through all the ranges of their thought, whether he be a fetish-stump or an unseen spirit, a myriad or One, has always represented mystery. The idol is but symbol, the incarnation is but a vouchsafed concretizing of some Absolute; and no high theism, however "personal," that does not affirm itself in some degree as pantheism.

We can renounce a given dogma, but we can never renounce mystery. Some improved theory, a certain self-contradiction, this or that special immorality in the articles, we abandon; but the fact that we thereby approach is stranger than all the fictions. If we flee the Three-in-One, it is to face the All-in-One: is it more intelligible? If we flee the single Incarnation, it is to pronounce a wider incarnation each time we say "Our Father." We can flee from Calvinism, but the Calvinist will turn round on us, and safely dare us to fully solve by reason the Calvinism of Nature—the problems of evil, and suffering, and evident inheritance, and partial fate. We can give up theism; and if we do, it is to acknowledge either that which its modern prophet specifically names the power "Unknowable,"—the mystery to which all thinking leads, but in which it is forever lost,—or else the mystery "Matter," a great *What-is-it?* still.

Instead of trying to escape from definition, or from mystery, we do well to accept both tendencies as natural. Both belong in us. We cannot help defining. The mind craves distinct conceptions, and works to get them. Feeling rises best when rooted in them. The conscience gets most loyalty from the will when it utters firmly, "Thou shalt," and "Thou shalt not." No principle of Free Religion debars our having definite beliefs, affirmative as well as negative; and to have an enthusiastic faith is not necessarily to be credulous. But we cannot help mystifying either. The mind craves room for the free play of imagination also; feeling soon withers, unless fed at the leaves of suggestion, as well as at the root of conviction; and the will demands that the "Thou shalt" shall have the strength of the universe to back it. Nor is this tendency mere scepticism, any more than the other is credulity. It is of the nature of affirmation rather than denial; and for that reason, doubtless, the two seeming opposites harmonize so easily in us. We distrust the outlines of our truth, because it is part of our belief that the truth we see is greater than we see. It is a part of our wisdom to know that we are, as children or as prophets, speaking in a figure wiser things than we yet understand. We are conscious believers and conscious mystics at once; and the best type of religiousness seems to be found where each half of this double consciousness exists in high degree. God is most personal,—it is less than true to phrase otherwise the deep belief; but *most* personal,—what is that? and the belief greatens as it loses outline. God is incarnate—and a man at his sins, and the brute, and very dust, is reverend with the fact that so transcends the thought that recognizes it. The universe is righteous: that faith seems to underlie all others in us; but we are mystics when we say it, and confess that we only see in part. Our will is free. We shall live on. But, though reasons for both beliefs are strong, we know our confidence is a confidence amid ignorance.

It matters little what we call this tendency. It matters much if we do not have it strongly in us, and give the impulse exercise. Like the other, like any tendency, it is wise to suspect it, as well as to trust

it. But those who suspect it most, as possibly endangering reason's right to eminent domain, often have it in no small degree. Where it is not present manifestly in a party of religious thinkers, that party inevitably seems cold, and dogmatic, whether it be one that has a creed and catechism, or one with none at all, and scouting them. Where it is present manifestly, the mind or the party is quite certainly "religious" in feeling, even when not wise in creed. For this escape from outlines is contact with the universal. By it the beliefs themselves change, and grow, and greaten. Our poetry, our lifts called "inspiration," our idealizations, our natural worshippings, are due to it. Because we see so dimly the features of historic saints, the "transparent shadows" stay with us as saints forever. Because God's face, too, is an ideal face, the purest pure never can outgrow the vision. Because we have not known another life than this, the generations have never ceased building fairer and fairer heavens as earth grew better, and our friends there have been all that we would have them. In our best moods, the impulse is sure to be in exercise. Things unrim and halos begin to play, and the halos make the things not less real, but more real. All persons have it in them, more or less. For those who have it at its best, all common things are seen partaking in the eternal and the infinite to which all really do belong.

Speaking for most of us, one may say, then, that we cannot avoid mysticism, and had better not try to altogether if we can. But one choice we can make. We can choose *what* grandeur we will face in being mystics. The ardent Catholic is a mystic before his Church; the ardent Protestant a mystic before the Bible; the Swedenborgian a mystic before his prophet; the Quaker a mystic before the lighted moods of his own mind. To-day men are becoming mystics before Nature, and to science belongs the praise.

The same physical science that is so hardly spoken of because its tendency is thought to be just the other way, and all the other way; that which limits, and defines, and sets all fast. It brings all to fixed laws, and physical forces, and material atoms, and makes the universe a vast mechanism. And this is true; but just as truly it fosters the other tendency in us, that which recognizes mystery. Men know more than ever before, and never did they know they knew so little, as to-day. We set out to track home some commonplace fact; as we follow, paths open on all sides to tempt us, and our trifle is seen to interlace with others,—till the cloverhead, or the atom, is found to need the universe to account for it, and we learn that we never fully explain anything. "Little flower," says Tennyson, "if I could understand what you are, root and all, and all in all, I should know what God and man is." But its new secrets dawn so fast as we gaze at it! Nearly sixty years ago, a French botanist began what he hoped to make a description of all plants. His son and grandson taking up his work have just stopped it, still unfinished, at the end of seventeen volumes, "lest the undertaking should kill off the third race of botanists." In the elder's time, one could elaborate at the rate of ten species a day; under the modern requirements of knowledge, only at the rate of one! And that is but a type of what is happening in all fields of research. Never seemed the Universe so vast as now. Never have its time and space so fast stretched their bounds —both ways, towards the infinitely great, and towards the infinitely little,—as before our eyes. Never has it seemed so veritably a *Uni*-verse as now, when the terms of religion—monotheism, omnipresence, omnipotence—have almost become tested realities of physics. The persistence and correlation of forces; the ether that "goeth and passeth through all things;" the sun-stir, transforming itself into all motions on the earth; the starry constitutions, like that of our home-planet; the gravitation, everywhere attracting and shaping all things by all others; the various phases of the evolution-fact—nebular hypothesis, origin of species, uniformity of law in human history,—are so many illustrations, the best that religion has, that in One all things live, and move, and have their being. "The hard gravel of materialism," this! Yes, but the atoms become finer atoms, and the ethers subtler ethers, as we sound our dim way through them; and there is no end: the two worlds—"matter," "spirit"—seem to become one mystery, and man, the microcosm, becomes a wonder more unguessed than ever. If our knowledge thus reveals our ignorance, it would seem as if the tremblers before such knowledge might be grateful. That very slur oddly turns to grace, when we remember that William Blake's verse about the gravel is the prose of science to-day:—

> "*To see a world* in a grain of sand,
> And a heaven in a wild-flower;
> To hold infinity in the palm of your hand,
> And eternity in an hour."

What is more, after physical science has thus intensified the wondrousness of everything, she crowns her gift of mystery by reminding us that, after all, she never touches being, only phenomena,—never the source, but only the methods.

A double debt religion owes her, then. She does define, and build fixed frameworks for our large conceptions; and yet in all she does she fills us with a sense of mystery. From this latter contribution, also, we are winning our richer poetry, our deepening reverence, our nobler religiousness. She fosters *both* the tendencies on which religious thinking thrives. W. C. G.

A SIGNIFICANT SPEECH.

On the Commencement occasion at Hamilton College, on Sunday evening, June 28, Dr. Philip Schaff, of Union Theological Seminary, delivered an address before the Society of Christian Research, in which, while advocating the separation of Church and State, as established in this country, he contended that the State is bound to maintain four things based upon Christianity: 1. Monogamy. 2. The quiet and order of the Sabbath. 3. The Bible in the schools. 4. The exemption of church property from taxation.

Dr. Schaff, it is well known, is a learned, able, and determined man. It is not, perhaps, as well known that he is a man of remarkable moderation. Clear in the Orthodoxy of his opinions, firm in his conviction of their truth, exceedingly tenacious of the main positions of the Evangelical faith, a strong polemic, a keen controversialist, a stubborn foe to rationalism, —he understands the arts of prudent compromise on non-essential points, and is as well recognized a lover of peace in the "Christian" camp as a valiant soldier against the general enemy. He has, moreover, a very extensive acquaintance among the different ranks and orders of the "Christian" community. His correspondence has been large; he has travelled; he has been a good deal sought and advised with, and should be particularly well acquainted with the sentiment of leading minds on leading subjects. Besides all this, Dr. Schaff is a man of uncommon practical energy as an executive mind. To him, more than to any other, the Evangelical Alliance owes its eminence. In its dogmatical basis, its working constitution, its arrangement for periodical meetings, his hand may be traced. But for his patient endeavors, the convocation of last October, in New York, might, probably would, never have been held. He has the power of inspiring others, as well as of toiling himself. The confidence placed in him, the admiration for his learning, the respect for his character, make him in some sort a representative person.

The above declaration, therefore, as coming from one so intelligent, able, and discreet, is especially significant. It may not be formidable. It may not indicate a compact or wide-spread organization to further the specified ends. It may not foreshadow the coming victory, or even the coming onset, of the "Christian" host. The manifesto seems to us a proof of blind infatuation, rather than of moral power. The writer of these lines cannot believe that there is any real danger of either of the catastrophes that Dr. Schaff evidently anticipates with pleasure. The only effect of such declarations as he puts forth will be the awakening of a deplorable controversy that may be attended by more deplorable excitement. We have reason to think that the multitudes (and there are multitudes) outside of "Christian" communities are susceptible of very intense emotion on just those four points,—we will say on the last three of them. The Germans and French—in general, the Europeans—require but little urging to become fiercely excited over them. Let the "Christian" Amendment of the Constitution be proposed along with them—as it certainly will be, for it belongs in the same category,—and seeds of dissension will be sown that may bear a bitter harvest. In the tumultuous West—in Kansas, in Texas, for example,—rebellion against the assumptions of "Christianity" is avowed and aggressive. As contrasted with their attitude, that of the cultivated Eastern radicals is conservative. Dr. Schaff and his friends may be well acquainted with the sentiment of the "Christian" community; but with the sentiment of the extra-Christian and anti-Christian community they must be lamentably ignorant, if they imagine it will quietly submit to the imposition of any ecclesiastical rules whatever. Mr. Abbot and his friends wish, we presume, to avert such calamity as must ensue from the unseemly pressure of these preposterous claims, and, by timely warning, to put the public so completely on its guard that the attempt cannot be made. They may be, after all, the emissaries of peace rather than the instigators of war; and they who do not share the fears they profess may yet thank them for the peace they ensure. O. B. F.

Literary Notices.

THE ATLANTIC MONTHLY TRANSFORMED.

There was a time, during the existence of the *Radical*, when that periodical and another, called, let us say, the *Church Magazine*, were habitually bound at the same office. By ill-luck or good-luck, the whole monthly issue of each once got into the covers destined for one. And in looking at the July number of the *Atlantic* it would be easy to guess that it had undergone a similar interchange of covers with the *Overland*. It is not merely that Harte, and Miller, and Stoddard (C. W.), appear as contributors. It is not merely that, as the publishers claim, there is a new class of writers in the *Atlantic*. But the other claim of the publishers, that "the famous names throughout the East" still appear in the *Atlantic* pages, is singularly set aside by this number. We see in it the consummation of the change which, under Mr. Howells' guidance, has been gradually going on. It is not merely that every one of the old recognized staff of writers is eliminated; but there is not, so far as I know, an article in this number (except that of Mr. Sanborn, a new contributor) which bears the name either of a New England man, or of a college-bred man. This will be generally recognized as quite a change from the earlier traditions of the *Atlantic*.

Were this the whole of the alteration, it would be a secondary matter; for the important thing is to have good writing, no matter whence it comes. Unfortunately, the effect of the change has thus far been to take the *Atlantic* entirely aside from its old ground—cultivated talent,—and to transfer it to a new ground, which the *Overland* has so well preoccupied that competition is almost useless; namely, *talent in the rough*. This, if anything, is the literary supply yielded by De Mille and Baker, by Stoddard, and Harney, and Deming. Joaquin Miller, in the present number, certainly shows talent, and is more polished and less imitative than usual. Harte, on the other hand, takes up the imitative manner; and Miller never suggested Byron or Swinburne more strongly than Harte's "For the King" recalls Browning's "The Statue and the Bust" (in *Men and Women*). The metre, the situations, and even the images—as "the body's jewelled sheath,"—are taken with singular frankness from Browning. Nevertheless, these two poets show some power, and so do some of the prose writers. If it were really the *Overland* which we were reading, we could forgive Miller for saying that the ship in the desert is "*Some like* a grand, sweet woman," and such eccentricities. We could forgive the tiresome recurrence of the stock figures of the Border-State style of romance, where the hero is introduced in some such way as this: "A great wad of tobacco disfigured his mobile mouth, which" [his mouth?] "he first spat carefully into his hand, and then threw into the grate." ("Katy's Fortune," p. 37.) In a new country, with a wholly new literature, a good deal can be pardoned, where there is visible talent. But is it so hard to find an outlet for this, and are there so few dime novels in the market, that we must devote to this work what was once our best magazine? Is it asking too much to wish that there might be one corner left in American literature for cultivated talent, as well as for crude talent; a place somewhere for the prose of Holmes and Lowell, as well as for that of "Professor" De Mille, and "Will Wallace Harney"? That is all.

I have no wish to speak too roughly of a writer so pleasing as Mr. Howells; and have tried to convince myself that an impression of tameness and feebleness in the opening of his new story may be the result of my own obtuseness. Yet is it not singular that when Mr. Howells coins a word, which he not infrequently does, it should be usually some new phrase for weakness, and not a phrase that errs on the side of strength? His ladies give "a *frailish* start." His mother is "*fragilely* unlike her daughter." Even the oriole's note, the most inspiring and vigorous of all bird-notes (unless it be the crowing of the cock), suggests no rousing appeal to Mr. Howells, but only plaintive memories, such as the delicate warble of the blue-bird might be supposed to bring back. His poem, "While the Oriole Sings," is soft and graceful; but is so remote from all the emotions naturally suggested by the bird, that it is not surprising when the Western papers assure us that Mr. Howells never really lived by the "blue Miami," and that there is not a "cottonwood" within two hundred miles of that stream.

These things seem to indicate a certain want of fibre in Mr. Howells' intellectual composition; and this accounts not merely for the lavish admiration which he first, on coming East, was wont to heap on smooth poets like Longfellow; but for the reaction which now drives him away from cultivated power; and bids him seek crude power only in his writers, in the hope apparently of making the *Atlantic* into a second *Overland*. Yet is there any real hope for our literature, unless our editors can steer somewhere between the extremes, and can give us a mode of writing that shall be cultivated and vigorous at the same time? X. Y. Z.

Communications.

CO-OPERATION AND THE LABOR MOVEMENT.

F. A. HINCKLEY VERSUS "C. M."

EDITOR OF THE INDEX:—

After three careful readings of "C. M.'s" article in THE INDEX of May 21, I fail to see that he has advanced anything that cannot be found in the trite arguments of capitalists for generations past.

Had "C. M." referred, as he could justly have done, to palpable errors connected with all labor reform, while also speaking with equal justice of the unmitigated selfishness which attaches itself to the capitalist, I should have felt that the subject was being handled with some degree of fairness; and in a most teachable spirit would I have sat at the feet of "C. M." to learn wisdom.

But to be told, in substance, that Mr. Hinckley's paper was at fault in nearly every point, and that no coöperative system yet hinted at by man compares in excellence with the present division of labor and its relations to capital, were statements too sweeping to carry conviction.

Have I misconstrued "C. M."? Let me briefly quote from him. "The vast, complicated, but most beneficial system of the division of labor is nothing *but the most perfect possible coöperative system*, not limited to one occupation, locality, district, or State, but extending over the entire civilized globe. . . . What are the results of all the coöperative movements ever organized by man, in comparison to those produced by this coöperative system of Nature, based on the division of labor and self-interest checked by unfettered competition"?

If "whatever is is right," and the present system (which is but the product of human ignorance and imperfection) is well enough, then is agitation a grave error, and all so-called reformatory movements should retire in disgrace.

But, seriously, are we to judge all new movements by their success or failure at the start? Is it any argument against new systems that they have not the present strength and respectability of the old? The Protestant Reformation was, of course, a failure in the eyes of the conservatives of that day. Then it was *antagonism to the voice of God*. Now it is *antagonism to the "coöperative system of Nature."* But when we interpret Nature, let us carefully discriminate between its ripe and its unripe fruit,—the latter bitter indeed with injustice, oppression, and a very unfair division of labor. To affirm dogmatically that this or that course is the true system of Nature proves nothing. Show us that it brings the greatest good to the greatest number. The "self-sacrifice, self-control, and self-abnegation," referred to by "C. M." as necessary to the accumulation of wealth, is not a virtue confined to the wealthy alone. It is also true that many of the poor do not lack that intelligence which, combined with self-sacrifice, would, *under suitable conditions*, bring them wealth. But, holding the wolf of poverty by the ears, they are in effect hand-tied, and cannot extricate themselves. Without combined effort of a very radical nature they cannot change their conditions, or make their immediate environment less grinding or crushing.

I could carry "C. M." to some homes where lives of wretchedness attest perpetual, life-crushing sacrifice, accompanied with that refinement of intelligence which makes the torture more complete. For the sufferers are aware that capital too often imposes a denial upon the poor which the family of the capitalist would not endure for a day.

Last fall, an old gentleman of my acquaintance gave me the most remarkable lecture on self-denial, non-accumulation, and non-production, I ever heard. With every want supplied, and a handsome balance over in real estate, government bonds, and bank account, it was a mystery to him how the poor could be so foolish, so short-sighted, as to spend all their money. A careful inquiry into the method this old gentleman had adopted, in accumulating his wealth through a long succession of years, revealed the fact that it was by what is termed "turning corners." Born with an infernal shrewdness which was equalled only by his utter indifference to human misery, he had been in the habit, in connection with several bankers, of buying up at certain seasons such articles as were most necessary for the health and comfort of the community. Quietly storing them in out-of-the-way places, the price would soon advance. It mattered not whether it were fuel or provisions; whether an epidemic, or quarantine, or the holding of the market elsewhere (a part of the combination) prevented the supply which would have otherwise naturally flowed in to meet the demand. The conditions for complete success were brought to bear with unerring skill. Two such operations brought him seventy thousand dollars ($70,000) in three years. What charming self-sacrifice and self-abnegation! Perhaps the people were fools to buy; but they did not like to starve, freeze, or get up a riot!

This benevolent old gentleman was greatly concerned for the safety of my soul. Oblivious to temporal woes, he seemed really distressed to think that the larger portion of humanity were going to spiritual destruction. With tears in his eyes, and voice choked with emotion and tobacco juice, he told me he feared I would go to that place where the fire is not quenched, and so forth (he quoted from a gold-bound book), if I did not join the Baptist Church. This dear old man is quite satisfied with the present distribution of labor and capital; furthermore (and let us all rejoice), he seems happy with his insurance policy against the coming fire.

I am indeed grateful to Mr. Hinckley and "C. M." for agitating this subject, and hope it will not end here.

Let me in conclusion ask "C. M." if he seriously affirms (as he says) that "poverty is *entirely* due to non-production and non-accumulation?" If so, is it entirely the fault of the poor that they do not accumulate?

That labor must work out its own salvation, and that knowledge is its only savior, is self-evident. How to read aright Nature's laws, discriminating between them and those customs and habits which, from age, have become a second nature, is the problem. Dogmatic assertions will never solve it. By little and little, as the rocks are worn away, in "the reformation of selfishness, and the education of ignorance," will the reconciliation come.

Who can lead the struggling poor to a point in knowledge they have not yet attained, to an intelligent coöperation which shall be indeed the dawn of a new era? P.

NEW ORLEANS.

INDIVIDUAL NATURE AND HUMAN NATURE.

A writer in THE INDEX says: "We are constrained to say with the utmost deliberation that, although we have steadfastly considered Henry Ward Beecher innocent until he should be proved guilty, we must now consider him guilty until he shall be proved innocent." That expresses our mind also; and every lover of fair play, of truth, and of pure and undefiled religion, must, we think, find his thought expressed there. The current statements to date lead to exactly that. But why keep agitating the matter, say some? So long as innocence may be buried under *débris*, men will work asking no pay. There are times when to "assume a virtue if you have it not" will not answer. The real article is required now; the note is presented for redemption—specie, or bankruptcy.

The "Beecher scandal" may be briefly summed up thus: A story was printed and circulated, which, though undoubtedly false as currently reported, had more or less elements of truth in it. A word from Mr. Beecher, if it could have been spoken, would have settled the matter; that word has been, wisely or unwisely, withheld. Then followed proceedings which need not here be referred to, including the action of the Young Men's Christian Association, and the Plymouth Church, and the Congregational Council; and they have all been in the interest of Beecher—to protect his reputation, not to get at the truth.

It is probable that the Council, under the lead of the Rev. Leonard Bacon, had for its object something higher; but it was "euchred" by the action of Plymouth Church. The course pursued by lovers of Beecher, or lovers of that church, rather than lovers of truth, might, under some circumstances, be politic and wise; but when it included injustice or ruin to another, who had certainly the right to suppose himself also worth saving, then the truth, and nothing less than the truth, must be spoken, though the heavens fall. It is not so certain that the heavens would fall, even if Plymouth Church should.

As the matter stands, Tilton winces under their combined pressure—who would not, if innocent and suffering for the guilty?—and he writes a letter, an admirable letter, which speaks for itself. Some have called that letter indefinite; but the tragedy connected with it is so current that his letter may be properly considered a definite one; and it indicated forbearance, moderation, grief, and a reservation of force that may yet find expression. This is briefly as the matter stands at present. Some one writing on this subject says to Mr. Beecher: "Unless you can explain your words, no appeal to your past life, or to an assumed magnanimity, can exempt you from the legitimate construction which we must put upon your written apology to Theodore Tilton;" and we think that this is *vox populi*.

It is always unpleasant to find clay in any part of the structure of our gods. There are certainly symptoms of it in Mr. Beecher in this connection. We hope for disappointment for the sake of civilization and religion; but the common-sense of mankind is not going into eclipse for the sake of saving a great soul from death, and hiding a multitude of sins. The world will forgive and forget any frailty in Mr. Beecher, if any be proved, and possibly waive repentance; but dodging the issue, or cowardice, will kill him as dead as Colfax.

Suppose the scandal to be more or less true, and that supposition is proper as the case now stands, what a complex thing a human being is! How extremes meet in some men! Is there any correlation, accidental or otherwise, between passional and intellectual vigor? Is the intellect clear and cold; and, to move the hearts of the masses, must there be a power behind it, that is earthly and sensual (not necessarily devilish), to warm it with magnetism, to make it effectual? Can a man be a consistent religious power if corrupt in his life? And then again what is virtue? Shall a man who has transcendent gifts for the elevation of his fellows be speechless, because, like Origen, he finds his spirit willing but his flesh weak? We would like to carry out these thoughts, but content ourselves by quoting a passage from Burns:—

> "One point must still be greatly dark,
> The moving why they do it;
> And just as lamely can ye mark
> How far perhaps they rue it."

Burns was not a minister; but he was a religious teacher, nevertheless, and full of that power that draws hearts upward, and the world still listens to him. Do his life's short-comings detract from his thought? The tenderest truths he so beautifully set in words that they have become signs in the heart's zodiac. I have been made better, and the world has been made better, for Burns' unsurpassed poetry. It is a pity he was morally weak; but could we spare his immortal words? We would have liked them from a pure fountain; but we take them gladly with all their associations. The question will come up, Could he have produced the immortal thoughts that shine in his writings, had his life been other than it was? Is the lily's fragrance necessarily born of miasmatic pools? The Primer based upon the Bible says—

> "Uriah's beauteous wife
> Made David seek his life."

But we forget the king who robbed the Hittite of his wife, and we remember the psalmist who touched his harp and filled the world with songs of piety. Now we like the truth if we can get it. We love the psalms none the less because David had some imperfections in his character. We sympathize with him in his repentance, and feel that we are all more or less human. We think Uriah, or his griefs, would have got a better hearing to-day than then; but we are satisfied as it is, for justice was done.

Now if the facts of the Beecher-Tilton matter are as reported, or supposed, we are glad that the latter has said enough to enable us eventually to find out the value of x. We think society is better when pimples are on the skin than when they are hidden in the blood. We are not prepared yet to do away with our marriage laws, but we can very easily conceive of conditions under them that will apologize for much that is called crime. It is very possible, even if Beecher has stepped aside and been human, that there may be excuse enough to take the curse off in the sight of God and man. But, unless he prove himself immaculate, no popularity, or power, or wealth in individuals or churches, should crush an innocent man for fear that professed godliness shall suffer. We do not intend to intimate that Mr. Beecher is a profligate man. We feel impressed that he is not; we feel also as strongly that he has not been a Joseph, and his church will fail to make him one, and efforts at whitewashing will make his case worse than it really is. He will be whiter when he speaks than he is now.

The mass of the people are averse to seeing churches, or individuals, put on airs, and claiming to be holier and better than the general average, unless they really are. Does any one wonder that so many are indifferent to church institutions, or at least that they mix common-sense with their religion, diluting it so that the sulphurous taste is wholly gone, and hardly now perceptible in the most rigid churches; that religion, like some diseases, is now of a milder character than formerly, and that even the saving of souls is not the object of church associations, which are more for social intercourse and worldly prosperity? Their distinctive features are kept up, but without regard to logic or consistency; no one can tell the difference between saints and sinners, ecclesiastically speaking, in the daily walks of life. If anything, the Young Men's Christian Union is ahead of the Young Men's Christian Association. The men who open libraries on Sundays, and tax churches, are more to be depended upon than those who shut the one, and do not tax the other.

Now comes the Beecher scandal, showing signs that the great preacher was only veneered and not solid mahogany. What if the pine should be exposed in Beecher, just as it was in David, and Burns, and others, dead and living; we shall still respect human nature, and be astonished at the capabilities even of pine. With regard to Beecher and Tilton, may the truth come out, and justice be done; and if the minister proves weak it will only help, like everything else, to narrow the gap between church pretension and the outside world. And we have hopes that even the outside world, with the help of science and rational religion, will eventually be brought on to a higher plane than even the church formerly occupied. And to this end, may Liberal Leagues and Radical Clubs abound! JOHN WETHERBEE.

NOW AND THEN we are reminded of the blackness of superstition which once brooded over the world, but from which civilized nations have now largely escaped. The following, which comes from Mexico, on the 18th inst., sounds as if it had been extracted from the terrible and bloody records of the thirteenth century:—

"Senor Castilla, Alcalde of Jacobo, in the State of Sinaloa, has officially reported to the prefect of his district that on April 4th he arrested, tried, and burned alive Jose Maria Bonilla and his wife Diega for sorcery, it having been proved that they had bewitched one Silvestre Zacarias. The day before the excution citizen Porras, as a final test, made Zacarias take three swallows of the blessed water, whereupon the latter vomited fragments of a blanket and bundles of hair. The Alcalde states that the people were exasperated against the sorcerers, and demanded that they be burned. The sentence was executed with his approval, and he adds that he has his eye on other sorcerers against whom complaints have been made by citizens. The official *Diario* of this city confirms the report of the outrage, and says several families in the town have compelled the officer to burn another old woman and her son for the same cause."

This comes from a so-called Christian State, where churches and monasteries are numerous, where people look with ill-concealed contempt on the ignorant heathen. But no more unholy deed was ever committed by the most abject pagan.—*Liberal Christian.*

MOST EVERYBODY will sympathize with the St. Johnsbury (Vt.) boy who lately had some teeth filled by a dentist, and who expressively declared that "it was like driving a crow-bar into frozen ground."

EARLY EGYPTIAN LITERATURE.

(From Bayard Taylor's Correspondence to the New York Tribune.)

CAIRO, EGYPT, April 3, 1874.

I must return once more to Mariette's discoveries. In order to appreciate their importance, the reader must remember that the difficulties in the way of deciphering the hieroglyphic characters have been so nearly overcome, that most of the civic or religious records are now read with almost as much facility as if they had been inscribed in Hebrew or Syriac. Although Champollion's inspired genius and marvellous good fortune only gave him the interpretation of about seven hundred characters, more than four thousand five hundred are now intelligible to the scholars of Germany and France. Moreover, it is settled that Egypt had her written language long before the Pyramids were built, together with all the main features of her religion, and a well-developed, if not an elaborate, political organization.

In proportion as the mysteries of the old Egyptian faith are revealed to us, we discover, in place of a gross and grotesque mythology, the evidences of a symmetrical theological system, based upon a profound philosophical apprehension of the forces of Nature. Mariette says:—

"On the summit of the Egyptian Pantheon hovers a sole God, immortal, increate, invisible, and hidden in the inaccessible depths of his own essence. He is the Creator of Heaven and Earth; he made all that exists, and nothing was made without him. This is the God, the knowledge of whom was reserved for the initiated, in the sanctuaries. But the Egyptian mind could not, or would not, remain at this sublime altitude. It considered the world, its formation, the principles which govern it, man and his earthly destiny, as an immense drama in which the one Being is the only actor. All proceeds from him, and all returns to him. But he has agents who are his own personified attributes, who become deities in visible forms, limited in their activity, yet partaking of his own powers and qualities."

In fact, as in all forms of faith, there is a ladder rising from pure realism to the highest pinnacle of spiritual aspiration; and individual souls, or classes of souls, rest at the height which corresponds to their quality.

We must suppose that a people so far developed as the Egyptians under the Ancient Empire had also a Literature. The character of their art would attest it, if nothing else. Songs, poems, parables, perhaps romances, must have been written, chanted, or recited; and even if the isolated grandeur and awe attached to the rulers prohibited the inscription of such works upon solid tablets, they could hardly have escaped being here and there deposited, on papyrus scrolls, with the bodies of their authors or their admirers. The scribes appear to have been a large and important class, as early as the fourth dynasty; and they, in combination with the priesthood, probably produced the prayers, invocations, and litanies of the Temples, which became Orthodox, and therefore invariable for the later Empire.

I believe no fragments of a purely secular literature have yet been found; but the many translations made by Mariette show the high poetic character of the early religious and historic literature. Certain forms of the faith, in fact, lent themselves as readily to poetry as those of the Greek Mythology. Its basis was strongly spiritual, the leading article being a belief in the immortality of the soul, and its future reward or punishment for the deeds done in the body,—a belief, the earnestness of which, among the Egyptians, is all the more remarkable, because it seems to have been quite weak or imperfect among the ancient Hebrews. Then the myths of Isis and Osiris, typifying the struggle of Light with Darkness; the beautiful attributes of the young god Horus; the rising sun represented by Harpocrates issuing from the lotus-flower, with numberless others, offer images which would kindle the imagination of even a primitive poet. One of the oldest specimens was found at Memphis, on a tablet of the Ancient Empire. It had belonged, according to the inscription, to the tomb of a royal scribe, named Anaoua; and a part of it contains a remarkable invocation to the Sun:—

HYMN TO THE SUN.

"Words pronounced in worshipping the Sun, who rises for the Creation from the solar mountain, and who goeth down in the divine life; by the Osiris, the royal scribe, the chief of the house, Anaoua, proclaimed the just. He speaketh:—

"Hail to thee, when thou risest in the solar mountain under the form of Ra, and when thou goest down under the form of Ma! Thou circlest about the heavens, and men behold and turn toward thee, hiding their faces! Would that I might accompany thy majesty when thou displayest thyself on the morning of each day! Thy beams upon the faces of men could no one describe; gold is as nought, compared to thy beams. The lands divine, they are seen in pictures; the countries of Arabia, they have been numbered; thou alone art concealed! Thy transformations are equal to those of the celestial ocean; it marches as thou marchest. Grant that I reach the land of eternity and the region of them that have been approved; that I be reunited with the fair and wise spirits of Ker-nefer, and that I appear among them to contemplate thy beauty, on the morning of each day!"

A thorough poetic spirit breathes through the mysticism of this chant. The beginning half suggests the invocation of Ossian, but has a freshness and simplicity far beyond the sentimental resonance of the latter. Behind the material sun which is addressed one distinctly feels the principle of good, of light and intelligence, which its orb symbolizes.

The next quotation I shall make is from a tablet celebrating the victories of Thothmes III., which was chiselled for the great temple of Karnak. This monarch, one of the greatest who ruled in Egypt, was the fourth successor of Amosis, who overthrew the Hyksos, and lived in the seventeenth century before Christ. He was a famous conqueror; during his reign, according to an inscription still existing, "Egypt set her frontiers wherever she pleased." He subjected Nubia, Syria, Mesopotamia, and perhaps a part of Asia Minor; and it was apparently toward the close of his reign, on the occasion of some solemn celebration of his victories, that the chant of praise was written. It is a poem, in the true sense of the word, not an historical document, and its author was perhaps some priestly Theban laureate. It represents a period two thousand years later than the Hymn to the Sun, and is consequently cast in a much more symmetrical and artistic form. The opening is a welcome given by the god, Amun-Ra (the Jupiter Ammon of the Greeks), "the lord of the thrones of the world," to King Thothmes, on the return of the latter from his triumphs:—

"Come to me and be rejoiced in beholding my grace, O mine avenger, living forever! I shine through thine adorations; my heart dilates to thy welcome in my temple. I enfold thy limbs with mine arms, to give them health and life. Pleasant are thy favors to me, through the image which thou hast set up for me in my sanctuary. It is I who compensate thee; it is I who give thee power and victory over all the nations; it is I who cause the knowledge and the fear of thee to be upon all countries, and that the terror of thee reaches even unto the four supports of the heavens!"

* * * * * * * * *

It seems to me that the Hebrew literature draws its style and character as directly from the Egyptian as the Latin does from the Greek. If the lofty theism preserved as a mystery in the sanctuaries of the temples struck a far profounder root in Israel, during its free and glorious ages, and blossomed in the highest and divinest forms of spiritual aspiration, the tone and cadence of its expression suggest none the less the language of the Nile. Who shall say, indeed, whether the chief element of Faith, purified by the inspired genius of Moses, was not originally the same?

If a collection were made of similar or equivalent expressions, in Egyptian and Hebrew, it would surely be richer and more striking than is now generally supposed. Beginning with an ancient inscription on the temple of Saïs, "I am who is, has been, and ever shall be," we should doubtless find a long series of reverential phrases, which are already familiar to our ears. Mariette says that the following, from one of the early Egyptian rituals, is repeated so frequently on *stelæ* and tombs that we are justified in supposing it to be part of a daily prayer: "Through my love have I drawn near to God. I have given bread to him who was hungry, water to him who was athirst, garments to him who was naked, and a place of shelter to the abandoned."

One more passage, in which an historical event is narrated both in a poetic and dramatic fashion, must conclude my specimens of the old Egyptian literature. It is sculptured on the exterior wall of the temple of Karnak, and also on the northern front of the large pylon at Luxor. Some Egyptologists call it the "Poem of Pen-ta-our," but I am unable to say whether that is the author's name. The subject is an exploit of Rameses II. (Sesostris), toward the close of his eighteen years of war with the people of Asia, and therefore between the years 1350 and 1400 B.C. It appears that under Rameses II. a series of rebellions occurred throughout the regions conquered by his predecessors, Sethi and Rameses I. In Nubia, Libya, Asia Minor, and along the borders of Media and Assyria, the tribes rose against the Egyptian rule. One by one they were reconquered, but a people, called in the inscription "the vile race of Khetas," held out stubbornly to the end, and were never thoroughly overcome. They stood at the head of a confederacy of smaller tribes, the names of which (Aradus, Patasa, Kashkash, Cherobe, etc.) may hereafter determine their geographical locality. In the fifth year of his reign, in marching upon the city of Atesch, Rameses II., deceived by the Bedouins, whom the Khetas bribed to act as guides for him, became separated from his army, and suddenly found himself alone, surrounded by the enemy. What then happened is thus related by the poet:—

"His Majesty, in the health and strength of his life, rising like the god Month, put on the panoply of battle. Urging forward his chariot, he entered into the army of the vile Khetas; he was alone, no one else with him. He found himself surrounded by two thousand five hundred chariots, and the most rapid warriors of the vile Khetas and the numerous tribes who accompanied them rushed to stay his course. Each of their chariots held three men, and the king had with him neither his princess, nor his generals, nor the captains of the bowmen and the chariots."

In this perilous strait, Rameses addressed the following prayer to the supreme God of Egypt:—

"My bowmen and my horsemen have abandoned me: not one of them is here to combat beside me! What, then, is the purpose of my father Ammon? Is he a father who denies his son? Have I not gone acccording to thy word? O my father! Thy mouth, has it not guided my marches, and thy counsels, have they not directed me? Have I not celebrated thee with many and splendid festivals, and have I not filled thy mansion with my spoils? The whole world hath assembled to dedicate to thee its offerings. I have enriched thy domain, immolating to thee thirty thousand beeves, with all sweet-smelling herbs, and the most precious perfumes. With blocks of stone have I raised temples for thee, and for thee have I set up the eternal trees. I have brought obelisks from Elephantina, and even I have caused the everlasting stones to be moved. For thee my great ships traverse the sea, and carry to thee the tributes of the nations. I invoke thee, O my father! I am in the midst of throngs of unknown people, and I am alone before thee; no one is beside me. My bowmen and my horsemen abandoned me when I cried to them; not one of them heard me when I called them to my aid. But I choose Ammon rather than thousands of bowmen, than thousands of horsemen, than myriads of young heroes, even were they all assembled together!"

The god answers:—

"Thy words have resounded in Hermonthis, O Rameses! I am near thee, I am thy father, the Sun: my hand is with thee, and I count more to thee than millions of men assembled together! The two thousand five hundred chariots, when I shall be in their midst, shall be broken before thy horses. The hearts of thine enemies shall grow weak within their sides, and all their members shall be relaxed. They shall fail to discharge their arrows, and shall have no courage to hold the lance. I shall cause them to plunge into the waters, even as the crocodile plunges; they shall be thrown one upon the other, and they shall slay one another. Not one will I suffer to look behind him: he that falls shall not rise again."

* * * * * * * * *

Six times Rameses drives his chariot through the hostile ranks, slaying many of their best warriors. Then some of his generals and horsemen come to his assistance, and are greeted with a sharp reproof, which, indeed, they seem to have well deserved. In the evening the whole Egyptian army arrives, and finds the field of combat covered with the bodies of the slain. The generals thus address the king:—

"Good fighter, thou of the dauntless heart, thyself hast done the work of thy bowmen and thy horsemen. Son of the god Tioum, formed out of his own substance, thou hast effaced the country of the Khetas, with thy victorious sword. Thou, O my warrior, art the lord of all strength: never was a king like to thee, who fighteth for thy soldiers on the day of battle. Thou, king of the great heart, art the first in the combat; thou art first of the valiant before thine army, in the face of the whole world risen against thee."

Rameses replies to them:—

"No one of you hath well done in abandoning me thus, alone among mine enemies. The princes and the captains have not joined their hands to mine. I have fought, I have repulsed thousands of the tribes, and I was alone. The horses which carried me were: *Power in the Thebaïd* and *Repose in the Superior Region*. They are they which my hand found when I was alone among mine enemies. I order that corn shall be served to them before the god Phra, each day, when I shall again be within my royal pylons."

The exaggerations of the poet and the conventional honors he accords to the king do not prevent us from recognizing some of the features of an actual occurrence. Rameses no doubt fell into an ambuscade, and possessing superior arms, armor, and horses, defended himself gallantly until assistance arrived. The flattery is not much more excessive than in most modern paintings of battles, wherein the crowned head is always represented as halting or riding forward, under the heaviest fire of the enemy.

These fragments belong to the earliest literature of the human race; for the last of them, just quoted, was written while Moses was yet a child.

IT IS VERY CLEAR that now that English people have decided upon compulsory education they mean to carry it out. It is no half measure. It is not a question of sending the children to the public schools. It does not matter where they get their education so long as they do get it. And it must be a good education. Moreover, when we see this sweeping doctrine enforced by a summary proceeding before a police magistrate, there is no room left for doubt as to the vigor and resolution with which the principle is being followed. It will be instructive, then, to watch its progress. A reluctance to interfere in any way with the rights of the citizen has induced many ardent advocates of education in America to pronounce against any system of compulsion. Hitherto the only illustrations of its operation in Europe have been made under conditions which very much lessened their value. But in England, as here, freedom is the privilege of the people, and it remains therefore to be seen how such energetic measures will be received. In a few isolated quarters there have been already some grumblings, hardly amounting, however, to open expressions of discontent. These have arisen, not as antagonistic to education, but on the argument that poor people cannot afford to lose the earnings of their children for so long a period as the law required them to attend school. The force of this has been in a measure destroyed by Mr. Disraeli's government, in the proposal, endorsed by Parliament, to lower the standard of elementary education which is fixed as necessary to be reached by even the poorest children. But the primary principle laid down will still be retained, "that children are not to be sacrificed to the interests of their parents." Education is to be vigorously enforced, and it is easy to see that results of no small magnitude must ensue. The system, in its present development, is one which the friends of popular education everywhere cannot but look upon with lively interest.—*N. Y. Times.*

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AT

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EDITOR:

FRANCIS ELLINGWOOD ABBOT.

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ABRAM WALTER STEVENS.

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3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor*.

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

NOTES AND COMMENTS.

BY A. W. S.

GEORGE WILLIAM CURTIS is nominated by the New York *Tribune* as United States Senator, from New York, to succeed R. E. Fenton. It is certainly a nomination fit to be made.

WE HAVE HEARD several excellent citizens of Rhode Island express the wish that Col. Higginson might be elected to the United States Senate from that State, in place of Mr. Sprague whose term soon expires.

IN THE CRISIS which is on the Unitarian Denomination, Dr. Bartol's trumpet gives no uncertain sound,—as may be known by reading his communication in another part of this paper.

MR. BEECHER explains that "Christianity takes us out of the leading strings of times, and seasons, and rites, and bids us walk in liberty, using our own faculties." Well, if Christianity does that, we have no quarrel with it. Mr. Beecher's Christianity, no doubt, does; but is he sure that the Christianity of the Christian Church does this?

REV. SAMUEL LONGFELLOW has been preaching for several Sundays in Baraboo, Wisconsin. A correspondent writing from there, says: "We are enjoying Mr. Longfellow's visit here very much, but are at a loss to know what we shall do when he leaves us." We hope some other man, or woman, next as good, may succeed Mr. Longfellow at Baraboo, and give our friends there a living gospel.

WE THINK that many readers of THE INDEX will agree with us, that the essay of Mr. Frothingham, in this number—entitled "Tide Levels"—is a most inspiring one. It breathes a deep spirit of hope of man, of faith in human progress. It inculcates a large patience with the slow process of evolution, a broad charity for every human short-coming and imperfection. We may also say that we find Mr. Frothingham, in his article on "Organization," expressing our own views almost to completion. Another view, however, is expressed by Mr. Holland, in the department of "Communications," which will doubtless better please some others.

OUR NEIGHBORS the Congregationalists, in their handsome building opposite THE INDEX office, on Beacon Street, have some fine show-windows, in which they keep on exhibition their elegant books and pictures. Although disliking some of their doctrines, we do not neglect the opportunity to regale our eyes with the sight of whatever is beautiful which they have to display. The other day we saw a queer combination of prints in their window. The centre piece was the picture of some red-headed, sanguinary-looking game-cocks in the attitude of competing for the field; just above was a gilded card bearing the motto, "Be gentle unto all;" just below was a picture of a woman clinging to the cross; while at the left was another picture of the Christ-child. We could but admire the striking contrasts which the ingenuity of our neighbors contrived to exhibit, albeit we wondered a little if they equally endorsed *all* the lessons conveyed thereby to the innocent spectator!

THE FREE RELIGIOUS SOCIETY of Providence, R. I., recently had a very pleasant Picnic, which, in some sort, was the termination of their season of lectures, that has been so successful. The Picnic was held on the grounds of Mrs. Elizabeth B. Chace, in Valley Falls, near Providence. The "exercises" consisted in luxurious lounging on green grass under shady trees, delightful strolling and chatting, a most appetizing lunch in the green woods, and some capital after-dinner speeches by members of the Society; who proved that they not only can be intelligent auditors of others, but excellent talkers themselves. It was our privilege to be present on this occasion, and we know whereof we speak. The Society has had nineteen lectures during the season; and will resume its meetings next fall. In the meantime, it holds occasional meetings, which are addressed by its own members. We wish many other places might follow the example of Providence, and inaugurate free religious Sunday meetings.

ONE WHO has just been reading Plato's *Banquet* asks: "Why do we not have such talks now-a-days?" We suppose the chief reason is that we have no Plato now, and no Socrates. And yet we can remember, in the early and palmy days of the First Radical Club, having heard some talks among its members, which at least reminded us of the conversations between the Athenian sage and his friends. Emerson, Alcott, Bartol, Wasson, Weiss, Higginson, Mrs. Cheney, and others were no mean substitutes for the old Greek conversationalists; and we can imagine that, in the circle which Margaret Fuller used to draw around her, there was much high talk on high themes. For a truly great and memorable conversation, it is required, not merely that great minds should be present, but sincere, candid, patient truth-seekers, who shall speak as they are inspired, without prejudice, without fear, without haste, without self-reference. In such a quiet circle, the truth comes oftener and fuller to view than on the platform, or in the public convention.

AMONG the memorable events which occurred in the year 1774, was the discovery of oxygen by Dr. Joseph Priestley. It is well known that Dr. Priestley spent the later years of his eventful life in this country, living, and dying, in the town of Northumberland in Pennsylvania. It is proposed, in commemmoration of the remarkable discovery by Dr. Priestley, as well as of his own not less remarkable character as a man, to have a reunion of American chemists in Northumberland, on the 31st of July, for mutual exchange of ideas and observations, and for fostering a feeling of fraternity among the members of the profession. Addresses and essays will be delivered and read, a "loan exhibition" will be held for the display of apparatus, books, manuscripts, and so forth, belonging to Dr. Priestley, and of objects illustrating the history of chemistry; and a social time generally will be indulged in. Arrangements are already completed for this reunion, and it promises to be a very successful affair.

"NONQUITT" is the name of a new sea-side resort, which is located about six miles below New Bedford. It is reached by land, or by water, from New Bedford, and is one of the most delightfully natural and charmingly beautiful places we ever visited by the sea-coast. Aside from the uncommon natural attractions of the place itself, its social peculiarity is that it is possessed and occupied almost exclusively by radicals, who most numerously hail from Rev. Mr. Potter's Society, in New Bedford. They have bought over five hundred acres of land at Nonquitt, which they have laid out into house-lots, and upon which they have projected many improvements. We do not suppose that this radical summer community would refuse, by any means, to receive good, *moral* Orthodox people; and yet, in their social character, they cannot help making it, as it really is, especially attractive to radically-inclined persons. We passed a very pleasant Sunday at Nonquitt, quite recently; and our pleasure was so great while there, that it seemed to us that we had found the "promised land" spoken of in Scripture,—which, no doubt, was intended by the Lord to be occupied mainly by radicals!

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
BOSTON, MASS.—F. E. Abbot, President; J. P. Titcomb, G. A. Bacon, Secretaries.
JEFFERSON, OHIO.—W. H. Crowell, President; A. Giddings, Secretary.
SAN JOSE, CAL.—A. J. Spencer, President; J. L. Hatch, Secretary.
TOLEDO, IOWA.—J. Reedy, President; E. S. Beckley, Secretary.
VINELAND, N. J.—John Gage, President; Sue M. Clute, Secretary.
JUNCTIONVILLE, NEB.—J. W. Eastman, President; B. L. Easley, Secretary.
OLATHE, KAN.—S. B. S. Wilson, President; H. A. Griffin, Secretary.
DETROIT, MICH.—W. R. Hill, President; A. T. Garretson, Secretary.
BREEDSVILLE, MICH.—A. G. Eastman, President; F. R. Knowles, Secretary.
OSCEOLA, MO.—R. F. Thompson, President; M. Roderick, Secretary.
BATH, ME.—F. G. Barker, President; C. Rhodes, Secretary.
BERLIN, WIS.—President, J. D. Walters; Secretary, E. M. Bridgman.
WASHINGTON, D.C.—George M. Wood, President; J. E. Crawford, Secretary.
AUBURN, OHIO.—John Fish, President; G. W. Barnes, Treasurer.
MINNEAPOLIS, MINN.—President, J. B. Bassett; Secretary, Anton Grethen.
NEW YORK, N.Y.—J. B. Brown, President; D. M. Bennett, Secretary.
ST. JOSEPH, MO.—P. V. Wise, President; T. H. Kennedy, Secretary.
EAU CLAIRE, WIS.—President, S. J. Dickson; Secretary, W. Kennedy.
BALBEC, IND.—President, T. Gray; Secretary, W. Allen.
NEW ORLEANS, LA.—President, E. Vorster; Secretary, J. E. Wallace.
BAY CITY, MICH.—President, S. M. Green; Secretary, S. M. Johnson.
CLEARFIELD, PA.—S. Widemire, President; H. Hoover, Secretary.

[FOR THE INDEX.]

Tide Levels.

BY O. B. FROTHINGHAM.

The old preacher who took such gloomy views of the world, setting down prosperity, ambition, love of learning, search for happiness, as vanity and idle chasing after wind—the melancholy man, who, if he were Solomon, might make one thank heaven that he himself was not a king,—cautions people against seeking the cause why the former days were better than these. That they were better he has not a doubt; of that there can be no question. His times, of course, were times of degeneracy. Thus old is the habit of thinking that none ever suffered or sorrowed as we do. Our sensations are, in fact, the only sensations there are. Feeling is always in the present tense. It is our pain that hurts, our grief that stings, our calamity that crushes, our sins that appal. The past is silent; it utters no cry save the inarticulate one that is breathed in records which only the very few care to read; its iniquities are under ground, buried in archives that only literary grave-diggers can explore; its poor have ceased to moan; its wretched have done with cursing their fates; its ruffians are finally disposed of. It is silent, therefore happy. An hour's pain makes us forget years of cheerful life, makes us imagine that delicious sensations are the lot of all the rest of mankind. The delusion is born of ignorance; it is the offspring of deficient reflection and feeble sympathy.

To this natural source of despondency, arising from temperament and experience, is added another that is due to reflection. A theoretical ground exists for the complaint. The strange doctrine of fall and depravity is worked into our blood, and is felt unconsciously in our casual judgments. This doctrine compels men to take the most discouraging views of themselves, their neighbors, their social affairs, and their immediate future. According to it men in general must be prejudged as selfish, malicious, false, ignoble; the lowest motives are those on which they are presumed to act, and the least noble ends are those they must be presumed to aim at. Personal honor, social sympathy, public spirit, moral faith, spiritual insight and purity, cannot be imputed; rather the reverse is to be predicted, and the result of working with dishonor, indifference, faithlessness, stupidity, and grossness, may be easily imagined. The task of making bricks without straw, and mortar without sand, is trifling as compared with the task of making a sound social state without right-mindedness and moral integrity. Houses cannot be built of ashes; organized anarchy is not civilization; instituted atheism is not religion. On this theory of depravity, despondency will of necessity be chronic; life will seem futile; the course of existence a pilgrimage over wastes of sand.

Except to those who trust in the saving grace of the Church,—that reservation must be borne in mind. From the consequences of the doctrine of depravity there is always this one escape—THE CHURCH. The members of the Church avoid the curse and the doom. They are safe, and they are guided. Their minds are enlightened; their feelings are purified; their deeds are just. They have found in the wilderness the delicious oasis where all grief is forgotten. Theirs was the ripe dates, the sparkling fountains, the grateful shade of the palms, the soft grass, the music of falling water. The blistering sands no longer scorch; the sunbeams, like swords, no longer pierce; the hot simoon no longer blasts. Inside the fold is energy, outside is weakness; inside is faith, outside is deceit; inside is honor, outside is shame; inside is generosity, disinterestedness, heroism, outside is poltroonery, hard-heartedness, avarice; inside is the abundant harvest of goodness, outside are the husks fit for the swine to eat. This is the theory, and a good deal of ingenuity is spent in the effort to bend facts to it. The common ecclesiastical opinion is merciful to the churchman and harsh to the schismatic. The believer is credited with every virtue; the "infidel" is suspected of every vice. It is thought a large, and by some a dangerous, liberality to utter that a sceptic may be a good man; and so it is, for the admission renounces the whole theory which claims that goodness is a supernatural grace, communicated through the sacraments and credences, and, of course, withheld from those by whom the sacraments are neglected, and the credences denied. If a church member commits a fault, it is palliated, excused, explained away. David was not a good man: he was a seducer, a traitor, and an assassin; but, as a pillar of the Jewish church, he was charitably credited with the soul of goodness, and declared to be a man "after God's own heart," in spite of his incidental wickedness. Mr. R. W. Emerson, a man of stainless character and irreproachable life, innocent and humane, is a rationalist. His excellence, therefore, is challenged. A popular Orthodox divine branded him as worse than Judas Iscariot.

This rough, undiscerning, unscrupulous standard of judgment is acted on where the belief in depravity is repudiated. We detect its presence in miscellaneous masses of opinion. As the churchman's hope of society rises and falls with the apparent increase or diminution of his own communion, the safety of the human race being staked on the fortunes of his own ark, which, as the only properly built and duly commissioned vessel, will alone outlive the tempest, and land the children of God on *terra firma*, or, going down, will carry to the bottom every germ of promise, so the politician, reformer, social theorist, is certain that the elect are in his organization, and that, outside of it, all are simpletons or knaves. The saint becomes a sinner on leaving the camp; the sinner who enters it is sainted. Each party-organ reviles the leaders of the opposing clan—the very same men, perhaps, whom it had accredited with every virtue once,—and extols to the skies the moral qualities of its special fugle-men, whom it had, under different circumstances, overwhelmed with abuse. To be on our side is to be of the regenerate; to be on the other side, or on no side, is to be of the reprobate. All are lost save the few who have succeeded in reaching my deck. The country is ruined, unless my prescription is taken. A gentleman once, with tragic face, announced to me his intention of investing his funds in foreign securities, and living abroad, if Mr. Greeley was chosen President; another said he should do so if he was not. This is the old doctrine of human depravity in a new form; the doctrine of general distrust, discouragement, and despondency. The sanguine people are they that feel confident that their church is to be victorious, their sect to prevail, their party to triumph, their theory to be accepted, their device to be approved; the desponding are they that witness with dismay the rise of other churches, and the spread of other sects, the growth of other parties, and the maturing of theories adverse to their own. The Noahs are legion, and each believes that his is the only saving boat. None believe in the ocean on which all boats float, and in the great winds that blow across the open sea. There are other popes than the one who calls himself so; the seat of infallibility is supposed to be elsewhere than in Rome; and the placard, "Outside of this fold is no salvation," may be read over the gateways of many an office formerly secular. It is plain that this ancient fiction of natural depravity, and of special saving revelation, must be abandoned absolutely, before a fair appreciation of the social condition, or a reasonable estimate of social progress, can be obtained.

Another kind of despondency is due to another theory, the precise opposite of the one just described,—the sentimental theory of human nature, the great modern preacher whereof was the Frenchman, Rousseau. This eloquent enthusiast taught that "deep down in all souls is an innate principle of justice and virtue, by which, in spite of our private views and prejudices, we judge our actions, and the actions of others, to be good or bad." "Conscience!" he cries; "divine instinct, immortal and celestial voice, certain guide to beings ignorant and limited. Yet intelligent and free; infallible judge of good and evil, who renderest man like to God! To thee is due the excellence of his nature, and the morality of his actions; but for thee, I should recognize nothing in myself superior to the beasts, except the sad privilege of straying from error to error by the help of an intellect without regulation, and a reason without principle!" A splendid statement, which seems to exalt man above the angels, and to crown him with honor and immortality; but which, when applied broadly to mankind, suggests hopelessness and dismay. The theoretical doctrine of depravity it sweeps with superb scorn from the number of respectable opinions, and in place of it sets up a doctrine of human potency that emancipates every soul, and throws the weight of every human creature into the scale of the powers that work for good.

But why, then, is not the weight of every human creature thrown? Why so much backwardness? Why so much sloth and indifference? If every human being has within him, the most radical thing in him, a divine faculty to inspire, prompt, guide him; to make him unhappy when he does wrong; to make him happy when he does right; if every human being is gifted with intelligence enough to perceive the wisdom of consulting this faculty, and with freedom enough to obey it, how shall we explain the fact that so few, comparatively, go to it for advice, or honor it with their allegiance? Since men can be good, why should they be evil? Since honesty, veracity, purity, sincerity, high-mindedness are so evidently excellent, so palpably becoming, and so clearly advantageous, why is the average of these fine qualities so low? Since compassion, good-will, friendly feeling, human kindness, are natural, universally commended and manifestly useful, why are they so rare? Why so much vice, so much falsehood, so much injustice, so much hypocrisy; why such crowded travelling on the broad road, why so much room to spare on the narrow, considering whither the two respectively conduct? The theory encourages boundless anticipations which the progress of society fails to justify. We ought to be nearing the millennium; we are just out of the claws of perdition. A terrible sinking of heart takes hold of us when from this glorious race of mankind we turn to contemplate the result of mankind's working for the few thousands of years past. Is this all? Stubborn pauperism, incurable vice, private roguery, public corruption, personal dishonor, open betrayal of trusts, absorbing greed, devouring ambition, moral imbecility on an enormous scale, powerlessness to arrest crime, convict guilt, relieve misery, suppress brutality, general indifference to evils that threaten society with disorganization! Surely, never great theory came to more lame and impotent conclusion. Of all men, the believers in Rousseau's doctrine should be the most dispirited. The truth is that the doctrine must be supplemented with a doctrine of depravity in order to bring it into accord with the facts of life. Either doctrine alone leaves us in despair; the one because it gives us no material to work with, the other because the material it gives us cannot be used. In either case thoughtful persons must entertain very gloomy views of the situation.

To find moral repose we must seek refuge in another faith; and one is found ready made to our hand,—faith in PROGRESS. According to this, man is not an angel fallen, or an angel imprisoned—but a creature who has attained his present stature. Such as it is, by ages of struggle and strife, gaining powers by unceasing effort, wrenching faculty after faculty from the void, coming into possession of qualities one by one, earning this gift and that, and by slow steps advancing towards his promised land. He has gone so far. He could not under the circumstances have gone further; he could not have accomplished the same distance in shorter time. His complement of powers is by no means complete, but it is as complete as the conditions allowed. His state is not paradisiacal; but, such as it is, it has been fairly won. If there is not much room for exultation over it, there is as little room for dissatisfaction with it. It is not heaven, but it is not hell; and if it seem nearer the latter place than the former, it will not so continue, for the relative distance from the two places is changing all the time.

In this view of the case, imperfection, crudeness, error, vice, crime, sin, are inevitable accompaniments of the mortal march, the natural incidents of a condition that is one of transition. Perfection anywhere is impossible. The race, on the whole, has done its best, must have done its best; men, on the whole, have done justice to themselves. There has, of course, been distress, agitation, agony of mind, much wrestling of conscience, much anguish of spirit; but the frightful pictures of remorse, painted by artists of the "Evangelical" and "sentimental" school, were done under the inspiration of theological dogma, rather than at the suggestion of truth. They that would seem to have best causes for remorse—the thieves, robbers, liars, slanderers, assassins, the fomenters of domestic and social strife, the authors of unholy wars, the poisoners of the wells of humanity,—show the smallest evidence of its presence. The ruffian is not pricked in conscience. The fraudulent railway maanger does not pine from an outraged moral sense. The conspirator feels no torment of spirit till he is in danger of detection, and then his suffering is due to the anticipation of punishment, not to the pangs of guilt. The peculator sleeps well and dines comfortably. The pillager of widows houses sips his wine, and talks piously with his minister of the delights of a good conscience. The best man suffers more in an hour for a fault than the worst man suffers in a lifetime for a brutal sin. Men who are capable of remorse for great crimes are incapable of committing them. The moral sense that would scourge an offender would deter him from the offence. The rogues are crude creatures; the knaves and ruffians are but half human; the community abounds in cases of arrested development, which the divine sets down to depravity, which the sentimentalist accounts for by wickedness, but which thoughtful persons ascribe to immaturity.

Of course there are degrees of attainment. Individuals and classes of people are separated from each other by wide gulfs, seemingly impassable. Some lead the van of culture, some bring up the rear; some, with every advantage on their side, present the several aspects of nobleness we all admire, and some, with everything against them, linger on the confines of the brute creation; but all are subject to the same laws, all are submitted to the same conditions, all reach their goal by the same path.

The process of ripening is quicker with some than with others. Now and then a human character starts into life with prodigious force, and reaches by a leap the point which his brethren arrive at in years, if they arrive at it ever. As if touched by a tropical sun, or quickened by some subtle grace in the air, or assisted by some unaccountable concurrence and combination of forces, or pushed on by some roving impulse or chance wave of feeling, falling on some happy time, lifted on some momentary swell, fructified by some passing bird of good omen, they open into full leaf, like the trees on a perfect June day. All of these pass through the same process of unfolding that the rest traverse—only the stages of the progress are infinitely compressed. Sudden conversions are but exceedingiy rapid growths,—the hot-house production of plants, that never would ripen in the open air of a changeable climate. They anticipate, through forcing, the results of gradual improvement.

Jesus was one of these surprising creations, the product of one of humanity's prodigious efforts, or

tours de force. Thousands of sweet-souled Hebrews were growing on the same soil, mellowing in the same sun, softening and expanding in the same air with him. The same sap was in their veins; the same intellectual currents flowed through their minds; the same great national emotions throbbed in their hearts; the same tides of conviction rose and fell in their consciences; the same dews of grace fell upon the soil of their souls,—but in his case there was an unknown something that made all these influences singularly operative; a peculiar receptivity, perhaps, a swiftness of apprehension, a facility of retention and combination, a gift at extracting essences, a spiritual reproductiveness as it were, that rendered him a marvel while the others remained no extraordinary men. But such rare combinations are not to be expected, or planned for, or foretold. They are not to be counted in the averages. They show the sudden possibilities of the human elements, but they do not exhibit the normal standard; they do not mark the line of solid attainment. The rising tide will sometimes throw a jet of spray to the green top of a crag fifty feet above the ocean level, but the high-water mark is never overpassed.

In the natural order of development, perfect men and women are not to be looked for. The believers in depravity expect them through miracle, as supernatural creations. The sentimentalist looks for them by effort, as moral achievements, imagining that every man might be perfect, if he would. But those who occupy the new ground recognize the impassable limits. The house cannot spring into full proportions; the boy must pass through the unpleasant middle distance on his way to manhood. Even Jesus was not perfect in the sense of being complete. He had no opportunity for becoming that. In his age and country that perhaps was impossible. He was unmarried, and lacked the peculiar discipline that comes with wife and children. What he might have become as the head of a family who can say? He was exempt from the cares of business. We cannot conjecture what effect might have been produced on him by the necessity of earning a livelihood against fierce competition, by anxiety about his enterprises, eagerness for opportunities, the necessary agitations of gain and loss, the fine involutions of moral casuistry, the disentangling of threads of right and wrong, the strain of virtue in detecting and resisting the protean shapes of temptation. We have no means either of judging how he would have borne himself in the social and political complications of our modern world. Politics in Judea were exceedingly simple. Were you for Jehovah or the Emperor? that was the sole question. And the dividing party lines were broad. With us, politics are a thick bundle of issues; the aspect of important measures changes continually; the same men pass and repass from side to side as interests cross and shift; the desirable objects are altering in proportion with the seasons, and the choice of a constituency requires as much mental discernment as moral rectitude. He might, indeed, have risen superior to all disabilities and trials, and turned into superb victory the battles in which the vast multitude suffer all but inevitable defeat. He might have been as great in New York as he was in Jerusalem; he might have shown humanity at its fullest culmination in the nineteenth century, as he did in the first; he might have led the Western World, as he did the Eastern, and exhibited the spiritual possibilities of the Caucasian as he did of the Semite. He might have done all this; but do we know that he would?

The discipline of character is more comprehensive and formidable now than it was two or three thousand years ago. It becomes more comprehensive and more formidable with the advance of society. Many who triumphed then, would fail now. There are new sets of temptations, new foes, new issues, new standards. Problems are more involved; thoughts and feelings are more intricate; moral elements are more subtly mingled and blended. The necessity of money for all the purposes of life, the difficulty of sustaining life, the call for strenuous efforts to keep a foothold on the planet, the demand for vigilance, sagacity, knowledge, tact, the law of struggle with circumstances, and with our fellow-men, the terrible exigency of competition in every department of existence, the various responsibilities, domestic, friendly, social, political, national, that are laid on individuals, even in small towns, are among the features of our generation. To be good, true, honest, kind, humane, is not only very much more difficult than it used to be, but is in some respects quite a different thing. The qualities of virtue have taken on a new character in the course of time, so that people may really be better though they seem to be worse. They may manifest a power more than adequate to the demands of a simpler society, or a more tranquil existence, and yet quite inadequate to the exigencies in which they live. The temptations of a citizen of Tyre, Antioch, or Athens, would seem trifling to men whom the temptations of Chicago, San Francisco, or New Orleans, completely overturn. Thus society may be really advancing while it seems to be retrograding. The ratio between character and circumstance may be no closer than it was, but the scale of both may have enlarged.

It is much, too, that all are expected to be now what a few only were expected to be once. The demand for virtue is universal. Goodness has become imperative on all conditions of men. Our modern notion of equality implies a spiritual fellowship, too, between the best and the worst, and lays on man as man, without regard to station, birth, or opportunity, the duty of emulating the most advanced excellence. The democracy must be kings, the laity must be priests. The humble are not sheltered by their obscurity; the uncultured and unprivileged can claim no exemption on the score of their lack of advantage. We observe the line of advance not at the point which a single eminent saint has touched, but at the point which the great multitude of ordinary men and women have scarcely reached,—a point of course very much lower, but also very much deeper and more strongly marked. We cannot fairly require that all mankind shall be on a level with some picked and exalted soul; that all professing Christians shall be brethren of Jesus; that all politicians shall be rivals of Washington; that all reformers shall match Garrison; that all radicals in religion shall be peers of Parker and Emerson. We measure the ocean, not some separate wave.

This is the ground of strong and deep satisfaction. It is easy to find fault with things as they are; the ability to find fault shows gain in the perception of virtue. It is easy to dream of things as they ought to be; the power of so dreaming implies a clearer vision. But the real question is: *Does the moral tide rise?* Is conviction stronger? Is feeling more sensitive? Is sentiment power? There can be no doubt that it is. To argue such a point is superfluous. The moment our immediate sensations cease to tyrannize over us, we become aware of enormous gains. But we are the victims of our immediate sensations.

At the watering-place, where I spent a portion of the summer, nothing indicated a high state of civilization. There were no books; conversation was trivial; pursuits were idle; even amusements were inane. The men lounged the hours away. The women were absorbed in the consideration of dress. The crown of ladyhood there made it the end and aim of her existence to dress four times a day, and present herself to the admiration of her worshippers. It was not elevated; it was hardly worthy of elegant people, the pillars and ornaments of the social world; but they were amiable, affable, pleasant. There was a time when such as these met to plot indecency and mature scandal. Innocence is better than malevolence.

Many admirable minds received a shock when a favorite opera singer chose to be married in Westminster Abbey, and drew thither crowds of festive people, in the brightness of summer array, with flowers and jewels, converting the solemn fane into a fashionable saloon. It seemed a singular triumph of worldliness, a strange audacity of the pleasure-seekers, an appalling want of decorum, almost an impiety, for these gaudy creatures of the sunshine to take possession of the most impressive shrine in London, to break the silence of those awful memories by the twitterings of their curiosity, and trip in their satin slippers over the floors beneath which sleeps the dust of kings and queens, of conquerors and heroes in war, of statesmen, philanthropists, poets, philosophers, who had glorified history, built up society, enlightened and elevated mankind. But all the ashes buried there is not holy. There are monuments there to men and women with whom the pretty songstress and her lovely friends would, were they alive, hold no intercourse, from shame; men and women whose works are a soil on literature, whose lives were a scandal to decency, whose characters were a reproach to goodness. Congreve is there, one of the most corrupt playwrights of a corrupt generation; St. Everemond is there, the wicked French wit; Chiffinch is there, the odious panderer to the licentiousness of Charles II. Here are actors and actresses in whose company our modern players and opera singers would refuse to tread the boards. The grey old Abbey, that opened its doors to the bridal party and the wedding guests, would close them strongly now to such as these. The generation that buried in its most glorious church men like the infamous Villiers, desecrated the fane a thousand times more than did the generation that wedded there an innocent girl, whose aim was to furnish a charming recreation to her fellow-creatures.

The popular playwright boasts of his immense fortune made by supplying theatres with pieces for the stage. Hearing this, one thinks of the English philosopher, Herbert Spencer, unable to proceed with his great work till friends had relieved his poverty; of Mr. Emerson, feeling the cost of repairing a slight damage to the house which his genius has made a house of pilgrimage to visitors from afar. But, when the literature of the stage has mouldered in forgetfulness, Mr. Spencer's works will give instruction to thousands, and Mr. Emerson's writings will feed the choicest minds of his species. That there are friends who are happy to pay Mr. Spencer's debts; that there are lovers who ask the privilege of rebuilding the sage's house; that the highest works of philosophy are prized more and more, and the sage's best word finds hearing across the continent, is the glory of the time.

This most successful playwright laughs at the idea that the stage is an educator, or has any noble call, or important influence. Its place, he says, is not to instruct, or edify, but simply to amuse. And for this purpose the silliest plays are the best. The theatrical world applauds and pays for trash. A terrible confession of decrepitude and decadence, some will say. Not encouraging to those who talk of the high mission of the drama. But it is something that the trash is harmless. It was not always so; it is not now everywhere so. Innocence, though of the weakest and silliest, is a step out of indecency. The people who will not respond to high-flown sentiments, and go to sleep under fine moralities, stay away from the bestialities of a coarser time.

Our politics are cheap and base; the party organs are vulgar; reckless vituperation and abuse seem to characterize them all. Was there ever so much scandal and falsehood? It seems so because we are in the midst of it. As compared with the politics of an earlier day, ours are gentle and humanizing. When Washington and Adams were the candidates—men whose names we honor, whose characters we revere, the like of whom we expect not soon to see again,—personalities reached a pitch of ferocity that would shame our meanest partisan. If our papers tell lies they feel bound to establish them. The war is, after all, a war of words; the mud does not stick; and when the strife is over the great humanities are found to be rather strengthened than impaired.

Intemperance is said to be spreading among the working classes. It is quite likely, for there was never such wear and tear of organization as now, never so much craving of stimulant to repair the waste and keep up the flagging powers; but it is certainly decreasing among the comfortable, intelligent, refined, and responsible. It is doubted whether there was ever a time in the history of the world when there was so much gross intemperance as there is at present. But in the history of the world there was never a time when so many were temperate on principle, when intemperance had so little control over the ruling brain and conscience of communities. The tallest heads are above the surface of that deep.

Pauperism is an awful danger—vice is a fearful peril; crime is as yet an unmanageable power. But these evils are noted and studied, and all the intelligent and moral force there is bends itself with utmost energy to comprehend, limit, and remove them. Atheism was never so wide-spread, but atheism was never so humble, reverential, or kind. Materialism was never so openly and largely professed, but materialism was never so thoughtful, delicate, or sensitive.

It makes all the difference whether we are facing one point or another. Two men may be precisely on a line, but if they are moving in opposite directions their position is by no means the same. The one may be facing the night, the other may be fronting the day. Admit the worst facts, accept the reading of the Calvinist, allow the truth of the pessimist's picture, the question is: How do we face? Are we going into evil, or coming out of it? Are we sinking or ascending? It is our privilege to believe that we are ascending. This single fact of interpretation puts a new aspect on the world. In the mere circumstance of believing that evil is crudeness not depravity; the effect of immaturity, not the result of fall; that we are outgrowing it, not sinking under it,—there is majestic power.

It is a great thing to be sure of what we have, to feel that every good quality we possess has been fairly earned and cannot be taken away from us; to be convinced that we tread on solid moral ground, which cannot be removed; that our safety does not depend on any interposition of angels, any revival of religion, any sudden or gradual spread of churches, sects, or pious organizations, any victory over science or infidelity, any conquest of the world by the saints, but is secured by the tribulation and experience of ages; to know that our ark is sea-worthy, that the waters are subsiding around the bank and shoal of time where we have built our habitation; and that each year a larger area of the Rock of Ages is rescued from the horrid abyss of chaos, this is a transporting consciousness.

There is solid ground of satisfaction in the assurance that we may trust our new order of beliefs; that our paradise is not behind us but before; that our Savior beckons us from the future; that our hell lies where the old Eden was fabled to be, at the beginning not at the end of our career; that our best Scriptures are yet unwritten; that knowledge is our friend; that the law of predestination presses us forward instead of pushing us down; that the law of solidarity in the race, which the theologian used to drag the whole line of mankind into the chasm into which Adam slipped, is a law that makes mankind a unit for deliverance and not a unit for doom.

There is boundless cheer in the conviction that we may have confidence in a new order of moral sentiments; that the heart can open itself to the morning light; that we may have done with sighings over a lost estate, with regrets, remorses, humiliations, penitential confessions of sin, bitter groanings over depravity, frantic cries for mercy and redemption; that we can bravely commit ourselves to the grandest human qualities, self-respect, self-culture, self-reliance, natural truth, justice and kindness; that we can credit our contributions of service to the coming instead of the past generations, not giving all we have in payment of back debts, but seeing it accrue to the benefit of those that are to come after us.

There is endless inspiration in hope. A bright hope makes the dreariest present tolerable. The pilgrim on the way to Jerusalem, passing through the Valley of Baca, found it a well, with pools of rain. The pilgrim to a nobler city hears the wilderness sing, and the solitary place rejoice, as he goes on from strength to strength.

THIRTY-EIGHT years ago, Abner Kneeland, the founder of the Boston *Investigator*, an infidel paper, still published there, was convicted of blasphemy in a Massachusetts court, and sent to prison for uttering these words: "The Universalists believe in a God which I do not, but I believe that their God (aside from Nature) is only a chimera of their own imagination." Dr. Channing saw clearly, as many men more Orthodox than he did, also, that this attempt to punish a man for uttering his opinions was not only contrary to the fundamental principles of American liberty, but at war with the spirit of Christianity, and adapted to bring it into reproach; and by his efforts and those of other good men, Mr. Kneeland was speedily liberated. For aught that we can remember, the statute under which Mr. Kneeland was convicted remains unrepealed to this day; but any attempt to enforce it against those now holding his views would excite the scorn of the whole community. We have found a better way to oppose infidelity than to fine and imprison its champions. The Protestant world is farther from Rome than it was thirty-eight years ago.—*Christian Union.*

THE CHRISTIAN PROGRESS OF A GENERATION.

(Extracts from a Discourse by Rev. Rufus Ellis, D.D., printed in the "Unitarian Review and Religious Magazine" for July.)

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Let me recall a delicious summer's evening, thirty-six years ago come July, when I made one of the company which was gathered in the chapel of the Cambridge Divinity Hall to hear an address by Ralph Waldo Emerson to the graduating class of the theological school for the year 1838. My own undergraduate course in Harvard College was just closing; it was my purpose to begin my studies in the theological department of the university with the opening autumn; and, as you may suppose, I was an eager listener to a discourse which was singularly bold, and made no small stir at that time. Hinting very plainly at much which was negative and destructive, it was also rich in moral and spiritual affirmations; and, whilst it awakened grave anxieties in the minds of the elders, the young men were greatly moved by the words of the speaker. Under the first impression of the discourse, it seemed to me that, if I should carry out my purpose of theological study, I should be preparing myself to be one of the last of the New England ministers; for, however I might be fascinated by Mr. Emerson's words, I could not suppose that the old sacred office would long continue to be exercised in a community which had come to be of his mind as to sacred things; the preachers must presently become with him lecturers and essayists. History makes rapidly in our day, but it has not made so rapidly as that; for, as I have said, nearly thirty-six years have come and gone, and I suppose that I am as likely to find a successor in my parochial charge as my predecessor was; indeed, Mr. Emerson, who is still, according to my record, a member of First Church, is reported to have said that my congregation, by their style of church architecture, have put back the cause of liberalism at least forty years, which is considerably more than my time.

And I have recalled this experience of my opening manhood, because the thing which I then feared has not come to pass; but, on the contrary, has been put much farther off by that very transcendental movement, as we called it, which was then assuming such formidable proportions. I have recalled this experience, because I wish to say to you how much more real, positive, and significant our religion has become to me in the light of this very movement. I wish to say, as one who would acknowledge his honest debts, that the positive side of that very transcendentalism was precisely what the Unitarianism of my childhood needed; and that, strange as it may seem to one who looks only at the surface, I owe it to this that, in my small way, I have always lived and labored as a conservative amongst liberals,—not so pleasant a position in any times as a liberal amongst conservatives.

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Let me, in a few words, and only in the way of hints and suggestions, remind you of some of our most modern gains, or recoveries, in the understanding and use of our religion.

I. And I hold it to be an immense gain, that we have come to look upon our religion as a ministry of the Spirit; to understand that, in the beginning, the gospel was not taught from a book, but was committed by faithful lips to faithful men, who might speak as they should be moved by the present God. We have found that Christianity possessed and pervaded the world to which it was given, passing from heart to heart, and from mind to mind, like sparks amongst the stubble; that the Christian body, with its indwelling spirit, is older by a score of years, at least, than any portion of our New Testament records; and that Jesus, whilst he was careful to gather a living society, and to sow in the hearts of men the seed of the word, made no direct provision for those writings which were sure to be in due time a part of the fruit of the Spirit. So far as they relate to any moral and spiritual facts, the Scriptures of our religion have not fallen below the old estimates of them; but the sense which many now cherish of the inspiration of the Christian Church formed no part of the heritage of our generation. We did not see, as we now see, how saturated the world presently became with Christianity. That is the real explanation of the difficulty we find, and always shall find, in making up our New Testament canon. Plainly, the line between the canonical and uncanonical was not so significant in the second century as it is to the modern Protestant. The early Christians could hardly say who wrote the Epistle to the Hebrews, whether Paul or Apollos, or Clement or Barnabas; they were uncertain about the authorship of the letter attributed to James; they have left very little testimony in support of their statement that Peter was the author of even the First Epistle which bears his name, and it is exceedingly difficult to place historically the pastoral epistles of Paul. But what matters it, they seem to have said, the Spirit plainly breathed those words; let them stand instead of some which Paul wrote, but which, unhappily, have perished,—a strange fate, by the way, for a sacred book, if it be, indeed, what a sacred book is commonly held to be! Our earliest Christian literature, as we have been led to study it, has brought before the eyes of this generation, as, somehow, it did not before the eyes of our fathers in these churches, a living, growing, organized, efficient community, of which this literature is not the cause, but the fruit; the faiths, hopes, charities, are already there; the little books, when as tracts for the religious times they come to be written, rather describe these facts, and take them for granted, and refer to them incidentally, than argue for them,—as when Paul, in writing to his Corinthians, assumes the rising of Jesus as a thing notorious, and, by them, unhesitatingly received, and only wonders that with such a persuasion they can say, as so many of them did, that the dead rise not.

And when we pass from the Epistles to the Gospels, and are surprised to discover that writings so weighted with the immortal words of Christ, and with facts of his life so precious, should be at the same time so unmethodical and fragmentary, and only tell the least part where we long to hear the whole—old prophecies where we look for recent facts,—and imply all along a knowledge on the part of the reader which the written page nowhere supplies, the explanation is found in our reviving persuasion of an unwritten word, committed by the living God in Christ to living witnesses, apostles, evangelists, pastors, teachers, sons and daughters of consolation, not wanting long in any considerable city or village of that redeemed world. Moreover, what was true in the beginning is true now, and will be forever true, true in the new fruits as in the old; with only this reasonable qualification, that the Scriptures, and other instrumentalities which are needful in the beginning of a great spiritual movement, may not again be demanded for the renewal and guidance of this movement in after times. If we hesitate sometimes about the old affirmations as to one and another book of our New Testament canon, it is only because the authorship is in doubt, and we would put first those who were nearest to the Lord. In the beginning of the new creation, as of the old, God said, "Let there be light! and there was light," and this before the light was gathered into certain particular stars, and shone out from great orbs. The letter was killing us; the spirit came again to give us life. We had our Scriptures, and they were read in our synagogues every Lord's day; but, as George Fox said to Cromwell, we had lost the spirit that wrote them, and were in the condition of certain Eastern communities that are said to possess astronomical tables which they are wholly unable to construct, and scarcely are able to use. It has been a great gain to find that Christianity was never meant to be in the keeping of the collators of manuscripts and the makers of grammars and dictionaries. The word goes forth from the mouth of God, not from any convent on Mount Athos, or monastery on Mount Sinai; it proceeds from hearts never cold, by lips never silent; day uttereth it unto day, and night unto night. The records are not the society. The constitution is not the polity. By one spirit we are all baptized into one body. We all eat the same spiritual meat, and we all drink the same spiritual drink. Of too many of our New England churches of the last generation it might have been said, They have heard of Lardner and Paley, but they have not heard that there is a Holy Ghost; they hear and see through the ears and eyes of a people more believing than they; they have no share in the gospel which is the revelation of the thoughts of many hearts. Thank God, we are again his people.

II. As it has been with the Church, so has it been with him whom we revere as the Head of the Church. There has been a great gain during years which have seemed to some only years of doubt in our conception of the divine in Jesus. As the more thoughtful Trinitarians have been steadily leaving behind the Trinitarianism which set forth as the Savior of the world a God who is simply personating humanity, but is not really human, so the more thoughtful Unitarians have been steadily leaving behind a Unitarianism which set forth as the Savior of the world a superhuman man. We are coming together from all sides in a Christianity which sees God in the man Jesus, and so has faith and hope in God. It has been a surprise and an offence sometimes, when it ought to have been a relief to us, to find that the humanity of Jesus was intensely real; that God took *our* nature upon him, and not some angelic or preter-nature; that our Master was a veritable man, bone of our bone, and flesh of our flesh, one capable of growing in wisdom as in stature, and in favor with God and man; one whose knowledge was limited; one who learned obedience by the things which he suffered, who was weary at the well, who lifted to God a human heart in piteous human cries for help. The Unitarian of the former generation had lost this reality of Jesus almost as much as the Trinitarian who had lost it altogether. We have been reminded, sometimes very ungraciously, that our Jesus could not be found in the Gospels. We have been compelled by pitiless realists to see him in his human limitations, and to restore to him his proper human personality. We have admitted, somewhat reluctantly, that it is even more reverent to take his own word for what he was than to substitute our own fond imaginations. We see that, however strange it may be, he did love, and fear, and hope, and believe, and rejoice, and mourn as a man. But what may well have seemed to some at first a loss, turns out to be a gain; for this man Jesus will not, though they call it blasphemy, and threaten his life, yes, and take it, withhold from us the mystery of God in him, or bate one iota of the marvellous self-assertion which assures us that, unless we stand in the presence of a madman, God has come at last fully into the light of a human consciousness. This is what we wanted. The light shines clear now from that human face, and the revelation of divinity is the glorification of humanity; we see that what is impossible *for* man is possible *in* man when God is with him. Between God and man there is no moral incompatibility. It is according to our highest nature to be sinless. It is according to our highest nature to overcome evil. The hiding-place of divine power for our world is found in a sweet, simple humanity. In creation God impresses us strangely as striving to create, and only at last succeeding. It is so in redemption, and Christ is his success; and since Christ is Son of man, it is success for man. God finds us in him.

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III. I find yet another gain in the necessity which is laid upon us in our religious times to accept our religion chiefly as a new life in our souls and our world. We are coming to a more intelligent and deeper apprehension of the old teaching that God took upon himself, not simply the nature of one man Jesus, but the nature of all men; our nature. It was at least the beginning of the consummation of that deepening purpose which runs through the ages, Jewish and Gentile alike—only in the Jewish dispensation more conspicuously,—so wondrously hidden at times, and then coming into more light, until at last the day dawns and the day-star rises in our hearts, and it is the Lord's day evermore. We understand Christianity not as contained, and in some sort concluded, within a few months of the Lord's ministry, but as a step forward and upward in the education of man, which is never to be retraced, a continuous fatherly act of God. It is a failure save as it goes on, save as it is reproduced; a failure when it becomes memorial and commemorative. It is an abiding Incarnation. What the word was in Jesus, the word is in the Church. Our religion is the mind of Christ in us. It is the spirit which he has given us. As it spake by the prophets, so now it speaks in us. Had he in his transcendent way a consciousness of God? we are to have this consciousness in our humbler way, still seeking to sit down with him in heavenly places, and to be lifted by the Divine Grace into his perfect light. Our Christianity must speak in the present tense. It must create new words, forms, and methods. It must be able to say, "I know." It must keep alive the old sacred dialogue between God and man. Its God must not be the Unknown God. It must find, not seven sacraments only, but seventy times seven. It is, says Novalis, "the capability of everything earthly to become the bread and the wine of a divine life." It is a line of light threading the ages. It makes all things new. It is a treasure which is committed to an earthen vessel; the vessel may suffer harm, but the treasure is safe. God comes to stay. God comes to create.

And it is very satisfactory to note that our Christianity, as it becomes less traditional and more experimental, less theoretic and more living, recognizes afresh its mission as civilizer and humanizer of society. Starting from a higher plane, finding us in a way Christian, it seeks ways more excellent. It is no more content with things as they are than were the missionaries who carried the cross amongst the nations of Northern Europe. It takes up the great Sermon on the Mount as it fell from the lips of the Teacher, and refuses to have it regarded as akin to the dream of a republic which Plato dreamed. It does not despise prophesyings. It has much to say in the spirit of the Master about human affairs. It claims that there may be such a reality as Christian legislation, that business and pleasure are to be consecrated, that Christianity is to be the life of all our living; it does not compliment the next world at the expense of this world, but holds this world to be convertible. What we call church work, a kind of Christian activity scarcely known in my childhood, is the beginning of this new embodiment of Christianity; it is sure to lead on and out, to bring us into contact with labor questions, and amusement questions, and education questions, and all the various problems of every-day life, that are plainly too much for the mere economist, and which can be solved only as we are indeed one body in Christ. St. Chrysostom, St. Jerome, Lanfranc, Archbishop of Canterbury, were hospital builders as well as preachers and theologians. The first artists, artisans, horticulturists were monks. Many of us can remember when a house of worship was of no use save as a weekly gathering place for what was called divine service. Now our chapels and vestries are often open through the entire week, and filled with workers bound in the spirit to finish on earth the work which Christ only began; and to fulfil his promise, "Greater things than these shall ye do, because I go to the Father."

IT CAN SCARCELY be regarded as a part of the "eternal fitness of things" to express approval of what is said in church with "three cheers and a tiger." Yet it happened recently in Ireland. During high mass in the little church at Glentariff, three ladies of the Protestant faith were obliged to take shelter there from a heavy shower. The officiating priest, knowing who they were, and wishing to be respectful to them, stooped down to his attendant, who was on his knees, and whispered, "Three chairs for the Protestant ladies." The man, who was rather ignorant, stood up and shouted, "Three cheers for the Protestant ladies!" which were given with a hearty good will by the congregation, while the poor priest stood dumbfounded. It will happen so sometimes.—*Harper's Magazine.*

THE LONDON *Saturday Review* discusses "Singularity" in its customary philosophic spirit, and reaches this rather conventional result: "Any kind of singularity implies of necessity a certain discharge of vital force. The wheels of life run smoothly just in proportion as we are ready to take a large number of things for granted, and to accept established conventions for no other reason than that they are established. As soon as anybody acts on principles peculiar to himself, even in the smallest trifles, a certain amount of friction is set up, and frequently a disproportionate waste of thought and temper."

A GENTLEMAN late one evening met his servant. "Hallo! where are you going at this time of night?—for no good, I'll warrant!" "I was going for you, sir."

THERE IS A vegetarian hymn-book in existence, in which one hymn begins:—

"Meat-eaters, did ye only know
What torments ye inflict."

TRUE AND FALSE CONSCIENCE.

One of our Western contemporaries, the *Christian Statesman*, of Milwaukee, seems to have been much exercised by a letter which Mr. O. B. Frothingham published a few weeks ago in THE INDEX, and which purported to have been written by a "Catholic priest." In this document, the writer made the assertion that "Conscience, *properly understood*, must be obeyed in all cases"—a statement with which we have no mind to quarrel. The letter in which it occurred was said, however, to have been written to a gentleman who, having been reared a Catholic, had become an adherent of Mr. Frothingham's "free religious" society; but in order to quiet the scruples of his mother, who, naturally, thought him in the way to perdition, had laid his case before a New York priest in good standing, and received the comfortable assurance that not only was conscience a sufficient guide, but that the Catholic Church, recognizing the "dignified freedom" of the human soul, "does not presume to tell any man whether his conscience is right or wrong. This is individual work." Apparently there was great joy in the liberal camp over this letter, of which its anonymous author permitted the publication. If it were a true statement of Catholic doctrine, evidently the free religious people were as good Catholics as the Pope himself—a conclusion which, under the circumstances, seemed to us not to afford any great cause for gratulation to either party. Evidently, the pill was a little hard to swallow; and a few weeks later Mr. Frothingham followed it up with the statement that the priest in question, having seen his letter (and presumably the comments on it) in THE INDEX, had not only expressed himself as entirely satisfied with it, but had volunteered some further, and, to non-Catholics, very consolatory, views on the extreme tolerance of the Church in matters of faith. Several New York priests, besides the writer, were said to have also seen the letter, and to have expressed their concurrence with its sentiments; although, supposing the statement true, they must have seen that the "dignified freedom of the human soul," in the case of the gentleman who had sought priestly counsel in his difficulties, had led him to absent himself from the Catholic Church, and to attach himself to a society which distinctly denies all the Christian doctrines. At this point, the *Christian Statesman*, whose professed anxiety on the subject is our only reason for touching so vague an accusation, demands to know whether these anonymous statements are to be taken as correct versions of Catholic doctrine, or whether it shall receive as such the following extract, which it quotes from the *Catholic Vindicator*, published in its own city, and edited by a Catholic priest, whose name appears in full on its editorial page:—

"A man who pertinaciously and perseveringly maintains his own individual opinion against the positive teaching of the Church . . . . is deprived of the means of acquiring eternal life."

There is one very simple rule in such cases, and we recommend it to the attention of both THE INDEX and the *Christian Statesman*. No priest who feels himself in conscious conformity with the spirit and doctrines of the Church need hesitate to put his name to his doctrinal teachings. Nor is such a priest likely to word such teachings in so ambiguous a manner, or to publish them in such a place, that every unbeliever, seeing them, will proceed to use them as arguments in favor of his erroneous opinions. Nor will he, while maintaining his own *incognito*, proceed to slur, by implication, other prominent Catholic priests who hold different views,—as was done in THE INDEX, apparently on the strength of expressions used conversationally by the unknown writer. It is very safe for the *Christian Statesman* to believe that its neighbor of the *Vindicator* was uttering the exact truth, and not to trouble itself further about Mr. Frothingham's private chaplain. For while it is perfectly true that "conscience, properly understood, must be obeyed in all cases," yet to quote a passage from the introduction to the newly published life of St. Catherine of Genoa, written over his own signature by Father Hecker, "It is equally false, and at the same time absurd, to suppose for a moment that the Holy Spirit indwelling in the Church, and embodied in her visible authority, and the same Holy Spirit dwelling in and inspiring the Christian souls, should ever contradict each other, or come into collision. Whenever, by supposition, this takes place, be assured it is not the work of the Holy Spirit, *but the consequence of ignorance, error, or perversity, on the part of the individual;* for it must not be forgotten, or even be lost sight of, that it pleased Christ our Lord to promise to His Church that "the gates of hell shall not prevail against her, and *not* to each individual Christian."

That is true Catholic doctrine; nor can we bring ourselves to believe very heartily in the existence of a New York priest in good standing, "a learned and sincere man," who would reply to an inquiring parishioner, claiming to deny in good faith the authority of the teaching Church, that he could not, in his capacity as a Catholic teacher, "presume to say that his conscience was wrong," and that, "so long as he loved the supreme good, he could not be lost." Such a teacher would have been much more likely to inquire by what process the voice of that right conscience which speaks to all the baptized, and even to those who, being beyond the reach of the sacraments, have been careful never to disobey the dictates of the law which is written in the hearts of all men, had been overpowered and silenced. Those who have not the law, says the Apostle Paul, "are a law unto themselves." But with such a person, the anonymous priest of THE INDEX had not to do, but with one baptized and reared in the Church, and amenable to her authority. Such a person should have known that to wilfully entertain and yield to doubts concerning the dogmas of the faith is to commit mortal sin; and should have known, also, that it is impossible in the state of mortal sin to "love the supreme good." "Without faith," says St. Paul, "it is impossible to please God," and hence, to love Him.—*Catholic Review, June* 30.

JOHN STERLING FACING DEATH.

Seeing how it was, then, Sterling earnestly gathered all his strength to do this last act of his tragedy, as he had striven to do the others, in a pious and manful manner. As I believe, we can say he did; few men, in any time, *more* piously or manfully. For about six months he sat looking steadfastly, at all moments, into the eyes of death; he, too, who had eyes to *see* death, and the terrors, and eternities; and surely it was with perfect courage and piety, and valiant simplicity of heart, that he bore himself, and did, and thought, and suffered, in this trying predicament, more terrible than the usual death of men. All strength left to him he still employed in working; day by day the end came nearer, but day by day, also, some new portion of his adjustments was completed; by some small stage his task was nearer done. . . . He still even wrote a good deal. To his eldest boy, who had moved to the Maurices since the beginning of this illness, he addressed, every day or two, for eight or nine weeks, a letter. These letters I have lately read; they give, beyond any he has written, a noble image of the intrinsic Sterling. One little excerpt, not the best, but the fittest for its neighborhood here, will be welcome to the reader:—

"*My dear Boy*,—. . . . It seems as if, in some strange way, London were a part of me, or I of London. I think of it often, not as full of noise, and dust, and confusion, but as something silent, grand, and everlasting.

"When I fancy how you are walking in the same streets, and moving along the same river, that I used to watch so intently, as if in a dream, when younger than you are,—I could gladly burst into tears, not of grief, but with a feeling that there is no name for. Everything is so wonderful, great, and holy, so sad and yet not bitter, so full of death, and so bordering on Heaven. Can you understand anything of this? If you can, you will begin to know what a serious matter our life is; how unworthy and stupid it is to trifle it away without heed; what a wretched, insignificant, worthless creature any one comes to be, who does not as soon as possible bend his whole strength, as in stringing a stiff bow, to doing whatever task lies first before him."

One other letter I must give:—

"*My dear Carlyle*,—For the first time for many months, it seems possible to send you a few words; merely, however, for remembrance and farewell. On higher matters, there is nothing to say. I tread the common road into the great darkness, without any thought of fear, and with very much of hope. Certainty, indeed, I have none. With regard to you and me I cannot begin to write; having nothing for it but to keep shut the lid of those secrets with all the iron weights that are in my power. Towards me it is still more true than towards England, that no man has been and done like you. Heaven bless you! If I can lend a hand when THERE, that will not be wanting. It is all very strange, but not one hundredth part so sad as it seems to the standers-by.

"Your wife knows my mind towards her, and will believe it without asseverations.

"Yours to the last,

"JOHN STERLING."

It was a bright Sunday morning when this letter came to me; if in the great cathedral of immensity I did no worship that day, the fault surely was my own. Sterling affectionately refused to see me; which also was kind and wise. And four days before his death, there are some stanzas of verse for me—written as if in star-fire and immortal tears,—which are among my sacred possessions, to be kept for myself alone.

His business with the world was done; the one business now to await silently what may lie in other grander worlds. "God is great," he was wont to say: "God is great." The Maurices were now constantly near him; Mrs. Maurice assiduously watching over him. . . . One evening, suddenly, about eleven o'clock, there came a summons and alarm; . . . and, in a short while more, the faint last struggle was ended; and all those struggles and strenuous, often-foiled endeavors of eight-and-thirty years lay hushed in death.—*From Carlyle's "Life of John Sterling."*

IT IS A CUSTOM with the English House of Lords that the youngest of the prelates offers up prayers. Once an old Bishop of Durham, learned and lazy, lounged into the House, when, being the only member of the episcopate present, he was invited to perform the easy office of chaplain. Disgusted, he retreated and thus explained his injury to an in-going peer: "No young bishops there! Hang 'em! do they think that *I* am going to do their dirty work for 'em? Not I, sir! not I!" Familiarity had brought contempt with a vengeance. He had come to regard prayer as common, routine work, only fit for inferior parsons.

A DARKEY WAS ONCE attempting to steal a goose, but a dog raised an objection, and Sambo retired. The next night, during a thunder shower, he attempted it again, and just as he was on the point of getting away with the fowl, the lightning struck close by, and the noise nearly frightened the poor fellow to death. Dropping the goose, he started away, muttering, "'Peers to me der am a mighty lot of fuss made 'bout a common goose."

Poetry.

JAMIE'S FABLE.

BY MISS E. N. HATHEWAY.

AUNTY:
Jamie, what has happened to you?
Tell me where you have been so long.
See your apron, so soiled and torn!
I fear my boy has been doing wrong.

JAMIE:
I was only playing out in the yard,
Building some houses all in a row,
And a bear walked through the garden gate,
And said "Good-morning!" growling just so.

He tore this hole with his paw, I guess;
And I struck him then with a great big stick!
I almost broke his back, I s'pect,
For I tell you, Aunty, he went off quick.

AUNTY:
Jamie, look at Maggie's new doll,
With her rosy cheeks and bright blue eyes.
What do you think should be done to her
If she should speak and tell naughty lies?

JAMIE:
If Dolly should ever tell naughty lies,
Her head should be cut right off, I think!
What do you b'lieve it's stuffed with? say.
My knife would do it quick as a wink!

AUNTY:
And what should be done to a little boy
Who tells his aunt a story so wild?
No bear could say "Good-morning!" to you,
Then why do you talk in this way, my child?

JAMIE:
Don't you 'member the other day
You read me a story about some bears?
And they talked together like anything,
And slept in some beds, and sat up in chairs.

AUNTY:
But Jamie, that was a fable I read;
I told you then that it wasn't true.

JAMIE:
Well, Aunty, that's the matter with this:
My bear is a fable story too.

—*The Independent.*

NEW SUBSCRIPTIONS TO INDEX STOCK.

Mrs. F. W. Christern,	New York City,	One	share,	$100
Richard B. Westbrook,	Sonman, Pa.	"	"	100
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FOR THE WEEK ENDING JULY 18.

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The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.

Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

Francis Ellingwood Abbot, ... *Editor.*
Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), Rev. Moncure D. Conway (England), *Editorial Contributors.*

BOSTON, JULY 23, 1874.

SUNDAY LECTURES.—The Editors of The Index will lecture occasionally on Sundays, if desired, within a convenient distance of Boston.

PARAGRAPHS.

BY W. C. G.

The leaders of French Protestantism, Nicholas, Réville, Coquerel, and others, have begun a new monthly, the *Revue Progressive*. For twenty francs a year one will get a great deal of free religious thought, and historic criticism of the Orthodox thought and of the Bible, besides discussions of literature, and art, and politics.

The Irish Unitarians have lately been in hot debate whether or not their Associations shall fill orders for theistic works, like Theodore Parker's. In the "Society for the Diffusion of Knowledge," the country conservatives carried the day—or rather the night, for the struggle lasted into the small hours. In the Northern Sunday School Association, the Belfast liberals, after a similar struggle, decided the other way; and the defeated party talk about secession.

The country picnic for the poor children of large cities is the way last evolved to love your neighbor as yourself, in July. Already one or two humble experiments betoken what the next variety will be,—the providing of cheap country-homes where at least a few of the overstrained women of the workshop, the convalescents of the tenement-house, the old-faced city babies, can have a longer chance than a single summer's day to test the virtue of green fields and clean, strong air. Some one in the *Unitarian Review* has just been writing earnestly about it. Let "Wayside Homes of Rest," she urges, be established. A few rich people, or two or three churches, might together buy a roomy, sunny house, a few miles out of town, inland or near the sea, with land attached for garden, and a patch of woods,—the whole, with simple furniture, costing from four to seven thousand dollars. A matron with two or more assistants would be needed, but much of the light work could be done by the inmates. The visits thither should be free to some, and paid for in part by others. This is the season at which to "talk up" the idea against another year, and find the house. Many a girl for herself, many a mother for an ailing child, or a band of relatives for some feeble one of their number, would be able and glad to pay two or three dollars a week for a fortnight or a month of such country freshening. Many a happy, well-to-do family, escaping to the seaside or the mountains for a long vacation, would gladly give up a few of their rides to save the means by which a poorer friend might visit such a "Rest." Promise a country-fortnight as a prize to the best five children in a public school, who would otherwise spend the hot, long season among the bricks, and take their country on the door-step. Or if you object to stirring rivalries, ask the teacher to tell you whom to send. Your family doctor will be only too thankful to name you three or four from among his poorer patients. Persons yet better off would, perhaps, furnish a free-room for the season, or a church might thus look after its unmonied invalids, or a group of neighbors living in a block of "freestone fronts" could combine to do so. Who will start it? Pass the idea round, you friends in the country boarding-houses.

A little book comes to us from some Dutch Liberals, through an English translator—*The Bible for Young People*,—for which a good word should be spoken in The Index. The Bible holds many self-contradictions, and absurdities, and cruelties, but the very fact that they are so plain makes it hardly worth the while to spend one's time in picking them out and arranging them in lists: "Three hundred contradictions in the Old Testament," etc. Anybody can write those books; and the criticism which ends with that is almost as shallow,—yes, all things considered, probably shallower than the "literal inspiration" at which it scoffs. There are men who, because they are scholars, can count up more of these things than we, and who speak out loud about them as frankly as Tom Paine himself, but whose look goes deeper. They sound, and dredge, and compare widely, where we only sail over the top reef-hunting. Then let a man like Tyndall come, who will put the results of the scientific search in popular form,—he is the man who helps us to know what the Bible truly is. *The Bible for Young People* is Tyndall-work applied to Bible-criticism. It is no scoffer's book. People never scoff at anything which they come to really know. The authors reverence most heartily that which they treat so freely, and always point to its religious spirit and intent. But they analyze the old legends of creation—Eden, Flood, Babel, and the rest—and compare them with the cognate myths of other races, and show us how they reflect the crude ideas of the time about Nature, and morality, and God. They try to untwist the mixed, contradictory stories which have been woven together by later story-tellers into their present form,—detecting in Genesis, for instance, at least three separate strands of narrative. They show how the patriarchal names and incidents hold hints of tribal fortunes; and how the genealogies are constructed to suit a preconceived system of chronology; and how the history of Israel is the history of a barbaric, polytheistic tribe, slowly consolidating, through a great law-giver's religious impress, and through constant conflict, into a strong-featured nation. We heartily recommend the book to those who care to study the romance of such a history,—for the Bible studied with such help becomes a most romantic chapter in the history of civilization. The book comes out in monthly parts, of which at least the first ten can be obtained of John Kneeland, 7 Tremont Place, Boston; or of J. L. Jones, Janesville, Wisconsin.

To be impressed with the mighty intellectual stir which keeps the brain of the world in active exercise, look over the exchanges of a newspaper for a single week. See the unheard-of papers that turn up from unexpected places. Note the more thoughtful ones, each representing a separate line of ideas, designed to find a special set of readers,—ideas and readers with which, perhaps, you have almost nothing in common. You feel as if you stood on a mountain, and saw the rivers of an unexplored land start forth, each to run through its own tribes, and nourish its own settlements. Or glance through a single one. Here is *Nature* from London; see the list of society-meetings, with their essay-subjects, naming unknown worlds to you, which the somebodies over there are going to talk about so wisely. Or consider what an amount of brain-food is ground up and made ready for the general public, each week, by such papers as the *Independent*, the *Christian Union*, the *Golden Age*, of New York. We made a study of their issue for the second week in July. The *Independent* had five editorials, and twelve original contributed articles, six poems, eight pages of paragraphs on all sorts of themes, besides its market, financial, farming, and selected matter. The *Christian Union* had five editorials, twelve contributed articles, five poems, and over five pages of paragraphs. The *Golden Age* had five, seven, three, and over six, respectively. Old folks, young folks, sober folks and slight folks, newsy folks, sentimental folks, political and financial folks, all have their taste catered for with special dishes. The paragraphs are the most impressive feature,—notes on literature, science, art, education, religion, politics, persons. To get them, men have gone gleaning through five hundred other papers, and magazines, and books. Yet not mere scissorings. Some of them are little dwarf editorials. But mainly they are borrowings, stamped over with some added thought, or set in fresh relations,—often witty hits, sometimes a little box packed full with a fact, sometimes a single crystal of fancy, sometimes a nugget of argument, often mere gossip, sometimes a mean insult passed on, sometimes a lie. This racy paragraphing is a special art. The fortune of a popular paper depends on it almost as much as on strong editorials. For success at it one must not be over-scrupulous about authorities or feelings. "*Je prends mon bien où je le trouve*," and "a curse on him who has said my good things before me!" The large proportion of room given to the tit-bits is suggestive. We read magazines, not books, it is said. But we hardly read the magazines. Here they are boned, and compressed, and sliced off for us in single mouthfuls. This suits Americans on the bolt. And it accounts for some of our ailings.

BROAD CHURCHISM.

On another page will be found a reprint of the main portion of an interesting and noteworthy discourse by Rev. Rufus Ellis, minister of the First Church (Unitarian) in Boston. The discourse, which was read recently before a ministerial conference, is interesting because it is the testimony of a sincere man, and a practical preacher of long experience, concerning the effect of the New England transcendental movement on his own views, and on Unitarianism in general. As a young man just on the point of entering the theological school, Mr. Ellis heard the famous address of Ralph Waldo Emerson before the graduating class of the Divinity School at Cambridge, in 1838, which was the first public utterance of note of transcendentalism in America; and the reminiscence he gives of the impression made by that address on himself and other young men of the day, is not only interesting, but valuable. The discourse, too, as coming from one who has been usually reckoned as an extreme conservative among Unitarians, is noteworthy for its breadth and liberality of view. The concessions which it makes to the results of rational criticism of the Bible, and of the traditional Orthodox interpretations of Christianity, are remarkable, and indicate the progress which is taking place in Christian theology, not only among Liberal Christians, but in more Orthodox communions.

The sermon, of course, is not radical; to many readers of The Index it will seem perhaps very conservative, and some may wonder why it should be reprinted in these columns. Mr. Ellis is a believer in the special and miraculous incarnation of the Divine nature in Jesus, and to him Christianity is the crowning culmination of all religious history, ample for all human needs for all time. But the liberal interpretation of these doctrines, from one so conservative as Mr. Ellis has been deemed, is what gives the discourse its note. For, as we have just said, he has been regarded as one of the most conservative of Unitarian preachers. It has been common to classify him with Dr. Peabody and Dr. Robbins, as on the extreme right wing of Unitarianism,—as too conservative, in fact, to act very harmoniously with the denomination, and as just ready to drop into Orthodoxy.

Yet, in our opinion, Mr. Ellis has not been correctly classed there. We have previously found, in his published writings, an element of liberality both in respect to doctrine and spirit which those with whom he has been classed do not appear to possess. This liberality comes from the emphasis which he has been wont to place on the Spirit, as the source and centre of all vital religion. He has habitually subordinated the letter, whether of dogma, or Scripture, or ecclesiastical rite, to the Spirit,—holding a view of the Spirit, not unlike the old Quaker doctrine of the Inner Light. However highly he may value the Bible and the historical Christ, he has yet made it clear that he regards the present Spirit as the sustaining power of the Christian Church. And this doctrine of the supremacy of the Spirit over every form of the letter, which he has expressed very boldly in the discourse under notice, has given a liberal atmosphere to his thought and writings, and made many points of sympathy between his position and that of even quite extreme radicals, whose views he could not conscientiously accept. And, probably, he has held aloof from some of the forms of Unitarian denominational activity quite as much from an aversion to all exclusive sectarian action as from a fear of the radical tendencies of the Unitarian body. He is essentially a Broad Churchman. He represents real Broad Churchism in America much more than do some Episcopal clergymen who are said to do so. In the Episcopal Church in this country there is actually no Broad-Church party like that which is so powerful in England. There are a few individual preachers who may be called Broad-Church, but the two parties in the American Episcopal denomination are High-Church and Low-Church. In America, the Broad Church is made up of portions of many denominations. For in almost all the denominations there are some preachers who care more for the presentation of religion on broad and general grounds, than for any denominational propagandism; and, among Unitarians, Mr. Ellis may be said to be one of these.

And in this discourse he states very well the principles of this Broad-Church party,—its central principle being the superiority of the present power of the Spirit to any ecclesiastical dogma or institution of the past, and even to the Bible. Mr. Ellis states unmistakably—as unmistakably as Mr. Emerson did in

1838—that the power of the Church to-day must be found in a vital power that is within the souls of men and women living to-day,—that it is not to be found in the Bible, or in traditions, or in established ecclesiastical institutions, except so far as these are illustrations and examples of the capability of the Spirit in the past; but is to be looked for in the present activity of the same Divine energy that produced these old results. The pervading doctrine of the discourse is that the Spirit of the Highest has not departed from mankind, nor revealed itself once for all during the few years of the life of one being in Palestine; but is actively revealing itself to-day, in and through the Christian Church especially, but also, now as in the past, to some extent in humanity elsewhere. And this may be said to be the central principle of Broad Churchism in Christendom.

This central principle in Mr. Ellis' discourse takes shape in three subordinate propositions: First, that the New Testament is not the fountain whence the Christian Church draws its inspiration, but only an incidental and necessarily fallible result of that high tide of spiritual life which attended the advent of Jesus,—of precious interest and value to the Church, but not its foundation, and not even necessary to its continued existence. Secondly, that Jesus was an entirely human being, a complete man, and that the incarnation of the Divine nature in him, though perfect in degree, was yet of the same kind as that which takes place to some extent in other men, and that the revelation given in Christianity does not differ in kind, but only in degree from that given in other religions. Thirdly, that Christianity is a progressive revelation,—that it was not all manifested at once even by Jesus, or perhaps to him; but, under the influence of the continued inspiration of the Spirit, is a continuous evolving of new views of spiritual truth, new institutions, new forms of human activity,—hence, that it adapts itself to the improved intelligence of mankind, and the changing exigencies of human affairs in successive generations.

The only narrowness in these statements is, that they are statements of Broad-Church principles, from a Christian point of view, and that the point of view does not quite include the full breadth of a universal church. They are, as we have said, representative statements of the Broad Church of *Christendom*. The position of Mr. Ellis, and of other Christian Broad Churchmen is that, since Christianity is this progressive revelation of Divine power in human history, it can go on adapting itself to human needs of every age and country; and that, therefore, there is no reason for abandoning it, and no possibility of mankind outgrowing it; and this conclusion Mr. Ellis draws in the closing part of his address, omitted in the reprint, for want of space. But there is a Broad-Church party outside of the churches in nominal Christendom, and a Broad-Church party in other religions besides the Christian; and these people will naturally question whether Christianity so predominatingly and exclusively marks the track of Divine revelation in humanity as this position implies. The course of Mr. Ellis' argument, indeed, and his assertion that the Divine Spirit is continuously active, and has revealed itself to some extent, however feebly, in all religions, suggest the inquiry whether he has himself drawn the logical conclusion from his own premises. If the Spirit has been the inspiring source of all religious history; if one man and one religion, however superior, differ not in kind, but only in degree, from other genuine religious revelations; and if this same Spirit, which has been the creator of religious literatures and institutions, and the inspirer of divine life in the past, is still actively and creatively revealing itself in the thought and life of Christianity to-day, and Christianity under its power is a progressive revelation not yet completed—since *all* thus depends upon the continuous and ever-present agency of this power called the Spirit,—why may it not be that, in the education of mankind, the guiding Spirit has now brought the race to that point when the authority of all special religions, Christianity with the rest, is to be seen to have been provisional and temporary only; and that now, in this new era of the world, when the religions are being brought more into outward contact, and are coming to understand each other better, they are all to advance to conditions of higher intelligence and closer spiritual fellowship, and that some new form of religious thought, activity, and association, must eventually result, which shall not be Christianity, nor Judaism, nor Hinduism, nor any other specific faith that the past has known, but a new and more universal development of religious life from the vitalizing spirit that is common to them all? Can we not trust the spiritual energy which has been so potent in the past, and which is asserted to be full of power to-day, to do its own work? Shall we seek to limit its activity, or confess our distrust of it by attempting to authenticate it by certain definitions and names?

Every one of the great religions has now a Broad-Church party,—the party of the Spirit rather than the letter. And if the central principle of this party, which is belief, or trust, in the Spirit, were to be consistently followed out, no attempt being made even to define what is the nature or origin of the Spirit, or what its method of operation, we should have a Broad-Church movement and fellowship overlapping and obliterating the boundaries that have separated the religions of the world, and conterminous with at least the progressive and enlightened portions of the human race. It should not be thought necessary either to define this Spirit, on the one hand, as a power distinct from man, or, on the other hand, as the manifestation of man's own highest intelligence, improving and advancing through the ages. It is the sufficient and natural bond of fellowship that religion in all its forms is in itself a confession of man's relation to a Power, whether we call it person, or call it force, which works in the world of matter and the world of man, and which "makes for righteousness." Not even so much *statement* as this is requisite for the fellowship of the true Broad Church. The bond of association really lies in the fact of a common sentiment and a common movement, with no injunctions upon the intellect limiting inquiry, nor upon the tongue as to pronouncing a *shibboleth*. When the Broad Churchism of Christendom reaches this ground, there are many religious radicals who now, outside of all churches, are watching its advance with sympathy, who will then gladly join it, and give it their active coöperation.

W. J. P.

ORGANIZATION.

A word about organization. It is true, that no point is ever carried without it; but it is also true that, until there is a point to be carried, it cannot exist. People never organize for the sake of organizing. They never organize except in view of a contingency, and the contingency must be near and urgent for the organization to be effective.

Government is only a group of organizations for a multitude of immediate objects which demand instant attention. As soon as any one of them ceases to demand instant attention—ceases, that is, to be a vital object,—the organization formed to meet it falls asunder; the machinery becomes useless. The Church is an organization for the supply of certain general and permanent wants. Each new want calls for a special mode of organization to supply it. The central organization of the Church is many hundreds, we may say many thousands, of years old, and is good for its purposes; but, when special exigencies arise, it will not serve. We are prone to think of the Christian Church as a compact body, drilled and equipped for all emergencies. It *is* drilled and equipped for all the general emergencies of religious administration, but it must bring new methods to meet new cases. When Protestantism appeared, Loyola organized the Society of Jesus to oppose it. When Rationalism threatened, Orthodox Protestantism organized Young Men's Christian Associations to put it down. When the free religious spirit showed strength, Unitarianism organized the National Conference to suppress it. The advance of the foe calls into existence the army. Every government keeps up a permanent military organization, even in times of peace; for war is a permanent possibility. But if no war threatens, the military organization exists hardly more than in name. Even in France, a military nation, the army was entirely unprepared for the war of 1870, though Prussia was regarded as a threatening neighbor. How utterly we were unprepared for our own last war all remember. To say that we were unorganized for such an emergency, is to say little. We had lost the idea of organization, and did not know what it meant. The crisis brought the crystallizing force at the very moment of need, but not a moment sooner. For five or six years, war had been predicted. For five or six years, it had seemed to discerning minds inevitable. But the shot at Sumter was needed to rouse and consolidate the apathetic North. Then the emergency was felt, and then the clash of the closing ranks was heard.

It is of no use to preach organization before the need of it is, as men say, *realized*. Enlighten people in regard to the condition of affairs; point out danger; clear up ideas; throw out warnings; preach the truth as far as it is discernible,—organization will come at the last moment, but not before. It will come when a danger becomes imminent to all men.

It may be that danger threatens distantly from the purpose to protect by more stringent laws the puritan Sabbath, to enforce the reading of the Bible in the public schools, to insert into the preamble of the National Constitution the essential articles of the Christian belief. But the danger is, at present, so remote, that attempts to organize, in view of resisting it, meet with no encouragement. The cloud is hardly as big as a man's hand, and the family umbrellas repose in their cases. To say that while the radicals are unorganized their adversaries are drilled, and massed, and ready for the battle, is not quite true. The Orthodox community is by no means united in purpose, or even in sentiment, on all or either of the above mentioned points. Opinion is much divided. The conspicuous champions are few. The powerful leaders do not lend their aid; and, if the time comes when they do, the persuasion of the people at large must be their first concern. The general, permanent organizations for distributing Bibles and tracts, holding councils, ordaining ministers, maintaining missionaries, conducting seminaries, and so forth, cannot be used to much effect in furthering these new ends. The special exigency will have to be specially provided for, and it may be fairly doubted whether the radicals are not to the full as well prepared as their adversaries. Their minds are as quick of apprehension; their hearts are as hot with feeling; their determination is as clear; they are doing what they can to cast discredit on the proposed innovations. If they do no more, it is because they do not feel the need of doing any more. But let the danger become imminent, and the closing of the ranks will be sudden, and the resistance firm.

It may be unfortunate that people will not so far anticipate perils as to prevent them; but they will not. Ideal perils are none; real perils alone stir the blood. Ought we to regret this? Is it not better, on the whole, that the demonstration of force should be reserved till it is actually required? that power should not be squandered in fruitless anxiety? Let the seers proclaim their vision; let the prophets disclose their presentiments; let the preachers be faithful to their light. Then, if the storm gathers, the elements will be in readiness to combine and beat it back. The age of discussion must terminate before the age of organization opens; and the age of discussion has not yet reached its culmination.

O. B. F.

LONDON LETTER.

To the Editor of The Index:

Sir,—A little commotion has been made here lately about caricatures, owing to a prosecution for libel brought by Sir William Carroll against an artist who had made cruel sport of his infirmities, and had ridiculed his son.

It does not require much magnanimity to see one-self good-naturedly caricatured; but there is a surprising difference between the various ways in which one's face, or peculiarities, may be made food for laughter. There is a good-natured, and there is a spiteful, way of indulging in this branch of skill. It seems to be a gross outrage on humanity, and on good taste, to make fun of any natural defect—such as a curvature of the spine, or of a limb swollen by gout, or dropsy. The jury in the case alluded to must have felt this in awarding damages.

Another, and still more cruel, form of caricaturing, is where the artist fastens upon some abnormal condition of his subject, and turns it into more than a suggestion of intemperance or vice. During the time that Pellegrine was absent from the office of *Vanity Fair*, his place was occupied by an artist who, either out of mischievous fun, or from pure ill-nature, inflicted a cruel wrong upon the family and friends of a gentleman who favored him with a sitting. The gentleman was suffering from an eruption in the face, caused entirely by a severe strain upon his nervous system, owing to certain well-known public events in which he was deeply concerned. He was a man of strictly temperate and pure habits; but the caricature represented him as simply a drunkard, with a touch of licentiousness suggestive of even worse vice. He had the good sense, however, to bear the smart without remonstrance; nor would he have cared about it at all, but for the feelings of his family and friends.

It is clear, then, that this art of caricaturing may be frightfully abused; and the subject teaches us a lesson in morals not to be overlooked.

So long as fun is pure fun, it may be freely indulged; but the moment it is sought for at the expense of other people's feelings, it is immoral; and,

because it tends to a breach of the peace, the law ought certainly to be enforced against those who would provide entertainment at such a cost.

There is, unfortunately, an immense amount of cruelty—wanton and coarse cruelty—among men of mature age; and I think it is largely due to the great defects in our training of boys. Our public schools, though far more humane than formerly, are still scenes of much wanton cruelty. I deny the necessity for this. All boys are not alike, and the difference between them is more due to their early training at home than to their native characters. On no other ground can we account for many dear, amiable boys, generous and kind at heart, amenable to any judicious remonstrance, taking part along with boys of very inferior characters in tormenting some defenceless animal, or some weak and ungainly schoolfellow. The fact is, that where training for *character* is most wanted our schools provide none at all. I am no advocate for having a system of police in our play-grounds, or for never leaving children to themselves. This would be an error in the opposite direction; but I strenuously urge that masters should be appointed to take some supervision of our play-grounds, who would be willing to join in the sports, and to exercise, not so much control, as healthy influence in setting a high tone of generosity, and justice, and uniform kindness. The slightest approach to oppression, or to make sport of another's infirmities, should be then and there, not punished, but denounced with stern and righteous indignation. Let boys be taught by daily training how mean and low it is to be cruel and unkind. Let them be impressed, all their youth up, with the manliness of a true chivalry and of especial tenderness towards the weak; and then we should hear no more of cruel sports among men, of the ungenerous ridicule of some unlucky messmate who is unpopular, of rude, practical joking, of the coarse hilarity which breaks out now and then upon the Stock-Exchange, nor of any of the hundred forms in which persons of mature age sink back into the most shameful habits and feelings of their boyhood, and exchange their good manners for pure savagery.

Caricaturing is one of these forms, when done in wanton mischief or in ill-will. Nor is it only with the pencil, but also with the pen, that evil-minded men inflict deep injuries. The "personal sketches," which are growing so popular, abound in the ferocity of illegitimate caricaturing, and perhaps cause deeper wounds than the fulsome cartoon.

Editors cannot always help themselves. They are at the mercy of the agents they employ. But the engagement of such agents ought surely to form one of the sacraments of life. A man who undertakes to report what he sees, or hears, ought to make truthfulness his religion, and to be ready to cut off his right hand rather than let it write down falsehood. The lies and slanders which go up and down the land, blighting fair fames, impeding holy causes, and doing the devil's work of perpetuating evil, will take decades of years to undo. And on the authors of those misrepresentations will lie the heaviest guilt—the guilt of perverting good to evil, of wantonly turning the best instrument of truth to the base service of falsehood, and of betraying the confidence reposed in them, and thus weakening trust between man and man all the world over.

A poor but dishonest woman, having obtained four shillings from a clergyman by false pretences, was brought to a proper sense of her guilt by this reproach: "You have not injured me; you have not injured the generous hearts who were ready to give you ten times as much,—but you have inflicted a fearful injury upon every poor person around you, by exciting suspicion and destroying confidence. Hundreds of them, perhaps deserving and needing relief, will have to go without it—*through your fraud.*"

Let untruthful reporters take this story to heart, and bear in mind that they never depart from veracity without doing irreparable wrong to thousands of their fellow-men.

I am, sir, very truly yours,

CHARLES VOYSEY.

CAMDEN HOUSE, Dulwich, June 29, 1874.

TRUTH IS ALWAYS consistent with itself, and needs nothing to help it out; it is always near at hand, sits on our lips, and is ready to drop out before we are aware; a lie is troublesome, and sets a man's invention on the rack, and one trick needs a great many more to make it good. It is like building on a false foundation, which continually stands in need of props to shore it up, and proves at last more chargeable than to have raised a substantial building at first on a true and solid foundation.—*Addison.*

Communications.

THE LATEST SECT.

MR. EDITOR:—

Will you accept a word, without heat, friendly to all?

The Unitarian *Denomination*, having become the Unitarian *Sect*—in the name of Christ doing an unchristian thing, cutting off a man by a verbal test,—gives at last distinct warning to every free soul to quit.

For one, I feel the knife that cuts off my brother, and am cut off by it. As the act passes without any protest from the body or community which the Unitarian Association assumed to represent, it so far seems to be final, without repeal, or likelihood of appeal from the decision to any higher court inside the ranks. It is the brute ballot against the truth.

In the blowing of the bugle for "The next National Conference," in the last number of the *Liberal Christian*, we are informed that "The historical party, in our denomination, have made the last sacrifices to the intuitionalists." This is no individual, but a prevailing, impersonal opinion. The case is clear of arrested development, if this statement is to be received. The cry of "*Halt!*" resounds along the lines. For truth no more victories!

I do not complain of the order; but I imagine that by many, on the march, it will not be obeyed. It will be curious to watch and see who, of the brave spirits, will mind such a word of command.

Doubtless it is providential, that *Unitarian*, like other *isms*, should be thus mechanically consolidated, and left by all the courage, romance, and fresh thought it once created, expressed, and leaned on. The charm is gone. But who shall seize and uplift the banner of progress thus flung down? Whence the next spell of power? It is impossible that the denial or disallowance of fresh inspiration, which is the principal of atheism, should be adopted with slavish content by any who hope for their race.

Who are these "intuitionalists" to whom further sacrifices are to be refused? Who, but they, made the *history* in whose name it is now proposed to drag them to the executioner's block? Let them, by withdrawal, anticipate the process of being expelled. Could they meet, they might outnumber their judges. Let them proclaim, instead of history, the soul as the foundation of faith. They are a community, and cannot be killed. Let such remain as are satisfied with the so-called Christianity, as in theory or practice the last attainment of man, and with settling questions, that press, by texts and precedents, or other authority than the human mind.

The day of dictation is over. Leaders are lost. When spiritual perception is brought into contempt; when facts or speculations are held as finished, never to be bettered or revised,—then we are duly informed of the decease of the Holy Ghost. We go not to its funeral! It is none of ours.

What form, in art or religion, the divine procession is now to take I know not; only that it will, at no bidding, stop. Every station will rot: it will go on! Nor will it appear on sufferance at a convention, with the axe of a foregone conclusion and condemnation hanging over its head,—being itself creator and creation of the world.

Hail to its second, but never last, coming! Whomsoever the past may suffice for, not for us.

C. A. BARTOL.

CHATTEL SLAVERY AND THE CHURCH.

EDITOR OF THE INDEX:—

Your word editorial, appended to my last, encourages me to write again. And, not to be tedious, I will begin by saying that the young people where I go, ministers with the rest, if not ministers *particularly*, appear to know nearly nothing about our former slave-system in two important particulars: first, as to its nature and character; and, secondly, in what ways and how far it was sustained, sanctified, and practised by the American church and pulpit, from Maine to Mexico.

First, then, as to what our slave system really was, under law and constitution.

It is commonly held that no nation is better than its laws. At any rate, no law is enacted until needed, or supposed to be needed. Under the law of slavery, a slave was put completely in the power of the master to whom he or she belonged; was simply "goods and chattels;" bred with and like other plantation "live stock;" could be appraised, attached, devised, bought, sold, leased, mortgaged, raffled, gambled, or given away. Whatever masters or mistresses might do with horses, mules, sheep, swine, or dogs, just that they could do to slaves, or do *with* or *by* slaves, except to butcher them. And if any slave, male or female, resisted *violently* any demand of the master, such slave could be lawfully killed on the spot. I have read of slave girls killed by masters and overseers for defending their chastity. It might have been so.

Again; it was a crime to teach slaves to read any book, or to sell or give them any book—Bible, Testament, or catechism not excepted. Margaret Douglass, a young white woman, was fined and imprisoned under Virginia statute, and that in slavery's last years, for teaching, not slaves, but *free colored children*, to read. And a colporteur of the Bible Society was once arrested and tried for the stupendous crime of giving a Testament to a slave family in Alabama! Pleading ignorance of the law, and promising solemnly not to offend again in that manner, he was graciously forgiven that time, after suffering some severe sermonizing from the magistrate, whose own name was *Black*.

Marriage among slaves, or the family relation, was to the statute-book of slavery a thing unknown. Some owners might respect it; but such must die, might fail in business, and then away went their property to auction, or to market,—horses, asses, sheep, swine, slaves, and all; and marriage relation was known or unknown to all, exactly alike! A slave mother had no child *in law*, more than any brute. As slave, she was a brute, a beast; no more! So the child was but pig or puppy, colt or calf, in the ledger, the appraisal bill, or on the auction block. And in slave-breeding districts the number of female slaves was always much larger than of males.

Such were two or three prominent features of slavery, seen in its own statute books, newspapers, and the records of its courts. Such, too, was slavery, as sanctioned and sanctified by the Bible-interpretations, prayers, sermons, and sacraments of the churches—Southern, Northern, Catholic, and Protestant—seen in their actual, constant practice, and read in the proceedings of almost every great ecclesiastical body throughout the land, for a period of many, I know not how many, years. Such, surely, *was* Christianity. Are we sure it is any better now?

PARKER PILLSBURY.

[We hope that Mr. Pillsbury, through the columns of THE INDEX, will further inform and instruct its readers in regard to the relation of the Christian Church to American slavery.—A. W. S.]

BELIEF IN HELL AS A MEANS OF SAFETY.

Probably, in the experience of many of the radical readers of THE INDEX, when attempting to show some Orthodox Christian the falsity and absurdity of the doctrine of hell, they have often been met with a plea substantially as follows:—

"It is true, the doctrine of hell does seem to conflict with reason, and our conception of the justice and goodness of God; but we ought not, on that account, to reject it. Is man to be so presumptuous as to call in question God's actions? We must remember that 'God's ways are not our ways;' and acts, that may seem wrong to us fallible, human creatures, may be in strict accordance with divine wisdom and goodness. Even if it be false, I lose nothing by the belief; and since it *may* be true, how much safer is my condition than yours!"

To many, it may seem idle to give such an argument serious consideration; but, as so many seem to rely upon its cogency for their faith, let us examine it for a moment, and see what the effect will be of thus rejecting our human ideas of justice and morality, as well as the laws of evidence, on grounds of personal safety.

Sometime since, a little tract fell into my hands entitled, "No Salvation without Baptism. Immersion the only true Baptism." Of course, it is useless to consider whether or not the body of the tract *proved* this cheerful dogma, since in either case it *may* be true; and safety, of course, demands that we should all be Baptists!

The Church of Rome has declared that, unless we accept entire the faith of the only "true apostolic church," we shall, "without doubt, perish everlastingly." As it *may* be so, we must, to insure salvation, fly to the arms of the Church!

But, says the Mohammedan: "Infidel Christian dogs! unless you accept *our* faith, the gates of Paradise shall be closed against you!" So again we must yield; become Mussulmans, profess the unity of God, acknowledge Mohammed as his prophet, pray five times a day, fast one month in the year, go to Mecca once in a lifetime, never partake of wine, etc., etc.,—since it *may* be true!

Thus, in turn, arise Brahmanism, Mormonism, and many other systems of faith, and demand acceptance under penalty of eternal damnation. And since human reason is deemed impotent to decide the validity of each of these claims, *safety* requires the acceptance of all of them, however contradictory they may be.

That being done, are we surely safe? Have we a full guarantee of salvation?

"Yes," we are told, "God has so promised!"

But have we any certainty that he will fulfil his promise? What if he chooses *not* to do so? Who knows what God, in his "inscrutable wisdom," may see fit to do? "God's ways are not our ways," remember! Who can tell but it is a part of the "divine plan" to save the *un*-believers, and it is the *believers*, after all, who are to be *damned?*

Certainly, it is no more in conflict with human justice to thus punish the believer, than the honest unbeliever; and, even if it were, "is man to be so presumptuous as to question God's actions," and hold him to human standards of justice, and human ideas of the moral obligation of pledges?

Alas, we find that rejecting our reason does not, after all, give us any assurance of salvation; and that no greater fallacy exists than that of supposing that belief in a doctrine can do no harm, even though it be false. But what have we but our reason to protect us from false doctrines? Nothing.

Our highest ideas of justice and morality, and our reasoning faculties, may, it is true, be far from perfect; but let us not, on that account, reject the light we have. *Our only safety is to be true to that light.* And, in proportion as we are true to it, will our standard ever grow higher, and more in accordance with eternal truth and justice.

But when I hear persons rejecting their own standard, and ascribing such moral monstrosities to what they call the Divine Being, I think of the following scathing words of the lamented late John Stuart Mill:—

"To say God's goodness may be different in kind from man's goodness, what is it but saying, with a slight change of phraseology, that God may possibly not be good? To assert in words what we do not

think in meaning, is as suitable a definition as can be given of a moral falsehood. . . . If I am informed that the world is ruled by a being whose attributes are infinite, but what they are we cannot learn, nor what are the principles of his government, except that the highest human morality which we are capable of conceiving does not sanction them,—convince me of it, and I will bear my fate as I may. But when I am told that I must believe this, and at the same time call this being by the names which express the highest human morality, I say in plain terms, I will not. Whatever power such a being may have over me, there is one thing he shall not do—he shall not compel me to worship him. I will call no being good, who is not what I mean when I apply that epithet to my fellow-creatures; and if such a being can sentence me to hell for not calling him so, to hell I will go." Q.

WHY WE DO NOT ORGANIZE.

THE INDEX, for July 2, has a very good article, addressed "To the Radicals of the United States;" and beginning: "Will the efforts now being made in this country, in behalf of free thought, be of any *permanent* use to our people?" It also says: "One hundred years ago, there was as much free thought in this country, in proportion to its population, as there is now, and probably more. . . . Each age had the same old battle to fight over and over again, just as we are now doing. . . . Natural religionists, in all ages, have entirely lost the *fruits* of their labors because they did not *organize*. . . . The Radicals are open to the charge of coldness and selfishness. Would to God that, in the holy cause of intellectual and spiritual freedom for all mankind, they had a little of the zeal and missionary spirit which the Church displays in promoting her own ends."

This article is warmly endorsed by the editor, and its truth must be admitted by all who consider how small a share of their means is contributed by the millions of Radicals towards the circulation of THE INDEX, and the activity of the Free Religious Association. No Orthodox body would suffer such champions to be so fettered. The failures of the *Radical* and the *Dial* to sustain themselves, the smallness of the contributions made by the hearers of the lectures in Horticultural Hall, and the general difficulty of raising money for preachers and lecturers in behalf of free thought, are well known. The country is full of men like the one who boasted that he "saved one hundred dollars a year by being a Liberal." It would have cost him that much to belong to any sect.

So great is the evil, that it is important to know its causes. One reason is that there is a disorganizing element in the prevalent form of Radicalism. Mr. Weiss expressed it when he said: "The sacredness of the individual is the basis of American Religion." The sacredness of the individual is too narrow a basis for any organization whatever. Such a religion bids each man stand by himself, and let his neighbors do the same.

THE INDEX began by announcing "Fifty Affirmations," one of the principal of which was that "Religion is the conscious effort of man to perfect himself." If my main business in life is to perfect myself, I ought not to associate with people further from perfection than I am; and, on the same principle, I have no right to ask *more* perfect people than I am to associate with me.

And the most unfortunate thing about this idea is that it is not original with any of the writers in THE INDEX; but rather with their teacher—the founder of American transcendentalism.

Mr. Emerson declares in his first and best book, *Miscellanies*, in the "Oration on the American Scholar," p. 108: "Another sign of our times, also marked by an analogous political movement, is the new importance given to the single person. Every thing that tends to insulate the individual—to surround him with barriers of natural respect, so that each man shall feel the world is his, and man shall treat with man, as a sovereign State with a sovereign State—tends to true union as well as greatness." What sort of union is meant is shown by the prophecy on the next page but one; that, "If the single man plant himself indomitably on his instincts, and there abide, the huge world will come round to him." Which being true, there is no need of organizations. Indeed we are; a few lines further on in the same essay, shown the true value of organizations, by being told that it is "the chief disgrace in the world not to be a unit, . . . but to be reckoned in the *gross*, in the hundred, or the thousand, of the party or the section to which we belong."

Radicals will never organize until they are willing to be reckoned in just this way, and until they think more of their neighbors' welfare than of their own individual perfection.

And again, the Address to the Divinity School, otherwise faultless, says: "That is always best which gives me to myself. The sublime is excited in me by the great Stoical doctrine '*Obey thyself!*' That which shows God in me fortifies me. That which shows God out of me makes me a wart and a wen." (p. 126 of the same volume.)

Organizations do not give me to myself, but to my neighbors; and they will not take deep hold of me until I can see God in other men who need my help. The precept "Obey thyself" offers to me the teaching, not of ancient Stoicism, which was remarkable for its devotion to general interests, but merely of modern transcendentalism, which is necessarily individualistic and disintegrating.

Rightly does Emerson's lecture on "The Transcendentalist" (p. 324 in the *Miscellanies*) give as "his whole ethics," "To be self-dependent. The height, the dignity of man is to be self-sustained, to need no gift, no foreign force." The legitimate embodiment of such ideas, which I might go on quoting indefinitely, is not THE INDEX, or the Free Religious Association. It is Thoreau's shanty on Walden Pond.

We must remember gratefully Mr. Emerson's immense services to our cause; but we must look elsewhere for the proper basis on which that cause can be so organized as to endure. We shall find no such basis until we can say with Fénelon: "I prefer my family to myself, my country to my family, and mankind to my country."

It is easy for men whose ideal is not the perfection of the individual, but the salvation of the world, to organize firmly, and pour out money like water for missionary victories. Much as we may blame sectarianism, we have no right to call it narrower or more selfish than individualism.

But it is not necessary to be either a sectarian or an individualist. Fénelon was no sectarian, and it is possible to take as broad a view as his, without looking out from any church. We could adopt the Positivist maxim—"Live for Others"—without the machinery which Comte devised for its promulgation. From such a maxim, success in organizing would come spontaneously. Or, without any help from Positivism, we might learn from Strauss that "All moral action arises from the individual's acting in consonance with the idea of kind. To realize this in the first place, and to bring himself as an individual into abiding concord with the idea and the destiny of mankind, is the essence of the duties which man owes to himself. . . . Man can only come to be a man by the coöperation of men."

If we could realize this, and believe with William von Humboldt that "He is not yet penetrated with the loftiest idea of all morality, so long as he can be content to regard himself and others as distinct and isolated," we should find it easy to organize firmly and contribute freely for the common good. And if any one fears that, by organizing for this end, we in any way imperil our personal liberty and individual development, let him remember that the ablest champion of these great interests—John Stuart Mill—was also a devoted believer in the sacredness of the "greatest happiness of the greatest number," and the importance of attaining this end "by the general cultivation of nobleness of character."

When the new philosophy takes the place of transcendentalism, and radicals become utilitarians instead of individualists, then, and not till then, shall we care enough for the general welfare to form organizations worthy of our cause. THE INDEX has done much of late to promote this transfiguration of radicalism; but more is yet to do.

FRED. MAY HOLLAND.

PRESENT RELIGIOUS VITALITY.

The relations of the soul to the divine spirit are so pure, that it is profane to seek to interpose helps. It must be that when God speaketh he should communicate, not one thing, but all things; should fill the world with his voice; should scatter forth light, nature, time, souls, from the centre of the present thought; and new date and new create the whole. Whenever a mind is simple, and receives a divine wisdom, old things pass away,—means, teachers, texts, temples fall; it lives now, and absorbs past and future into the present hour. All things are made sacred by relation to it,—one as much as another. All things are dissolved to their centre by their cause, and, in the universal miracle, petty and particular miracles disappear. If, therefore, a man claims to know and speak of God, and carries you backward to the phraseology of some old mouldered nation, in another country, in another world, believe him not. Is the acorn better than the oak, which is its fullness and completion? Is the parent better than the child into whom he has cast his ripened being? Whence, then, this worship of the past? The centuries are conspirators against the sanity and authority of the soul. Time and space are but physiological colors which the eye makes, but the soul is light; where it is, is day; where it was, is night; and history is an impertinence and an injury, if it be anything more than a cheerful apologue or parable of my being and becoming.

Man is timid and apologetic; he is no longer upright; he dares not say, "I think," "I am," but quotes some saint or sage. He is ashamed before the blade of grass or the blowing rose. These roses under my window make no reference to former roses or to better ones; they are for what they are; they exist with God to-day. There is no time to them. There is simply the rose; it is perfect in every moment of its existence. Before a leaf bud has burst, its whole life acts,—in the full blown flower there is no more; in the leafless root there is no less. Its nature is satisfied, and it satisfies Nature, in all moments alike. But man postpones or remembers; he does not live in the present, but with reverted eye laments the past, or, heedless of the riches that surround him, stands on tiptoe to foresee the future. He cannot be happy and strong until he too lives with Nature, above time.

This should be plain enough. Yet see what strong intellects dare not yet hear God himself, unless he speak the phraseology of I know not what David, or Jeremiah, or Paul. We shall not always set so great a price on a few texts, or a few lives.

We are like children, who repeat by rote the sentences of grandames and tutors, and, as they grow older, of the men of talents and character they chance to see, painfully recollecting the exact words they spoke; afterwards, when they come into the point of view which those had who uttered these sayings, they understand them and are willing to let the words go; for, at any time, they can use words as good when occasion comes. If we live truly we shall see truly. It is as easy for the strong man to be strong, as it is for the weak to be weak. When we have new perception, we shall gladly disburden the memory of its hoarded treasures as old rubbish. When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn.—*Emerson's "Self-Reliance."*

THOMAS JEFFERSON ON RELIGION.

The following extract from a letter of Jefferson to a young ward of his, Peter Carr, deserves the consideration of every American youth:—

"RELIGION.—Your reason is now mature enough to examine this subject. In the first place, divest yourself of all bias in favor of novelty and singularity of opinion. Indulge them in any other subject rather than that of religion. It is too important, and the consequences of error may be too serious. On the other hand, shake off all the fears and servile prejudices under which weak minds are servilely crouched. Fix reason firmly in her seat; and call to her tribunal every fact, every opinion. Question with boldness even the existence of a God; because, if there be one, he must more approve the homage of reason than that of blindfolded fear. You will naturally examine, first, the religion of your own country. Read the Bible, then, as you would read Livy or Tacitus. The facts which are within the ordinary course of Nature you will believe on the authority of the writer, as you do those of the same kind in Livy and Tacitus. The testimony of the writer weighs in their favor in one scale, and their not being against the laws of Nature does not weigh against them. But those facts in the Bible which contradict the laws of Nature must be examined with more care, and under a variety of faces. Here you must recur to the pretensions of the writer to inspiration from God. Examine upon what evidence his pretensions are founded, and whether that evidence is so strong as that its falsehood would be more improbable than a change of the laws of Nature in the case he relates. For example, in the book of Joshua we are told the sun stood still several hours. Were we to read that fact in Livy or Tacitus, we should class it with their showers of blood, speaking of statues, beasts, etc. But it is said that the writer of that book was inspired. Examine, therefore, candidly, what evidence there is of his having been inspired. The pretension is entitled to your inquiry, because millions believe it. On the other hand, you are astronomer enough to know how contrary it is to the laws of Nature that a body revolving on its axis, as the earth does, should have stopped; should not, by that sudden stoppage, have prostrated animals, trees, buildings; and should, after a certain time, have resumed its revolution, and that without a second general prostration. Is this arrest of the earth's motion, or the evidence which affirms it, most within the laws of probabilities?

"You will next read the New Testament. It is the history of a personage called Jesus. Keep in your eye the opposite pretensions,—first, of those who say he was begotten by God, born of a virgin, suspended and reversed the laws of Nature at will, and ascended bodily into heaven; and, second, of those who say he was a man of illegitimate birth, of a benevolent heart, enthusiastic mind, who set out without pretensions to divinity, ended in believing them, and was punished capitally for sedition, by being gibbeted, according to the Roman law, which punished the first commission of that offence by whipping, and the second by exile or death *in furea*. See this law in the Digest, Lib. 48, tit. 19, § 28, 3; and Lipsius, Lib. 2, *de cruce*. cap. 2.

"These questions are examined in the books I have mentioned, under the head of religion, and several others. They will assist you in your inquiries; but keep your reason firmly on the watch in reading them all. Do not be frightened from this inquiry by any fear of its consequences. If it end in a belief that there is no God, you will find incitements to virtue in the comfort and pleasantness you feel in its exercise, and the love of others which it will procure you. If you find reason to believe there is a God, a consciousness that you are acting under his eye, and that he approves you, will be a vast additional incitement; if that there be a future state, the hope of a happy existence in that increases the appetite to deserve it; if that Jesus was also a God, you will be comforted by a belief of his aid and love. In fine, I repeat, you must lay aside all prejudice on both sides, and neither believe nor reject anything because any other person, or description of persons, have rejected or believed it. Your own reason is the only oracle given you by Heaven; and you are answerable, not for the rightness, but uprightness, of the decision.

"I forgot to observe, when speaking of the New Testament, that you should read all the histories of Christ, as well of those of whom a council of ecclesiastics have decided for us to be pseudo-evangelists, as those they named evangelists. Because those pseudo-evangelists pretended to inspiration, as much as the others, and you are to judge their pretensions by your own reason, and not by the reason of those ecclesiastics. Most of these are lost. There are some, however, still extant, collected by Fabricius, which I will endeavor to get and send you."

MARK TWAIN created no small amusement at a dinner to which he was invited lately. In the course of the proceedings, his health was drunk with enthusiasm. The fact, although he had been notified of it beforehand, appeared to take him utterly by surprise. In response, he rose, and, drawing from his pocket a huge roll of foolscap—some thirty pages—began to read, slowly and with difficulty—reading that he was taken entirely by surprise; that he was wholly unprepared to reply; that, had he known the honor in store for him, he would have come prepared with a suitable speech, etc. Of course, the joke was taken, and the applause was uproarious.

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AT

No. 1 Tremont Place, Boston.

EDITOR:

FRANCIS ELLINGWOOD ABBOT.

ASSOCIATE EDITOR:

ABRAM WALTER STEVENS.

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The Index.

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VOLUME 5. BOSTON, MASS., THURSDAY, JULY 30, 1874. WHOLE NO. 240.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor.*

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

NOTES AND COMMENTS.

BY A. W. S.

"COLUMBIA is the gem of"—Saratoga Lake.

JOAQUIN MILLER says that "Vesuvius is an incessant smoker." Rev. George Trask ought to send it one of his anti-tobacco tracts.

ANOTHER Indian war is threatening. And who is to blame this time—the Christian, or the savage? Some who know "the savage" best think he is the least savage of the two.

THE BROOKLYN *Argus* says that "they have a tradition in the Catskill Mountains that, when an Albany deacon goes there for trout, the fish require him to produce a certificate of good character before they will bite." It strikes us that this is a *biting* sarcasm on Albany deacons.

THE *Christian Union* says that "the Christian observance of the Lord's day rests on the real excellence and usefulness of the institution,"—which appears to us to be a very good basis. The Second Radical Club, of Boston, found the "Lord's day" "real excellent and useful" for a Picnic. Mr. Beecher, did they do right?

IN THE RECENT Saratoga Regatta there was a row in more senses of the word than one. Between the crews of Harvard and Yale, fair and generous rivalry lapsed into angry and spiteful antagonism. The boys of both colleges should learn and heed the nursery rhyme—

"Let dogs delight
To bark and bite," etc.

IN REPLY to a correspondent in Kansas, Mr. Beecher, in the *Christian Union*, informs him that "the balance of power in New York City was never in the hands of professed infidels;" and adds: "Our rogues all claim to be good Christians of one sort or other." A candid admission surely. And yet we should not dare to claim that it applied in all cases. We do not believe that all rogues are "Christians," as we most certainly do not that all "Christians" are rogues. Strange as it may seem, it is not likely that all "infidels" are perfect; a little of the "Old Adam" still lurks in a few of them. When shall we learn to disregard the distinctions which sectarian names suggest, and come to have a great, patient, all-charitable faith in *human nature?*

GEORGE FRANCIS TRAIN has taken to eating vegetables instead of meat; and, as the result of this more spiritual diet, he has discovered, and now declares, that many deeds of his past life, "which he formerly supposed he was enacting out of some grand principle for the benefit of humanity, had no higher motive than that thing they call fame, ambition, popularity, self, or a morbid love of notoriety." And he now appeals to the press to drop his name into the gulf of oblivion, promising never again to speak in public, print another book, or write another letter to a newspaper. Sensible Train, at last! We apologize to him for mentioning his name now; and do hereby and henceforth let it drop, as he desires. Would that many more might eat vegetables, who are inflicting, or proposing to inflict, upon the public books, essays, and writings that are eminently entitled to that oblivion which the above unnamable gentleman courts!

THE REPUBLICAN PARTY, through the Address of its Congressional Committee, has asked of the people of this nation a continued and indefinite lease of power. It does so on the ground of its assumed ability to manage the affairs of the country better than the Democratic Party can. Now, we do not care to discuss this heroic pretension here; but content ourselves with saying, that, so long as we must have "politics,"—so long as we must have the "ins" and "outs" of political parties and administrations,—it seems to us desirable that these "ins" and "outs" should change places often, and that no party should be allowed very long to monopolize power. For it is matter of history that any party which retains possession of the Government for any great length of time invariably becomes corrupt, and an offence to the intelligence and virtue of the nation. Therefore, as one of "the people," we respectfully ask for a "new deal."

THE *Nation*, of July 16, closes an excellent article on "Why people like to live Abroad," with these words: "The colleges of the country, and the railroads, and, indeed, everything that depends on private enterprise, are rapidly becoming objects of pride; but a good deal needs to be done by the Government, to prevent its being a source of shame." The query which naturally arises from this is, if the Government succeeds so poorly, and private enterprise so well, in producing the desirable results of civilization, would it not be better to detach more and more of our interests and our affairs from the Government, and commit them directly into the hands of private enterprise? What is called "the Government" is fast coming to be, not a source of benefit, but of actual demoralization, to the people, and a burden on American society, occasioning the gravest anxiety to all thoughtful persons. It would seem that either we must commit more interests to Government, and make it more absolute, or that we must much circumscribe its power, and reduce it to its lowest terms.

IT IS SAID that the musical concert-pitch has been gradually rising, until it is now nearly a full tone higher than it was one hundred years ago; but recently, at Drury-Lane Theatre, London, the pitch was lowered, by the musical director, a half tone. Now, the pitch of our social life has been rising rapidly, for a good many years; that is, the life of society has been growing faster and faster, becoming more and more intense and excited. The result is that a great majority of our people are living, to-day, for mere pleasure, for fame, or for fortune. We are, indeed, "on the bolt." We bolt everything,—food, education, literature, politics, religion. Consequently, we digest comparatively nothing. Consequently, the social man is dyspeptic to-day,—in body, mind, and spirit. We need to learn how to live slowly, calmly, quietly. We must live less in public, and more in private. We must mind our own business more, and other people's less. We must cultivate the *genius of character*, and let other geniuses take care of themselves. Let us heed the beautiful text of the old Scripture: "BE STILL, *and know that I am God.*"

WHEN MEN do wrong, or commit some great sin against their moral nature, why should we be so surprised, so angry, so disgusted? Is it not human to err? Does it not belong to our finite state to be short-coming and transgressing in many things? Who is so good that he is not sometimes bad? Who is so righteous that he is not sometimes unrighteous? Who is so strong that he is not sometimes weak? What one man is able or fit to judge another, or all the rest, and make due allowance for circumstances? Where is the man without sin, that the office becomes him to cast stones at his fellow-men? The law of evolution teaches us—even as history does—that we are all *becoming*, that none of us has yet *arrived* at the infallible state. While we are growing, and learning to grow,—while we are getting out of the animal into the spiritual, out of the earth into the heavens,—we must expect *every* condition that is incident to the process of development. We should be surprised at nothing; neither should we be impatient nor condemnatory. The race, and every individual in it, is *bound to succeed* in the effort after perfection—for the perfection of all is the *destiny* of all. We can afford to wait; we can afford to be patient; we can afford to be charitable. Then let us be

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[For THE INDEX.]

The Relations of Moral and Æsthetic Life.

BY JOHN W. CHADWICK.

The relation of art to morals, art to religion, art to life, has latterly been scrutinized by many different writers; and many different conclusions have been reached, two of which have attained an evil prominence.

One of these is the conclusion that between art and morals there is no natural relation. The artist, we are told, must never be a preacher. When he becomes a preacher, he either ceases to be an artist, or fatally mars his work. Beauty must be sought for its own sake, with no ulterior purpose. The distinguished apostle of this theory is Henri Taine, the great French critic; so great that his works, though vitiated, cannot be spoiled, by any theory that he may cherish. Others have carried his theories one step further, and have arrived at the conclusion that beauty is so far from being the ally and servant of virtue that it is its actual enemy; so that no one can choose them both. To choose virtue is to surrender beauty. To choose beauty is to bid virtue a respectful, sometimes a very disrespectful, adieu.

Should this turn out to be so, it would be the more the pity, seeing that every form of art was originally the offspring of religion. Go back far enough, and we find that the various arts had no existence on their own account; that they were all subordinate to religion; that they were all her children, and her willing servants,—as were many children of their parents in the former times. The earliest poems everywhere were sacred hymns and songs conceived and executed in recognition and honor of the Deity. Grecian sculpture, in all its primitive and progressive stages, was for the sole purpose of making statues of the gods. The Greek architecture also had its force, motive, and laws, in the work of building temples in which to house the statues of the gods, and shrines in which they stood. That the Greek drama had a religious origin is well known to every student of dramatic art. The modern drama, too, originated with the Church,—a fact which the Church is apt to forget in her virulent attacks upon it. The "Passion-Play," of which we have all heard so much, is not any new thing, but an instance of "survival in culture," something left over from the miracle-plays of the Middle Ages. The same truth holds in regard to our modern music; it all sprang and grew in the service of religion. "I have often thought," says an earnest writer, "that the right use of music could not be better illustrated than in 'the sweet singer of Israel,' who, when the evil spirit got into King Saul, took heart and voice, and with his music charmed it out of him. Probably, if David had undertaken to *argue* the evil spirit, he would have just strengthened the possession; for the Devil was then, as now, an expert logician. But he could not withstand the power of a divine song."

Seeing, therefore, that it was the power of religion that called the arts into existence; seeing that their first labors were all performed, their first victories all gained, in her service,—it would seem like the basest ingratitude to divorce them from her utterly, or make them antithetical and inimical to her. It is generally agreed that the highest perfection of anything is in a line with original development; so that, even if the arts can be and should be no longer confined to the service of religion, it would seem that their greatest victories must be on her side, and by the fulness of her inspiration.

That it has been so, thus far in the world's history, would be easy to determine from the most casual review of it. Shakspeare, the greatest of all artists, would at first glance seem the most independent of religion; but "himself from God *he* could not free," any more than Phidias, or Angelico. His dramas are related to Gothic architecture, just exactly as the dramas of Eschylus and Sophocles are related to the Parthenon. In Greece, temple and drama were alike expressions of religion—finished expressions, without vastness, without mystery, statuesque and cold. Hamlet, on the contrary, impresses us precisely as does a Gothic cathedral. Its grandeur and its gloom are there; its infinite suggestiveness, its divine longing and dissatisfaction, its music sweet and sad, deep chants and solemn *misereres*, its pictured windows all aglow with saintly and angelic companies. We cannot allow that Gothic architecture is an expression of religious sentiment, without allowing Hamlet to have been the same.

As for his moral sentiments, Shakspeare had no right, as a dramatic writer, to express them in his plays; but they are not, therefore, unmoral, or immoral, productions. He is not careful to have all good people turn out prosperous and happy, because they do not do so in life; and his object was to hold a mirror up to Nature. But he does a great deal better. He always gives to virtue an inherent beauty, and an authoritative charm, quite independent of all consequences. Iago, though triumphant and exulting, would be just as hateful to us as if utterly disgraced and ruined. Ophelia's virtue shines the brighter for the clouds it pierces with its wondrous ray. The crowning glory of Shakspeare is the silent homage which he always pays to truth and righteousness, and always wins from us.

The dramatic poet cannot be formally didactic; but many other artists may be, and without prejudicing their power and influence. They can be teachers and preachers without being a whit less artists. "The perfection of beauty" is reached only by expressing or suggesting moral height or purity.

Emerson says: "I find the antique sculpture as ethical as Marcus Antonnius." If antique sculpture is ethical, Gothic architecture is preëminently religious. It arouses in the worshipper, in the beholder, the very sentiments that inspired its architects to lay its deep foundations and to lift its tapering spires into the silent and astonished air. That "frozen music" lures the heart to deeps compared with which the ocean's deepest bed is shallowness; to heights whereto the highest mountains have not climbed—no, nor the stars, that seem more distant seen from their domes and pinnacles. All beauty, whether of God's or man's creation, in its essential quality has a religious or an ethical attraction. In its very nature it is infinite, relatively, at least, to human apprehension. As yet, no man has laid the line upon it. No man can tell us the why and wherefore of the beautiful. If your friend cannot, looking straight through his own eyes, see that the picture, or the statue, or the landscape, is beautiful, you will hardly convince him by the most cogent arguments. They will be more apt to prove to him your own unloveliness, than the beauty of the object in dispute. Goethe says: "The beautiful is a manifestation of secret laws of Nature, which, but for this appearance, would be forever concealed." But this explains nothing. It is only a confession of the mystery. And because beauty is thus fathomless, thus infinite, it leads the soul into the presence of the infinite One. It is essentially religious.

"The light that never was on sea or land"

is reflected from all beautiful objects; and this it is that makes our eyes swim with such happy, healing tears when we are gazing on any picture, or landscape, or living face and form, that has this nameless honor; this it is that lifts our hearts above the treetops and the mountains into more peerless altitudes, causing in us motions of the Spirit, which no prayer-test yet devised would think of contravening, but which have in them the finest essence of prayer.

That beauty is no absolute quality is asserted on the ground that things considered beautiful at one time, and by one people, are not considered so at another time, and by another people. The same argument is used to prove that goodness is a crotchet of our imperfect understanding, not something that inheres in the inmost quality of actions, and characters, and dispositions. We are referred to Paul, who verily thought he did God service when he was slaughtering the early Christians; and to the savages, who strangle their grandmothers to free them from the inevitable discomforts of old age. But the absolute character of right and wrong is not impeached by these examples. What is right, it is for judgment to decide; and judgment is conditioned by our intellectual development. Conscience is judge, not jury. It says that what is right *to us* must be done, and what is wrong *to us* must be avoided. And so it vindicates the absolute character of that Goodness whose voice and messenger it is. There is certainly a sliding scale for beauty, as well as for virtue. Our changing fashions are sufficient proof of this. I would not slander human nature or feminine taste so much, as to suppose that all fashions carry with them the effect of beauty. To be "in fashion" is often-times felt to be more important than to be beautifully dressed; and many a woman wears, for "fashion's" sake, a garniture that her sense of beauty aches to think of. Nor does variety of taste disprove the absolute quality of beauty. Beauty is not one, but manifold. Bichat was doubtless right, when he said that, if every one were cast in the same mould, there would be no such thing as beauty. And Darwin is doubtless right in saying that, if all women were copies of the *Venus di Medici*, we should soon tire of their monotony, and welcome the first aspect of variety. And still, that beauty is a quality relative to our apprehension is self-evident. Oertel's "Rock of Ages," and Boughton's "Flight of the Birds," cannot both be absolutely beautiful, though they both have admirers. The sense of beauty which delights in Oertel's lank and feeble symbolism is a sense inoculated with insanity by the vagaries of *a cruciform theology*. The sense of beauty that delights in Boughton is a sense which has had living intercourse with Nature, and "brought its eye up to the style and manners of the sky." The Anglo-Saxon associates beauty with a fair complexion; but, in Africa, the blacker the better. We read of an unfortunate man among the Kaffres, who was so fair-complexioned that no girl would marry him. The natives of the Upper Nile knock out the four front teeth to heighten their attractions. Sir Henry Baker was advised by an African queen to improve his wife's appearance in this manner.

Can beauty be so much of a contention, and still be an absolute quality? In the fifteenth century, one Pauline de Viguirere, a virtuous and noble maiden, was regarded by her townspeople as so beautiful that the civil authorities obliged her to appear twice a week upon her balcony; and when she showed herself the crowd was dangerous to life. In the last century, in England, such was the fame of Elizabeth Gunning's beauty, that seven hundred persons sat up all night about the inn where she was staying, to see her get into her post-chaise in the morning. Was there no real difference between these beauties and the beauties of Central Africa? Was the difference all in the beholder's eye? Excuse me from believing anything so atheistic, monstrous, and absurd. As easily could I believe that the self-sacrifice of Jesus was a subjective illusion; that there was no absolute difference between him and the cannibals of Oceanica. As hypocrisy is the homage which vice pays to virtue, so is the savage love of ornament the homage which the savage pays to beauty. But hypocrisy is not virtue, and the deforming tricks of savages have not the warrant of the beautiful. That is reserved for civilized and cultured races, who have put them themselves to school with Nature, who have learned moderation, who have attained to the perception that—

> "Nature is made better by no mean,
> But Nature makes that mean. Over that art
> Which you say adds to Nature is an art
> That Nature makes."

When Jesus said to his disciples, "Be ye perfect, even as your Father in Heaven is perfect," he adopted art into the Christian family. For art is an attempt to reproduce, and to perpetuate, the beauty of the outward universe, and the inward life of man. It is the soul's cry for permanence; its hunger for the bread of immortality. No single form of art is competent to the reproduction of the multiformity of Nature and of life. Architecture is called "frozen music," and painting is called "silent poetry," and poetry "speaking painting;" but these figures of speech tend to mislead us. Tyndall could express sound in terms of color, but only to a limited extent; enough, however, to lead us to imagine what a symphony, or rather symchromy, of color we should have if Beethoven's seventh symphony, for example, could be thus translated. But, like sound and color, the different arts are only to a slight degree convertible. They are not duplicates, but complements. Sculpture can only represent the moment; the epic poem may be crammed with years of joy, and pain, and victory. The painter dares not attempt to float off upon the palette the fine gold of the stars; but the poet's verses are a clearer atmosphere, through which they shine with brighter and more spiritual rays. These are the exquisite revenges with which the sister arts repay their special limitations. When all the rest have done their best, music becomes the vehicle of our inexpressible thought, of our emotion deeper than all thought, and bears us on its tides of harmony into the havens of ineffable delight and glory. Music is man's best gift to God of all things beautiful. The landscape is more beautiful than any painting; the human form than any statue; the Alps than any cathedral. But music is a new creation, where only the first hint is taken from the external school of Nature. No bird that flies is master of the simplest melody. Did not God work *in* us, and all our work and joy revert at last to him, it would seem that here, for once, the creature had "surpassed the creator, the end that began."

In a book called *Music and Morals*, the author tries to show the mutual relation of these two commanding facts. Of course, he sees that music cannot be didactic, in the sense of formulating rules of conduct. It can do no thinking. It can express no thought. When it is set to certain words, it can by itself suggest the thought embodied in those words; but this suggestion is not expression. Music is the vehicle of emotion, and, as such, the same music is capable of holding many varieties of emotion. But music is also the creator of emotion; and it can create emotion of a great many different kinds,—now dreamy and languid, now vague and restless, now vigorous and inspired, now yearning and aspiring, now deep and calm. The odes with which Tyrtæus fired the Spartan heart to courage and resolve, depended much upon the words for their effect, no doubt; but had they been sung to dreamy, sensuous music, the music would have neutralized the words, and the Spartans would have been enervated by the singing, rather than inspired. Do you suppose the dance-music of Strauss ever awakened a generous emotion in any human breast; that any one ever found it a fit vehicle for any generous emotion that already stirred within him; that it ever made a listener even happy with a noble and invigorating happiness? Do you suppose that, if the German people had been largely fed upon such music for the last half century, they would have been able to roll back the tide of French invasion, and turn it into utter rout, and ruin, and dismay?

And if music, which, alone of all the arts, is limited to the sphere of emotion, which cannot think, which cannot express thought, or directly suggest it,—if this can have such ethical and spiritual significance,—how much more can those arts, which can not only express emotion, but definite ideas and continu-

ous processes of thought! I would not stretch the artist on the Procrustes bed of the particular "calling wherein I am called." I would not make his teaching and his preaching the only measure of his worth. Is it nothing to be rested, nothing to be entertained, nothing to be amused, nothing to have the artist smooth the care-worn wrinkles from our foreheads, and untie for us the knotted convolutions of our brains? Is it nothing that the artist helps us to forget our failures and disgusts; that he strikes the rock whereto our feet have wandered through a desert way, and it gushes with the stream of pure and simple joy? All of these things the artist can do for us, be he painter or poet, sculptor or musician. And, if he could do nothing more, his place in the divine economy would be well assured; he would rule by a diviner right than ever king could claim over the feelings and the lives of men.

But he could do all this and be simply *un*moral—not *im*moral, in the least. Most precious to an anxious, weary, overburdened race of men is even this *un*moral function of the artist. There are plenty of occasions when we do not need preaching, or teaching, but only to be comforted, and sweetened, and consoled, and to have the burden of our care lifted a little from our shoulders, and to have our mouths filled with laughter, and our tongues with singing. And, to those who are forever making beauty the antithesis of use, I would say that here also is use,—a higher and a better use than many of those uses which the average utilitarian makes "the be all and the end all" of his hard philosophy. Because he is virtuous, shall there be no more cakes and ale? Because it is useful to make money, and to get shelter, and clothing, and food, shall there be nothing useful but these things? Be it far from us, such a narrow, joyless, juiceless theory of life! Like the woman in the Bible story, who brought the box of precious ointment, and anointed the feet of Jesus—tired, no doubt, with many leagues of travel over the stony ways,—the artist comes to us weary and travel-stained; comes with the precious ointment of his music or his painting, his sculpture or his poetry, and anoints our feet with it,—and the odor of the ointment fills the house with its refreshing exhalations. "Let her alone; she hath done a good work upon me," said Jesus, when they rebuked the woman for her prodigality. "Let him alone," say we of the artist: "he hath wrought a good work upon us; he hath cleansed the dust of travel from our feet; he hath perfumed all the rooms of our imagination with his music and his thought; he hath reconciled us to our labor and our lot; the planet swims in his pure element with finer motion, and our pulse keeps evener and more rhythmic time to the strong beats of his unfevered heart."

But the moral is the measure of the finest health to which the artist can attain. That is the greatest picture, or statue, or poem, which does not merely rest us from our weariness, does not only quicken in us an ecstasy of pure and simple joy, but which sends us back upon our deepest thought and holiest intuition; which summons us to a more natural and elevated disposition; which rebukes our mean ambitions and our paltry aims, and awakens us to a sense of grand and awful possibility. There are artists who have done this, and who can do it still; who, being dead, yet speak to us; who, still alive, address us from their spiritual thrones with words of loftiest encouragement. Taine may argue, and Swinburne and his crew may rave, against them; but they are seated all too firmly on their thrones to be thus easily dismounted. Their thrones are the affections of humanity, which is so grateful for no other service as for that which broadens its horizon, and makes its moral sense more stern and exigent.

"Blessed are the eyes that see the things that ye see," well may the preacher say, in these last days, to a people, the province of whose æsthetic life has been so suddenly and so generously enlarged. Since the sun has turned copyist for us, men of the most moderate income can afford to grace their walls with better pictures than a king could purchase fifty years ago. With the help of the photographer, we can make our houses temples, and worship may become to us an hourly exercise of inward need and satisfaction. Close to my house, the church bells ever and anon clang out, during the Lenten days, their invitation to devout and earnest thought and meditation. I do not need to go beyond my threshold to obey that invitation. My pictures are my psalm, my prayer, my litany, my glad *Te Deum*, and my *Gloria in Excelcis*. I rise from my books, and go about and look at them. I wonder if the liturgy in the church yonder keeps as fresh, and yields new meanings with such prodigality! I go back to my books again, impressed anew with the tenderness and glory of our mortal life.

> "How fair a lot to fill
> Is left to each man still."

The mysteries of Nature and of life, of beauty and of love, of self-devotion and self-sacrifice, have been borne in upon my heart with healing, sanctifying power.

> "Heard are the voices,
> Heard are the sages,
> The worlds and the ages;
> Choose well,—your choice is
> Brief and yet endless.
>
> "Here eyes do regard you
> In eternity's stillness,
> Here is all fullness,
> Ye brave, to reward you:
> Work, and despair not."

Out of the perfection of beauty God hath shined.

Is it not well worth while, think you, to build in all our homes an altar to the beautiful, and to serve it with a tender assiduity from day to day? Shall we talk of uses, and forget the spiritual uses of such joys as art can quicken? Are there not many other things that we can better afford to live without, than without music, and pictures, and poetry, and such high things as these? Are we wise to let the butcher, and the grocer, and the tailor, and the milliner, have always the first chance at our resources, and give only *what is left* after their raiding to the painter and musician? Are we wise to spend so much money upon merely pretty things—things merely ornamental, things which really interfere with use, as beauty never should—when we might spend the same money for something really beautiful, something that would be a perpetual friend and monitor? It is well for us that the most beautiful things of all are so free to all; that

> "There is no price set on the lavish summer,
> And June may be had by the poorest comer."

But the love of art reacts upon the love of Nature, and our books and pictures are gateways which invite us to the boundless hospitality of the sea or sky. And the best of all the beauty man has made has, also, it would seem, the lowest market value. There is a story of "the man who stole a meeting-house;" but if a man could steal the Cathedral of Strasbourg, or Milan, and have it all to himself, it would be a lesser value than the copy of Shakspeare which he could buy for a few dollars. But this market price is superficial and misleading. We can buy Shakspeare's Works for a few dollars—aye, as low as fifty cents; but to enter into Shakspeare's secret,—that is another matter. That costs more, a good deal more, than "the Works," though they were in the first folio edition, and were bound like those old Missals that were heavy with the weight of good and precious stones, as well as with their spiritual contents. That costs time, and study, and patience, and most long and loving fellowship.

The love of beauty, the feeling about art, that marks the present age, is very feeble in comparison with this love and feeling as it existed in the age of Pericles, when the people sat in their great, roofless amphitheatre from sun-rise till sun-set, witnessing dramatic representations; when a hundred years produced three hundred dramatic poets, who produced nearly four thousand plays; when the inhabitants of Athens were outnumbered by the statues of their gods and heroes. Then the love of art was neither a convention nor an affectation. Now it is very often both of these; and so the way is barred where otherwise a true love of the beautiful might enter,—for no true thing can enter into communion with a lie; and all affectation is an acting, living lie. There are people who really enjoy music and pictures; there are people who try to, because their wives do, or their husbands; and there are people who pretend to, because it is respectable and fashionable to do so. This is to grieve the Holy Spirit. It is hardly to be expected, yet, that there should be a highly-developed art-sentiment in America. We have been too busy taming the continent, establishing a government, fighting with slavery. But already there appears to be another day on the horizon. Let every man who would enjoy its brightness put all pretence and falsehood underneath his feet. Let him admire those things which seem beautiful to him; but let him do no violence to his own sentiments, however they may contradict the talk of books and connoisseurs. His very inability to jump with the received opinions about art may be the sign that God has some better things in store for us than we have ever yet achieved.

If only America could cry out to God for beauty, as now she cries to him for wealth; if only Pluto would abdicate, and Apollo would ascend his throne,—things would be very different from what they are. But we have much to learn between that time and now. One may fill his house with pictures by great artists, and have less enjoyment of beauty than the child whose colored picture-books demand the tribute of his unaffected admiration. "Verily, I say unto you, Unless ye be converted and become as little children, ye can in nowise enter the kingdom of" the beautiful. If there is any future for this kingdom in America, its promise must be looked for, not in the vulgar patronage of the devotees of fashion, but in the honest aspirations of the whole community.

In short, we must be a great people before we can produce a beauty that shall have enduring grace and power. There must be a deeper faith, a holier life, among us. Now, everything is transitional. The popular theology, though shorn of all its former dignity and glory, still lags superfluous on the stage. Its speech, that was so strong and epical, grows maudlin and inane. Meanwhile, behind the tottering scenes are heard the sounds of preparation for an ampler demonstration, and, now and then, a voice that shall enliven with its rounded utterance this "passion play" which is to be a spectacle for men and angels. To-day, the great majority are in a state of doubt or half-belief. From such a state can come no glorious achievement. The great ages always have been, and always must be, ages of faith. But the faith of the future cannot be the faith of the past, resuscitated by the help of tepid baths of sentiment, or apostolical manipulation. It must be a new faith in God, in man, in the life which now is, in character, in labor and sincerity. And when this faith arrives, and is the order of the day, there will be a corresponding art, the form of which no man can prophesy.

Till then, and always, the supreme beauty is that of the sincere and loving soul. Where this is present, it will light up any face, behind which it resides, with a bewitching splendor. It could make the puffy face of Socrates appear to the young men of Athens more beautiful than their carved Apollos, or their living Theodotas. It could make Sidney's face, for all its want of comeliness, the resting place of the Eternal. This is the perfection of beauty, and God shines out of it forever. "Fear God," says Emerson, "and where you go men shall think they walk in hallowed cathedrals."

> "Largess, from seven-fold heavens, I pray descend
> On all who toil for beauty! Never feet
> Grow weary, that have done her bidding sweet
> About the careless world! For she is friend
> And darling of the universe; and day by day
> She comes and goes, but never dies,
> So precious is she in the eternal eyes.
> Oh, dost thou scorn her seeing, what fine way
> She doth avenge! For heaven, because of her,
> Shall one day find thee fitter. How old hours
> Of star-rapt night about thy heart had curled—
> And thou hadst felt the morning's golden stir,
> And the appealing loveliness of flowers,
> Yea all the saving beauty of the world!"

THE TOMBS OF THEBES.

(Extracts from a Letter of Rev. J. E. Carpenter to the "Unitarian Herald," England.)

We are now on our return voyage, after having spent a week full of the deepest interest at Thebes; and I will ask you to communicate, to any friends who may care to hear, some of the impressions which sank so profoundly into our minds at that wonderful spot. We reached Thebes on the sixteenth day after leaving Cairo. Our voyage was a tolerably speedy one; and we hastened past various places of interest that we might take advantage of favorable winds. They bore us swiftly along, through this great valley, past innumerable traces of ancient cities; past the long ranges of cliffs that rise east and west, all caverned with the grottoes of the dead; past plains of wheat and barley, clover and beans, dotted with villages that make the homes of the living, up to the ruins of the hundred-gated Thebes. Nothing remains of the once mighty city but its temples and palaces, and, above all, its tombs. Covering with its houses and shops, its marts of trade, its villas and gardens, the whole width of the valley, on either side of the river, there is nothing now but its sacred edifices to mark where it once stood. It was strange to look upon this smiling plain, and think that here had been the seat of a monarchy which, when Moses was born, was more venerable than our own is now. Here, when he was a young man, Rameses the Great built his splendid palace temple, and over the library of it inscribed the famous motto, "The medicine of the mind." Here, for a thousand years, they have kept an annual record of the rising of the Nile, and here they gathered the memorials of their law and history, which they could carry back for more than a millennium! What power they possessed over mechanical difficulties may be imagined when one looks at their great colossi; there is the statue of the great conqueror in the court adjoining, which was hewn out of one solid block of granite, and brought from quarries more than a hundred and fifty miles away. It is upwards of fifty feet in height; it is nearly nine hundred tons in weight! What were their architectural conceptions may be gathered in the great hall at Karnak, on the other side of the river, into which you might put bodily an English cathedral, and of which the smallest among its hundred columns is twenty-eight feet round. The ruins of this stupendous edifice and its associated buildings are only embraced within a circuit of a mile and a half; the royal street, at the end of which stood one of its principal entrances, was nearly two miles long, and was bordered by sphinxes on either hand, four feet apart all the way along. The walls of these great temples are covered with sculptured history: the wars of the conqueror, his triumphs, and his religion, are presented in acres of carving. There are sea-fights and sieges, coronations and domestic scenes, in the midst of offerings to the various deities that were but the personified attributes of the One Supreme. It is an oppressive thought in the midst of all this grandeur, that the lives of thousands, and the labor of thousands more, were its heavy price. No one can look at the rows of captives following the victorious king without thinking that it was their hapless fate which made the erection of these enormous structures possible. The two great colossi which stand upon the plain beyond are memorials of a like kind; touching as they now are in their solitary grandeur, they too are memorials of past oppression; for how could these gigantic figures, nearly sixty feet high, have been set up on their massive thrones but by the forced toil of ten thousand slaves. Nevertheless, in a valley so wonderfully productive as this, life was simple and easily sustained. There seems now to be no destitution, and there was doubtless none then. A country which produces three crops in a year might support a nation which could raise an army of seven hundred thousand men, and yet have enough corn left to serve as the granary of the world. The pictures of Egyptian social life, so far as it can be traced, are not gloomy or severe. A monarchy which lasted more than two thousand years was clearly based on something more than force; it was rooted deeply in law and order, and its moral standard was assuredly high for the time at which it existed. There are not, indeed, any traces of popular government, as we understand it; but the final appeal to the people, which hung over every king, invested them with some amount of restraining power, at any rate, and tended to ameliorate what might otherwise have proved a too rigid despotism. After his death, before he could be buried, the deceased king was obliged, like the humblest citizen, to undergo that judgment which was but the type and preliminary of a more awful trial elsewhere. There still remain traces of the lake across which there passed the funeral train to the judges, who awaited it upon the further shore. Before this tribunal whoever would might make his charge. If his accusation was substantiated, the body was turned back, and was not permitted to be laid in the tomb. There are still to be seen in the valley of the tombs of the kings catacombs from which the royal name has been carefully erased. The monarch was not allowed

to rest among the noble dead; he had been proved unworthy, and was dismissed to wander an unburied ghost, elsewhere.

What immense importance was attached to the next life, and how deep and firm the faith in it then was, may be seen from the sculptures which everywhere adorn the tombs at Thebes, as well as gathered from the venerable book of the dead. Among the mountains that rise above the plain there are silent valleys, where for three thousand years the rich and poor have slept side by side. Royalty, indeed, claimed its sepulchres apart; but in the spirit world, according to the ancient doctrine, all were noble, and as such their remains might rest together, whatever diversities of lot had sundered them in life. I know nothing more wonderful than this city of the dead. Hollowed in the hills are porticos and passages, corridors and courts, some of them longer than York Minster. There are vaulted halls, there are pillared chambers, fit rather for a palace than a tomb. The walls are covered with painted sculpture; the ceiling is decorated with patterns we should call Greek, but that they are a thousand years older than Pericles and Phidias. Over the doorway is an image of the setting sun; so does the just man sink to the underworld. By its side is the scarabœus, symbol of the resurrection, to denote that death is but the entry on to larger, higher, life. Beyond, is the hawk with outspread wings, representative of the aspiring soul, clasping the rings, emblems of immortality, in its claws. Within the door, or further down the passage, sit on either side Justice and Truth. None can pass them who have not satisfied the dreaded judges of the grave. Upon the walls are mysterious pictures, illustrative of Egyptian religion, and in particular of their ideas of the origin of things. There are the boats of Kneph, the creative spirit, who, it is said, "moved on the face of the waters," and there are the land and water separating. There is the symbol of Phthah, the active energy of the Supreme, who thus with mind and will mingles in every change of earth or heaven. Then come representations of the scenes through which the deceased will pass. Before he can arrive at his final goal, he must undergo all manner of strange trials. Creatures of the most terrible aspect beset him; happy is he if with pure heart he can repel or baffle their attack. The fate of the lost is not hard to discern. They are depicted in various ways; sometimes they are head downwards, as befits those whose lives have not been upright. Sometimes they are black, for they inhabit regions where the sun never shines. Sometimes they are bound, and, up to their necks in water, hold out helpless hands for succor that never comes; or, again, they are in cavities of flame; or, once more, fastened to the stake, the headsman of the underworld decapitates them. Those who were successful in avoiding these perils entered the hall of the Two Truths. There they were presented before the forty-two assessors, who each received the denial of the deceased with respect to some particular sin. To these assessors the soul made his solemn confession: "O ye lords of truth, let me know ye; I have brought ye truth. Rub ye away my faults. I have not privily done evil against mankind; I have not afflicted persons or men. I have not told falsehoods in the tribunal of truth. I have not made the laboring man do more than his task daily. I have not calumniated the slave to his master. I have not murdered. I have not falsified measures. I have not been idle. I have not stolen. I have not boasted. I have not played the hypocrite. I have not made others to weep. I have not been inattentive to the words of truth, etc." When this was done, the soul was brought before Osiris, the supreme judge of all the living and the dead. Osiris was the Goodness of the Unnamed. In human form he went about the world, doing good to men. In conflict with the power of evil he was for a time overcome; but his death was only the preliminary to a more glorious resurrection, after which he was made judge of the Underworld, while he still continued to scatter blessings over this. He was known as the "Manifestor of Grace," the "Revealer of Truth;" he was said, in the ancient language, to be "full of grace and truth." The spirit dead lived only through their communion with him; as such, they to some extent shared his nature, and bore his name. And all this represents a doctrine incalculably old, for the book which contains it was becoming unintelligible four thousand years ago. One of the most striking pictures that we saw represented this judgment of the soul. On the throne of Amenti (*i.e.*, the underworld) sat Osiris; his mitred head is adorned with the symbols of justice and truth, which repose also in the tablet on his breast. In front of him stands Thoth, the secretary of the gods, tablet in hand, to register the decision; and at his feet, on a stool, is the mysterious dog that guards the entrance to Amenti. The soul is introduced by the goddesses of Justice and of Truth (the latter is touchingly said to have been the *daughter of light*); he advances to the fatal balance; in one scale is a clay vessel, symbolic of the frailty of life, in the other is the emblem of justice. Alas, his good deeds are too few; he is convicted of gluttony, and two apes drive him off, transformed into a pig, to perform in this course of three thousand years his "orbit of necessity," after which he may present himself again.

Such were some of the pictures that we saw in these marvellous tombs; and such, in brief, were the ideas which they conveyed. Not all the decorations, however, were of this sacred character. By some strange fancy, the mummied dead were surrounded by representations of the scenes and objects they had delighted in whilst alive. One of the tombs we visited contained a number of chambers, on the walls of which were portrayed the furniture and decorations of the palace,—scenes from the kitchen and the farm, from the armory and the ship. There were couches and chairs inlaid with ebony or ivory, and covered with tissue of gold or silver; there were vases of flowers, and leopard-skin rugs; there were ploughing, sowing, and reaping; cabinet making, with its connected arts; the carving of a colossus, glass blowing, hunting and fishing, goldsmith's work, social pictures of festive scenes,—are all among the subjects selected by which to adorn the tombs. Their preparation must have occupied many years. Not the least interesting parts of some of the royal sepulchres were the unfinished, to which their occupant was brought ere they were complete. In some the walls were merely rough hewn, and made ready for the plaster on which the design was drawn. Elsewhere the draughtsman had been there with his red pencil, and the master had come and corrected in black his faulty outlines. And then come the tidings that the royal owner is dead; and when once he is laid in his "everlasting habitation" he must not be disturbed by the intrusion of the painter, or the noise of the sculptor's chisel. There is something inexpressibly affecting in the care thus bestowed upon the dead. Strange is it, too, by the side of conceptions so spiritual as those which seem to underlie the symbolism by which they were expressed. Doubtless, the vast proportion of the people knew little of the profound ideas which were wrapped up in the Egyptian system. But at least the faith of immortality was strong with them, however incomprehensible their sublime monotheism may have been to the masses. How Moses could have been brought up in the midst of it without sharing it, or how, sharing it, he could refrain from communicating it to his countrymen, is one of the historical difficulties which must remain forever unsolved. But, looking at the great works which so early distinguished the Egyptians—their canals, their pyramids, their colossal statues, their temples, which reveal so much command of material wealth and resource; looking at their monarchy which lasted two millenniums and a half, and was so rooted in the hearts of the people that the sovereign might be away in foreign lands nine years, and come back and find everything the same; looking at their works of art and the remains of their once noble literature,—one must admit that they were the most wonderful people of antiquity, and laid deep and strong the foundations of our modern civilization. Only imagine what it would be, if Greece could have been blotted out of history. But Athens was said to have been an Egyptian colony; and the wisest of her children were content to learn from the priests of Sais and of On.

We left Thebes with regret,—who, indeed, could part from such memorials of the past without a sigh? The rising Nile now floods the temples which three thousand years ago stood above its reach; the two colossi in the plain are slowly being surrounded by its mud. Seven feet thick it has accumulated already; how long off is the day when wheat will grow on the top of the great obelisk at Karnak, and the hall of columns lie beneath the beans! The old contest is continually going on between the river and the desert; but it is the river that gains ground, and slowly extends the blessings of its soil upon the sand that bounds the plain on either hand. Unique in its natural features, it was not surprising that Egypt should also enjoy a singular eminence for its social system. If it was rigid, so were the rocks that bound the valley; if its lines of demarcation between class and class were strongly marked, so were those which parted the desert and the meadow. How much influence the conformation and the climate of the country exerted on the gradual development of Egyptian civilization, it is impossible now to trace with minuteness. But, at any rate, it was not inconsiderable, and it appears in their architecture and their art, as well as in their government and their religion.

MACMILLAN & Co. have published a new and enlarged edition of Dr. Maudsley's *Body and Mind;* a work of special interest and value, as presenting the latest results of physiological and psychological investigations. The new volume contains Dr. Maudsley's lecture on "Conscience and its Organization," and essays on "Hamlet" and "Swedenborg." The former presents novel views, from which most ethical writers will dissent. But the papers on Hamlet and Swedenborg deserve careful reading for their learned and able handling of the nice and profound questions involved, and for the light of medical and psychological science they throw back over characters which have been microscopically, but are still variously, explained. He thinks the insanity that Hamlet exhibits is not of a simple character. There is actual feigning, as he himself confesses; but there is beneath it all a real melancholic mood of mind, a genuine morbid subjectivity. Even in his feigned exhibitions of madness there are sincere outbreaks of this excitable disposition. When he would feign, he is so genuinely moved that he falls out of his character, and speaks with such sincerity and significance that the king rightly suspects the plot. He spoils the part he should play, because he is too much interested in the events, and cannot lay aside his personality. In many important respects, Dr. Maudsley thinks Hamlet represents Shakspeare's own thoughts and feelings. He finds that poetic justice does not get done on earth, and he does not degrade his art to represent it. He thinks that all Swedenborg's revelations together do not show so much intellectual power as one of Shakspeare's great dramas, and the heaven with which he professes to have been so familiar does not compare, in point of vividness and ideal representation, with Dante's hell. One was the creation of a mind under hallucination, the other of a mind in a state of health, working according to law. But because a man's mind is unsound all that he says is not necessarily folly. It is a vulgar and mischievous error to suppose that a person who speaks rationally and behaves with propriety cannot be mad, as it is also to suppose madmen necessarily incapable of rational intellectual exertion.—*Golden Age.*

BIBLE-READINGS.

GOD AS CREATOR, PERVADER, ALL-SUSTAINER.

(1.)

There is an Infinite Being which existed before heaven and earth.
How calm it is! How free!
It lives alone. It changeth not. It moveth everywhere but never suffers.
We may look on it as the Mother of the Universe.

I,—I know not its name.
To give it a title, I call it *the Way.*
When I try to give it a name, I call it *Great.*
After calling it Great, I call it *Fugitive.*
After calling it Fugitive, I call it *Distant.*
After calling it Distant, I say, *It comes back to me.*

The reason which can be reasoned is not the Eternal Reason.
The name which can be named is not the Eternal Name.
Would you go before it, you cannot see its face:
Would you go behind it, you cannot see its back.
If you look at it, there is nothing to fill the eye:
If you listen to it, there is nothing to fill the ear:
But if you use it, it is inexhaustible!
For Great Reason is all-pervading. It can be on the right hand, and at the same time on the left. It may be named with the greatest: it may be named with the smallest.
In love it nourisheth all things. All wait upon it for life, and it refuseth none. All things return home to it, but it does not lord it over them.
This Spirit I call the Abyss-Mother.
—*Lao-Tsze.*

(2.)

Know that that which does not see by the eye, but by which the eyes see, is *Brahma.*
Know that that which does not hear by the ear, but by which the ears hear, is *Brahma.*
Know that that which does not breathe by breath, but by which the breath is breathed, is *Brahma.*
By him who thinks that Brahma is not comprehended, by him he is comprehended. He who thinks Brahma is comprehended,—he does not know him.
—*The Talavakara Upanishad.*

(3.)

Varuna, the Lord of these worlds, sees as if he were near.
If a man stands, or walks, or rides, if he goes to lie down or get up,—what two people sitting together whisper,—King Varuna knows it; he is there as a third.
The two seas (sky and ocean) are the loins of Varuna: he is also contained in this small drop of water.
He who should flee far beyond the sky, even he would not be rid of Varuna the king. And he has counted the twinklings of our eyes.
—*Atharva-Veda.* (cf. Ps. cxxxix.)

(4.)

I ask thee, tell me the truth, O Ahura! Who was, from the beginning, the Father of the pure creature? Who has made a path for the sun and the stars? Who but thou makes the moon to wax and to wane?
I ask thee, tell me the truth, O Ahura! Who holds the earth and the clouds that they do not fall? Who holds the sea and the trees? Who has given swiftness to the wind and the clouds? Who is the Creator of the good spirit?
I ask thee, tell me the truth, O Ahura! Who has made the kindly light and the darkness? Who has made the kindly sleep and the awaking? Who has made the mornings, the noons, and the nights? Who has made him who ponders on the measure of the laws?
—*Zendavesta* (cf. Job xxxvii–xxxviii, Is. xl; Ps. civ.)

(5.)

I am that which has been, which is, which will be: and no one yet has lifted the veil that covers me.
—*Egyptian.*

(6.)

When they shall say to me, What is his name? what shall I say unto them?
And God said unto Moses, I AM THAT I AM: And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.
Lord, thou hast been our dwelling-place in all generations.
Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.
Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.
They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:
But thou art the same, and thy years shall have no end.
Canst thou, by searching, find out God? canst thou find out the Almighty unto perfection?
It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?
Behold, I go forward, but he is not there; and backward, but I cannot perceive him:
On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him:
But he knoweth the way that I take.
—*Old Testament.*

(7.)
Full of Zeus are all the streets, all the markets of men; full of him is the sea and the harbors,—and we also are his offspring.
—*Aratus.* (cf. Acts xvii–28.)

(8.)
Has Deity any throne besides earth, sea, air, heavens, and virtue? Why do we seek the gods beyond? Jupiter is all you see, is all you have moved.
—*Lucau.*

(9.)
Jupiter, the guardian and ruler of the universe, the soul and spirit, the Lord and Master of this earthly sphere, the cause of causes, upon whom all things hang; whose wisdom oversees the world, that it may move uncontrolled in its course; from whom all things proceed, by whose spirit we live, who comprises all we see.
—*Seneca.*

(10.)
This motionless cause of motion is a necessary being; and, by virtue of such necessity, is the all-perfect being. This all-pervading principle penetrates heaven and all Nature. It possesses eternal, perfect happiness, and its happiness is in action. The mood of the divine existence is essential energy, and as such it is a life most excellent, blessed, everlasting. It is thought thinking itself, the activity of pure intelligence,—such is the perfect, eternal life of God. The primal cause of change, this absolute perfection, moves the world by the universal desire for the absolute good; by the attraction exercised upon it by the eternal mind.
—*Aristotle.*

(11.)
The paths to God are more in number than the breathings of created beings. Whatever road I take joins the highway that leads to thee.
Ride thou on for eternity through the empyrean, mounted on thy ideal,—thou shalt not stride beyond his threshold! Soar thou beyond all limit to the roof of the universe, thou shalt behold one tile of his dwelling,—one tile, no more.
Yet God hath made all atoms in space mirrors, and printeth each one with his perfect face.
Would'st know where I found the Supreme? One step beyond myself. Behind the veil of self shines unseen the beauty of the Loved One.
Which is the great name of God? Communicate to me his least name, and I will return to thee his greatest. All nations and languages repeat the name of God; even infancy lisps it, Allah, Taugarí, Yezdáu, Elohim. Yet cannot his praise be duly expressed by mortal till the dumb man shall be eloquent, and stocks and stones find voice; till the silent universe rejoices in language
—*Mediæval Persian Poets.*

(12.)
Him who dare name
And yet proclaim—
"Yes,—I believe"?
Who that can feel
His heart can steel
To say—"I disbelieve"?
The All-Embracer,
All-Sustainer,
Doth he not embrace, sustain,
Thee, me, Himself?
Lifts not the Heaven his dome above?
Doth not the firm-set earth beneath us lie?
And, beaming tenderly with looks of love,
Climb not the everlasting stars on high?
Are we not gazing in each other's eyes?
Nature's impenetrable agencies,
Are they not thronging on thy heart and brain,
Viewless, or visible, to mortal ken,
Around thee weaving their mysterious reign?
Fill thence thy heart, how large soe'er it be,—
And in the feeling, when thou art wholly blest,
Then call it what thou wilt,—Bliss! Heart! Love! God!
I have no name for it,—'tis feeling all.
Name is but sound and smoke
Shrouding the glow of Heaven.
—*Goethe.*

(13.)
I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of men:
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.
—*Wordsworth.*

(14.)
The sun, the moon, the stars, the seas, the hills, and the plains—
Are not these, O Soul, the Vision of Him who reigns?

Is not the Vision He? though He be not that which He seems?
Dreams are true while they last, and do we not live in dreams?

Earth, these solid stars, this weight of body and limb,
Are they not sign and symbol of thy division from Him?
Dark is the world to thee: thyself art the reason why;
For is he not all but thou, that hast power to feel "I am I!"

Glory about thee, without thee: and thou fulfillest thy doom,
Making Him broken gleams, and a stifled splendor and gloom.

Speak to Him thou, for He hears, and Spirit with Spirit can meet—
Closer is He than breathing, and nearer than hands and feet.

God is law, say the wise, O Soul, and let us rejoice,
For if He thunder by law, the thunder is yet His voice.

Law is God, say some: no God at all, says the fool;
For all we have power to see is a straight staff bent in a pool;

And the ear of man cannot hear, and the eye of man cannot see;
But if we could see and hear, this Vision—were it not He?
—*Alfred Tennyson.*

GERMAN NOTIONS IN REGARD TO TEMPERANCE AND THE SABBATH.

Mohammed was the first prohibitionist. The recent attempt to take a text from the Koran, and force it into the creed of Christendom, is regarded by our German citizens as a blunder from the sanitary point of view, and as tyrannical from that of politics. They feel no call to become Mohammedans; and why should they? Beer, cider, ale, and wine, are positively healthful, if pure and not heavy. That is simply a settled fact, that ought no longer to be in dispute. Wine, even the lightest, should be taken only at table, or with food, never upon an empty stomach; beer or ale is wholesome also as a beverage to quench thirst, strengthening to the stomach, soothing to the nerves, and yet a tonic. It should never be drunk standing and at a gulp; one should sit and sip it as he would a cup of coffee. Taken thus, these light, cool, invigorating drinks are out of all question healthful, and the substitution of them among the Americans for some part of that ocean of hot tea and coffee which the nation imbibes, would do much to prevent indigestion, and thereby to prevent that morbid craving of the stomach for which so many seek a relief in fiery stimulants. The digestion of these Germans is amazing. They eat often at late hours, and of food that would defy all the powers of an American stomach; yet dyspepsia is almost an unknown evil. The secret is an open one for him who has an open eye. The same means, again, which invigorates their health, making them from age to age heirs of strong stomachs and steady nerves, is worth more as a preventive of drunkenness than any possible prohibitory law would be, though there were forty thousand constables to a State, a Dr. Miner in every pulpit, and a Wendell Phillips on every platform. The Germans in America, then, see a systematic attempt to deprive them by legal violence of what is at once a wholesome food, a customary enjoyment, and a safeguard against drunkenness; and if they think such action oppressive, who could expect them to think otherwise?

Secondly, the Germans in America complain that they are compelled by law to observe the Sunday in the American way. They have their doctrine of the day, which is that of the Christian Church in their native country; they land upon our shores, find a church with a different doctrine, and find, moreover, that they are compelled to conform to it by the civil law. Assume, now, that the American doctrine is theologically the right one; that the Sunday is in our sense holy time; that its observance as such is matter of religious duty; and that those who fail at this point commit a sin, for which they will surely be punished hereafter,—is it, however, the business of the State to enforce religious duties as such? Is it the business of the State to decide between different theological conceptions, espouse one as against another, and bring the strong arm of the law to its support? Here is a distinction between what is right as theological doctrine, and what is right as an exercise of civil authority, which our people too commonly overlook. So long as the Germans rest from labor, do not disturb the civil order, do nothing but what is innocent from the purely civil point of view, the Commonwealth should hold them as citizens guiltless, however heretical otherwise their conception and use of the day may be. Undoubtedly our laws go further, and contemplate the legal enforcement of the Sunday as a religious day. The German citizens cannot understand this. What they have been taught from youth up, and by Christian teachers, to regard as innocent before God and man, is found to be prohibited by law, and prohibited beyond dispute on theological grounds; and this, too, in the very country they have come to expecting to find a perfect separation of Church and State. They are offended, irritated,—quite without grounds, shall we say?—*D. A. Wasson's Stuttgart Correspondence to the "Boston Daily Advertiser."*

AT SHREWSBURY, ENGLAND, a poor old man, when dying, made use of an extraordinary figure of speech to express his gratitude to a Mr. Polehampton, the clergyman who attended him: "Ah! sir, I'm going first, but we shall meet again; and won't I jump up and flap my old wings when I see you a coming through them chrystial gates!" He had the Orthodox expectation, described by Coleridge, of becoming "a sort of celestial poultry."

Poetry.

"THE FIVE KNAVES."

AN ORIENTAL TALE. BY JOHN G. SAXE.

Once on a time, in Indostan,
A thief conceived a cunning plan
(So potent is the voice of Hope)
To save his throttle from the rope,
Though now the day was drawing nigh
When he by law was doomed to die.
He bade the jailer tell the King
He fain would show a wondrous thing—
A precious secret fairly worth
The ear of any prince on earth.
And now the culprit, being led
Into the royal presence, said:
"This golden coin which here you see,
If planted, will become a tree
Whose fruit—increased a hundred fold—
Will be, like this, the purest gold.
I pray your majesty to try
If this be true before I die."
With this the King and courtiers went
Into the garden with intent
To plant the curious coin of gold.
But now, when all was ready, "Hold!"
Exclaimed the thief, "this hand of mind
Would surely spoil our whole design;
The hand that plants the gold must be
(Else all is naught) entirely free
From stain of fraud; and so I pray
Your gracious majesty will lay
The seed in earth." "Yes—no—in sooth,"
The King replied, "for in my youth
I pilfered from my sire; some stain,
For all my sorrow, may remain.
My good prime minister is here;
His hand, no doubt, is wholly clear
Of any taint." "Nay," he replied,
"That's more than I can well decide;
As tax-receiver—now—I may
Have kept a trifle. So I pray
To be excused, for prudence' sake;
And let our commissary take
The coin in hand. Sure that were best,
For he, no doubt, can stand the test."
"Faith," said the commissary, "I
Would rather not. I can't deny
My good intent; but since I pay
Large sums of money every day
For soldiers, sailors, and a herd
Of spies—I wouldn't give my word
I have not kept a small amount
Not entered in my book account.
Since then an error—e'en the least—
Would spoil the charm, pray let the priest
Proceed to plant the coin of gold."
"Nay, that I fear would be o'er bold,"
Replied his reverence; "I deal
In tithes and sacrificial dues;
And so I beg you will excuse
My sharing in a work like this,
Where nothing must be done amiss."
"Then," said the thief, "since no man here,
As we have learned, is wholly clear
Of knavish tricks, I ask you whether
We should not all be hung together?"
The monarch, laughing, made reply:
"Why, yes, if every rogue must die!
Well, since we are five knaves confessed,
I pardon you, and spare the rest!"

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The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.

Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

Francis Ellingwood Abbot, ... *Editor.*
Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), Rev. Moncure D. Conway (England), *Editorial Contributors.*

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

BOSTON, JULY 30, 1874.

SUNDAY LECTURES.—The Editors of THE INDEX will lecture occasionally on Sundays, if desired, within a convenient distance of Boston.

PARAGRAPHS.

BY W. J. P.

THE QUESTION of allowing entire liberty of worship is agitated in Chili. A large number of members of the Chilian Congress have signed a motion for that object. Like other South American States, Chili is not much more than nominally a republic; else it would have found out before now that in a republic there can be no State-religion.

IT IS REPORTED that the aggregate of "religious charities" in England last year amounted to more than $8,000,000 in gold. It would be well if the statistics would also tell us what proportion of this sum had been given for purely humane and philanthropic objects, and what for ecclesiastical propagandism. It is becoming a question whether the bestowing of money to build up any form of sectarianism can rightly be reckoned as a charity.

DEAN STANLEY'S latest heresy is his saying at the Bunyan Festival in England, that "the Nonconformists have a splendid literature of their own, and we must remember that literature may be a channel of grace no less spiritual than sacraments or doctrines, chapels or churches." Good literature is indeed the good news of this age to thousands of souls—the only gospel that reaches them. Some of it bears the stamp of an inspiration genuinely divine, and will go into the Bible of coming ages. And that a dean should come so near saying this, shows that this literature is doing its good work in the church, too.

BISHOP CUMMINS has at length been formally deposed from the ministry of the Episcopal Church, by an official council of bishops; but, having once had the sacred hands laid upon him, he will still claim the office of bishop in his Reformed Church. One of the Episcopal churches of Louisville, Ky., has withdrawn from its old fellowship, and given its adhesion to the Reform movement. But the reform does not appear to have as yet much strength. It is neither broad nor deep enough. To change a few phrases in the *Service-Book* is not a reformation that can incite a large, popular following, nor does it meet the problems that demand the attention of scholars.

AN EVANGELICAL Almanac has been published, under the auspices of Dr. Cullis and his "Work of Faith," which contains some passage of Scripture for each day in the year. Dr. Cullis recommends the book to the public by citing the following illustration of its usefulness:—

"A beloved brother was troubled about a payment demanded of him, it being much larger than he expected, and repeated calls had somewhat embarrassed him. He prayed about it, and then remembered that he had a little stock in a machine, which he might perhaps sell for about what he gave for it. He committed it all to God, and then taking up the little Almanac, read: '*I have heard thy prayer.*' He went on his way rejoicing, and at his first trial sold the stock for three times what he gave for it."

Conversions of sinful debtors to what Dr. Cullis calls *gospel faith* may be expected in large numbers, if it can be utilized by Yankee shrewdness in this way.

REV. JAMES MARTINEAU, who for thirty-three years has been President of Manchester New College, London, has resigned that position. A year ago he gave up the pastorate of his chapel in London; and it is now announced that he will devote his remaining years to the preparation of his writings for publication. Mr. Martineau has been in some respects the Channing of English Unitarianism, though his views approach very nearly those of Theodore Parker. He has been, however, less of a religious propagandist than either Channing or Parker. His temperament and studies have rather characterized him as a religious philosopher. And as one of the most liberal, able, and cultivated defenders of the intuitional philosophy as applied to religion, all theological scholars must hail the announcement of his collected writings with satisfaction. One of his latest pieces of work is an elaborate article, just published in the August number of *Old and New*, against the common traditional opinion that the Fourth Gospel is the production of the disciple John. It is a lucid and strong array of the arguments which show, in our opinion conclusively, that this remarkable book appeared in the second century, and is the bigoraphy of an ideal rather than an actual personage.

DR. EWALD, the eminent German scholar, and author of the *History of Israel*, has been sentenced to three months' imprisonment for an alleged libel on Prince Bismarck, in comparing him, in a magazine article, to Frederick II. and Napoleon III. The learned doctor, as a Hanoverian, has probably never cordially accepted the reconstruction of Germany under the leadership of Prussia; but it is more than doubtful whether German unity more than German freedom is to be permanently helped by such forcible repression of free speech. Another *Catholic* clergyman, too, has been imprisoned in Prussia for obeying his Church rather than his government. In a contest between Catholicism and Protestantism, every lover of free thought would naturally side with the latter; yet when the contest goes so far that Catholics are sent to prison for conscience' sake, there is danger of awakening a reactionary sympathy for them as representing a persecuted cause. If Bismarck is great and far-seeing in his sagacity, he will bring this contest as soon as possible where it will be seen to be a conflict, not between two kinds of ecclesiastic authority, but between ecclesiastical repression of individual liberty as represented by the Roman Catholic Church on the one side, and the State standing for freedom of thought and conscience on the other.

THE *Liberal Christian* has begun editorially to prepare its readers for the next National Conference of Unitarians, to be held at Saratoga in September. Although it has latterly taken decided ground against the action of the Unitarian Association in the "Year-Book controversy," yet it deprecates any attempt to reopen that controversy at the Conference; and having heard a rumor that a proposition might be made for dropping the objectionable theological phrases from the preamble to the constitution of the Conference, and so getting rid of that long controversy, it puts itself beforehand into an attitude of energetic resistance to any such attempt. It says: "The historical party in our denomination have made the last sacrifices to the intuitionalists," and proposes as the only practical way of settling the denominational differences in the Conference this rather novel plan: that those who object to the theology of the preamble, yet "know that they sympathize fully with the spirit and general purposes of the Unitarian body," shall attend the Conference not as delegates but as friends, and perhaps be permitted, within certain defined limits, to take part in its proceedings—"as Jews and Catholic priests might be." The "practical" objection to this ingenious plan will probably be, that it is a "practical way" of putting those who attend simply in the capacity of "friends" outside of "the Unitarian body" in the category of another denomination.

A WRITER in the July number of the *Unitarian Review and Religious Magazine*, Mr. J. E. Walton, in an article on "Spiritual Gifts," takes up again with great earnestness and a good deal of vigor the question of the Prayer-Test as, not first raised, but introduced to the public, by Prof. Tyndall. Mr. Walton thinks that the Christian Church has shown great weakness and timidity by not accepting this challenge from science. He believes that the Bible is explicit on the subject, distinctly declaring that "the prayer of faith shall save the sick," giving numerous illustrations of such healing-power, and setting no limit in time for the cessation of the power; and he thinks that the proposed test was substantially, though perhaps not in form, a perfectly legitimate one. His theory, which has a Swedenborgian flavor, is that the divine forces act through the human mental organism, and that genuine prayer so changes the conditions of this organism that the divine energy can flow into it and work through it more freely. The Church, he says, has lost ground by giving up its faith in, and its practice of, this kind of miracle; and since the form of Prof. Tyndall's test, the selection of one ward at some hospital for the prayer-remedy, may be objectionable because of the difficulty of thus making a real application of it, he proposes as a fairer, and, it must be admitted, a severer form of test,—the establishment of a Prayer-Hospital for patients who have been pronounced by competent medical authority to be incurable by the ordinary medical treatment. He would have this hospital put under the charge of persons who believe in the prayer-cure, and no other remedy should be permitted; then, if in such circumstances the patients should get well, as he believes, under a perfect fulfilment of the conditions, they would, to prayer must the credit be given. He admits that where science can cure, it may be the divine method; but man's extremity is God's opportunity: so, he says, where science confesses its impotence there let prayer be tried. This does seem a better test than that endorsed by Prof. Tyndall. But even if it should succeed, the question might arise, how much physical magnetism and the power of the patient's will had to do with the cure; for that these forces operate medicinally is a well-attested fact. Still, if the prayer-remedy can cure well-authenticated cases of cancer, and consumption, and other diseases declared medically incurable by a board of scientific physicians, the result (aside from its immediate humaneness) would furnish new and most interesting facts for physiological and psychological science to deal with, even though possible mental conditions of the patient might vitiate the experiment as a test of the efficacy of prayer. Why should not the Christian Church establish such an institution?

"THE OLD GIANT INTOLERANCE."

Dean Stanley has given several pointed lessons in religious charity to the ecclesiastic mind of England. His last was to go down to Bedford, and make the speech at the unveiling of the statue of John Bunyan,—Baptist tinker, preacher, "prisoner of the Lord," and author of *Pilgrim's Progress*, two hundred years ago; and he used the occasion, as well he might, to note that the world was a gentler world than when John made lace, and wrote his book in Bedford Jail. In Pilgrim-phrase he said: The old Giant Intolerance, at that time so stout and hearty, now sits at the mouth of his cave with joints stiff and crazy, and can only grin at the heretics as they pass by. "But let us not rejoice prematurely," he adds; "the old giant is still alive. He may be seen in many shapes, on all sides, with many voices." As if to echo the warning, the same papers that report the speech bring word of some poor creatures just the other day burnt to death as witches in Catholic Mexico, and tell us of the Catholic bishops fined and imprisoned by Bismarck, who would forestall Church-intolerance aiming at the State by State-intolerance aimed at the Church.

But the Christian world, especially the Anglo-Saxon portion of it, has indeed made progress in religious freedom since Bunyan's day; and while we still protest against our light afflictions which remain, it is worth while now and then to look back through even the Protestant centuries, and count the far more exceeding glory of our gains.

The great chiefs of Protestantism were by no means identical with the early advocates of "Free Religion." These latter were oftener exiles whom those chiefs had chased away, or recluse idealists and scholars housed in some rich protector's mansion, or obscure fanatics. When their book of praise is written, it will pass by Luther, and Calvin, and Knox, to honor less familiar names, — the Swiss Zwingli; Castellio, the Frenchman, who denounced the murder of Servetus at the time, and, first in modern Christendom, preached the innocence of intellectual error, and the duty of absolute toleration; Acontio, the Italian, perhaps the earliest to emphasize the principle of "few fundamentals in religion," through which, as through a gate, Reason has so often won its way into the strongholds of Christian bigotry; the two Socini, whose name was fastened revilingly to "toleration," and lifted up in literature upon it like blasphemers on a shameful cross,—"*Toleration, that Socinian dogma;*" that noble line, stretching a whole century, of Dutch Arminian teachers, whose light-bearing words went out through all the lands around them; some humble Baptists, too, and Quakers, will claim place, and John Goodwin, the Arminian Independent of London, who, isolated from all parties, took the open field against the Parliament and the ministers, in behalf of salvation

even for pagans, and of toleration even for Jews, and Turks, and Papists, and prophesied to his enemies that he one day should be "had in honor for those very opinions" for which they threatened to make the name of Goodwin "an abhorring to the generations;" and among the rest to take high rank will stand those primitive Broad-Churchmen of England, of whom Tulloch has lately written, the men who first used our English tongue to expound broadly and systematically this principle of religious toleration.

The common-place of to-day, that religion is one thing and the theologies another, was the rare vision in the century of the Reformation, and a very slowly dawning vision in the century after that. Men could cease to be Roman Catholics, but could not give up the Catholic idea that uniformity of doctrine, and of worship, a unified State-Church, in short, was essential to religion. The duty of stamping out papacy on the one hand, and heresy on the other, was believed in by all the principal reformers except Zwingli and Socinus, was enrolled in several of the new Confessions, was practised by every one of the Protestant governments. "Intolerance was the deadly original sin of the Reformed churches,"—inherited from its mother: "At the end of the sixteenth century the simple proposition that men for holding or declaring heterodox opinions in religion should not be burned alive, or otherwise put to death, was itself little else than a sort of heterodoxy,"—so Hallam writes. In the Church of England, Henry VIII. burned Baptists, Edward VI. burned Baptists, Elizabeth banished Baptists, and imprisoned Presbyterians wholesale, and hung some Brownists; even James I. burned two men for denying Christ's divinity. When the Presbyterians came to power, they not only put down prelacy, but passed their Draconic ordinance, bristling with death-penalties and life-imprisonments, against what they regarded as the most impious of the swarming sects and schisms. The ordinance was too savage to be executed. The "old Giant" had already lost his teeth, and could only snap his gums, and fill his dungeons. Then the Independents took their turn at rule. Even as exiles they had shown their quality. Browne and Barrowe, hounded forth from the English Church as damnable heretics, as soon as they found breathing-space abroad, mounted—these gentle Comeouters!—the little platform of their own infallibility, to proclaim the right of compulsory conformity; and the first Independent Confession, published by a church of English exiles in Holland, 1596, maintained, "It is the duty of magistrates to root out all false ministries, voluntary religions, and counterfeit worships of God." As rulers, although they were the first party to grant anything like religious liberty, it was largely forced from them by the indignant spurring of Cromwell, to whom they voted the right to veto bills touching liberty of conscience, but not those suppressing heresies! As it was, three thousand Quakers went to prison while they held the power of the keys. And of alleged witches, Lecky says, there is reason to think more perished in England during the few years of the Commonwealth than in the whole period before or since; but witches lay outside of all men's tolerance, and Puritan theology only brought the belief and panic to the climax. When the Bishop's church returned with the Restoration, and the Dissenters were again prostrate under "Uniformity," "Conventicle," and "Five-Mile Acts," not a few among them actually preferred the persecution to any indulgence that would ease the hated Papists as well as themselves.

How slowly the idea of complete toleration won its way in men's minds is seen still more signally in the exceptions which the most advanced emancipators made in their schemes of toleration. Harrington, author of the *Oceana*, would exclude Papists, Jews, and Idolaters from his ideal State. Milton would exclude Papists as idolaters; and for a better reason even William Penn and Locke were against tolerating them—for Bismarck's reason,—because the Papists were themselves professed and principled intolerants. No wonder they felt so, for the Vaudois massacres had been renewed, and the London streets were paced by many a French Huguenot just driven from his home by the revocation of the Edict of Nantes. Jeremy Taylor, who contributed so much to the cause of freedom by his *Liberty of Prophesying*, is said to have found out, as Irish bishop, that certain Presbyterian parsons could be too troublesome to be allowed his neighborhood. Baxter and Bunyan himself, at least in his younger days, heartily hated the Quakers,—"in whom," our brave John Goodwin wrote, "there is little question that the devil dwelleth bodily." Finally, when William's Toleration Act was passed in 1689, Catholics and Unitarians were wholly excluded from its benefits, while Corporation and Test Acts still remained to disable from civil rights the members of the four tolerated sects,—disabilities that lingered, growing milder, till within our own memory.

Such was English toleration in Bunyan's day! But what advance is this from that pictured in Hallam's sentence for the sixteenth century, when men had just escaped from Rome! Still in England the Established Church carries privilege, and Dissent carries burdens; still Established Churches are the rule among the lands; still in Massachusetts the Statute-book has Sunday-laws whose ghosts can be "materialized" on mean occasion; still we have much freedom to work out in thought and life, while "religion" hinders us as well as helps us; but what great advance is ours beyond that seventeenth century, when men were just escaping from the little Romes of Protestantism! Save in special local cases, the only martyrdom for religious opinion a man can suffer now, among ourselves, is social martyrdom. His penalties are a church-trial, or the losing of a school or a parish, or being dropped from a *Year Book*, or bearing slurs and misrepresentations. What improvement in New England, even, since the Unitarian controversy fifty years ago! Indeed, the party of the heterodox and the indifferent are so strong, and so disposed to use their strength, that the most resounding word-blows are quite as likely to be those they give, not take,—illustrating the fact that liberty and equality abound long before fraternity.

To-day, no pilgrim who dares come out and pass by is greatly hurt by "the old Giant." They who do *not* dare are the ones who suffer most from him,—they who still live in old communions where he sits grinning at the mouth of his empty caves, and where, half-unconsciously, the old feeling of subjection is still strong; as the negroes still said "Massa" to the white man after emancipation. Not among the heterodox, but among the Orthodox, we find his victims. Like the Pope, he has lost temporal sovereignty, but he keeps spiritual sovereignty over the faithful. His fetters now are on the mind and tongue; on the mind narrowing its range of thought and doubt, on the tongue muffling clear expression. Who strains a new meaning into an old creed rather than speak the fresh, strong meaning out; who uses an old form dead to the user though not to others; who clings to an old name for the comfort of its wonted sound; men who sacrifice distinctness of mental perception, and lower their standard of ethics from all sorts of half-good motives which sum up in this—that the consequence of their clearest thought and their exactest utterance would be too disastrous, perhaps to others even more than to themselves, in the present state of society,—*these* are the Giant's real victims to-day. A spiritual tyranny. He hurts only those who fear him, and hurts them inwardly.

Many influences are helping to break down even this rule. Among others an influence very strong will be the theory of evolution which science has been urging so impressively of late. When that theory is still better understood, still more widely impressed and trusted, when it is organized into our mental processes so as to become part of the way in which we look at things, then the day, not of this or that radical theology, indeed, but of Free Religion, will be at hand. For to one party it will give the courage of their thought as a natural growth; to the other it will give sympathy with traditions as natural roots; and to both a better understanding of each other, and more charity. Again a scientific idea doing good to religion. W. C. G.

THE FOURTH GOSPEL.

The following paragraphs are the conclusion of Rev. James Martineau's essay on the Fourth Gospel, published in *Old and New*, and referred to in another column:—

From all quarters, then, does evidence flow in, that the only gospel which is composed and not merely compiled and edited, and for which, therefore, a single writer is responsible, has its birthday in the middle of the second century, and is not the work of a witness at all. Nor, in the moulding of it, does the author proceed, under the control of an historical purpose, to tell objective facts in the order and the form of the best accredited tradition. His animating motive is *doctrinal*, as he himself declares,—to convince his readers that Jesus is "the *Son of God*," in the transcendent sense which this phrase bore to his own thought; and he had so long looked at the evangelical biographies through the glorifying haze of that idea, that whatever would not take its richer light dropped into the shade and disappeared, and those elements alone stood out on which the heavenly tints would lie. As the story had transfigured itself to him, so did he present it transfigured to his readers; in a form true, as he held, with a deeper truth than that of outward circumstance; rendering, if not the very words as they were heard, the inner meaning that they carried; and comprising nothing but that which *might have been*, and the equivalent of which could hardly fail to be, when such a nature was moving on such a scene. This kind of historical drama is full of interest as an exponent of its own time, but is not a new witness for the time of which it speaks.

For our knowledge, then, of the life of Jesus, except so far as certain features of it are assumed in some of the Epistles and the Apocalypse, we are thrown upon the remains of popular tradition collected by our synoptists,—remains which are doubtless rich in fragments original and true; but which are assuredly of mixed character and worth, and cannot pretend to carry the guaranty of known and namable eye-witnesses. Priceless as sources of probable history, they are unserviceable for a theory of documentary authority.

CHRISTOPHER COLUMBUS is threatened with eclipse at our centennial, just when his fame should shine the brightest. It is said that on July 4, 1876, the Scandinavians of the United States are going to erect a statue in Madison, Wis., to Leif Erikson, as the discoverer of the American continent. Erikson is the sea-king credited with having spent the winter of A.D. 1000 at Fall River, Mass. It is also rumored that at Rome they mean to canonize Columbus because, "by an act little less than that of inspiration," he enlarged the boundaries of the Christian world. Which is to say, according to the knowing ones, the Pope is thinking—

> "Religion stands a-tiptoe in our land,
> And soon will pass to the American strand."

(We suspect that, infallible as he is, he has quoted that wrongly.) But it is hard for Columbus. The discoverer's ship was worth more to him than the saintship will be. The Norwegians even claim his inspiration, too; for they say that he visited Iceland in 1447, and borrowed it there from the Sagas and traditions about Erikson's voyage. W. C. G.

DR. DEEMS, a Methodist, speaks of "the two Methodisms of the United States,"—the Methodist Episcopal Church North, and the Methodist Episcopal Church South. Not so, says the *Methodist Protestant;* these two are one, but besides that one there are four others. Not right yet, says the *Methodist Recorder;* there are at least three more in the United States, all organized bodies,—and there may be still others. The Catholics and Mr. Alcott were right; you can choose between one church of so many million members, or Mr. Alcott's so many million churches of one member each. We are used to the rubric Y. M. C. A. The Convention last month reported nine hundred and forty-five associations on the roll. Now, New York is going to have a Y. M. H. A. The H stands for Hebrew; but there are to be a reading-room, a library, lectures, entertainments, and free classes, just as if they were good Christians. Perhaps, sometime, we shall be rich enough to have a Y. M. F. R. A., and there will be again a reading-room, and library, lectures, entertainments, and free classes. The thirst is the same, the water is the same; but the syrup is the all-important thing, and makes the difference. So we must all have separate cups. Well, perhaps no one is to blame. But it will not always be so; and the paradox is that Mr. Alcott's kind of church will bring the brotherhood. W. C. G.

IT IS GENERALLY pretty well understood that the Patrons of Husbandry, or Grangers, of the West are, like the Internationals of the East, opposed to what they call "middlemen," and propose to dispense with their services as fast as possible. A few days ago, a man prostrated by disease, and with little hopes of recovery, was asked by his friends if they should not send for a minister of the gospel. He promptly answered: "No, I am a Granger, and opposed to middlemen; and if I go to heaven, I propose to go direct, without the intervention of any sleek-coated middleman who makes his living off of the hard-working producer."

A RELIGIOUS WASHERWOMAN, who always abstained from work on Sundays, by industry contrived to earn enough money to build a snug little house and barn. There occurred a terrible storm which destroyed the latter and smashed part of the former. Her indignation was at first unspeakable, but at last she sobbed out, "Never mind! I'll pay for this! I'll wash on Sundays!" Providence is supposed to have met its match.

AN IRISHMAN was once taken to see the wonders of Niagara Falls. He did not seem to think it tremendous after all. His friend asked him, "Don't you think it is a wonderful thing?" "Why is it a wonderful thing?" asked the Irishman. "Don't you see," said his friend, "that immense body of water rolling down this precipice?" Says he, "What's to hinder it?"—*N. Y. Observer.*

Communications.

WHAT IS ATHEISM?

"Be not frightened by names. There is no atheist, save he who disbelieves in cause and effect. To believe in a cause of all things, is to believe in a God. Respecting the nature of that cause, it is not only lawful, but necessary, to differ, until determined by positive evidence, derived from a due comprehension of its effects; that is, of Nature. The real atheists, now-a-days, are those who would banish God from the living present to a dead past." (*From "By-and-By," by Edward Maitland; author of "The Pilgrim and the Shrine," etc.*)

"Atheism professed is only rejection of some definition." (*C. A. Bartol.*)

"The proof of the existence of a God, derived from the external universe as perceived through the senses, is impossible and contradictory." (*Fichte.*)

"The absurdity of the *a posteriori* argument for a God consists in the assumption that what we call order, harmony, and adaptation, are evidence of design; when it is evident that, whether there be a God or not, order, harmony, and adaptation *must* have existed from all eternity, and are not, therefore, necessary proof of a designing cause." (*B. F. Underwood.*)

"If what I have been saying is of real value, it will appear that the two great discoveries of modern science—the conservation of force, and the law of evolution—must eventually give to it a vast impulse in the direction of religious inquiry. The one establishes the unity of the universe in respect to force; the other establishes the unity of the universe in respect to law. One force rules throughout space; one law rules throughout time,—and the force and the law are themselves explicable, as *one*, only as *mind*. To this conclusion I believe that modern science is cautiously but surely approaching.

"But I shall be met at once with the rebuff that these two discoveries, and especially the evolutional theory as applied to biology, have forever disposed of the old argument from design. Prof. Huxley, in his *Lay Sermons* (pp. 301–304), argues that 'teleology, as commonly understood, had received its death-blow at Mr. Darwin's hands.' I admit it; for the argument from design is usually limited to the special adaptations of organ to function, for which a non-teleological cause is found in the law of natural selection. But the adaptation of the universal environment to the evolution of universal organic life admits of no such explanation. No cause has ever been assigned why the net result of all events, taken as a whole, should be what it is—why all influences should so wonderfully conspire to *develop* a cosmos out of chaos, and a magnificent fauna and flora out of protoplasmic sameness,—why the system of Nature should work thus undeviatingly in one continuous direction. If it is said that this *must* have been, and could not have been otherwise, I reply that this *must* is the very thing to be explained. Nature *might* have been forever, for aught we know, a huge, seething cauldron of warring elements, tending to no peace, and productive of no result. Why *must* it have been what it is, rather than that? Scientific men cheat themselves if they swallow that *must* as an antidote to the discomfort of puzzling queries. The queries cannot be thus quieted." (*Extract from Index Tract, No.* 11.)

From no desire to escape from the epithet of atheist have I asked the question at the head of this article. Considering the fact that most, if not all, of those who bear this name have been so knighted by a class of their fellow-men who have thrust upon the world (under the pretext of authority) pictures and ideas of deity revolting in every sense, some discriminating title became really necessary. But it does not follow that the correct name has been applied by the one side, or accepted by the other. For it must be evident to all, that the rejection of some conception of deity is very different from a total disbelief in the existence of God.

In the foregoing quotations it is noticeable that while methods which would lead some to theism are rejected by others, yet no positive denial is made of the existence of God.

It has been said that "science knows but three states of mind,—denial, conviction, and the vast interval between the two, which is not belief, but the suspension of judgment." The suspension of judgment is not atheism.

In a recent lecture before the Free Religious Society of Chicago, Mr. Underwood well illustrates the state of mind between denial and conviction, by a quotation from Goethe's *Faust*, as follows:—

Margaret.—"Do you believe in God?"

Faust.—"My dear, who can say, 'I believe in a God'? Ask priest or philosopher, and the answer is like mockery."

Margaret.—"Then you do not believe Him?"

Faust.—"Mistake me not, you angel; who dare name Him? And who can say, 'I believe in Him'? Who that feels dare say, 'I have no God'? The All-embracer, the All-sustainer, does He not surround you, me, himself? Is not the earth firm beneath us? Do we not see each other eye to eye, and does not all existence rise to your head and heart, and float in infinite majesty before you? Let your heart, big as it is, be full of the great idea; and when you are perfectly happy in the thought, name it what you will,—good, heart, love, god. I have no name for it. The feeling is all-in-all; the name is but noise and smoke, clouding celestial glory."

If the rejection of some definition constitutes atheism, then are all the sects atheists to each other; for it is notorious that no two of them have precisely the same ideas or conceptions of deity. What a babel of confusion would we then have in the use of the word! It would straightway lose all its distinctive meaning, if it has not already.

I see no way in which to reclaim the word for any legitimate or intelligible use, except by adopting the meaning given by the author of *By-and-By;* namely: "There is no atheist, save he who disbelieves in cause and effect;" and that "to believe in a cause of all things, is to believe in a God."

It is not what the so-called atheists like to be called (some of whom glory in that very vague title), nor is it what priest or clergy would like to call them; but, how far have their negations actually carried them? Have they, any one of them, yet denied, for intelligent effects, an intelligent cause? If so, their philosophy must be of that easy, good-natured, lazy sort, which animated the immortal Topsy in *Uncle Tom's Cabin*, who, when asked, "Who made you?" replied, "Dunno; I 'spect I growed."

Herbert Spencer condemns atheism as "an absurd and unthinkable view of the universe." I suppose he means by that expression, that he cannot think of effects without causes, even though the Infinite Cause seems to him the "unknowable."

I prefer to say, *the Reality known in part.* To expect to analyze fully the Infinite Cause, when we cannot yet analyze our finite selves, were folly.

We can daily learn something more of the nature of that cause from its effects in universal Nature. Shall our inability to grasp the whole lead us to blank negation? Surely, that were as unreasonable as to assert that we know all. Enough is already known to suggest far more; and I, for one, can wait. The whys of the *known* have yet to be disposed of. The "musts" of the unknown will then take care of themselves.

In the light of scientific theism, all atheism, real or supposed, must fade away. The contest is rapidly taking new shape. At least, let the readers of THE INDEX understand something of the nature of their powerful weapons for attack and defence,—the claims of the scientific method so forcibly shown in the Index tract from which I have quoted. The ground there taken is broad enough for all new light which science will add. No longer limited to the purely physical, all questions relating even to man's spiritual nature must pass in review before that ordeal which recognizes no authority but universally established truth.

W. F. P.

NEW ORLEANS, La., July 9, 1874.

INITIATORY FORCES.

In Nature we may often note vast potentialities lying dormant for long periods, until some force, insignificant in amount, but of the proper kind or intensity, suddenly initiates action on an immense scale.

Thus a prairie or forest may be dried up by drought, until leaves and twigs are brittle and nearly dead; but all is quiet until a chance spark from a locomotive, or a tobacco-pipe, inaugurates a conflagration devastating square miles.

And this necessity for an outside initiatory force is generally associated with great power of maintaining action once begun.

The element carbon is a striking illustration of this. The processes of crystallization are much facilitated by the entrance of crystals, ready made, and sometimes cannot be formed without this impulse. And, very curiously, a new surgical method for covering a wound with skin employs as nucleus a tiny morsel supplied from elsewhere. In photography it has been discovered that blue light may begin an impression which red or yellow may finish, but finish only. The magneto-electric machines must always have magnets as an essential, in the production of an electric current from mechanical motion. The force of the magnet may be a trifle, and the results of the apparatus gigantic; but still the little initiatory magnet cannot be dispensed with.

A fallacy has often led men to suppose that effects exceeded causes in amount, because they looked at initiatory forces, and not at the much greater reserved forces they liberated.

So, in working for a result, mechanical, sociological, or otherwise, an indispensable provision is the proper initiatory force, without which great power may lie idle and useless.

J. G. H.

DUTY, NOT SENTIMENT.

To do our plain, simple duty, day by day; to help one another with deeds, not mere words; to be honest, sincere, and free,—this is the veritable greatness of human life, and the extreme difficulty of it.

Feeling does not always accompany duty. We must do our duty, whether we feel like it or not; and do it continuously, not by fits and starts. Duty is beyond our mere preference, higher and deeper than sentiment. It comes in darkness and stillness at times, now wonderfully radiant, then a cold and beckoning hand; but one always to be followed. It is the imperial light of the soul, that hangs over it with a vaster sublimity than the starry heavens. It is man's best gospel, sweet even in exceeding bitterness, and bearing a wreath of glory in its most piercing thorns.

Sentiment that ministers to duty, and makes it more vivid and imperative, and is the kindling radiance of sincere obedience, is right. But sentiment that subverts duty, or makes it a secondary thing, is fatally wrong.

There is too much of that false religious sentiment, which puts ecstatic visions and loud prayers in the place of hard and honorable work; which lifts one so high that he forgets that he owes his neighbor this or that; which makes honesty, and purity, and justice, of comparatively little account. Sentiment, like "the baseless fabric of a dream," too often takes the place of real duty in the experience of many. They think if the heart glows, and the brain burns, all is right. They neglect to choose and act. How seldom does the Orthodox revivalist appeal to the sense of duty; almost always to the passions,—to hope, fear, and the desire of reward!

But the golden colors of sentiment are beautiful only when they spring from the expanding character, the varied and noble activities of the soul. We cannot be flung into heaven on any tide of feeling. We must climb, before the intense vision will burst upon us.

S. P. PUTNAM.

WHAT IS PRAYER, AND WHAT ITS OBJECT?

EDITOR INDEX:—

Mr. Frothingham, in THE INDEX of July 2, in his essay "Why go to Church?" says: "I propose to discuss the claims of our Sunday services on intelligent people who are outside the sects." This is the class to which I claim to belong, if he means, by "the sects," the Christian denominations.

Of the question, "Why go to Church?" Mr. Frothingham says: "To technical Christians such a question would have no meaning." So I conclude he is speaking especially to non-Christians, and therefore accept his discourse as spoken to me. There are many things I would like to say of it, but will confine myself to his definition and object of prayer. He says:—

"There is no religion without prayer. Religion without prayer is inconceivable. To prayer we restore its original meaning; for prayer is the heart's desire for unattained, and, by ordinary means, unattainable, good; it is hunger and thirst for divine things. Of course, no one is to suppose that we employ it, as religious people generally do, as a means of propitiating higher powers; of obtaining favors of a divine being; of establishing private relations with a patron deity; no such thought enters our mind. We offer no petition; we supplicate no boon, not even a spiritual one; we address ourselves to no person who dwells in another sphere, and we expect nothing in return for the act—not so much as an ethereal influence shed upon our mind. The desire is its own satisfaction; the *petition* its own answer. Prayer, with us, is the breathing forth of an emotion of longing for heavenly gifts. It is a conscious entertainment of such longing; a declaration of it when it exists; an uttered wish for it when it does not exist. It is a deliberate effort to call up and hold in view, for an instant, as supremely desirable and beautiful, qualities of goodness, nobility, purity, and loveliness, which are remote from our daily experience; which we do not possess, doubt, perhaps, whether we ever shall possess, despair, possibly, of ever possessing; can only dream of, admire, long for; but which, nevertheless, seem to us sweetly and gloriously human—the mere occasional thought whereof gladdens, elevates, and consoles."

It would seem, then, that Mr. Frothingham's idea of prayer is that it consists in the indulgence in certain pleasant wishes, desires, aspirations, longings, reveries, fancies, dreams, imaginations, and so forth,—to indulge in which, even for an instant, elevates and consoles our feelings, even though we never expect to have any of these wishes realized. I can well understand the pleasure and the exaltation of mind which an imaginative person experiences in thus revelling in the fields of fancy, and indulging in dreamy woods; for—

> "I love, at evening's mild and tranquil hour,
> To rove in silence by some crystal streams,
> There to indulge in fancy's pleasing power,
> Where ripples dance beneath the moon's pale beams."

But I am opposed to all shams, and therefore I object to this kind of pleasant musing being called prayer. Let us call things by their proper names. There is a disposition among Christians generally, at this time, to soften down the old repulsive doctrines, and even to deny that they ever existed in their most repulsive forms. Christianity has its definite doctrines, and one of them is prayer; and its idea is that prayer is petition addressed to some power for favors, with expectation of receiving gifts in consequence of the prayers. I do not object to Mr. Frothingham's indulging in the kind of dreaming which he describes, either in private or public. No doubt I should enjoy listening to him, as I do reading much that he says through THE INDEX; but do not let us anti-Christians call this pleasant indulgence in emotions—which is "no petition," "no supplication for a boon," which is "addressed to no person," and for which no favors are expected in return,—do not let us call this prayer; as surely Christians would not.

Somebody has said that "prayer is a convenient way of preaching to ourselves." This would seem to be Mr. Frothingham's idea of it. Practically, I have no doubt, this is true; but, just so far as it is true, prayer becomes a false pretence, and, by Mr. Frothingham's explanation of it, an admitted sham. In one case, we pretend to be addressing God, when we are really addressing ourselves, or a congregation; in the other, we preach to ourselves, and pretend we are praying to God. Mr. Frothingham sees this first pretence, and in dodging it he runs squarely into another. He addresses nobody, makes "no petition," asks "no boon," "expects nothing;" but, nevertheless, goes on wishing, and dreaming, and holding up the beautiful, the good, the noble, the pure, and the lovely, to himself or his audience, and calls this "prayer." He gets his definition more from Dr. Watts' lines—

> "Prayer is the soul's sincere desire,
> Unuttered or expressed,"—

than from any true use of language. But desire is not prayer until it is expressed in some way in the form of petition. Prayer is petition to some being for some favor, and nothing else. All the devotional sentiment, so frequently expressed with the prayers of Christians, is simply sentiment and devotion, but

no part of prayer itself. For this is always petition—the craving of a favor from some power, the begging for something which we expect or hope to get in return for the "act" of praying; and any other kind of prayer is sham prayer—is no prayer at all.

But Mr. Frothingham says: "To prayer we restore its original meaning." Let me ask, When did prayer not mean petition for favors, but the holding up to view of beautiful ideas to gladden, elevate, and console? But even if it did originally mean what he says it does, and which original meaning he now "restores," it is not the meaning accepted by anybody now, except a few *quasi* Christians, who have abandoned the substance of the Christian religion, but who yet strangely try to hold on to its name and its outgrown forms, by so modifying them that they certainly look like new creations. And here is just the point I wish to make; namely, to show the foolishness of the effort, which some are making, to so sugar-coat the repulsive and absurd doctrines of Christianity that they may be swallowed without making up faces. We who are not "Christians" in *any* true sense, but anti-Christians, believe Christianity to be a vast, organized system of error; and yet some of us would seem to be giving it countenance and support, by our conformity to its rites and customs while we know they have no real significance for truth.

Those Christians who believe that whatsoever they ask of God in faith they will surely receive, thus far act consistently with the Scriptures they profess to take as their guide; which Scriptures teach that whatever they ask in the name of Jesus, *believing*, it shall be done for them, even to the removing of mountains. But for those of us who are able to see that it is impossible for any thing of the kind to take place; to see that if God were to grant the petitions of finite beings, it must necessarily produce the greatest confusion, and that no rational and consistent mind could ever place full confidence in him or his laws afterwards,—it would be the sheerest pretending and hypocrisy to offer any such petitions. And, to me, it seems that those who see what the truth is, and yet "cook up" definitions by which they make a show of clinging to the old forms of Christian worship, while they virtually deny, as much as anybody, the truth of the whole system called Christianity,—I say, to me, such do not seem to be doing the best possible service to the truth.

And it seems to me, further, that, if anti-Christians go to church at all, they should go for the same reason that some Christians occasionally risk themselves inside a free-thought hall; that is, to learn what is being done and taught there, to be the better able to meet and expose what to them seems error: or, as a sanitary commission visits the dens of vice and squalor in cities, to study the desperate case, and learn how the better to apply suitable remedies.

D. K. BOUTELLE.

LAKE CITY, Minn., July 11, 1874.

SIGNIFICANCE OF THE UNKNOWN.

"My heart and my flesh crieth out for the living God," says the Psalmist. How true an expression that is of some of the deepest longings of mankind! For it is not merely the desire after a familiar shrine—not only a craving for some avenging strength—that speaks in these words; but the hunger after an assurance that the inmost reality of existence is something not utterly foreign to the affections of the heart. This is not the place for enlarging on the position which this desire has held in the history of mankind. But, certainly, they delude themselves who suppose that the power of the mystical element in religion can ever be accounted for, apart from some conscious relationship between our souls and the enduring substance in which all things are one. Our ignorance has been fully admitted; while we have insisted upon the positive element which it implies. And the result of our whole argument is that this ignorance is not such as to make the consciousness of such a relationship impossible or unmeaning. My enjoyment of Nature is raised beyond mere sensuous gratification, is touched with the intenser, though more solemn, delight of reverence, just in proportion as I feel the beautiful vision to be forever arising from a mystery of Being which involves all possible grace, and energy, and life in itself.

"Lo, these are a part of His ways, but how little a portion is known of Him!" The soul that realizes the world thus, finds reverence to be the highest result of knowledge; and that not sentimentally only, but practically; because in reverence are contained the subordination of self to purposes grander than ambition, the simple susceptibility, the self-forgetful charity and sympathy, which coördinate our energies, and sanctify them as tributaries to a universal divine work. And since not only without, but also and more directly within, we feel the nearness of eternal Being, the universal tendency to worship will be found to have a significance which neither irrational dogma on the one hand, nor plausible materialism on the other, can ever utterly degrade, or completely explain away. The words of the great master, "God is a Spirit," are far from being inconsistent with the humble acknowledgment of our mortal ignorance; while, at the same time, they keep before our minds the truth that this ignorance is itself the assertion of a majesty behind the veil. For the word "Spirit"—and the same remark would apply to its Greek original—does not at all necessarily imply the contradictory conception of a personality at once infinite and defined, or an omniscience susceptible to successions of thought. The word "Spirit" may rather be taken as an abstraction of all phenomenal definition, including, of course, molecular vibrations. But that abstraction leaves still the vast, dim, yet unconquerable, assurance of an essential substance, which is not, cannot, be dead, though the life we instinctively attribute to it is inconceivable. And that Life is inconceivable just because it comprehends all modes of being, all possibilities of spontaneous energy in one, and is, as it were, the apotheosis of modes in the modeless Infinite at which they hint.

As in a narrow isle whatever path we follow it soon ends in the pathless sea, and all movements have one destiny, so in our narrow life thought never travels far before it looks out on that which it cannot measure or define; which was, and is, and is to come. This, the Everlasting, is the only Substance, of which all things are phenomena. This is the abiding Power of which the recurrent sequences of natural law are fragmentary manifestations.

This is the all-pervading life, which makes the heavens to smile, and the twinkling leaves to dance, and the clouds to frown, and the winds and the waves to sing their "song which is wild and slow." In any scientific sense, nay, in any but the vaguest intellectual sense, that Being is in itself unknown, unknowable. Yet the inevitable fascination with which it draws the dumb, pleading desire of all noblest souls, is a burning fact that shines through all the history of man, and which, were there no adequate significance within it, would convict the universe of vanity and lies. As to the nature of that significance, we have given some suggestions; but it is a matter that is best treated by itself. Meanwhile, when we acknowledge that unspeakable majesty as in itself unknown, unknowable, we have insisted that this ignorance should not, cannot be interpreted as describing absolute nonentity of perception or apprehension; for that cannot with any reason be affirmed of anything that is an essential element in all rational thought, and the inspiration of the purest passion. It is no mere paradox to affirm that this very ignorance is itself knowledge, in so far as it implies the existence of an incomprehensible object. For we cannot think far in any direction without coming upon that which is more than all our knowledge,—something that is and must be in itself unknown, not because it is uncertain, but because it is far too real for our superficial faculties.

We cannot mark phenomena without thinking of substance.

We cannot admire the ordered system of the universe without aspiring in imagination to law above law, until, at the topmost height, one inconceivable stream of force springs into a myriad channels of harmonious action. We cannot feel the world's heart beat in the ceaseless energy of living things without adoring an all-pervading life.

Yet substance, law, power, and life, are only names of the unutterable; the last murmurs upon the lip when different paths of knowledge open on those measureless contemplations which command the worship of silence.—*J. Allanson Picton.*

THE INFORMING POWER OF THE SOUL.

BY MRS. S. C. HALLOWELL.

Some timid people are much disturbed of late at the rapid strides of the new philosophy of science. "Will they leave nothing untouched?" is the cry. "They have set back creation's dawn, the creation of our early lessons, for such eons of years that the mind aches in the retrospect. They question the very dust of which we are made, and force it to give up its reluctant secrets of the tiger and the gorilla. And now they would assail our strong tower of prayer with the battery of statistics—so many hospital-wards prayed for; so many not prayed for; result, Q.E.D."

Shall we join these alarmists, and hide our heads in the sands of Egypt? Are we so afraid to trust God with his world? Or must we still insist that it be shaped after *our* preconceived patterns?

Why not reverently admit that, to every age and to every time, God grants some revelation of his mysteries? To one age, a deep, spiritual insight, and strong-winged aspirations; to another, a kindling vision of *material* truth; until a patient reading of rocks and rainbows makes a grand, harmonious symphony, ready to burst upon our ear.

It seems so easy now with Galileo to stamp one's foot, and say, "It does move, after all." And yet in the *movement* of to-day, are we, or are we not, of the Galileo party?

But the distress manifested is not entirely because of the removal of the old landmarks, and the substitution of floating buoys, which rise with the tides of thought. It is something deeper than the mere horror of change. It is the dread of the materialism which the new theories seem to bring in their wake.

If we are to be proven to be not only of "such stuff as dreams are made of," but akin to the oak and the cuttle-fish, rising above them by our superior and more complex organization; if humanity be, as Huxley once reverently hinted, "but the cunningest of Nature's clocks, after all,"—what becomes of our faith in the undying soul of man?

Has the oak a soul which impels it to toss its lofty arms in the strong west wind, and to drink into each fibre of its bright leaves, and tiny acorn-cups, the full life of the universe?

Is there any consciousness in the graceful shell that anchors itself to the ocean-floor, and lives a life of many-colored mystery beneath the waves? Where are we, then, if once we open our minds to these new thoughts? Swept away and lost in the torrent of material force that pervades the world from highest creature to lowest organism! Or floating securely on an infinite sea of faith—faith in the all-creating, all-upholding power of God.

And here comes the physician to tell us that this man's desponding views of life, his gloomy theories of the hereafter, are but the pressure of a blood-clot upon his brain. Or the philanthropist, who warns us that this drunkard, or that murderer, is not a wholly responsible being; that in his veins, in his nerves, lies the fatal force that impels him on the downward road. Or, again, that this man of magnetic power, this orator, or statesman, or general, is different from other men by a grain of iron, more or less, in his blood.

It is well to remember, at moments when our light burns low, the thunder of Fuseli's reply to the inquisitive being who asked him about the soul. With a mighty oath, "I don't know whether *you* have a soul; but"—another forcible affirmation—"I know that *I* have!"

There may be men and women who have never felt within them the strong upswelling of a power which we can call by no other name. After a moment of awful sacrifice, in which self has been trampled under foot; or a season of patient fulfilment of some painful duty; after a struggle which has called forth the two grand powers of humanity, heroism, and humility, the flood-tide comes; we are pervaded, lifted, and folded in—there is no other name for it—the near presence of God in our souls.

If it be yet to come to those waiting men and women, rest assured that it will come, when the soul's gates open unto it in some sacrificial hour.

And this presence—this pervading and informing power—is there no record of it, save in the hallowed memory of such a time, and the testimony of devout witnesses throughout all ages and many lands. Not more sincerely is "the dyer's hand subdued to what it works in," than is the human countenance a graven record of experience and thought. If mind and thought be but the working of electric wires, material in their substance, here we see mind and thought reacting upon matter, and shaping it to its own likeness.

Meet, after the passing of years, a friend whom you knew in boyhood; while he scans life's story cut on *your* countenance, you set yourself to read his own. Has he led a little life, of sordid care and ignoble aims, see how his face has kept the record! It is written all over it. The frank brow of boyhood is narrowed and furrowed; the eyes are contracted as the man's thought; self and cunning are in their sharp gleam; and around the mouth the tell-tale years have set their sensual lines.

With that loyal tenderness with which Thackeray regards all good women, he speaks once of the transfiguration which comes into the face of women-watchers by a painful, dying bed. A light shines from them which is not of this world, which comes of the completest sacrifice and devotion; of resignation to the awful mystery drawing near; while with untiring hands their help and sympathy enfold the sufferer, who rests securely there.

If the soul, thus working from within, can stamp itself so true and surely, ennobling and enlightening the harshest outlines and rudest features of the human countenance, until they shine with a great light; if it can so set its seal on the flesh, why shall we not have faith in it, this conscious, hidden soul,—trust it for the divine spark, and seek its mysteries as reverently, and patiently, and devotedly, as men seek for material truth?

In the limitations of ancient creeds, men had come to regard their souls as something to be brought out on Sabbath or holy-days; as precious jewels worn on high occasions; something for which consecrated mysteries had built a casket which shut it out from the working-world.

When we come to know that this soul, this living moral force in us, cannot be shut up, but works as it is *fed*—grows and expands, or shrivels and dwindles, in the space we leave for it in our lives; that it photographs itself, lofty and noble, or pinched and starving, on our daily deeds and our daily looks,—shall we not give it reverent heed?

Shall we not have faith in it, as in our eyes for seeing, and our ears for hearing, to apprehend spiritual truth?

It is not an embalmed mystery, laid up for us against our death, and removed in its sanctity from the wear and tear of business and the world, but the breath of our inner lives, kindling and quickening the outer man.

Let Science, with advancing stride, displace this ancient landmark, or efface, with honest finger, that time-honored inscription on the wall; humanity remains with its grand central truth of the in-dwelling soul in man.

Traditions may go,—creeds may be swept away as creeds have been; but before the *divine in man*, Science must pause in listening reverence.

Withhold not thyself, O Soul, from her glance! She has taught thee to climb to the stars; show her, in return, of thy essence, which itself outshines the stars.—*Christian Union.*

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A Weekly Journal

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PUBLISHED BY THE

INDEX ASSOCIATION,

AT

No. 1 Tremont Place, Boston.

EDITOR:

FRANCIS ELLINGWOOD ABBOT.

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ABRAM WALTER STEVENS.

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VOLUME 5. BOSTON, MASS., THURSDAY, AUGUST 6, 1874. WHOLE NO. 241.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor*.

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

NOTES AND COMMENTS.

BY A. W. S.

THE "GOVERNMENT" of this nation is scattered "all along shore," from Long Branch to Rye Beach.

EIGHTEEN THOUSAND women, in England, have just petitioned Mr. Disraeli for Woman Suffrage. How can he resist such a winsome appeal!

THERE is an "Independent Tract Society" in Clinton, Massachusetts, which issues some cheap liberal documents pertaining to reform in politics and religion. A. Briggs Davis is the manager of it.

WE ARE GLAD to learn that Prof. F. W. Clarke, late of Howard University, Washington, D. C., has been appointed to the chair of Chemistry in the Cincinnati University. Mr. Clarke is a member of the Parker Fraternity, and carries his principles with him wherever he goes.

WENDELL PHILLIPS is one of the Commissioners of lunacy in this State,—having recently been appointed by Gov. Talbot. His long experience as a "fanatic" may be of some use to him in this new position; for fanaticism and lunacy have, by all conservatives, been considered to mean pretty much the same thing.

IT IS ASTONISHING how near hearts may come together, even when the heads above them widely differ! We met, the other day, a venerable Doctor of Divinity, of the Unitarian persuasion, whom we had not seen for a long time; and his cordial "God bless you!" was as sweet to us as it could have been were we not an "awful heretic."

THE "centennial of chemistry," or the celebration of Joseph Priestley's discovery of oxygen one hundred years ago, was held in Northumberland, Pa., last Friday. A large number of the most prominent chemists in America were present. On the following day, in Birmingham, England, a marble statue representing Priestley discovering oxygen was unveiled and presented to the town by Professor Huxley.

REV. DR. BARTOL has his summer residence in Manchester, in this State. And it would seem that he has some theatrical neighbors; for Mr. and Mrs. F. B. Conway, Mr. and Mrs. Joseph Proctor, Mr. and Mrs. J. B. Booth, Mr. and Mrs. John Gilbert, Mrs. D. P. Bowers, and others, have also summer residences in the same place. We have no doubt that liberal religion and the drama are able to live amicably together.

REV. W. M. BAKER writes to the *Independent* about "Peculiar Boston;" and he says: "The exact trouble in Boston, as in every other camp of unbelief, lies in this: that not a soul therein has anything to suggest as a substitute for Christianity; no, not the ghost of an available suggestion." We are much afraid that Mr. Baker does not improve his mind by reading THE INDEX. If he did, he would know that *natural religion* is modestly suggested as a substitute for Christianity.

THE POPE has got a new private chaplain, his former one having recently died. But what need at all has the pope of a private chaplain? Is he not a priest himself, and can he not say his own prayers? Or is the job of doing his private praying so enormous, that his holiness requires an assistant therein? The pope is the vicar of God, the representative of the second person in the Trinity,—and yet he must have a man to help him do his praying! We cannot see through it. If the infallible pope needs praying for, ought we not to offer a few prayers for God himself?

THE COMET has come and gone, and done it all so silently, too. While it was the occasion of a prodigious deal of talk in some circles on earth, and of no little curiosity and excitement beside, it held serenely on its way as though conscious of a destiny to fulfil. It came within twenty-six millions of miles of us, was the glory of our night-skies for a few evenings, and then quietly passed on. We thank it for having lifted up our eyes to the calm, deep heavens even for so brief a time, and for stirring up in our minds a wonder about the great mysteries that are concealed in the stellar spaces. We are glad that man does not know everything, and that the universe is full of impressive secrets before which we must ever wonder, and adore, and be humble.

ENGLAND, it appears, has all along been giving aid and comfort to the Carlist rebels against the Spanish republic; even as she did, in the time of our civil war, to the Southern rebels against the American Union. As in the former, so in the present case, her greed combined with her instinctive hatred of republicanism has led her to sell English-manufactured arms and ammunition to the plotters against popular government and free institutions in Spain; and the Carlists have prosecuted the warfare, which lately they have made so inhuman, largely through the assistance received from England. But England's day of judgment will come to her. Bradlaugh is on his native heath, and he means *republicanism in England*. Let us hope that that may come to pass by a peaceful revolution.

THE *Liberal Christian* says: "If anything is certain in the Unitarian body, it is that it means to be and is a Christian denomination." What an endless and needless "rumpus" there is about this word "Christian"! It is as hard to define as a white-black-bird. It will not *stay* defined; but now means one thing, and now another. Some men try in vain to get rid of it, and still some others appear to be in agony (as the *Liberal Christian*) lest it be taken away from them. The name is as troublesome to many as a mosquito. But for our part we do not intend to lose any sleep by it. If it lights on us, we will brush it off; and if it comes back, we will go about our business all the same. By-and-by it will become extinct, preserved only as a historic fossil; and then nobody will be annoyed by it; but all will observe it with what degree of interest may belong to it. In the meantime, let us be as patient of it, and tender with it, as may be.

THE COMMITTEE of the Agricultural Laborers' Union, in England, are negotiating easy terms of emigration to Canada for the "locked-out" farm laborers. What a suicidal policy is England pursuing in virtually compelling these yeomen of the nation,—its very bone and sinew,—to leave her shores forever! The time must surely come when she will bitterly rue her blind selfishness in this matter. The House of Commons has just voted an annual grant of $75,000 to Prince Leopold, "whose health," the prime minister said, "prevented him from adopting a profession,"—and at the same time hundreds and thousands of these poor farm laborers are in a state of semi-starvation, and are preparing to flee from their native shores to find even a chance to earn their own living! Princes must live in ease and affluence, says Christian England, but poor people may starve and die! Very good; England makes her choice. She chooses pauper princes, and drives from her soil her honest laborers. In the long run, the laborers can stand it better than she can.

IT IS A YEAR, lacking one month, since we have furnished "notes and comments" for these columns. During this time, whatever thought has suggested itself to us as interesting and important we have here put down; whatever has been said or done by others within the range of our observation, which we considered to have any bearing on radical problems, we have here remarked upon; and whatever theme or event we have felt moved each week gravely or humorously to speak of to the circle of INDEX readers, it is here, for the most part, that we have so spoken to them. We confess we have enjoyed this weekly chat with the readers of THE INDEX, and we venture to hope that it has not been wholly uninteresting to them. The making of good and readable paragraphs is a high art which we dare not presume to have mastered in any distinguished degree,—since it requires the rare ability to be brief, and at the same time pointed, lucid, and sententious; but, according to our opportunity and capacity, we have done the best we could. We shall not, however, undertake this task any longer, inasmuch as the increase of our clerical duties in the office will make it inconvenient for us hereafter to give the time to the reading of exchanges, and so forth, which has been required in the preparation of these "notes and comments." But, in occasional editorials, we hope still to keep up our communication with the readers of THE INDEX.

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
BOSTON, MASS.—F. E. Abbot, President; J. P. Titcomb, G. A. Bacon, Secretaries.
JEFFERSON, OHIO.—W. H. Crowell, President; A. Giddings, Secretary.
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CLEARFIELD, PA.—S. Widemire, President; H. Hoover, Secretary.
SAUK CITY, WIS.—Chr. Spiehr, President; Robert Cunradi, Secretary.

[For THE INDEX.]

Deed and Doctrine.

A DISCOURSE GIVEN IN THE FIRST CONGREGATIONAL CHURCH, NEW BEDFORD, MASS.

BY WILLIAM J. POTTER.

It is one of the common assumptions of popular theological thought that a special and miraculous revelation of divine truth was necessary, in order to save man from the consequences of his evil doings, and lead him into the path of practical duty. But there is a passage in the Fourth Gospel which says, "If any man will do God's will, he shall know of the doctrine;" and there are a good many other sayings that might be quoted from the New Testament, which imply that it is easier to understand a point of practical duty than a doctrinal truth addressed to the intellect,—that it is by doing the divine will that one may come to understand the mysteries of divine truth. If this saying be true, it reverses the process taught in the popular theology. It says we must *do*, then we shall *know*. So far from making a revelation of truth to the intellect a necessary and prerequisite condition for the performance of practical duty, it assumes that man has a knowledge of practical duty prior to the revelation, and teaches that faithfulness to this natural knowledge of what is *right* is an aid to the knowledge of what is true. In other words, this and kindred passages, which may be found in all religions, teach that the revelation which comes through the conscience, or moral sense, is prior to and more certain than any revelation that is addressed to the intellectual faculty. And it is in the direction of this thought that I would call your attention this morning,—the relation between the law of conscience and the law of reason, between doing and thinking, between morality and intellectual opinion. The subject, indeed, in one of its aspects, touches the questions, at this day discussed with so much energy, between science and faith. But I do not propose to enter these questions in this discourse, nor to go very much into the metaphysics of the subject, but to confine myself rather to a few points of common, every-day interest.

When it is claimed that the law of conscience is prior and superior to the thought or opinion of the intellect, an obvious objection is raised. Whence, it is asked, is conscience itself? Do not its commands imply some knowledge that is gained, or should be gained, through reason? Is not the conscience itself subject to culture, to enlightenment, to progress corresponding to the advance that is made in rational thought and opinion? What, indeed, is a worse guide than conscience divorced from reason, and culture, and knowledge? than conscience that pursues blindly some object which it is bent upon securing, and will not stop to listen to any arguments in opposition that may be derived from human experience, or from the liberal, enlightened, and thinking intellect? What has been more despotic, more cruel, what has caused more misery in the history of mankind, than the *religious* conscience? What persecutions, wars, malignities, barbarities, tortures, deaths, we may trace to it! And the bitterness of all this cruelty and wretchedness has not been assuaged, because the perpetrators thought they were verily doing God service. Their guilt was doubtless less than it would have been if they had committed the acts in the service of their own selfish ambitions and lusts. But can this fact, that they followed conscience, make their conduct absolutely right and just? Was there not some other standard of right by which their *consciences* would have to be judged,—if not then and there on the spot, at least somewhere? Do not our consciences to-day—does not the conscience of the civilized world to-day—condemn *their* consciences? Whence then the light that has made our consciences superior to theirs? Whence the power that thus comes to modify the voice of conscience itself? Does it not come from the increase of knowledge, from the greater supremacy of reason, from more broad and cultivated views? In a word, is it not clear that human conscience changes, progresses, grows, takes its character and gives its commands, according to the condition, as to ignorance or knowledge, breadth or narrowness, rationality or superstition, of the human intellect?

It is evident from these questions, and the argument included under them, that when it is said that the law of conscience is prior and superior to the thought or opinion of the intellect, the statement cannot be made in any such absolute sense as that conscience is, and ought to be, wholly *independent* of reason and culture. There is certainly no such thing in human history as an absolutely infallible conscience. Conscience is changeable, progressive, subject to light and darkness, like all other human faculties. We may say that conscience is the highest guide that man has, and that whatever the voice of any man's conscience may dictate, that voice, for the time, to that man is supreme, and must be followed,—we may say this, and yet not say that any human conscience is the highest guide in the universe. The best human conscience, the finite moral sense that voices itself under the best possible conditions, can make only an approximation to the absolute and eternal right. Whatever opens the intellect, emancipates reason, enlarges the bounds of knowledge, widens the sympathies, broadens the vision, quickens the heart, that also elevates, refines, improves the conscience. Conscience is no immutable, everlasting law, pronouncing the same commands yesterday, to-day, and forever, subject to "no variableness nor shadow of turning"; but conscience in man, both in the individual and in the race, is a progressive, improvable, growing faculty. This must certainly be admitted. And when it is said that, "if we do the will of God, we shall come to know the doctrine," it must not be understood that *knowing* has nothing to do with our *doing;* that *acting* does not depend at all on *thinking;* that morality may be safely divorced from reason; that, if a man says he must follow his conscience, and his conscience directs him thus and so, he has no further responsibility for his conduct, but may let his conscience remain uncultivated, narrow, bigoted, so only he follow it. There is at least one kind of knowledge that a man must have before he can do the divine will. He must know something of what that will is. He must have some perception of the divine thought and purpose. And, though it may not require so much close thinking and reasoning to understand a divine purpose and aim as it does to grasp some definite doctrine of the divine nature, yet who will venture to say that a good many kinds of knowledge do not enter into our perception of what we call the Divine Will; in other words, into our perception of those laws, tendencies, moral gravitations, which we observe in Nature and humanity, and which embody for us the Supreme Aim of the universe? Conscience is a faculty that says *do the right*,—and go otherwise at your peril. Yet, to determine what is the right, knowledge, culture, reason, thought, must be called to the aid of the moral sense. Conscience must govern, but the other faculties must bring the help of their wisdom that the government may be enlightened and just in the broadest sense.

The statement, then, that the law of conscience is prior and superior to the law of intellect, must be thus explained and modified. If in one sense doing is a necessary condition of knowing, in another sense knowing is a necessary condition of doing. There is a mutual relation between the two—between doing the right and knowing the truth—between correct conduct and correct knowledge; and we cannot say that either is absolutely independent of the other.

Yet there is a very important sense in which this statement of the supremacy of the moral sentiment remains true,—its *supremacy*, not its absolute independence; a very important sense in which it is true that the perception of the right precedes and commands intellectual perception, and in which the doing of the right opens the way to a clearer understanding of truth. And in the principle which we here touch lies one of the most assuring and comforting facts connected with the history and experience of mankind.

Let me, then, illustrate what I mean by the supremacy of moral perception over intellectual perception. Take, for example, the moral sentiment of human brotherhood,—the sentiment that fraternal love and good-will should be the bond of human society. The first important fact to note is that we find some expression of this sentiment under the most diverse forms of thought, philosophy, religion, race. This central principle of society, though it may not yet have anywhere come to full fruition, does not seem to have been dependent on any specific doctrines of religion or system of philosophy. You find it in the far East where Confucius said that "in the word *reciprocity* we have a rule of practice for all one's life," and one of his disciples added, "The chief thing is in having the heart right, and in loving one's neighbor as oneself." Pythagoras proclaimed "the love of all to all." Zoroaster thought the same in Persia. The old Hebrew lawgiver wrote, "Thou shalt love thy neighbor as thyself;" and Jesus endorsed, emphasized, and specially illustrated the same truth. Cicero taught it, when he said, "The law imprinted in the hearts of all men is to love the members of society as themselves;" and Seneca, in the declaration "that Nature planted in us a mutual love, and fitted us for a social life. We must consider that we are born for the good of the whole." So this grand, moral sentiment of human brotherhood appears in connection with the most various theological beliefs, in connection with the most various intellectual conceptions of the universe,—appears ages apart, and in countries separated by thousands of miles; in heathenism, Judaism, Christianity, in monotheism and polytheism; in connection with dreadful idolatries and superstitions, and in connection, also, with pure spiritual faiths. There may be a good deal of difference, looking at different countries and ages, in the practical application of the sentiment. We may trace an advance, historically, in the realization of the idea of human brotherhood. But the idea itself has found expression, in some shape, among every people, and in connection with every form of belief of which we have any historical record. Here, certainly, is one point where a moral sentiment can claim supremacy over intellectual perception,—a larger domain, a more ample following than any theological dogma, or so-called special revelation, can command.

But there is another very instructive fact in connection with this same moral sentiment of human brotherhood. It might be illustrated by other moral sentiments, but more clearly, perhaps, with this. In the last two or three hundred years various and rival systems of philosophy have appeared, professing to account for this and other of the moral sentiments. There is the Utilitarian theory, advocated by Hume, and represented to-day, in a modified form, by the late John Stuart Mill, which affirms that this social sentiment of human brotherhood, as the moral sense in general, rests at bottom on the experience of what has been found useful to human welfare. Then there is the theory which Adam Smith once advanced, and which Darwin appears to take up to-day, by which the obligation of philanthropy and brotherhood is made to grow out of "social sympathy,"—social sympathy being now referred back again to the necessity, in the human and ante-human struggle for existence, that individuals should band together for the common defence. There is also the pure intuitional or transcendental theory, which supposes the philanthropic sentiment to be the direct inspiration or indwelling of divinity in the human soul; and again the ecclesiastical theory, which alleges that the command, "Love thy neighbor as thyself," rests upon an outward, miraculous revelation; and still again, there are the followers of Comte, who believe in no God and no revelation, who acknowledge themselves atheists, and who yet believe so firmly and preëminently in the sentiment of human brotherhood, which they hold to have been developed through experience and reason, that on this sentiment they construct a religion, and in collective humanity find a supreme being for worship. Now, the point that I would make is, that in all these differing and contradictory philosophies, striving in such various ways to account for the sentiment of human brotherhood, *the sentiment itself exists.* It is prior to the philosophies. It helps furnish them their sustenance; it brings the food of their speculations. And, what is more, though the sentiment has been so critically analyzed, and so differently, and, as we may think, irrationally, accounted for, it has never been denied. There have been philosophers who thought religion only a superstition, and who have denied the existence of God; there are schools of philosophy that reject the doctrine of intuition, and deny that metaphysical theories can have any basis in truth; but not a sect, nor school, nor a man among them, has denied the sentiment of human brotherhood, and sought theoretically to overthrow it. So surely established is this article of moral faith, so supreme on its throne, so independent of this or that theological faith, or this or that intellectual mode of interpreting the facts of the universe! Comte, and Mill, and Spencer, dreadful heretics as they are deemed, have been as vigorous advocates of measures that concern the well-being, and promise to promote the more equal fellowship, of humanity, as they could have been had they held to the most Orthodox creeds.

And what I have here said for the sake of illustration of the sentiment of philanthropy may be said with equal truth of the moral sentiments in general. The sentiments of purity, of justice, of honor, of integrity, of generosity, of sincerity—the very bulwarks of character,—appear essentially the same, though associated with the various phases of belief or of non-belief. You expect to find these moral traits accompanying what is commonly regarded a sound and safe religious faith, but you find them no less among sceptics, doubters, and disbelievers,—a revolution in theological opinion working little or no change in the moral nature. Nay, it may truthfully be said that those who are latitudinarian in opinion, if they are so not merely from indifference, or by inheritance, but through their own earnest inquiry and thought, are more apt to possess a vigorous moral nature than are those who depend for acceptance with God on the soundness of their creed. Believing that nothing but character can stand, it behooves them to make character sure,—knowing that they have no cloak of opinion to wrap about them to cover up a faulty life.

And so I am not concerned if I see people, even the young, going down into the valley of doubt, becoming sceptical of old and established beliefs, and inclined to probe all the great religious problems to the bottom,—provided only that they hold, as such earnest inquirers almost invariably do, to the great sanctities of the moral law. Faithfulness to duty, sincerity of heart, truthfulness in conduct, fidelity to conviction at whatever sacrifice,—these are articles of a practical faith that will do more to save a man's soul than will all the articles of the ecclesiastical creeds traditionally held, however piously they may be repeated. And, on the other hand, the doubt and infidelity that is really a dangerous element in modern society is infidelity to the law of virtue; the infidelity that may piously repeat every morning the Ten Commandments for their ecclesiastical antiquity, and break every day the moral obligations contained in them; the infidelity that violates purity, human confidence, domestic honor, the sanctities of truth and

justice, love and charity. It is infidelity like this that the young—and, alas, too many of the old—need to be most warned against to-day. To lose faith in Providence may be sad; to lose faith in the moral law is ruin.

As a recent specimen of the faith that puts knowledge of the doctrine first, look at this: When the American consul at Santiago de Cuba was trying to stay the barbarously cruel execution of the prisoners captured in the Virginius, his efforts were baffled by his inability to get any reply to his communications to the Spanish general in command at the port. At length, after three letters had been sent, and twenty-four hours of the most painful waiting had passed, that officer answered, with an apology which was also a rebuke, that the consul ought to have known that it was a day of religious festival, and that he (the general) and all other servants of the government were given up to "meditation on the divine mysteries," so that no secular business could be performed. And since saving men from hanging was secular, they were not saved. Here, certainly, was a case where the *natural humanity* of mankind would agree to say that it were better to postpone the attempt to know the "divine mysteries" for an effort to do an act of human justice and mercy. By the side of this case put another—the case of one who doubted all knowledge of the "divine mysteries," but had an intense desire to do something good for his fellow-men,—and see to which of the two pictures our hearts will give their preference. While writing this discourse, my eye chanced to rest upon the written confession of one who had been passing through the depths of mental doubt, going down to the very bottom of the most sacred beliefs to test them all over anew. And out of it all there was pressed the utterance of this noble thought: "The nearest that I come to any definition of what 'faith' is, I think I can state in these words,—*consecration of character to the noblest and best there is in us*, to real interest and real endeavor in the great work of humanity. And I, even I, weak and doubting, and so blind I can scarcely see a step before me—just a little glimmer here and there, just a faint knowledge of the universal call to human freedom,—why, it is painful to me to think I should do nothing for humanity. And so I am trying to think how I can work, what influences I can send out and upward, and how, by doing for others, I shall myself come into clearer light.' There, in the tremulous confessions of doubt, we may detect the accents of an earnest, strong, and fruitful faith; and there is the very doctrine of my discourse,—that, by doing the right, one shall come to know the truth.

And this leads me to the closing thought of the theme,—that, not only does the moral sense have a supremacy over intellectual perception, but simple, faithful obedience to moral duty actually clears the mental vision, and enables one to obtain larger views of truth. I do not mean, of course, that goodness can take the place of thinking; that virtuous intentions can do the work of knowledge; that a philanthropic heart can atone for narrowness of thought and bigotry of creed. On the contrary, I believe no little practical harm is done both to religion and morality, and also to philanthropy, by a class of persons who have the utmost amiability of heart, but whose amiability is combined with weak-mindedness and intellectual short-sightedness. What I have said of the importance of thought and culture in the education of the moral sentiment must still be borne in mind; and, also, that benevolence needs knowledge for its guidance. At the same time, it is true that to enter sincerely and heartily into any field of earnest labor for human welfare; to give oneself to any humane work; to become interested in others' good; to allow the benevolent sentiments of one's nature full freedom to shape the character and conduct,—this surely tends to enlarge the intellectual vision, and to clear up many problems in metaphysical speculation that have been dark and puzzling. Again and again we may have seen the intellectual doubter, the theological sceptic, come up out of the valley of doubt and despair, by this path of the heart's love and philanthropy, to a higher, broader plain of truth, and to a sweet trust in the universal goodness. It is a bad symptom if the doubter seems inclined to *stay* with his doubts, to dwell upon them and with them, to *confine* himself to inquiry and speculation on metaphysical problems, and to let the calls of the moral sentiments pass by unheeded. That betrays morbidness and may end in disease. Yet even then Nature is more likely to bring the true remedy than any art of the ecclesiastical sort. Patience, trust, appeals to the moral sentiments, stimulation of the heart's noblest impulses and aspirations,—these can seldom fail with any ingenuous and earnest soul. We can hardly put too much trust in the native generous sentiments of the heart; they can hardly be appealed to too strongly; and they rarely fail to answer the appeal, especially in youth. However selfish we may be by nature or by breeding, there is yet something in every one of us that responds to a rightly put appeal for magnanimity, for integrity, for chastity, for truthfulness, for generosity, for noble and useful living. And here, after all, are the great safeguards of character,—the great safeguards, also, of faith. Out of the heart, not out of the brain, are the best issues of life. And many a one who has not been able to find God, or to construct any satisfactory doctrine concerning him, through speculations of the intellect, has found him by the path of that old beatitude,—"Blessed are the pure in heart, for they shall see God,"—have seen him not as a visible being standing before their outward eyes, nor comprehended him, perhaps, as an infinite person by their intellectual faculty, but found him in the inner consciousness of their hearts, through the vitalizing impulses of that energy of goodness which is the fulfilling of every law of duty.

[For The Index.]

"THE PHŒNIX SAYS 'NO.'"

There reverberates in my ears, from time to time, the unique utterance of Dr. Bartol, at the Radical Club last winter, "The Phœnix says '*No.*'" It seems to emphasize the truth that the "Nature of Things," which you have presented in your essay upon "Scientific Ethics" as the basis of morals, cannot be trespassed upon with impunity in any of the departments of Nature's domain, whether physical or moral, intellectual or spiritual. The lapse of time between the violation and its penalty, together with many other subtile causes, may conceal temporarily the inexorable law of connection; but yet, though far from being governed by its truth, the common conviction of mankind upon the subject has formed itself into the comprehensive proverb, "Murder will out."

An illustration of the principle is seen in the terrible Mill River disaster, where physical law was disregarded in the construction of the dam. But Nature, true to her eternal laws, was all the time, slowly though unseen, asserting her supremacy, till at last the catastrophe in all its horrors suddenly burst forth, and in this case the innocent were the chief victims. Perhaps it is inevitable that the innocent should always suffer with the guilty in all cases of violated law. So much the greater responsibility for each individual to live and act according to the strictest principles of rectitude. The present miserable condition of South Carolina and other slave States is an instance of the workings of the same principle. The sacredness of personal liberty was long trespassed upon, and in the nature of things it must have its revenge; or, more correctly speaking, it was impossible that, in the long run, injustice should have rule. So, as immutable justice marches on in the reassertion of her rights, it is inevitable that chaos and misery should for the time follow in her train. The same principle applies to all attempts to conceal crime, to profess innocence when conscious guilt is rankling at the heart, or to allow odium to be thrown upon another to screen one's self. A thousand-fold better the *truth*, whatever it may be, than ignoble and guilty subterfuges to hide it. The Phœnix, true to Dr. Bartol, sooner or later pronounces her emphatic "No."

It seems evident that all efforts at reform, not based on this underlying nature of things, must in the end prove futile. Few, if any, of the benevolent exertions for the improvement of society seem to be grounded on this Foundation Rock. There seems to be a pressing need that attention should be more and more directed into this channel of inquiry, and of action based upon it. The only hope for the realization in time to come of the highest of which mankind is capable lies in the fact that the generations, as they rise, shall be so thoroughly instructed in the principles of universal, unchangeable law, and shall be made to see so clearly the impossibility that transgression should not be followed by evil and misery, that the motives for conformity will far outweigh any temptations to what must of necessity be only a self-deception for mere temporary indulgence; and thus all may come voluntarily to choose, not only as their duty but their pleasure and highest interest, to chime in harmoniously with those perfect laws whose observance would constitute a music of humanity vastly more grand than that imagined of the spheres of heaven.

A. H.

A REMARKABLE CHURCH.

COSMIAN HALL IN FLORENCE, MASS.

A SOCIETY WHICH PERMITS ABSOLUTE FREEDOM OF RELIGIOUS BELIEF—BUT ONE COVENANT OF UNION—UNIFORMITY OF THEOLOGICAL BELIEF NEITHER DEMANDED NOR EXPECTED—A MEDLEY OF SPIRITUALISTS, MATERIALISTS, AND FORMER ORTHODOX CHURCH MEMBERS—ITS LIST OF MINISTERS AND TOPICS DISCUSSED.

About a generation ago, an epidemic of Socialism ran through various parts of the United States. The famous Brook Farm, near Boston, from which Hawthorne took the idea of his *Blithedale Romance*, is a well-known illustration. But it is not, perhaps, generally known that elsewhere throughout the country were originated many similar movements, less known of course, as they had less celebrated participators; but none the less interesting to one who happens to stumble upon their remains. The associations or communities themselves have almost wholly disappeared, but they have frequently been the progenitors of remarkable children; and, in not a few towns in New England, very many traces of their influence may be seen, either in still existing customs or, as is more common, in the general intellectual and moral tone which pervades the whole society of the place.

A COMMUNITY THAT FELL TO PIECES.

A little more than thirty years ago a community, under the name of "The Association of Education and Industry," purchased a large tract of land in the town of Northampton, Mass., and began once more the establishment of the kingdom of heaven on earth. In a sheltered valley of this tract of land, on the edge of a small stream, stood a large, ill-looking, brick building, now part of a cotton factory, built originally for the manufacture of sewing-silk. Of this building the community took possession, nearly all the members living within its walls, in one large, happy family, and continuing the manufacture of sewing-silk, while a few of the members lived outside, carrying on farming, and others experimented in the raising of mulberry trees for silk-worms. A very few years only, not more than four or five, the association lasted. Then the serpent, or more properly a number of serpents, in the form of various dissensions, entered the garden, and the community went to pieces. When we consider how brief was its life, it is astonishing to learn how widely spread now are the nerves of influence which proceeded from this association. Talking with the half-dozen elderly members who still linger on the spot, they will tell you of other still living members, scattered from New York to California. Noted clergymen in metropolitan pulpits, well-known physicians, teachers, bankers, were once members, or children of members, of the association; and not a few celebrated names once belonged to little boys who slept in the loft of the old community building. The casual visitor to-day would learn nothing of these things. The thriving manufacturing village of Florence now covers the land of the former association. A cotton factory, a silk factory, a sewing-machine factory, and other like establishments, combine to give the general appearance of the ordinary factory village of New England. It is a village of the town of Northampton (Beecher's *Norwood*), the thickly-settled part of the town being about two and one-half miles distant, and appropriating to itself, naturally, the name of the township.

Northampton, once the scene of the labors of Jonathan Edwards, is a typical New England town in every respect. It is proud of its aristocracy, proud of its intelligence, proud of its traditions, and proud of its Puritan theology. Its busy little neighbor, to which it presents so strong a contrast in many respects, is, it is to be feared, very much like a thorn in the side of its staid and respectable elder sister. Taking a horse-car in front of the old Edwards Church, a short ride between rows of noble elms places the main part of the town behind us; crossing an open meadow, and slowly climbing a long, steep grade to a level plain, we are abreast of the shops of the Florence Sewing Machine Company. Then for the first time we notice, some distance in front of us, admirably situated in a fork of the road, and apparently blocking the way, so that it unavoidably attracts attention, a large, fine-looking, brick building. As we approach a well-proportioned tower, with bell and clock, a noble porch and vestibule, are distinctive features; and on a still nearer approach we read, on a brown-stone tablet across the front wall, the name—Cosmian Hall. Enter the village from almost any direction and this building first attracts attention as the most prominent object there. Indeed, it would attract attention anywhere. I am told, on good authority, that with the exception, perhaps, of the opera house at Pittsfield, this is one of the finest and most noticeable buildings in Western Massachusetts, while internally it is fitted up in a style which surpasses anything in the neighboring city of Springfield. That which makes it more remarkable is the apparent loneliness of the situation.

AN ORIGINAL CLASS OF THINKERS LEFT.

When the old community broke up, a number of the members remained on the spot, and engaged in various occupations. Being generally persons of marked though eccentric individuality, it is their leaven which has leavened the now flourishing village which has gradually grown up around them. On the principle that "birds of a feather flock together," there probably came into the place, by natural attraction, an unusual number of persons of similar temperaments to those already there. Despisers of conventional manners and conventional ideas, thoroughly convinced that they were right and the rest of the world all wrong, they have always been inclined to take extreme positions on all political, social, and theological questions. Universally abolitionists, they gave asylum to all runaway slaves, and an unusual number of colored people, in proportion to the population, is still to be found there. Absolute social democrats and ready recipients of new ideas, all reformers, or pretended reformers, have been welcomed and listened to. In fact, I suspect, from guarded admissions made by some with whom I have talked, that Florence was at one time a sort of stumping-ground for all people with "bees in their bonnets," who could not find hearers anywhere else. Phrenological lecturers, abolitionist orators, temperance haranguers, socialistic reformers, transcendentalists, materialists, spiritualists,—all were made welcome and thanked, and paid alike for profit or imposition. But wisdom has come by much experience, and though the people are ready as ever to receive a new idea, or listen to a new speaker, there are probably few places where a quack or pretender of any kind would be sooner recognized at his true value than in this little village.

I cannot learn that there has ever been the slightest attempt, or even desire, to revive practically the former millennial dream. The failure seems to have been too complete. But about ten or twelve years ago a society was regularly organized, which elsewhere would be called a religious society, or church; but just what to call it, without offending some of its members, I really do not know. Some consistent come-outers have always objected to the use of the word "church;" others have conscientious scruples against employing the word "religion," contending that it has too long been associated with superstition to be free from taint. All, however, have signed the following article of agreement, upon which the organization is based, and which may be taken as the theological or religious creed of the present society:—

"Respecting in each other and in all the right of intellect and conscience to be free, and holding it to be the duty of every one to keep his mind and heart at all times open to receive the truth and follow its guidance, we set up no theological condition of membership, and neither demand nor expect uniformity of doctrinal belief, asking only unity of purpose to seek and accept the right and true, and an honest aim and effort to make these the rule of life; and, recognizing the brotherhood of the human race, and the equality of human rights, we make no distinction

as to the conditions and rights of membership in this society on account of sex, or color, or nationality."

This does not read much like the Westminster Confession, or the Thirty-nine Articles; but on this creed, if creed it can be called, was organized "The Free Congregational Society of Florence," the society which, after a successful decade of life, has just completed the handsome building spoken of above. The above article of agreement is inscribed on a slab of white marble, and inserted in the wall within the porch and just over the large entrance doors.

A SUNDAY-SCHOOL WHERE SCIENCE IS TAUGHT.

But the practical working of the society is, of course, the point of real interest. And this is truly more peculiar than anything else about it, and stamps the society as the only one of its kind, in many respects, in the country. Two sessions, or services, or meetings, are held each Sunday—one in the morning, a Sunday-school for the children, and one in the afternoon for the older people. Upon a recent visit to the Sunday-school, I could not see that it differed greatly in appearance from many other Sunday-schools which I have seen elsewhere. The superintendent, a lady, a teacher in one of the town schools, played upon the melodeon, led the singing of the children, read lessons, and attended to the other usual duties of a superintendent. The children sang hymns, repeated moral sentiments in unison, declaimed pieces, etc. But the class exercises are unlike those of other schools. There is no catechism, or other lesson-book, anywhere in use. The teachers read stories to the younger scholars, and talk with them, while among the older scholars I found one class of girls reciting in physiology, and another in botany; a class of boys studying phonography, under the tuition of a lawyer; a large class of young ladies and gentlemen reading Shakspeare, under the leadership of a lady; and another large class of ladies and gentlemen, called the adult class, the members of which discuss all kinds of social and theological questions, especially the latter. The teacher, or chairman, of this last class is a gentleman whose philosophy evidently borders closely on materialism, and I think most church members would probably call him an infidel. To a casual visitor the most striking feature of the school is a negative one,—the absence of any prayer or benediction in form.

In the afternoon meeting, however, we find the real society. Here all its peculiarities come out in full force. As seated, awaiting the beginning of the exercises, it cannot be said that the congregation presents any external peculiarity to distinguish it from the average New England audience. Quiet, orderly, wide-awake, well-dressed, "eminently respectable" in every particular, it might be deposited in any Evangelical church, and would seem perfectly in keeping with the surroundings. But a knowledge of the persons present would develop many curious facts. Here, for instance, is a white-haired, venerable looking man (the father of a judge and of a college professor), who is a most enthusiastic believer in modern Spiritualism. Near him, on the same row of seats, is another white-haired, good-looking man, who is also an advocate of the same faith, while sandwiched between the two is a gray-bearded man, a cross between a merchant and a poet in appearance, who utterly scouts the idea of the existence of any spirits whatever, ancient or modern—a thoroughgoing materialist. It is curious to see men whose philosophy is so far apart sit together, take part together in the same exercises, and apparently enjoy together the same discourses. I am informed that in twelve years of membership in the same society there has been no jar on account of difference of opinion, but that the privileges of all are equally respected. But it would be a great mistake to suppose that the congregation is made up only of Spiritualists and Materialists. Were this the case, it would hardly be worth writing about. In fact, these are in a minority. Unitarians, Universalists, and Theists are sprinkled about; Methodists, Baptists, and Orthodox Congregationalists are frequently to be found present, and quite recently, I am told, it was remarked that all the Orthodox deacons in the place were in attendance at a special service. Of course the regular members of the Society are none of them thoroughly Evangelical. In reply to my inquiry whether there were any such in regular attendance, I was told of one lady who had come steadily for seven years, but she, it was charitably supposed, must be slightly insane. Quite largely, however, the present members have been formerly connected with Evangelical churches, and have been excommunicated for various heresies of belief. Of the older members this is true with hardly an exception.

A SOCIETY OF THE UNORTHODOX.

Many were thus cast out, or came out, thirty odd years ago or more, when Anti-Slavery sentiments first began to invade the quiet of the churches. Largely, of course, they were members of the Orthodox Congregational churches of Massachusetts and Connecticut, but many were Baptists—the President of the Society is an ex-Baptist deacon,—others were Quakers, some of the Church of England, a few Roman Catholics, and one couple, at least, were brought up by, and ran away from, the Shakers. Eccentric characters abound, quite as a matter of course. A brisk, shrewd-looking old gentleman is a fanatic on the subject of tobacco. The remotest allusion to tobacco in a public meeting is sure to bring the old man to his feet with a ready fling against the weed. Another rather curious character is a man who was imprisoned in Kentucky for seventeen years, for assisting a fugitive slave. When released by the coming of the Northern army, he naturally gravitated to Florence, where he opened a baker's shop. One of the leaders of the Society is a vegetarian, who for many years has not tasted meat, tea, coffee, cocoa, or alcoholic drink of any kind. His children have been brought up in harmony with the teachings of vegetarianism, and in his household is dispensed a charming hospitality, which if not spiritual is certainly not animal. These and other eccentric characters, of course, do not represent the average member of the Society, who is, for all the world, just like the average member of any other society.

The officiating minister enters and takes his seat in the desk, as in any church, and here we note at once a peculiarity. He may be the regular minister of the Society, or a stranger from any part of the country. The regular minister of the Society, or resident-speaker, as he is called, does not speak regularly; formerly he did not speak more than one-quarter or one-half the time, but lately this proportion has been increased to about three-fourths. The remaining Sundays are given to any person who has, or who is supposed to have, something to say which the Society may desire to hear. Although the speakers are engaged by an Executive Committee, chosen annually, yet an intimation from any member that he or she would like to hear a certain person is usually sufficient to secure the presence of that person, provided he is willing to come. In connection with this, I cannot do better than give an extract from a published report of the Executive Committee of a few years ago:—

"During the past year our resident-minister has occupied the desk on twenty Sundays. The Society has also been favored with the services of the following speakers:—

"A. T. Foss, J. V. Blake, James F. Lyman, Susannah L. Kilburn, Frederic Frothingham, John Savary, A. Bronson Alcott, Henry C. Wright, Francis E. Abbot, Lucy Stone, Aaron M. Powell, Edward C. Towne, Theodore D. Weld, Fanny B. Felton, Ralph Waldo Emerson, Horace Seaver, Wm. Wells Brown, John T. Sargent, Wm. H. Burleigh, D. A. Wasson, William Denton, Josiah P. Quincy, Sallie Holley, Olympia Brown, John B. Marvin, Josephine A. Ellery, Wm. L. Jenkins, and John B. Beach."

It will be noticed at once that there are very few obscure names in the above list, while some of them belong to the really great men and women of America. The average speaking to which regular attendants listen is certainly far above the average of our ordinary churches, in intellectual quality at least. It will be noted also that only a portion of the above names belong to ordained ministers.

RESIDENT-MINISTERS, MEN AND WOMEN.

The first resident-speaker of the Society, Chas. C. Burleigh, who occupied that position for many years, was never ordained as a minister at all. Brother of the poet, Wm. H. Burleigh, educated for a lawyer, a man of remarkably logical mind, a ready speaker and good scholar, he forsook law in early years to join the Anti-Slavery movement, and became one of the pioneer leaders of the Abolitionists, coming to Florence first to speak on his favorite subject. A man of strong sympathies, thoroughly respected by all who know him, he might nevertheless well head the list of eccentric characters to be seen here. By his slovenly inattention to the requirements of civilized dress he has doubtless done much to injure his own influence and increase local prejudice against the Society. He adds to this misfortune another eccentricity in the style of wearing his hair, which he parts in the middle and allows to flow down to his shoulders in a profusion of ringlets which many a young belle might envy. As he is a tall, large man, his appearance at times is singularly striking. When washed and dressed, it is claimed by his friends that he presents a remarkable resemblance to some of the old pictures of Christ, and his enemies, of course, accuse him of aping the resemblance. A year ago Mr. Burleigh went West, and is now preaching for an independent society in Bloomington, Ill. Associated with Mr. Burleigh for a year, as assistant resident-speaker, was Miss Powell, formerly a teacher in Vassar College, who, before her year was out, lost her heart to a young lawyer, and forsook the pulpit for matrimony. Miss Powell was of Quaker education. She still lives in the place, but has retired into the oblivion of private life. The present resident-speaker is a young man named Rowland Connor, brought up in New York City, and a graduate, I believe, of the College of the City of New York. He was at one time associate minister of the large and wealthy School Street Society of Boston, being colleague of the Rev. Dr. Miner, President of Tufts College; but he became heretical in his theological views, was excommunicated by both church and denomination, and after preaching for a few years over an independent society in Boston came to Florence about two years ago.

INFORMAL WAY OF CONDUCTING SERVICES.

The exercises begin in any way the speaker may choose. This is literally true. There is no such thing as a regular order of services. Of course the resident-speakers have had their ways, from which they did not as a rule greatly depart. But, nevertheless, it is true that any order of exercises is wholly in order which may be agreeable to the speaker. It is the favorite boast of the Society that it maintains an absolutely free platform, and any speaker whom they consider worthy to invite to occupy it is considered to understand best what he may wish to say or do, and is free to prepare his own order without direction on the part of the Society. To illustrate this, the present resident-speaker relates the following: When he visited Florence for the first time, a number of years ago, he arrived in the village late Saturday evening, having accepted an invitation to speak the following day. Accustomed to the formality of Sunday observances in Boston, he naturally inquired of his host concerning the order of Sunday service. "Whatever you may desire," was the puzzling answer. "But have you no regular order?" "No, none at all." Not quite satisfied, as may well be imagined, the visitor pushed his questions further. "You have reading from the Bible, I suppose?" "Sometimes we do; you will find a Bible in the desk, if you wish to use one." "Do you have prayer offered?" "You can offer prayer if you wish." "You have hymns sung, certainly?" "We have a choir who will sing if you wish." This conversation illustrates literally the position of the Society with regard to Sunday services to-day. The speaker may read from the Bible, or from some other book, or not read at all; he may offer prayer, or omit prayer entirely; he may select hymns to be sung, or not do so; he may pronounce a benediction, or do nothing of the kind. Sometimes a speaker will simply enter the desk, deliver his discourse, and walk out again. With men not originally educated for the ministry this procedure is quite common, and the choir, in these cases, will generally prepare an introductory anthem to relieve the speaker from the embarrassment of opening the meeting. As any other reading may be given in place of the usual Scripture reading, it is not uncommon to hear selections read from Whittier, Lowell, Martineau, Spencer, Mill, the sacred books of the great Eastern religions, etc. Even monthly magazines and newspapers are not wholly discarded. In the discourses there is a wide departure, of course, from the usual run of Sunday topics. Immediately following the list of names which I quoted from one of the annual reports of the Executive Committee of the Society is this paragraph:—

"Among the topics discussed by these speakers may be named Physiology; France, its Government and Policy; Temperance; Origin and Antecedents of the African Race; Woman Suffrage; National Affairs; Spiritualism; Revivals; The Evils of Indiscriminate Suffrage; Cause and Cure of Poverty; The Defects of our Common School System; The Church, the Bible, and both sides of the great question of Immortality."

When we remember the names of the men and women by whom these questions were discussed, it is evident that strong intellectual digestion must be needed to attend regularly the weekly meetings of this Society.

FREEDOM OF SPEECH AND OF DEBATE.

Another marked peculiarity of these meetings must not be omitted. As every speaker is understood to exercise unlimited freedom of speech, logical consistency requires him to accord the same privilege to those who listen. And this privilege is frequently used. Strange indeed does it seem to one accustomed only to church formality and deference, when the minister has finished his sermon, to see some one rise in the audience and formally approve what has been said, or decidedly object to certain positions, or proceed to question the minister with regard to some of his statements. This privilege of reply, strange as it may seem, I am told has never been abused. Sometimes the debate which follows a sermon will be of far more interest than the sermon itself; sometimes only a question or two will be asked, or a suggestion offered; sometimes, for many weeks together, nothing will be said on the part of the audience. This feature of the exercises has been strongly objected to by many friends of the Society, but nothing could induce the members to give it up. "It makes ministers more careful," they say, "does away with a great deal of dogmatism," "and is in full accord with every principle of true democracy." No minister need ever fear that he will be discourteously treated, whatever he may say, but he may well consider carefully his intended address to people who have had years of practice in critical listening. The criticism is not captious, but frequently encouraging, especially in the case of young men.

The above must suffice at present for a description of the peculiar people who have just finished the handsome building named Cosmian Hall. I have already referred briefly to the external appearance of the building. Passing up a flight of broad steps, through the porch and vestibule, we enter the main audience room. The walls and ceiling of this room have been heavily and elaborately frescoed in every part, while rich stained glass windows add to the effect of the coloring. The painting on doors and balcony is in light colors, contrasting with the frescoing. Portraits, real and ideal, adorn the walls, and one may remark Humboldt and Rubens side by side on the lower arch of the ceiling, while directly opposite to them, in curious juxtaposition, are Shakspeare and John Brown. But, after all, this curious medley is typical of the living medley on the floor below. Pews have been discarded, and the seats, arranged in curves and on a slight incline, are exceedingly comfortable chairs, of a pattern between an arm-chair and an opera-seat. A heavy maroon curtain falls behind the pulpit, and when this is raised the church is, as by magic, converted into a cosy and charming theatre. This arrangement has been perfected for the accommodation of a dramatic association connected with the Society, so that the church on Sunday may become a concert-room or theatre on a week-day. Below this main audience-room is another large room, having a separate entrance on the outside of the building, intended for the use of the Sunday-school and for social entertainments. Opening from this room are large class-rooms, also intended for the school and for singing societies. In the opposite direction, on the same floor, are handsome parlors for the ladies' sewing and benevolent societies, while a large kitchen is fitted up with every convenience for the preparation of supper and entertainment of guests. Closets, pantries, etc., complete the arrangements of this floor, below which is an enormous cellar, with furnaces, gas-works, etc. The building is certainly unique, and almost perfect of its kind, whatever may be thought of the kind.

Curious questions unavoidably arise when we re-

flect upon this strange society. Is it only Puritanism gone to seed?—or is it the legitimate outcome of Protestant free thought and religious liberty? This last is the claim of the Society itself, a claim, of course, which will be derided by an immense majority of the religious people of the country. Whatever it is, it seems to be now a strong, earnest, active existence, which cannot be blown away by ridicule. I commend this religious curiosity to the attention of those competent to deal with the problems it presents.

R. W. L.

FLORENCE, Mass, July 11, 1874.

—*N. Y. Tribune.*

THE PLACE OF SENTIMENT IN PHILOSOPHY.

BY G. H. LEWES.

Our survey of the sources and limitations of knowledge would be manifestly incomplete if it omitted the element of sentiment, or emotion, which obviously plays a considerable part in the construction of social and religious theories, and less obviously, but yet demonstrably, in the construction of even common perceptions. It cannot, therefore, be excluded from the data of a philosophy which aims at explaining the world, man, and society. The *purpose* of knowledge being to regulate conduct, and the *nature* of knowledge being that of virtual feeling, the importance of sentiment, both as regulative and representative, is indisputable. None but shrivelled souls, with narrow vision of the facts of life, can entertain the notion that philosophy ought to be restricted within the limits of the logic of signs; it has roots in the logic of feeling, and many of its products, which cannot emerge into the air of exact science, nevertheless give the impulse to theories and regulate the conduct.

While thus proclaiming the necessity of its inclusion, we must be careful to assign the limits of its range. Appeals are often made to sentiment, and questions peremptorily decided by it, which are wholly beyond its proper jurisdiction. Rhetoric and prejudice are thus called upon to do the work of reason and demonstration, in cases where verification, and not conviction, is the immediate object of research,—where we are not inquiring into the fact of whether a certain conviction exists, but into the ponderable evidence for its truth,—not whether some men or many men feel disgust or admiration, wrath or compassion, but whether this sentiment, which has its personal grounds, has also impersonal and rational grounds, such as must coerce every impartial mind desirous of ascertaining the truth. Hence the facts of sentiment need to be interpreted with the same caution as the facts of external order; and this interpretation is never complete, until we reach those limits which are the ultimates of all research.

We live encompassed by mysteries; we are flooded by influences of awe, tenderness, and sympathy, which no words can adequately express, no theory thoroughly explain. These are ultimate facts of feeling which we simply accept. For instance, we have moral instincts and æsthetic instincts, which determine conduct and magnify existence; but of these desires for the welfare of others, and this enjoyment of beauty, we can give no better account than that we find them as facts of human nature; and no better justification, when questioned, than that their influences are beneficial. We can give no better reason why we ought to care for the welfare of others—suffering from their sufferings and rejoicing in their joys,—than why sugar is sweet to the taste; they are facts of the human organism; which facts psychology and physiology may approximately explain by exhibiting the factors, pointing out the observed reactions of the organism under certain conditions; but which, in a last resort, can only be justified by asserting that the facts are so. To use Cicero's pregnant phrase, "Nature has inclined us to love men; and this is the foundation of the law." If a man is insensible to the welfare of others, we can no more convince him that he ought to feel for them than we can convince the blind man that he ought to see the glories of color. If a man is insensible to the mystery of the universe; if his soul, like that of an animal, is unvisited by any suggestions of a life larger than his own, and of any existence where his feelings have no home; if he is blind to the visible facts of evolution manifest in the history of the world and the progress of his race; deaf to the cries of pain and struggle which deeply move his fellows; dead to the stirring impulses of pity which move others to remedy the sorrows and enlarge the pleasures of mankind,—by what array of argument could we hope to make him feel what his nature does not feel?

Happily there is no such man. There are only men who feel less vividly than others; none are wholly without the feelings. And it is on this foundation that a moral science is possible; which proceeds, like physical science, by an exact classification of the observed facts, and their coördination. The facts are more complex, the coördination is more delicate and difficult; but their analysis and sympathies, if accurately performed, must yield results of equal validity.

All depends, therefore, on the interpretation of the facts.

The inconsiderate way in which sentiment is suffered to mingle with and pervert rational research, in matters beyond its jurisdiction (as when geological or biological inquiries have been arrested or perverted by alarmed theology or national prejudice), has given rise to an impatient distrust of its admission anywhere in philosophy. Not only is the physicist justifiably indignant at the idea of his procedures being controlled by appeals to feelings which are not directly implicated in his researches—not only does he reject all personal considerations as irrelevant to the impersonal relations he is considering,—but by the violence of reaction against this foolish interference he is swung into the opposite foolishness of altogether denying a place to sentiment in philosophy. He insists that sentiment be excluded from the laboratory; and this is wise. But he also often insists that it be excluded from the teacher's chair; and this is unwise. Limiting his conception of science to its procedures, and not taking into account its social inspiration and its social purpose, he divorces it from religion, and from all connection with sentiment; although such a divorce at once abdicates the highest position, converting science into the sheer occupation of an unsocial curiosity, and leaving religion to teachers who pretend to explain the universe without the aid of positive knowledge.

MARGARET FULLER.

Sitting on the girls' benches, conspicuous among the school-girls of unlettered origin by that look which rarely fails to betray hereditary and congenital culture, was a young person very nearly my own age. She came with the reputation of being "smart," as we should have called it, clever as we say now-a-days. This was Margaret Fuller, the only one among us who, like Jean Paul, like the Duke, like Bettina, has slipped the cable of the more distinctive name to which she was anchored, and floats on the waves of Margaret. Her air to her schoolmates was marked by a certain stateliness and distance, as if she had other thoughts than theirs, and was not of them. She was a great student, and a great reader of what she used to call "nawvels." I remember her so well, as she appeared at school, and later, that I regret that she had not been faithfully given to canvas or marble in the day of her best looks. None know her aspect who have not seen her living. Margaret, as I remember her at school, and afterward, was tall, fair-complexioned, with a watery, aqua-marine lustre in her light eyes, which she used to make small, as one does who looks at the sunshine. A remarkable point about her was that long, flexile neck, arching and undulating in sinuous movements, which one who loved her would compare to those of a swan, and one who loved her not to those of the ophidian who tempted our common mother. Her talk was affluent, magisterial, some would say euphuistic, but surpassing the talk of women in breadth and audacity. Her face kindled, and reddened, and dilated in every feature, as she spoke; and, as I once saw her, in a fine storm of indignation at the supposed ill-treatment of a relative, showed itself capable of something resembling what Milton calls the viragonian aspect. Little incidents bear telling when they recall anything of such a celebrity as Margaret. I remember being greatly awed once, in our school-days, with the maturity of one of her expressions. Some themes were brought home from the school for examination by my father, among them one of hers. I took it up with a certain emulous interest (for I fancied at that day that I, too, had drawn a prize, say a five-dollar one, at least, in the great intellectual life-lottery), and read the first words. "It is a trite remark," she began. I stopped. Alas! I did not know what trite meant. How could I ever judge Margaret fairly after such a crushing discovery of her superiority? I doubt if I ever did; yet oh, how pleasant it would have been, at about the age, say, of three-score and ten, to rake over these ashes for cinders with her,—she in a snowy cap, and I in a decent peruke!—*Oliver Wendell Holmes.*

IT IS NOW SOME five years since the Irish Church was disestablished, but it was only recently that the Protestant Episcopal Synod came to a decision about the Cursing Creed, or rather the damnatory clauses of that creed. . . . It appears that the Primate and the Archbishop of Dublin were not quite pleased with the voting upon this question. The idea of putting the question of eternal punishment to the vote seems to have struck them as verging, if not on the absurd, at least upon the foolish. With them this is one of their fundamental principles, and they expressed their sense of the incongruity of their position, when those principles were to be adapted to every change of majority and minority. However, the whole question of the Athanasian Creed was reopened, and finally it was resolved that it should be left intact in its present position in the Prayer Book, and at the same time to omit the damnatory clauses in the creed when it is used in public service. The prelates had a right of vote upon this, but as only three out of seven exercised it, the motion was carried.

We fear that this example of putting eternal damnation to the vote will lead to results scarcely anticipated. As we understand the matter, the dear old thing—that blessed means of converting the "untutored savage" to the full comprehension of the beauties of the Christian faith, as Bishop Selwyn would have us believe—is to be placed intact in the Prayer Book, unstripped of its rich vocabulary of denunciation; but the clergyman, when he comes to it, may damn or not as he pleases. The choice of a clergyman may, therefore, turn somewhat on the question whether or not he is in favor of cursing. And if the whole question of a fundamental principle has been thus put to a vote, and as a result left an open question, why should not the election of a minister thus turn upon the same principle? "Vote for the Rev. Mr. Grimstone and eternal damnation," or "Vote for the Rev. Mr. Honyman and universal charity," would be good election cries, though we confess the spectacle would not be an edifying one.—*London Inquirer.*

A LITTLE BOY IN Georgetown ran into the house the other day, crying at the top of his voice because another little boy wouldn't let him put mud on his head with a shingle. Some children are just like their parents; no accommodation about them.—*N. Y. Observer.*

Poetry.

[For THE INDEX.]

SIXTY-SEVEN:

JUNE 14, 1874.

Three score and seven! What unguessed thoughts of love
Pursue thy steps to-day—
From lips thou see'st not stir, what blessings move
To crown thy tresses gray!

While on far memories of early years
Thy musing spirit dwells,
And, in the inward closet hid, with tears
Love's sacred rosary tells:

While, lone with thy dear dead, thou dost no more
Commune with things of sense,—
Reverent and still, I stand outside the door,
To greet thee issuing thence,

And be a messenger of living love,
That circles thee about,
And whispers of a Tenderness above
That finds each weeper out.

The human loves that blossom into life
In these poor souls of ours,—
Father and mother, husband, child, and wife,—
These are God's garden flowers;

And one, full-blown and vigorous and sweet,
Dew-laden to the brim,—
The Gardener bids me lay it at thy feet,
A message mute from Him!

ASTERISK.

CASH RECEIPTS.

FOR THE WEEK ENDING AUGUST 1.

John W. Sullings, $23; Chas. Putnam, $3; Harmony Club, 25 cents; E. Hammar, 25 cents; Wm. S. Camp, $2; Ella Groot, 20 cents; A. O. Perkins, 14 cents; J. E. Wight, 10 cents; R. G. Macgill, $10.75; Wm. J. Carleton, $25.36; A. M. Howland, $400; John C. Haynes, $210; W. Q. Mansfield, $3; Geo. H. Young, 50 cents; Phebe B. Dean, $3; Jas. Woffindin, $1; Alfred Warren, 70 cents; Jas. Mackenzie, $1.50; A. F. Hervey, $3; J. Fisher, $3; Geo. C. Davis, $3; A. W. Kelsey, $3; S. E. Sewall, $350; Emma Phipson, $3.89; L. M. Thurston, 25 cents; T. F. Neville, 25 cents; Geo. Soule, 50 cents; A. K. Loring, 40 cents; Geo. H. Foster, 56 cents; Cash, $1.10.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Please remit by post-office money-order, by registered letter, or by draft on Boston or New York. Checks on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

N. B.—Orders for Tracts or single numbers of THE INDEX which are *not on hand* will, if of small amount, be otherwise filled to the same amount without further notice.

N. B.—Postage on THE INDEX is five cents per quarter, dating from receipt of the first number, payable in advance at the place of delivery.

N. B.—When writing about a former remittance, always give the date of such remittance as exactly as possible.

N. B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

RECEIVED.

Books.

THE GODS, AND OTHER LECTURES. By Robert G. Ingersoll. Peoria, Illinois: 1874.

IN HIS NAME. A Story of the Waldenses, Seven Hundred Years Ago. By E. E. Hale. Boston: Roberts Bros. 1874.

THE CLERGY A SOURCE OF DANGER TO THE AMERICAN REPUBLIC. By W. F. Jamieson. Second Edition. Chicago: 1873.

SCOTTISH CHAP-BOOKS. By John Fraser. Part II. New York: H. L. Hinton. 1873. [$1.25: for sale by Estes & Lauriat, Boston.]

Pamphlets and Periodicals.

HALF-HOUR RECREATIONS IN NATURAL HISTORY. Insects of the Plant House. By A. S. Packard, Jr. Boston: Estes & Lauriat.

ORTHODOXY FROM THE HEBREW POINT OF VIEW. Part II. By the Rev. T. P. Kirkman.——THE REIGN OF LAW IN MIND AS IN MATTER. Part II. By Charles Bray.——PLEAS FOR FREE INQUIRY. Part IV. By M. A.——THE CHRISTIAN EVIDENCE SOCIETY: its professed principles and actual policy.——ANTITYPICAL VIEWS.——All published by Thos. Scott, Esq., 11, The Terrace, Farquhar Road, Upper Norwood, London, S. E.

SERMONS by the Rev. Charles Voysey.—"Hospital Sunday," June 14, 1874.—"Animal Suffering," June 21, 1874.—"Human Suffering," June 28, 1874.—Preached at St. George's Hall, London.

AMENDMENTS to School Laws. Passed by the Kansas Legislature, Session of 1874.

A DEFENCE OF MODERN SPIRITUALISM. By Alfred R. Wallace, F. R. S. Boston: Colby & Rich. 1874.

MRS. WOODHULL AND HER "SOCIAL FREEDOM." By Austin Kent, Clinton, Mass. 1873.

MYSTERIES OF HIERARCHY. By Isaac P. Noyes, Washington, D. C.

REDPATH'S LYCEUM, July, 1874. Boston.

PROCEEDINGS of the Pennsylvania Yearly Meeting of Progressive Friends, at Longwood, Pa. 1874.

OPHTHALMOLOGY and Other Modern Sciences. By T. P. Wilson, M.D. Cincinnati: 1874.

CATALOGUE of Richmond College. 1872-3.

ARTICLES OF INCORPORATION, together with the By-Laws of the Tompkins Square Homœopathic Dispensary, 265 East Fourth Street, New York. [President, Morris Altman; Secretary, E. P. Orrell; Treasurer, Peter Kehr.]

ATLANTIC MONTHLY, August, 1874. Boston: H. O. Houghton & Co.

UNITARIAN REVIEW, July, 1874. Boston: L. C. Bowles.

BRITTAN'S JOURNAL OF SPIRITUAL SCIENCE, April, 1874. New York: Standard Spiritual Library Association.

PENN MONTHLY, July and August, 1874. Philadelphia: 506 Walnut St.

MEDICAL MIRROR, July, 1874. New York: A. K. Butts & Co.

HERALD OF HEALTH, July and August, 1874. New York: Wood & Holbrook.

THE SANITARIAN, August, 1874. New York: 234 Broadway.

OLD AND NEW, August, 1874. Boston: Roberts Bros.

The Index.

PUBLISHED EVERY THURSDAY

BY

THE INDEX ASSOCIATION,

AT

NO. 1 TREMONT PLACE, BOSTON.

Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

FRANCIS ELLINGWOOD ABBOT, ... *Editor.*
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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

BOSTON, AUGUST 6, 1874.

SUNDAY LECTURES.—The Editors of THE INDEX will lecture occasionally on Sundays, if desired, within a convenient distance of Boston.

FOR THE LAST FOUR WEEKS, we have had nothing whatever to do with editing THE INDEX, and now return to the harness with a greatly improved physical condition; also with a suspicion that our readers would vote us a permanent vacation, if they could thereby secure the continued services of the same able substitutes.

THE PRESIDENT AND SECRETARY of the "Sauk County Freie Gemeinde," in a communication dated Sauk County, Wisconsin, July 23, state that they "are instructed to report to you [THE INDEX] that association as a Liberal League." We are very glad to add it to our standing list of Liberal Leagues. We take this opportunity of requesting notice of all changes of officers that may occur in any of these Leagues, as well as information regarding any active work they may undertake. A Liberal League is worthless unless it works.

THE *Free-Thinker*, a "leaflet published semi-occasionally" (as it states in its own words) formerly at Eau Clair and now at St. Paul, announced the formation of two new Liberal Leagues in its issue of June 1. One was at Augusta (Wisconsin?), with Mr. Davis Jackson for President and Mr. George P. Vaux for Secretary. The other was at Vanville, but no names are given. When authorized to do so by the receipt of fuller information, we shall be glad to add these new Leagues to our standing list. The *Free Thinker* is a spicy and able little sheet.

"UNBELIEF IN Boston," says the *Independent*, "has not for years been so weak as to-day; the Parker Fraternity and the Twenty-eighth Congregational Society are feeble enough; the Horticultural Hall meetings have been abandoned; and if THE INDEX influences anybody at all, it is only the unlettered sceptics of the West." The Horticultural Hall meetings are only held in the winter and spring for a special course of lectures, and will be resumed next season as usual. The other statements of the *Independent* are equally ignorant and untrue.

MRS. J. R. WALKER, of New Orleans, who has several times contributed excellent articles to THE INDEX, informs us that she has now ready for publication a volume in memory of Captain Joseph Fry, commander of the ill-starred Virginius. The book is to be published and sold exclusively for the benefit of his destitute widow and seven children. It includes a biography of Captain Fry compiled from family papers, letters, journals, etc.; a review of Cuban history; and a sketch of Perry's expedition to Japan drawn from Captain Fry's private journal of the cruise. Mrs. Sarah A. Dorsey, an author of some repute, communicates to the New Orleans *Bulletin* a very favorable notice of Mrs. Walker's book, which she describes as "a work of purely disinterested friendship on the part of Mrs. Walker, which she hopes may realize something for Mrs. Fry and her children." We venture to commend it in advance to our readers, both on account of the laudable object for which it is published and also of the high anticipations we have formed of its intrinsic character. Mrs. Walker may be addressed at Napoleon Avenue, New Orleans, La.

A THOUGHTFUL and cultivated lady, renewing recently her subscription to THE INDEX, wrote as follows: "In conversing with Orthodox people, I am continually met by the assertion that the divine origin of Christianity is proved by the superior enlightenment of the countries where it prevails. To me the reading of history proves that religion is far more the product of surrounding civilization than the latter is the product of the former, though each depends measurably upon the other. I wish a few succinct articles making this somewhat clear could be written for the paper; they would enlighten some. I am often told that the religious books of the Hindu and Mohammedan systems are many of them such that 'no decent man will translate them.' I should like to know if there is really very much more in them of this questionable tendency to impurity than there is in the Hebrew Scriptures. With a warm heart for THE INDEX and its work, I am truly yours." To the last inquiry only a profound oriental scholar could give a trustworthy answer. To the earlier suggestion we would reply that the first three essays (editorial) of the second volume of THE INDEX were specially devoted to the relation between Christianity and civilization, and that till the first of September we will send this volume as a premium to any one who will forward the name of a *new* subscriber and three dollars at the same time.

THE NEW YORK *Liberal Christian* of August 1, in an editorial article on the late communication of Dr. Bartol to THE INDEX, regards it as "common sense" that he advises "those who desire to take a non-Christian or extra-Christian or anti-Christian position to leave the Unitarian denomination." The Boston *Christian Register* of the same date, commenting on the same communication, thinks Dr. Bartol inconsistent because he many years ago blamed Theodore Parker, who claimed to be a Christian, for not withdrawing voluntarily from the Unitarian denomination, while he praises Mr. Potter, who does not even call himself a Christian, for the very same thing; though we are not aware that Dr. Bartol has surrendered the right to change his opinions in the light of fresh experience, or that he has praised Mr. Potter in this matter for any other reason than that he so manifestly obeys his own conscience. But this is plain, that both of the Unitarian journals consider Dr. Bartol's advice to the radicals to "quit" as wise and manly; and in this we agree with them, having acted on the same plan more than six years ago. If the radicals, however, decline still to "quit," we shall have no reproaches for them; it is as much as we can do to direct our own course, without aspiring to direct that of others.

SOME TIME AGO we referred to the court-martialling of General Howard for alleged misconduct of a grave nature. We take our earliest opportunity, though somewhat late, to republish the following paragraph from the *Nation* of July 9, which shows that he was too severely condemned at first on the discovery of mismanagement and knavery in matters under his responsible charge:—

The findings of the court-martial in General Howard's case have been published. They declare that the General did not knowingly violate any law of Congress, or rule of the army or of the navy, and did devote all his time and energy to the work entrusted to him, and has made a satisfactory accounting to the Treasury, and that in those cases in which improper investments had been made of the funds of the Bureau, it was done under the advice and opinion of the Second Comptroller, and General Howard was therefore not to be blamed for it. The court was not unanimous on all the points, but was on the main conclusion. General Holt, the Judge-Advocate, has, however, reviewed the finding in a way which General Howard will hardly enjoy. He holds that, though it could not be said that he violated laws or rules with bad intent, yet he *did* violate them in point of fact, and, if in ignorance, it was ignorance for which there is no excuse; that, when General Howard took charge of the funds of the Bureau, instead of adopting proper precautions for their safe management, he laid aside some safeguards already in use; that he adopted systems of account which did not explain themselves; that he converted public money into bonds, in violation of positive law, on the advice of a subordinate officer of the Treasury, and without referring his action, as in duty bound, to the Secretary, his superior officer; that he also failed to inform this officer that a sum of $300,000 had been for a whole year invested in these bonds until two years after it had been reconverted into money, and then failed to account for the year's interest; and that he presented one account in which a charge of $16,000 was made against the Treasury which had already been paid out of other public money. These and various other omissions, errors, and disorders, General Holt admits, were doubtless the results of ignorance or carelessness; but he would not have it go forth that such ignorance or carelessness in an officer of General Howard's standing is excusable. The President, who seems to have a never-failing tenderness for a man on whom an investigation of any kind has fallen heavily, at once appointed General Howard to the command of the Department of Columbia.

THE GREAT PREACHER'S ORDEAL.

When (according to the ancient legend) King David had been guilty of adultery with Bathsheba and of murderous treachery towards her husband, he repented bitterly on being charged with his crimes by the prophet Nathan; and he poured out his sorrow and contrition in strains that have thrilled the world's heart with pity from that day to this. "I acknowledge my transgressions," he cried, "and my sin is ever before me. . . . Behold, thou desirest truth in the inward parts. . . . Create in me a clean heart, O God, and renew a right spirit within me. . . . The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."

Notwithstanding the atrocity of his deeds, David has conquered forgiveness from mankind by the depth and intensity of his repentance, and the mighty vehemence with which his better nature struggled out of the mire that was polluting it. That his subsequent life was a saintly one, at least by modern standards, no one claims; but it is true, nevertheless, that he has kept a marvellous hold upon the human heart by the passionate contrition with which he confessed and repudiated his own evil acts. Mankind have justly compassionated and pardoned him, because he turned away from his own past with loathing and hatred and gigantic wrestlings against the enemy in his own soul; and when some moral pigmy, incapable doubtless of David's great crimes, but equally incapable of his magnificent penitence, sneers at this "man after God's own heart," and throws it at the Christian Church as a reproach that his splendid poems are still its most precious and prized outbreathings of the religious sentiment, disgust and contempt must contend for mastery in the mind of every magnanimous anti-Christian. "*Non tali auxilio.*" The great battle of freedom with Christianity can never be won by spiritual obtuseness: the arrow that bears death to Gesler will fly from the bow of no squint-eyed Tell.

Why we have thus alluded to David requires, unhappily, but little explanation. Henry Ward Beecher and Mrs. Elizabeth R. Tilton have been publicly charged with adultery by the husband of the latter; and they have both publicly denied the charge. Until the case has been tried by a proper and legal tribunal (not by a committee of six appointed by one of the parties accused from among his warmest personal friends), the truth or falsehood of this accusation cannot be judicially determined; yet it must be admitted that the heaviest and most distressing evidence against the accused is their own published and not disavowed letters, which contradict flatly, in spirit and tone, their formal denials. The fifty-first Psalm is not more pervaded by a consciousness of guilt than are these letters; it, too, contains no formal confession of any particular act. The piteous undertone sighing through them cannot be drowned by the horrid uproar of the "Scandal;" and he who reads them, not in idle curiosity or in pruriency, but with intense and painful anxiety to learn whether the greatest living preacher of America, the patriot, the reformer, the utterer of grand and searching truths, is still entitled to be respected as a pure and truthful man, will rise from the perusal with the sad conviction that Henry Ward Beecher does not state the truth in his "Card" of July 22, when he says: "My published correspondence on this subject comprises but two elements,—the expression of my grief and that of my desire to shield the honor of a pure and innocent woman."

If that is all,—if the language he uses in describing the "power of the great darkness in which [he] spends much of [his] time," and in portraying with profound pathos his own life as passed "on the ragged edge of anxiety, remorse, fear, despair," has in it no *consciousness of sin*,—if his letters testify to no overwhelming sense of having committed some great wrong against others which bows him down with contrition as well as sorrow,—then we are devoid of all delicacy of spiritual perception, and confound simple grief with bitter self-reproach. The cause of this consciousness of sin may be other than that alleged; this remains to be proved. But that a most pathetic consciousness which reminds one irresistibly of the penitential Psalms, and which is neither grief nor concern for another, runs through Mr. Beecher's letters, seems very clear; and it must be explained before confidence can be restored. Unless some real offence against morality lies back of the letters both of Mr. Beecher and of Mrs. Tilton, then *both* of them must be credited with an excess of morbid exaggeration and over-statement which is scarcely credible on the part of any person; and the necessity of assuming such an exceptional excess on the part of two persons more than doubles the difficulty of the as-

sumption. Be this offence what it may, it is improbable in the highest degree that none exists; and the case must seem grave to any one whose spiritual experience has not been very shallow.

Moreover, while Mr. Beecher, in his "Card," disclaims all passionate regard for Mrs. Tilton, she, in her letter of June 29, 1871, confesses a love that grew to a "passion," which love she *"felt and received;"* and when she declares that her father's "head would be bowed indeed to the grave," if her "life was to be made known" to him, how are we to reconcile her language with Mr. Beecher's?

With all possible desire to retain a belief in his innocence, we are confounded by such contradictions. Of one thing only are we sure: that, unless Mr. Beecher shall now make good his denial before a court of law, and satisfactorily explain what seems to be a *third element* in his already published words,—namely, a manifest self-accusation in the court of his own conscience,—his influence for good is turned to infection, and his great fame to greater infamy. The day for candid confession is past; he must now make good his denial. He cannot appeal now, like David, to the world's generous forgiveness of a guilty passion bitterly repented of; he must clear his skirts beyond all cavil, or stand before all eyes as the vilest clerical hypocrite that ever preyed on an unsuspecting community. May he indeed pass safely through this ordeal by fire, and live to do a nobler work than ever before! But his innocence can never be satisfactorily established now except through the open court, where testimony can be sifted and witnesses compelled to attend. "Dignified silence" has proved a most disastrous policy thus far; cunning evasion will prove a still worse one in the future. If Henry Ward Beecher is indeed an innocent man, and has any friends who would wisely defend him, this farce of an "Investigating Committee" will be dropped at once. Closed doors, secret sessions, garbled and doctored reports, manifest special pleading, refusal of offered testimony and ostensible inability to obtain testimony which is known to be most vitally important—all these things have destroyed in advance, for all but the credulous and pre-convinced, the whole value of this whitewashing committee's verdict. Let Mr. Beecher submit to the common lot, and no longer affect to stand above the level of common men; let him put no trust now in his general reputation, but go at once where alone his purity can be thoroughly vindicated in all eyes—to the public courts of his native land. Time was when a single frank word would have killed this hateful scandal; to-day nothing will kill it but the verdict of an impartial jury of twelve men, rendered according to due forms of law.

THE CHURCH TAXATION QUESTION.

The Boston Liberal League, as the readers of THE INDEX know, determined early in 1873 to devote their efforts to the repeal of the laws in this State which exempt church property from taxation. In the autumn it circulated a free tract on the subject to the extent of twelve or fifteen thousand copies, obtained many thousands of signatures to a petition to the Legislature, and through its Executive Committee (consisting at that time of Messrs. R. H. Ranney, H. B. Storer, and F. E. Abbot), with the efficient cooperation of the Hon. Moses Kimball, secured the appointment of a Joint Special Committee on the subject from the two Houses. This Legislative Committee held a series of seven public hearings, which were fully reported in THE INDEX; and, on the strength of their report, the Legislature passed a resolve authorizing the Governor and Council to appoint a commission of three persons, "to inquire into the expediency of revising and amending the laws of the State relating to taxation and the exemptions therefrom." Under this resolve the following gentlemen have recently been appointed Commissioners: Mr. Thomas Hills, Chairman of the Assessors of the city of Boston, Professor Julius H. Seelye, of Amherst College, and Mr. James M. Barker, of Pittsfield. These Commissioners sit during the recess of the Legislature, have authority to call witnesses, and are to report during the first week of the next session. A sum not exceeding $5,000 is provided to meet expenses in taking evidence; and proper compensation of the Commissioners is fixed by the Governor and Council. The last Legislature also directed that new and authentic returns should be made of the ratable value of all property in the State now exempted from taxation, on or before the first of October; and that these returns should be incorporated in his next annual report by the State Tax Commissioner. The reports of the Commissioner and of the special Commission above named will be awaited with great interest.

THOUGHTS BY THE SEA-SIDE.

YORK, Me., July 21, 1874.

DEAR MR. EDITOR:—

I have been very neglectful of THE INDEX of late, amid a pressure of other cares; and now, in the relaxed indolence of the sea-shore, will you accept a gossipping letter which will not tax your readers' brains during the dog-days? We radicals keep on the stretch a little too much, and it does not hurt us to lie down on the rocks, and let the tides of Nature flow in and around us at their own sweet will.

It is easy to feel a trust in our precious doctrine of the immanent God, as we look out over these soft, green hills, or on the broad expanse of the blue waters; and the rest and strength we thus gain will help us to keep our faith, when we renew our struggle with the squalor of cities, and the dark problems of our social life.

What a happy time the children have on the beach! That infinity of sand is priceless wealth to them, out of which everything can be made. It is like the unknown life before them; every good is possible, and, though each hoped-for joy may be swept away as relentlessly as the tide destroys the forts and wells so carefully built or dug, yet, like them, each has helped to build us up in health and strength, and we have the real value and power of many a purpose and hope which seemed to come to naught.

Roaming over the hills and in the barren fields, we find the raspberries reddening and the blueberries ripening for our refreshment. Emerson says: "Thinkest thou no wisdom to our berries went?" It may be a childish feeling; but I never pluck a berry by the way-side but I taste in it the motherly goodness of God, scattering these precious globules of healthful pleasure so broadcast, that there is not a country child in all New England who cannot partake of this dainty feast. "Not corn and meat alone for my hard-working children," says bountiful Nature, "but beauty and sweetness." God bless the wise philanthropists who are taking the poor children of the city out into grove and field, for at least one draught of the waters of life which Nature pours out so lavishly. It seems to me no one can honestly enjoy his vacation by mountain or sea who has not contributed his share to this thoughtful, loving charity.

Yet it is but "short vacation" that each of us needs to come back to work with fresh hope and energy. Too long a period of lounging and dissipation enervates the mind and relaxes the nerves. A new impulse, a fresh reception of knowledge, is often a better tonic than even mountain air, or sea-bathing. We believe that many a weary teacher is getting more from her summer at Penikese, or her studies in the botanical garden at Cambridge, than aimless rambling among the fairest scenes of Nature could ever give her. There is a snare in the love of beauty, unless it is combined either with adaptation to use or the expression of great truths; either human good or artistic meaning must keep enjoyment sound and bracing, or it becomes, like all pleasure, relaxing to the will. The love of exciting scenery may become a craving for mental stimulus, which grows more and more exacting, like the gourmand's demand for wine and spices. But if we climb the mountain to search out the hidden truths of Nature, or fathom the spiritual secret which it symbolizes, or even make it the highway to errands of humanity, we shall get the beauty and the sublimity in fuller measure, because we have made it, as God does, the resulting harmony, not the primary aim of our efforts. "The moonlight is not so fair," says Emerson, "when we go to seek it, as when it shines on a necessary journey." The worker, the lover, the naturalist, the artist, will get from Nature both the secret and the joy of communion with her; but the mere *dilettante* will find her fairest scenes pall upon him, and her richest fruits turn to ashes.

Vacation schools are proposed for the poor who cannot leave the city for a summer rest. We wish all the young people who can have the great privilege of a summer amid the beautiful scenes of Nature could learn how to make these golden months truly a vacation school which would fit them for nobler and higher life throughout the year. E. D. C.

LONDON LETTER.

TO THE EDITOR OF THE INDEX:

Sir,—I think your readers will greet with satisfaction what one may call the first fruits of the recent efforts made to resist the spirit of dogmatism and exclusiveness in the Unitarian body.

Three independent and typical cases have aroused the attention of all parties, and elicited some able and temperate discussion. I allude to the Belfast disputes, to the case of the Rev. Peter Dean, in this country, and to the omission of the Rev. W. J. Potter's name from the *Year Book* of the Unitarian ministers in America. These cases are so well known that it is needless to recapitulate the details. They have tended to separate more widely the conservative from the liberal party; but only, it is to be hoped, for a time.

Already there are signs of a coming reconciliation; and a flag of truce has already been held out by that most conservative of papers, the *Inquirer*.

I have the privilege of knowing personally the editor of that paper and his family; and a more lovable man it would be hard to find. In private intercourse his own predilections are always swept out of sight by the flow of genial and charitable feeling, which I do not think he could possibly withhold from his bitterest antagonist. Were it not for this beautiful amiability and largeness of heart, his "Orthodoxy" would be provoking. For to one standing in my position he seems quite as Orthodox as many clergymen of the Church of England.

I do not think he has wavered in his own religious opinions for a moment, or that he ceases to regard Christ as superhuman, and the name of Christian as the proudest title men can wear.

But this fact only adds weight and value to the *eirenicon* which he issues in the *Inquirer* of the 11th July. He inscribes over his article, "A Plea for Union among Liberal Thinkers," and I, for one, own that it is a very strong "plea," not to be rejected by the Unitarians but at their peril as a church. Herein the editor of the *Inquirer*, without abandoning his own right to think as he pleases, and to call himself by any name he may select, frankly concedes that every one else within the Unitarian body has an equal right to do the same. He repudiates all mutual dictation on these points as suicidal, as subversive of the great principles on which Unitarianism was founded, and which alone justify its continuance.

I hope you will find room in your columns to print the article *in extenso;* I will, therefore, trouble you only with one quotation: "The interests of truth, humanity, and progress are of more importance than the retention of any name that is given among men. When any name is erected into a barrier between men animated by a common purpose; when it is made the badge of a party; when exclusive resolutions claim its sanction, it becomes an evil, a hindrance, however sacred the associations historically connected with that name. And the sacred name of Christ is no exception to this general principle."

You will agree with me, sir, in regarding this utterance as charmingly significant of what may be fairly expected from the whole of that body, when this is spoken by the most conservative of its organs. It would not surprise us if it were to elicit some protests more or less feverish from the older school; but they will be more than counterbalanced by the hearty assent of a more liberal majority.

It has come to me in more ways than one, that Unitarians were surprised and vexed that I did not at once join them on my leaving my benefice. I can well believe this,—not from any idea of my personal value, but from the publicity of my ecclesiastical trial. Yet I would ask those who shared this feeling of disappointment, how in the name of peace and liberty was it possible for me—just after my escape from bondage—to plunge myself into new fetters, and expose myself to the taunt of compromising their sect! At every turn of the wheel, with every fresh announcement of my alienation from Christian traditions, I should have brought on my head a second, and not any milder, edition of theological abuse, and have been possibly requested to withdraw from the community whose liberal principles I had so greatly miscalculated.

Now, if the tone set by the *Inquirer*, in the article alluded to, be taken up and adopted practically by the whole body of Unitarians, there is no reason yet apparent why any of us should be excluded, or should exclude ourselves, from corporate action and sympathy with them.

If union is strength—and this cannot be denied,—while uniformity is decay and death, and that union be based on "the acknowledged supremacy of individual reason and individual conscience," surely all who aim at the discovery of truth and real human progress would become far more powerful in an acknowledged combination than they would be if they remained isolated or detached.

Here, then, is a chance for those who call themselves Unitarians to live or to perish. On the old terms of a pseudo-Orthodoxy, of a tacit recognition of the authority of the New Testament or of Christ,

Unitarianism is doomed to perish. In so far as it is "Christian," in the ordinary sense of that term, it is moribund. In so far as it contains within its borders the living thoughts of living men, determined to exchange withered leaves for mellow fruit, it is alive and ready for a new spring.

Some may part with their old, revered name in deep regretfulness; but time will teach them to feel the greater nobility of the name which Nature has bestowed, and to live worthily of which is man's highest honor. As Lessing teaches us in *Nathan the Wise:* "Come, we must be friends! Despise my people as thou wilt—we have not either of us chosen our people! What *is* a people? Are Christians and are Jews more Christians, Jews, than men? Oh that I may have found in *thee one* more who is contented with the name of *man!*"

Most truly yours,
CHARLES VOYSEY.

CAMDEN HOUSE, Dulwich, July 18, 1874.

Communications.

"WOODHULLISM:" WHAT IT IS AND WHAT IT IS NOT.

CHARLTON DEPOT, Mass., June 29, 1874.

TO THE EDITOR OF THE INDEX:—

Rev. Mr. Voysey's article in condemnation of the social theories of Mrs. Woodhull has provoked a good deal of discussion among liberal religionists, and I have read with close attention the critical letter of Mr. Newman.

I freely admit that its method is fair, and its tone kindly; but, in common with most critics, Mr. Newman attempts the dissection of a subject too great for him. Had Mr. Voysey been able to lay aside prejudice, he might have found the prototypes of Mrs. Woodhull's ideas in the writings of many of the greatest thinkers of this and all preceding ages. He writes as though her clear-cut and emphatic sentences embodied a social code abhorrent to all natural instincts of humanity. But he thus greatly errs. Mrs. Woodhull has already a thousand times explicitly stated that she simply reaffirms *freedom*—that she recognizes the justice and the wisdom of exercising and applying simple, natural, human freedom in sexual and social, as in political and religious life; nothing more, nothing less. And I think that even Mr. Voysey will not deny that this assertion of right, with its resultant rebellion against tyranny, at least in the two first-mentioned relations, comes with a good grace from a woman who has confessedly "been through the mill." In her letter, written from Ludlow Street Jail to the New York *Herald*, Mrs. Woodhull strongly says: "I desire woman to be emancipated from the sexual slavery maintained over her by man." This is the total substance of her "theories" and the essence of her demand. It is not in order for Mr. Voysey or Mr. Newman to declare what will, or must be, when that freedom shall be instituted. The sole question at issue, and business in hand, is the "evil right" and its removal. Mr. Newman admits the present marriage law gives control of the wife's person, and says he "heartily agrees" with Mrs. Woodhull in her attack on this point. Doesn't he see that this "control" is the chief corner-stone, and, when that is removed, "legal marriage," to which he so tenderly clings, is simply abolished? Thus, unlike Mr. Newman, I shall pretend to judicial decision, and, without hesitation, pronounce Mr. Newman's points, in most of his paragraphs, not well taken. At some future time I may go over them, but at this time I will only say that "Woodhullism" is no more than a demand for entire and absolute freedom in the domain of the affections *for both sexes.* In this sense, no more than has long been demanded by the great philanthropists, such as Mary Wolstoncraft, Frances Wright, Mrs. Dr. Nichols, Robert Dale Owen, Carrie Lewis, Francis Barry, and Austin Kent. Let Mr. Voysey and Mr. Newman obtain and read these authors' works, particularly Austin Kent's, and I will hazard the opinion that they will "modify" somewhat their condemnation of even the boldest utterances of Victoria Woodhull.

As Mr. Voysey and Mr. Newman are both transatlantic contributors, I would mention that Mr. Kent's best known work, *Free Love*, a small but unanswerable treatise, and his *Mrs. Woodhull and her Social Freedom* can be obtained by application to the author, who is a confirmed invalid, at Stockholm, N. Y. (St. Lawrence County), U. S. A. Price of the two, $1.00. A. BRIGGS DAVIS.

[The essence of the "free love" theory is its demand for the abolition of "legal marriage." Marriage is a religious sacrament in the Catholic Church; but "legal marriage" is simply a civil contract. As things are to-day, nobody is obliged to enter into this contract with anybody; Professor Newman truly argues that women are entirely free to avoid it, and that, if they do avoid it, they are as free as Mrs. Woodhull would have them. But society (and we think with great reason) holds that sexual unions outside of the marriage contract are injurious to its own best interests; and therefore it defends the marriage institution as the corner-stone of social welfare. That the mutual rights and duties of husbands and wives need to be better understood and more faithfully respected, is true enough; but so long as the advocates of "free love" are perfectly free to remain unmarried, the abolition of marriage would be an interference with the liberty of those who prefer to marry. A contract is a contract, and to preach that it is of no obligation is ridiculous. Society has a perfect right to protect jealously the marriage contract, without which the permanence of the *home* would be greatly endangered, if not destroyed; and every reasonable demand of the "free love" believers would be fully met by the universal recognition of marriage itself as the freely formed union of equals, with all the mutual obligations of a contract between equals. It is a mistake to suppose that ownership of the wife by the husband is the "chief corner-stone" of legal marriage: the fact of a *mutual contract* is its corner-stone, and the notion of a contract without mutual obligations is the great hallucination of some social philosophers. Elevate and purify marriage as much as you please; this will be the best possible result of the "free love" agitation.—ED.]

FREE LOVE: WHAT WE MEAN BY IT.

MR. ABBOT:—

Perhaps it is not strange that our English friends do not exactly understand our position on the subject of love and marriage.

The only essential meaning of free love is, with us, the sexual emancipation of woman. It is to give woman the absolute and entire control of her sexual relations, and to protect her in that control as well in as out of marriage. We insist that, if there be such a thing as natural rights for men or women, the right of each woman to choose the father of her children is clear, and should never be violated. We believe that in a perfect state of society each woman will retain and take that right during her adult life. Woman alone should decide whether and when she will bear children. While the order of society remains nearly as it now is, we insist that the rake shall bear the same disgrace as the prostitute. Free love gives the human female more freedom, and the male, I think, on the whole, less.

We agree further; that, if our race were designed, in their highest and best estate, for exclusively dual or monogamic conjugal relations, such freedom and protection for women must ultimate in that. If they were not so designed or so organized, it ought not to; and it would be insane to attempt always to hold the race by law to it. The nature of woman in freedom must finally settle this point.

WHERE WE DIFFER.

Mrs. Woodhull and a large class of free lovers believe that monogamy will be the final and perfect order. The writer, with many others, believes that more or less of a variety is natural to man and woman in their highest and most perfect growth and development. Hence these believe that women's freedom will so ultimate. We have never seen a free lover who believed in promiscuity, socially or sexually.

Many superior minds insist that coition is never proper except for the pro-creation of children. But all agree that woman in freedom shall settle all such questions.

All free lovers agree that the order of love relations is less important than the pure and elevating spirit that should control them. On a low or lustful plane, the amative instinct and selfish sentiments control too much the higher man—in any and every order of action. On a high or pure love plane, the amative will be under the control of the top brain—benevolence and justice—as these are enlightened by the intellect. AUSTIN KENT.

STOCKHOLM, N.Y., June 22, 1874.

[The best way to refute a repulsive theory is sometimes to let its advocates state it in all its repulsiveness. On this principle we publish the above article, which is decorous enough in language and more than disgusting enough in idea. It means that woman, when she chooses her husband, has not necessarily chosen the "father of her children," but should be free to disregard all marriage obligations in favor of any one whom she comes to prefer; and that, when she attains "her highest and most perfect growth and development," she will prefer a "variety" (which is to all intents and purposes "promiscuity," Mr. Kent to the contrary notwithstanding). This is the coveted "sexual emancipation of woman," which means her emancipation from the self-imposed restraints of a faithful, undying love for a freely chosen husband. In fact, the word husband has no significance on this theory but that of a temporary partner incapable of retaining permanently the woman's affection. Verily, Mr. Kent is ahead of Mrs. Woodhull herself; for the latter advocates the faithful and permanent union of one with one on the basis of mutual love, if not of mutual obligation recognized by law. The strong language of Mr. Voysey is quite inadequate to characterize fitly Mr. Kent's philosophy; let it stand in uncharacterized hideousness.

It need not be added that every true husband reverences his wife, and accords her unquestioned control of her own person. He will not go to the champions of "free love" to learn respect for woman. That alone is a real marriage in which the legal obligations of the marriage contract, though acknowledged, are quite forgotten in the proud and happy fidelity of a union that never grows old.—ED.]

"PROHIBITION."

EDITOR OF THE INDEX:

Dear Sir,—Claiming to be a philanthropist, I am deeply interested in whatever effects for weal or woe the human family. And now that slavery no longer rears its hydra head in our midst, I regard the liquor traffic as "the sum of all villanies" (excuse the liberty of application, but facts and figures justify it). Consequently, I have anxiously watched to see the direction taken by the current of free-thought on the subject of temperance, or prohibition. I have read with solicitude the articles of Messrs. Einstein, Frothingham, and Underwood, as well as your own remarks entitled "The Prohibitory Principle;" and, while I admire and respect you each and all, my fealty to the cause of temperance compels me to say that the tendency of your articles is to "damn with faint praise" rather than encourage and assist the few friends of the cause who are struggling, against fearful odds, to stem the tide of intemperance that annually sweeps thousands of this generation into untimely graves, and entails untold misery on innocent thousands of the next.

You undoubtedly, equally with myself, deplore the evils named; we only differ as to the remedy. You all favor temperance, but disapprove of prohibition. Let me inquire, Can the former be secured without the latter? If it can be, I am silent. (On this point permit me to suggest a reperusal of Prof. Newman's article on "Abstinence *vs.* Moderation," in THE INDEX of June 25, 1874.) But if it cannot, what then? I take the liberty to make a few quotations. "Enforced temperance is a very untrustworthy and slippery virtue" (*Abbot*). "One thing is demonstrated; it is this: the attempt to suppress Nature under any of its forms, so it be Nature that is suppressed, is futile" (*Frothingham*). "These sumptuary laws are a flat contradiction of the primary principles of freedom in citizenship" (*Banner of Light, as quoted by Friend Underwood*). Is this all true? If it *is*, then is our penal code a relic of Puritanism, or worse, the age of the Inquisition, and ought to give place to the new gospel of moral suasion. The "prohibitory" laws against piracy, robbery, seduction, and murder, "involve a principle that is fatal to personal liberty and dangerous to free institutions," and ought to be forthwith consigned to the limbo of the past. Am I to be told that intemperance is "only a vice," and is, therefore, "to be dealt with only by moral suasion," while the liquor traffic is a legitimate business in which a man may "make a living for himself and little ones"? I reply—

Drinking liquor may be a vice, but selling it for gain is a *crime*, and one against which society has a right to discriminate.

I do not desire to be misunderstood. I am a radical of the ultra type. I believe in freeing ourselves as *fast as possible* from the superstitions and tyrannies of the past. But I do not think it wise to ignore the facts of the present. One of these facts is the *partial* depravity of human nature. I would restrain the criminal, until he can be taught that liberty is not license, and that to secure his own rights he must respect the rights of others.

Moral suasion is a powerful lever in the regeneration of mankind, but it is not of universal application. The millennium is not yet inaugurated, and, until it is, penal laws in some form will have an office to perform.

I yield to none in devotion to personal liberty. I believe in "the largest liberty of the individual compatible with the good of society;" but I believe that in some things the rights of society are superior to those of the individual. I would not be deemed captious, if I regard it as a curious fact that all of the above-named gentlemen, who are ordinarily so jealous of personal rights, are, I believe, ardent advocates of the free-school system, which *compels* a man without children to educate other people's children. Some of them (and I honor them for it) are even now advocating "compulsory education." But how they manage to ride both horses at once is not so apparent. Will some of you gentlemen "rise and explain"? Yours for prohibition,

HARRY HOOVER.

CURWENSVILLE, Clearfield Co., Pa., July 15, 1874.

[Two points in the above candid letter we wish to note briefly.

1. "Drinking liquor may be a vice, but selling it for gain is a crime." If this is true,—if liquor-selling for gain is a crime *per se*,—then the apothecary who sells it for medicine is as much a criminal as the saloon-keeper who sells it for a beverage; and the State that licenses the sale of it for any purpose licenses a crime against society. But if the apothecary is not a criminal, then "selling liquor for gain" is not a crime; and the only crime in the case is the subsequent abuse of the liquor sold. Of course, if the liquor-seller knows or believes that the liquor will be abused, he becomes an accomplice in the crime; but this does not justify society in punishing him *simply for selling.* There is no getting over or round or under this fact.

2. The supposed contradiction between advocating "compulsory education" and opposing "prohibition" does not exist. The same principle that society has no right to coerce the individual except for its own protection covers both. The childless man is taxed for schools without injustice, because he would be taxed still more to suppress crimes, if the schools were abandoned: he must contribute his share of the necessary expense of maintaining public order, by

which he profits as much as his neighbor who has children; and the ground of taxation is the right of society to do what its own self-protection demands. That is why we advocate compulsory education. And we oppose prohibition because society has no right to do *more* than its own self-protection demands; which it does do when it punishes as a crime what is not a crime. One and the same principle requires compulsory education, and forbids prohibition: namely, the right of society to coerce the individual for its own protection, but for nothing else.—ED.]

TEETOTALISM THE ONLY SAFETY.

ITHACA, N. Y., May 30, 1874.

EDITOR INDEX:—

If ever I was heart-sick and saddened, it is by the position you take in THE INDEX, May 28, in regard to temperance.

All over the land our homes are desolated, because some of our heart's idols are sacrificed on the altar of intemperance. Kill my sons, but don't destroy their reason, their manhood.

What right have you to *demand* that churches and other ecclesiastical property shall no longer be exempt from taxation? Is not that coercion? Does it not rouse the malice, the opposition, of our Orthodox brethren? Show me an instance where there is a law repugnant to any class of people that does not arouse a spirit of defiance. What proportion of church members can read the Demands of Liberalism without having such a spirit aroused? The very best people in the land are working in every way they think reasonable and right to suppress intemperance. In this place the women have met in the chapel, and spent a half or three quarters of an hour in prayer; and then they give their attention to business. They have committees to visit saloons, to reason kindly but faithfully with their keepers; never more than two at one place. I do not know that any one has given up through their efforts, but they have established a first-class temperance saloon, and a reading-room in connection with it.

Professor Russell, of Cornell University, has also thrown himself into the work, feeling that the success of the university depended on getting a higher standard of morals; and through his influence the students have established a free reading-room, in connection with which is a recreation room. Here are found conveniences for games, etc.; also a piano, which frequently contributes to the enjoyment of those present. We have set our hearts on trying to have this an orderly, healthful, safe place for people to educate their sons and daughters. But, really, if the drinking of *pure* liquors is not so very bad, after all, and every man who chooses has a moral right to sell impure liquors whenever and wherever he chooses, it is absurd to try to check the tide. If our best men need alcohol for stimulant or nourishment, as one learned professor tells us, I think Tom, Dick, and Harry will feel justified in taking such as they can get. You cannot keep women calm, when they find their young sons or loving husbands falling a prey to the destroyer. Can a man wrong himself, and not wrong another?

Has a house of ill fame a right to allure and decoy my young daughters to their own destruction? Have we any right to coercion in the matter, supposing these places were as numerous and as fashionable as drinking-saloons? Have we any right to make a law to hinder any man who chooses from establishing such houses, and making them as attractive and popular as is in his power to do?

I cannot believe that you have felt much of the blighting effects of intemperance. If a beloved son, who you had hoped would attain literary and moral excellence, had been ruined by drinking, or a tender, true, and noble daughter had been heart-broken for the ruin of one whose life was blended with hers, then, perhaps, you would think that the better, safer, and more temperate class could forego the benefits of alcohol for a generation, and endeavor by choice fruits and well selected food, combined with pleasant social intercourse, to endure this seeming loss for the good of humanity. What is now expended for liquors would make many pleasant homes and many delightful places of public resort.

If you believe the majority of the lower classes are not advanced to a state of governing their appetites and propensities, I do not see how you can oppose wholesome restraint on a class who would be much more open to the teachings of reason without whiskey than with it. How much better that they break into our houses and carry off our silver, than that they be permitted, and even encouraged, to make brutes of our children! If the pillars of the Free Religious Society are going to take the mantle of conservatism as regards temperance, as it falls from the venerable old elders and deacons of the olden time, and "take a little wine for their stomach's sake," and publicly give their influence in favor of such a course as Mr. Frothingham did in the *Herald of Health* some years since, then we, the people, must work with renewed zeal and self-denial to accomplish for our brothers and sisters what science and culture may not comprehend or appreciate, but what is required by a patriotism that is willing to sacrifice the uncertain good of alcoholic stimulant to the safe way of trusting to really nourishing foods and harmless drinks for sustenance.

Yours with great respect, though plain and humble speech,

PRUDENCE K. LINTON.

[We hope that the readers of THE INDEX will not mistake our opposition to the policy of prohibition for advocacy of free indulgence of the appetite for liquor. What society has a right to do is one thing; what the individual had better do or not do is quite another.

1. Society has a right to suppress crime on the simple ground of self-protection; but the use of alcohol which does not lead to crime does not come under its jurisdiction. If such use of alcohol creates other evils than crime, they should be remedied by other means than punitive legislation.

2. The danger of excess in the use of alcohol is so great that teetotalism is the wisest policy on the part of all who are not really masters of themselves. We applaud those who, conscious of an infirm will, adopt this policy. But while no one has any right to criticise the individual who thus protects himself against possible excess, no one has any right to *compel all* to teetotalism because *some freely choose* it.

3. What we deprecate is the attempt to substitute State laws for private virtue. This attempt must fail. Outside of actual crime, the moral evils of intemperance ought to be opposed by moral means alone. Teach children the immense danger and disaster of intemperance, and train them to habits of self-control by enlightened reason; and then they will be safe everywhere without prohibitory laws. That parent condemns himself who demands such laws for his children's safety.—ED.]

THE ARGUMENTUM AD HOMINEM.

EDITOR OF THE INDEX:—

The Rev. Dr. Miner, a leading Universalist preacher of Boston, and the President of Tuft's College, recently had a debate at Hyde Park with Dr. Dio Lewis on the subject of *prohibition*, in the course of which Dr. Miner deliberately and repeatedly took the ground that, "if any religious views are entertained in society which, in the judgment of the Legislature, tend to produce as much harm as rum does, it would be the bounden duty of such Legislature to prohibit such views." The account given of it in the *Christian Statesman*, where I read it, says that on the announcement of this proposition "intense excitement pervaded the audience."

Mr. Editor, no wonder an intelligent audience would be deeply moved by such an utterance; for in it Dr. Miner laid down a principle of action very far-reaching, and very terrible in its effects upon human interests. A *principle* is a very ticklish thing, either in mechanics, in religion, in morals, or in government; for it is either good and safe, or bad and dangerous. Dr. Miner has adopted the principle that a man's religious opinions—"views," as he calls them—may be suppressed by pains and penalties, if in the opinion of the Legislature they tend to produce as much harm as rum does. Dr. Miner is one of the Vice-Presidents of the "National Association for the Religious Amendment of the Constitution of the United States." On this account his opinions as to the powers and functions of the civil government in regard to religion, and the holders of religious views, are worthy of notice. I propose to trace briefly Dr. Miner's principle to its logical results.

All the Orthodox churches maintain and teach constantly that, if you take away from the minds of common people the fear of an angry God and of eternal hell-fire, and lead them to believe that sinners will fare as well after death as the saints, you convert them into reckless violators of all law, human and divine. So sincerely and generally do the people believe this that the conviction is embodied in the Constitution and laws of most of the States in the Union, forbidding the oath of a Universalist to be taken in a Court of Justice, because, by denying the doctrine of a future state of punishment he has no motive to speak the truth, or do anything else that is good. To remove *fear* from the human mind as a restraint to evil-doing is regarded as practically to open the floodgates of license in every department, and to deluge the land with crime. The anecdote is often retailed, in discussions on this point, of a rich Universalist, whose timber-lands in the West were marauded upon by thieves, paying largely to support a Methodist Church in the neighborhood where the preacher, by his constant and hearty fulminations of the wrath of God, and of hell-fire in the next world, protected in some good degree his property from pillage. It is safe to say that the Catholic, and nearly all of the Protestant Church, agree in regarding the Universalist doctrines as "tending" to dislocate all morals, and to convert the earth into a hell.

Suppose, now, that the Legislature of Massachusetts, impressed with these convictions, should pass a law suppressing the Sunday utterances of Dr. Miner, and his Universalist brethren throughout the State, and, in case of uproarious persistence on their part to inculcate their dangerous "views," should lock up their meeting-houses, and send the preachers to jail; *that* would be giving the Doctor a taste of his own medicine which might, or might not, work well.

On the contrary, it is alleged by the heterodox churches that the "tendency" of Orthodox doctrines is to produce the worst results on society. To teach children in Sunday-school, as the Rev. Mr. Clarke, in the *Golden Age* of the 11th July, says is done in the Third Presbyterian Church of Albany, that they are children of the devil—children of wrath—incapable of, and indisposed to, any good thought, word, or deed,—conceived in sin, and brought forth in iniquity—doomed to a fate from which they cannot be rescued by any act of their own, is to train them up to lives of self-disrespect, meanness, and crime. What can be more crushing, they say, to the energies and hopes of young persons of either sex than to tell them they are totally depraved—that the rottenness and stench, external and internal, and the utter weakness of a small-pox patient fitly represents their moral loathsomeness and inability in the sight of God? What is a criminal breaker of all laws but a man who takes the Orthodox creed at its word, and illustrates in life the damning and damnable doctrine of total depravity? What motive has a man to fight against his destiny and the purpose of God in creating him a vessel of dishonor and destruction? Are not the prisons of the land full of the victims of such training?

Now, if the Legislature of a State where radical and heterodox convictions prevail, should believe that Calvinistic "views" "tend" to gross immorality, and should shut up all the Presbyterian Churches within its limits, and put their ministers under bonds to hold their peace, Dr. Miner and his little handful of Universalists might rejoice; but all the rest of the sects would mourn. And as to the government that would adopt this principle, the victims of it, so far from considering it "the ordinance of God," would regard it as the institution of the devil.

So I might go the grand round of the sects, and show that upon Dr. Miner's principle each one of them holds "views" which, in the ever-changing complection of the Legislature, might be deemed dangerous to the morals of society, and send their advocates to prison.

If Dr. Miner took this extraordinary and alarming position by virtue of his being an officer of the National Association, and to qualify himself for efficient service in putting religious dogmas into the Constitution of the United States as a test, we ought to thank him for his candor. He is at home among the revolutionists, and will need watching.

A. B. BRADFORD.

ENON VALLEY, Pa., July 19, 1874.

ATHEISM AND INSPIRATION.

"It is impossible," says C. A. Bartol in a late INDEX, "that the denial or disallowance of fresh inspiration, which is the principle of atheism, should be adopted with slavish content by any who hope for their race."

I just wish to say that atheism as now held to, although it recognizes no inspiration, old or fresh, in the theological sense, does most emphatically recognize the powers, forces, and influences which inexact writers frequently refer to as inspiration. That civilization, society, ethics, language, and even man himself, have been slowly evolved from the rudest beginnings all atheists now believe. That there have been causes equal to these results they do not doubt. That evolution under natural law will go on for ages in the future as it has done in the past, giving higher and better intellectual and moral conditions, they believe equally with the liberal religionists.

Why this fling, then, at atheism? I do not see that atheism involves the "denial" or "disallowance" of anything the recognition of which is essential to confidence and hope in humanity. For one, I look forward hopefully to the future of my race; but I should not have this consolation if I thought the race would become stationary or retrogressive without a "fresh inspiration" or special impulse from a supernatural Being, every once in a while.

B. F. UNDERWOOD.

ANOTHER GERM.

SNOHOMISH CITY, SNOHOMISH COUNTY, WASHINGTON TERRITORY, June 2, 1874.

EDITOR INDEX:

Dear Sir—Last week, a few mutual friends who have long felt the need met and organized a Free Religious Association. Yesterday, being Sunday, as well as first of the month, we held our first public meeting. We think ours the pioneer organization of the Pacific coast. I enclose to you for publication, if you deem it worthy a place in your columns, Article V. of our incorporation act (we are incorporated under the laws of Washington Territory), and set up the claim that ours is the most liberal platform of any association of the kind in existence. The articles were drawn by Eldridge Morse, Esq., of this place, a liberal scholar, earnest student, and persistent investigator. The great wilderness of the North-west has received in her lap a progressive spark from the glowing hearths of the civilization of the far East. We will place it on the altar of eternal truth, and fan it into a flame. We humbly offer you our murmurs of congratulation, and assure you our sympathies are liberal enough to reach across the continent, and embrace all the true friends of free thought.

The following is a copy of the Article named above, and contains the "heart and soul" of our faith:—

"ART. V. The object of said Association is the investigation and discussion of all matters of faith, morals, and religion, and for this purpose to hold regular Sunday meetings, whenever they can be properly maintained, and at such other times as may be convenient; the exercises to be at the discretion of the trustees, only they shall be conducted in as free and liberal a manner as is possible, consistent with a regular order of exercises. No person shall be prohibited a full and free statement of his belief or opinions on a given subject, on account of any creed, faith, or opinion, held or professed by said person. Nor shall the Association be responsible for the faith, creed, or opinions, of any of its members, or one member for the faith, creed, or opinions, of another."

With many assurances of esteem, I have the honor to subscribe myself most respectfully yours,

A. C. FOLSOM.

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AT

No. 1 Tremont Place, Boston.

EDITOR:

FRANCIS ELLINGWOOD ABBOT.

ASSOCIATE EDITOR:

ABRAM WALTER STEVENS.

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2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ———.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor*.

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION,

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

GLIMPSES.

BY F. E. A.

COMMISSIONER BAIRD shows that the fisheries of this country are rapidly decreasing in productiveness, owing to over-fishing. This is a hint to sea-side loiterers.

THE *Christian Statesman* thinks that the late frequent and terrible disasters in this country are "warnings of heavier judgments to come, if the nation continues impenitent."

AUSTRIA has 856,980 soldiers; Russia, 1,401,510; Italy, 605,200; Germany, 2,261,160; France, 977,600; England, 478,820. Total 6,580,260,—as against 3,808,150 in 1859. And this is European civilization!

MR. RUSKIN vigorously lampoons the lecture-system. He says that "your modern fire-working, smooth-downy-curry-and-strawberry-ice-and-milk-punch-altogether lecture is an entirely pestilent and abominable vanity." So he refuses to beam on a Glasgow audience.

THE ULTRAMONTANES are the disunionists and rebels of Germany, and aim to subvert the Empire in order to set up the Church in its place. Why treat self-preservation as persecution? The Empire is not what we hope for in Germany; but nevertheless we say, success to Bismarck!

REV. WILLIAM F. BAKER, in the *Independent*, relieves himself of the opinion that Boston is a "camp of unbelief," and is busily trying to "invent another and better Christ." It was the cheerful voice of Mr. Baker that the poet Campbell had in mind, when he feelingly referred to—

"The wolf's long howl from Oonalaska's shore."

THE REACTION against the "praying crusade" has begun, and liquor saloons are again on the increase. The Richmond (Indiana) *Independent* says that "today there is more whiskey, ale, and beer sold and drunk in Richmond than before the crusade commenced." Similar reports reach us from other quarters.

THE INTERNATIONAL PENITENTIARY COMMISSION has just held its first meeting in Brussels. Much is to be hoped from the deliberations of such a gathering, especially as the results reached are to be published broadcast. M. Beltrani-Scalia is to edit monthly an *International Bulletin for the Study of Penitentiary Reform*, in French, as the organ of the Commission.

THE *Christian Statesman* admires old Dr. Parish, who preached in 1810 before the Massachusetts Legislature against the treaty between the United States and France. "The atheists of France and the Puritans of New England—was ever an alliance so monstrous!" The *Statesman* sees a lesson for the times in the old gentleman's paroxysms, and all radicals know what to expect if the *Statesman* has its way.

BRET HARTE, in the July *Atlantic*, tells in rhyme a story of Northern Mexico of two hundred years ago which is a not wholly untruthful picture of that country to-day, as the following bit of satire shows:—

> "*Por el Rey.*" What matters indeed,
> If King or President succeed
> To a country haggard with sloth and greed,
>
> As long as one granary is fat,
> And yonder priest, in a shovel hat,
> Peeps out from the bin like a sleek, brown rat!

THERE IS NO END to the abuse by which the Indians are stung into reprisal (of course after their own bloody sort) on our frontiers. This last outbreak is reported officially to be due to such abuse. The "old, old story"—shall we never cease to do evil and then to hush up the complaint by destroying the complainant? America is little better than ancient Rome; it is ravenous with "earth-hunger," and relishes its meal none the less that it is seasoned with human blood. The Indians must depend on themselves for justice, or go without it: they will get none in Washington.

THE SUPREME COURT of this State has decided, in the case of Mrs. Feital (who was injured by a railroad accident on a Sunday), that Spiritualism is a religion; that Spiritualist camp-meetings are "religious meetings;" and that Spiritualists are entitled to protection as much as any other class of religious worshippers. This is perfectly just, as far as it goes; the next step is to abolish the absurd law which grants protection on Sunday only to those who are engaged in works of charity or necessity, or in going to or from religious meetings. People of all classes should be as efficiently protected on Sunday as on any other day.

BY THE KINDNESS of Mr. Thomas S. Murray, Superintendent of Public Instruction in Douglas County, Kansas, we have received a copy of the "Amendments to School Laws," passed by the Kansas Legislature in the session of 1874. Chapter CXXIII. enacts that every child in that State between the ages of eight and fourteen years, unless excused for good reason by the school board, shall be required to attend school at least twelve weeks yearly, six of which must be consecutive. It is most encouraging and hopeful to see the States one by one coming to embrace the principle of "compulsory" or universal education.

THE FIRST "Council of the Union of American Hebrew Congregations," held recently at Cleveland, Ohio, is pronounced by the *American Israelite* "a perfect success." It acted on the questions of cheap Bibles, Sabbath (Saturday?) schools, circuit preaching, the Hebrew Union College at Cincinnati (which is to be opened by October, 1875, and will cost at least $500,000 or $600,000). Fifty-six congregations joined in the Council; and the glowing enthusiasm with which the *Israelite* depicts the prospect of a "resurrection of Hebrew literature and philosophy" and religion is catching. The Jews are good citizens; may they prosper abundantly!

THE *Catholic Review* of August 4 intimates that the sympathies of the *Christian Statesman* are "more inclined toward THE INDEX or the *Independent* than to any of the really 'Orthodox' journals." This is a specimen of the *Review's* fairness. The *Christian Statesman* is an honorable and high-minded opponent of THE INDEX, as its critic well knows, and is specially devoted to the advocacy of the Christian Amendment. We take this opportunity to express once more our most sincere respect for the fair and just spirit which never fails to make itself felt in the *Statesman*, though we seldom agree with its opinions or sympathize with its objects.

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
BOSTON, MASS.—F. E. Abbot, President; J. P. Titcomb, G. A. Bacon, Secretaries.
JEFFERSON, OHIO.—W. H. Crowell, President; A. Giddings, Secretary.
SAN JOSE, CAL.—A. J. Spencer, President; J. L. Hatch, Secretary.
TOLEDO, IOWA.—J. Reedy, President; E. S. Beckley, Secretary.
VINELAND, N. J.—John Gage, President; Sue M. Clute, Secretary.
JUNCTIONVILLE, NEB.—J. W. Eastman, President; B. L. Easley, Secretary.
OLATHE, KAN.—S. B. S. Wilson, President; H. A. Griffin, Secretary.
DETROIT, MICH.—W. R. Hill, President; A. T. Garretson, Secretary.
BREEDSVILLE, MICH.—A. G. Eastman, President; F. R. Knowles, Secretary.
OSCEOLA, MO.—R. F. Thompson, President; M. Roderick, Secretary.
BATH, ME.—F. G. Barker, President; C. Rhodes, Secretary.
BERLIN, WIS.—President, J. D. Walters; Secretary, E. M. Bridgman.
WASHINGTON, D.C.—George M. Wood, President; J. E. Crawford, Secretary.
AUBURN, OHIO.—John Fish, President; G. W. Barnes, Treasurer.
MINNEAPOLIS, MINN.—President, J. B. Bassett; Secretary, Anton Grethen.
NEW YORK, N.Y.—J. B. Brown, President; D. M. Bennett, Secretary.
ST. JOSEPH, MO.—P. V. Wise, President; T. H. Kennedy, Secretary.
EAU CLAIRE, WIS.—President, S. J. Dickson; Secretary, W. Kennedy.
BALBEC, IND.—President, T. Gray; Secretary, W. Allen.
NEW ORLEANS, LA.—President, E. Vorster; Secretary, J. E. Wallace.
BAY CITY, MICH.—President, S. M. Green; Secretary, S. M. Johnson.
CLEARFIELD, PA.—S. Widemire, President; H. Hoover, Secretary.
SAUK CITY, WIS.—Chr. Spiehr, President; Robert Cunradi, Secretary.

[For THE INDEX.]

The Church and the State.

AN ADDRESS DELIVERED AT MADISON BEFORE THE ALUMNI OF THE WISCONSIN STATE UNIVERSITY, JUNE 17, 1874.

BY W. H. SPENCER.

ALUMNI OF THE STATE UNIVERSITY OF WISCONSIN, FRIENDS, AND FELLOW-CITIZENS:—

The subject which I have chosen for my remarks this evening is "The Relation of Church and State, as it has been, as it is, and as it should be." I have selected this subject simply because I think it is a practical one, and should interest us as citizens of the State and alumni of a State school. I hope I may be able to approach the question in a spirit of fairness, as well as fearlessness, with a love only for justice and equality, without any of what Herbert Spencer calls the theological or "anti-theological bias" to distort my vision and warp my judgment.

Emerson says that "men as naturally make a State or a Church as caterpillars a web." *When* this webbing process began may ever remain a matter of speculation. Ethnology and philology, perhaps archæology, may assist to approximate the day when the State-idea and the Church-idea first broke forth into consciousness, but as yet they point with indefinite finger. We cannot, however, think of the Adams and Eves of the race as a family of units,—a race of Thoreaus, with a centrifugal tendency so strong that association and coöperation would be impossible. A State could not have sprung from a company of hermits, any more than you could twist ropes out of sand.

If we receive the story of Creation in Hebrew writ as a hint of the truth, or if we accept any evolution theory of the genesis of man, we must conclude that prehistoric men were gregarious in their habits. Not only would the social instinct bring men together, but the necessity of self-preservation in the struggle for life would aggregate men.

In every such primitive association of men we see the incipient State, the germ of the republic.

We may suppose that such associations of individuals, for a long time, would be exceedingly loose and fluent; rights and duties would be ill-defined. Church and State were then in the protoplastic stage of development. The words "heretic" and "traitor" would hardly have been found in the vocabulary of the "Stone Age." Still, the Church and State, we may believe, were then in embryo.

History does not catch sight of man until he is emerging from the patriarchal state. Sir Henry Maine tells us that "the elementary group is the family, connected by common subjection to the highest male ascendant. The aggregation of the families forms the *gens* or *house*. The aggregation of houses makes the tribe. The aggregation of tribes constitutes the commonwealth." Such he regards the steps in the process of "nation-making."

One of our Chicago dailies is no friend of what it denominates a "papa government." No doubt it is about time that the patriarchal system, with its officious intermeddlings in the commerce of nations, State politics, and individual liberties, on the plea of "protection," should cease, as a political anachronism, an effete tradition; but in the early ages, when the State was in its infancy, this papa government was an imperative necessity, and we can easily comprehend the *rationale* of it.

What was the object of prime importance in the first governments of men? Evidently it was not *justice*, but *strength*. As the animal endowed with greatest strength, other things equal, would conquer in the struggle of life, so those tribes of men who for any reason were *most powerful* would conquer; and the inexorable law of the survival of the fittest, in the struggle for life, would thus preserve the strong and exterminate the weaker tribes. The very existence of a tribe, clan, or State depended on its distinctive powers,—on the size of its teeth and the length of its claws. Strength to kill was the cardinal virtue; might was right.

Now, since *strength* was the great *desideratum*, everything would bend to that. Unions would be formed because in union is strength. Men, families, and tribes would combine for purposes of offence and defence. Thus we see how the exigency of the times, the need of self-preservation itself, would force men into social compacts. The watchword then was not "liberty and union," but *union;* union not for liberty, but for life.

The primary want of mankind must have been something that would bring and bind men together more and better. Powerful chiefs, acquiring authority by virtue of superior personal strength and prowess, would arise and subject the many to *one* will and purpose, and so, gradually, what Bagehot calls the "legal fibre"—that is, the ingrained idea of and respect for *law*—would come to exert its power in cementing the wild and naturally rebellious individuals into a strong, compact commonwealth.

At such a time, when the very existence of a people depended on their combined strenth; depended on the size and stability of the union; depended on the quantity rather than quality of government,—we readily understand how no *division* of *power* in the State could be endured without imminent danger of disintegration and destruction. It was then a political necessity that whatever power there was in Church and State should be united, that it might speak with *one* voice and strike with *one* arm; "the priest must not teach one thing and the king another; *king* must be *priest*, and prophet king." As the pioneers of the West, surrounded with danger, walked and slept with a bowie-knife in one side of their belt and a Derringer in the other, so the early governments among men saw the chief or ruler carrying on his sole person the authority of Church and State. It was right because it was necessary. The distinctions which afterwards arose between "political penalties," and "ecclesiastical prohibitions," and "social censure," were all one then; all power to reward or punish centered in the despotic will of the priest-king; Church and State were united.

Thus we should conclude, from *a priori* reasoning alone, that all ancient religions must have been "State religions," and turning to history we find our assumptions verified. Look at the Jewish religion, for example. We find that Moses is a priest-king, or, if you please, a king-priest, and his law is a Mosaic of the articles of a creed and the sections of a statute. State and Church were as indissolubly bound together as the Siamese twins; the blood of each flowed in the other's veins. As a matter of fact, history shows, what our reasoning had led us to conclude, that all ancient religions were State religions. It is true of the Egyptian, Hindu, Persian, Chinese, Greek, Roman, and Scandinavian religions. They were every one of them what might properly be called State religions.

Now the question arises, Was it well that Church and State should be united? At first, it was unquestionably right, because it was a vital necessity. They had not yet arrived at that stage of social evolution when the differentiation of office and function was practicable, if even possible. Wherever there has been an arrested development we see, even to-day, the primitive condition of government. The author of *Ancient Law* tells us "that Braminical India has not yet passed beyond a stage which occurs in the history of all the families of mankind, the stage at which a *rule of law* is not yet *discriminated from a rule of religion*. The members of such a society consider that the transgression of a religious ordinance should be punished by civil penalties, and that the violation of a civil duty exposes the delinquent to divine correction. In China, this point has been past; but progress seems to have been *then* arrested, because the civil laws are coextensive with all the ideas of which the race is capable." We see, then, that although it was necessary to the first step in the progress of the human race that king and priest, State and Church, should be united, yet it was just as necessary to a further step that they should be disunited; and wherever this second step has not been taken, and, as Mr. Maine expresses it, a "rule of law is not yet discriminated from a rule of religion," in that nation there has been an arrested development.

Let us rejoice that the western world has gone beyond the first step. Europe and America have for centuries been passing slowly through a series of political metamorphoses, and "each step has been an onward one," each process has been a progress; and still the respective functions of Church and State are coming out into clearer lines of divergence and distinction; and I, for one, believe the time is not far distant when Church and State shall be completely divorced and independent of each other. The logic of events leads to it; the signs of the times point to it. We are dwelling in the midst of the "age of discussion." No subject is exempt. The great verities of religion, as they are called, are stretched out on the dissecting-table of science; the high priests of the Church are summoned to court. No belief is so hoary or sacred as to find exemption from this modern inquisition. The relation of Church and State must be discussed and decided anew. What the verdict will be few can doubt who have watched the direction which the current of events has been taking for three centuries. There are small *counter* currents, and local and temporary eddies of opinion, it is true; but the great gulf-stream of political thought has been flowing steadily in one direction, and that direction you cannot mistake if you take a bird's-eye view of several centuries. Look at the relation of Church and State as it *was*, compare it with what that relation *is* to-day, and you will see clearly what current is bearing us on, the direction of its flow, and what its goal.

You all know that the history of the Christian Church is largely a history of the strife between ecclesiastical and civil rulers over their respective jurisdiction and authority. Almost from the time that Constantine mounted the throne of the Cæsars down to the last Catholic Œcumenical Council and the Protestant Constitution Amendment Convention, there have been waged wars of words and wars of swords to settle the relation of Church and State. At first, it appears that the Church acknowledged the supremacy of the civil ruler. For three or four centuries the Bishops of Rome (now called Popes) received the ratification of their election from the emperors of Constantinople, and paid them tribute; but it was long regarded by the Popes as a kind of mock homage; a traditional form of flattery; a bowing to the shadow of a king, rather than a right exacted by an acknowledged superior. In the eighth century this fiction of Byzantine authority was completely dissipated by the brilliant achievements of the rising French kingdom in the West. Charles Martel struck his hammer on the crust of Europe, and the magic that evoked a half-million soldiers to drive back the Saracens also frightened forever from Europe the gaunt spectres of Asiatic authority over the western Church. Then, for the first time, arose into prominence the dispute in Europe as to whether the Church should rule State, or State should rule Church. For five centuries the Church came forward with its hands full of pseudo-Isadorian decretals, and all sorts of forgeries, to establish its right of universal dominion, of dispensing subjects from their oaths and deposing kings.

From Gregory VII. to Gregory IX. the Church claimed absolute domination over the State; that the Pope is lord and master of the whole world; in the language of Innocent III., that "the papal power is to the imperial and royal as the sun to the moon, which last has only a borrowed light;" and, what seems still more strange, we see kings bowing before this papal assumption, ceding vast estates to the Church, crowned by Popes, and trembling before their threatenings like whipped spaniels before the master. And then at another turn of the kaleidoscope of history we see kings dominant, carrying away captive Popes, and reënthroning them at their sovereign will. For several centuries all was unsettled and chaotic as respects the relation of Church and State. The Church idea of papal absolutism and the growing State idea of imperial sovereignty were contending for the mastery. Those who believed in the supremacy of the vicar of Christ were matched against those who believed in the divine right of kings. Long and savage was the contest; but slowly and surely the civil power has been driving the ecclesiastical forces from the old battle-fields. Every century the latter have been retreating into some new and narrower line of defence, and what is the status of the Catholic Church to-day! A king without a kingdom. The Church has lost all her old temporal dominions. Even Italy has slipped from her grasp, and we see the descendants of Gregory VII. reduced to find comfort in the barren claim of "spiritual dominion," which is subject to be all swept away by the floating grants of private right and rule any day. The papal thunderbolts carry no lightning now. The encyclical letter, syllabus, and anathema excite only derision and contempt; while the last decade has seen the repeal of the Austrian Concordat, the expulsion of the intriguing Jesuits, the wholesale confiscation of Church property in France, Italy, Mexico, and Turkey, and other measures looking toward the complete divorcement of Church and State. This is true of the Catholic Church; and if we now turn our eyes to the Protestant Church we shall see that the same process of secularization of State has been at work there. Look for a moment at the state of things at the Reformation.

"The reformers opposed, on the one hand, the enthusiasts and fanatics who clamored for the subordination or surrender of the secular rule to 'the saints,' and thus for the establishment of a theocracy; and they opposed, on the other hand, an absorption of ecclesiastical power in the State, such as marked the Roman Empire under heathenism, and the Greek Empire in Christian ages." But apparently they found it impossible to realize their idea of Church independence, for we find afterwards that Luther is disposed to make the Elector of Saxony head of the Church. All through Germany the civil rulers compelled villages and cities to support preachers; they enjoined the use of the catechism, punished blasphemy, and abolished the mass; and, after a time, the course of events in Germany brought the government of the Church completely into the hands of the Protestant princes within their respective States. It became with Protestants, in fact, almost as much as with Catholics, an axiom of government, that a nation, like a family, must profess but one faith; and, at the Diet of Augsburg, the Protestants accepted the proposition that the religion of the people was to be determined by the religion of the prince, and this principle was reaffirmed at the peace of Westphalia. Thus, in Germany, we see the Protestant Church merged into the Protestant State, despite the early wishes of the Reformers. But in Switzerland we see, on the contrary, the State, for a time, merged into the Church. Here the prince was not head of the Church, but the preacher was head of the State. Calvin was governor of a Genevan theocracy, and while he held to a certain independence of Church and State, he held, nevertheless, that the State is bound to coöperate with the Church in fostering the true religion, and in extirpating heresy; and John Calvin was to decide what was heresy, and Servetus found him a stern, unyielding, unfeeling judge.

If now we come across the Channel to England we see the relation of Church and State is similar to that

in Europe under Constantine. The king was head of the Church, a State Pope; and to-day the ruling monarch is nominally head of the English Church, and fills by appointment all high ecclesiastical offices, while the government clergy are supported by general taxation.

The Puritans in this country, it may be, intended to establish an independent Church in a free State; but, by their banishment of heretics, by their decreeing that the right of suffrage, and of holding civil office, should be contingent upon membership with some church, they really established on this western continent a kind of theocracy. It took no deep root, however, for our democratic soil was not congenial to such an exotic. However, as we shall see, this thing still puts out a few leaves, though it is dead at the top.

Since the days of Luther and Calvin, Henry VIII. and Roger Williams have changed the relation of the Protestant State to the Protestant Church.

In the late contest with the Romish Church, the spirit of modern Germany is expressed by these words of Bismarck, the man of "blood and iron" visage: "In Germany there can be but one sovereignty, and that uniform and absolute, the sovereignty of the laws. This is a constitutional, not confessional, government."

The State has taken the education of her children out of the hands of the clergy, and has also made marriage a purely civil contract. The citizen may enjoy his religion at the *Kirche* or at the beer-garden, as he pleases; and, it must be confessed, most Prussians prefer the latter place. Whether you believe in free religion or the free without religion, the government protects you. It fosters no church; it protects all equally. Such is the land of scholars, which even under Protestantism once decreed that your religion must be the religion which happened to be held by the reigning prince.

In England, thirty years ago, Mr. Gladstone wrote a book on the relation of Church and State, wherein he holds "that the State is a moral person, bound to act in the name of Christ and for the glory of God, and to make religion the paramount end in guiding and governing the nation;" and yet the man who said this thirty years ago has lent his powerful influence as Prime Minister of England, lately, to a measure for the disestablishment of the English Church in Ireland, which was carried,—an indication of a remarkable progress toward Church independence among that conservative people. The late movement toward the secularization of the schools evinces a moving of the English mind toward the final disestablishment of the Church in England, and the reduction of the function of government to what Macaulay said it should be, the "protection of life and property."

But perhaps nowhere more than in the United States have we seen in two centuries a more rapid progress in the line of a complete separation of Church and State.

No longer here is the right of suffrage and eligibility to office dependent upon communion with some church; no longer does the titheman notify you of your "parish dues," which you must pay, willing or unwilling; no longer does the beadle drive you to church, nor disturb your slumbers there. The times have changed. An avowed atheist may vote; an infidel may be elected to office; any one may enjoy a nap in almost any church, without annoyance from beadles or loss of respectability,—just as it should be.

The liberal founders of our government provided a safeguard against religious intolerance in the first amendment to the Constitution of the United States, declaring that "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof;" and most of the States have made laws in the spirit of this constitutional clause, guaranteeing freedom of religious opinion and worship. Thus we see, from a rapid survey of the Protestant and Catholic Church, in its relation to the State, that there have been great changes, and that these changes have all been in the direction of Church and State independence; and these facts force upon one the conclusion that the time is near approaching when the Church and State shall be completely separated, and stand free and independent of each other. And this brings me to the next part of my subject,—the relation of Church and State as it is and as it should be.

When so much religious freedom is granted as in this country, it may be asked what more could be granted. Where perfect liberty is accorded to every one, by the State, to worship God according to the dictates of his conscience, or to worship one hundred gods, if he please; or, like the Comtists, to worship the *Grand Etre;* or to worship himself, as many do; or to worship neither God, man, nor the devil,—what greater freedom could be demanded by man, or granted by the State? I answer that it is not more *freedom* that we demand, it is more *justice;* and I am now going to tell you, in very plain language, what, in my opinion, that little word *justice* means; and you will see that the relation of Church and State is not *yet* what it should be, nor what it *will* be, unless our development as a nation is arrested before this generation is gone.

Look into the last United States statistics and you will find that there are three hundred and fifty-four millions, four hundred and eighty-three thousand, five hundred and eighty-one dollars' worth of property in the United States, belonging to ecclesiastical bodies, that is not taxed one cent to support the government that protects it. You will find that in this State alone there are nearly five millions of dollars invested in church institutions, that yields not a penny to lighten the burden of taxation that comes upon other property. You are thus compelling a part of the property of the State to pay for the protection of the whole property, which is both inexpedient and unjust. The State has no right to know any difference between property for *religious* and property for *non*-religious purposes. All property that does not belong to the State should be taxed. Whatever the State gives, whether to ecclesiastical, benevolent, or educational institutions, should be given by direct appropriations, that the people of the State may see and know how much they give, where they give, *when* they give, and for *what* they give. I am happy to say that this subject of taxation of church property has been up before the legislature of this State. I hope it will be introduced again at the next session, and every session thereafter, till just and equal taxation becomes the law in this State, as it is in California.

It seems to me that there is no principle of political ethics plainer than this, that since in exempting ecclesiastical property from taxation you must *over*-tax all other property by just the amount exempted, you are thereby committing a legal robbery upon every tax-payer in this State; and doing it in the name of religion cannot sanctify the injustice.

There are thousands of people in this State, intelligent, moral, industrious, law-abiding citizens, who do not believe in any church institutions whatever, and who object to taxation for what they have no interest in, and are perhaps strongly opposed to; and in the name of political justice and religious liberty, I wish to put on record my protest against such taxation.

Do not suppose, friends, that I advocate this measure in a spirit of hostility to the churches. Not at all! I speak simply for justice and equal rights. If I may be allowed to be personal, I may say that I belong to that class of men whose interest is supposed to be identified with the fortunes of the Church; but, as an independent man, preaching before a society that is proud to call itself Independent, we demand that the State shall no longer exempt us and tax others for our support. We cannot see why the parsonage should go scot free of taxes, while the home of the poor mechanic across the way is compelled to bear its tax-burdens, local, county, and State. It is a kind of vicarious suffering we are unwilling to impose.

"America," says Mr. Parton, "has been the paradise of dead-heads." True; and since Congressmen have been forced to pay for their postage, paper, and penknives, the biggest dead-heads are the preachers. Yes, *we* preachers.

Go into the store to buy a paper collar, and the clerk dead-heads you by selling it at one cent under retail price. The very railroads insult you by classing you with *children under twelve*, and run you through on half-fare.

If we preachers are anything, we are *men* first, and *preachers next;* and as men I, for one, beseech the State, and all corporations and individuals, to treat us, not as children or charity-subjects, but as men able and willing to pay full fare through this world, like other men. I have always thought it consistent with self-respect to decline all dead-head tickets on railroads, and I want the law-makers of the State to understand that there is one Church, up at Sparta, in this State, that declines to accept its dead-head taxation tickets.

I am opposed to this whole dead-head system, from beginning to end; opposed to it because it makes the preacher a beggar at the feet of society, and pauperizes the Church itself; but opposed to it principally because it is unjust to compel the extra and anti-Church people of the State to pay taxes on property belonging to the Church people.

By exempting from taxation this elegant church across the way, every Jew in Milwaukee, every German rationalist in Madison, every mechanic in Racine, every farmer in Rock, every lead-miner in Iowa County, is extra taxed. It matters not how much. A three-penny tax on tea was enough to precipitate the American Revolution. It is not the amount, but the injustice, of the tax wherein lies the evil and the grievance. Just so long as Church property is exempt, just so long is all other property in the State over-taxed, and just so long is the State indirectly supporting a State Church in this country.

But it is said, in objection, that the churches ought not to be taxed, because they are a benefit to the community, as they educate and promote the morals of the people. Granted! Does this give them title to exemption? Are there not a great many other institutions that might claim exemption on the ground of their service to the public? As I understand it, bath-houses, laundries, and barber-shops are doing something to promote true religion, if "cleanliness is next to Godliness." Barnum's great "moral show," all first-class theatres and concerts, and, according to Haweis, a well-tuned hand-organ, contribute somewhat to the development of morals as well as æsthetics. And what shall we say of the orders of Masonry, Odd Fellows, Grangers—do they not promote charity, benevolence, and fraternity? Is their influence not conducive to public morality? And why then should their halls be taxed?

And our newspapers surely do something to conserve good morals, those that always tell the truth, and our savings banks that pay back what they take over the counter, and our railroads that carry passengers for three cents a mile, and many other institutions are either directly or indirectly promoters of the morals as well as the comfort and happiness of the public. If we exempt all institutions which benefit society in some way, pray what would be left to tax except gambling-saloons, rum-holes, and brothels? The plea that exempts the Church exempts all; the justice that taxes one must tax all.

If it be urged that religious institutions ought not to be taxed because they yield no pecuniary returns, we reply that a great deal of personal property and real estate is unproductive, which is nevertheless taxed, from the piano that stands dumb in the corner of the parlor in the city, to the sandy land in the counties of Juneau and Jackson. Property is taxed not because it is *productive*, but because it is *protected*, and where there is no taxation there can be claimed no protection.

But it is urged again that to tax the churches is inexpedient, as it would kill out a great many of the poorer and weaker ones. Perhaps it would. Many churches are already staggering under all they can carry, and an additional tax-burden might crush them. So, many a farmer I know, who would gladly turn his yearly tax toward lifting the mortgage that is pressing heavily on his farm; but he knows the State must be paid or his farm be sold for taxes. Is it harder for the poor church than for the poor farmer? No doubt some churches could not survive taxation, but if their existence is dependent on State favors or appropriations, or what amounts to the same thing, the remittance of their taxes, then is it not time that these churches give place to something that can live by virtue of its own vigor and vitality? Is it not true that we have about double the number of church edifices required to seat the church-going public? Half of the religious societies nearly are superfluous, but they live, as Parton says, "because they cannot quite succeed in dying. They hold on and will hold on as long as it is possible for the annual expenses to be met. The law of the survival of the fittest hungers for their extinction, but that beneficent law is balked and frustrated by exemption from taxation."

But while taxation would kill the weaker, it would strengthen the stronger churches. It would prune away the off-shoots and send the sap circulating up the main trunk. It would be a check-mate on their sectarianism that divides churches by splitting theological hairs. It would remand a good many preachers to the real places to which God called them, and leave the pulpit to the competition of talent that might adorn it.

And while taxation might be a source of ruin to the smaller, it would be a source of revenue from the large and wealthy societies. Millions of dollars are expended for religious luxuries, pious vanities, theological shows, confectionary religion, by the wealth and fashion of the age; ought this not to be taxed?

In New York City the wealth invested in Jewish synagogues, Catholic and Protestant churches, is fabulous. It is estimated that the property belonging to the Catholic Church alone in New York cannot be less than eighty millions of dollars, while, as Chicago would say, at the little village of St. Louis it is computed at twenty millions of dollars, and still Catholics are greedy for more dead-head property. They exhibit commendable enterprise, energy, and tact in preëmpting the best building sites and erecting structures that seem to be built for eternity. I do not for a moment fancy that they will ever absorb one-half of the State, as they did in England in the fourteenth century, or two-fifths of it as they did in France in the last. I have no great fear that any kind of ecclesiasticism will monopolize our domain and force the State to take refuge in confiscation, as they have done in Mexico; for we have too many public schools for that, and are too far away from the dark ages,—but I do hold that *just* and *equal* taxation demand that these millions of dollars belonging to Catholic, Jewish, and Protestant sects and societies be taxed for the support of the government that protects them. The State has no right to impose an extra tax on my neighbor's property to support my church. Let me enjoy my religion as I please, but let me pay for it. Let him enjoy his as he will, reading on Sundays at home, riding in the country, walking in the woods, sailing on the lake—so long as he pays just and equal taxes, and obeys the civil laws, the State has no business to institute an inquisition into his religion, nor tax him one cent to support a religion which is the private property of his neighbor,—and as a preacher I demand that the State shall not tax others for my support.

If the gospel I believe in has not enough back-bone to stand alone, stand without leaning against the State, then let it go down. If it does not so appeal to the reason and the conscious wants of men as to receive their voluntary support, then let the poor thing die. If it has not vitality sufficient to hold its own in the struggle of ideas, then it is either *born before* its time, or has *outlived* its time, and in either case should be supplanted by ideas that are stronger and better adapted to the changing wants of a growing age.

It is not the function of the State to "protect" religion any more than it is to protect our manufactures. "Hands off," we say to the State. A fair competition, an even chance, is all the Church ought to ask or ought to have. I have unbounded faith in the *common sense* of humanity; I have faith also in a common sense religion, and faith that they will find and fit one another if the old mother State will get out of the way. I believe, too, in a religion that can bear the sunlight and the storm; that needs not to be kept under glass cases, like wax flowers, to keep it from soiling, or preserved in naptha, like potassium, to prevent oxidation. Such a delicate valetudinarian religion is too frail for the bracing atmosphere of our institutions. It had better emigrate. If the Church in America is to survive, it must pull its own oar and be ready to take the stroke. It must become too proud to go begging of the State; too robust and independent to need government aid; too just to demand it; too honest to accept it. When it takes this attitude, then we may see an independent Church within a free State, and not till then.

In the early stages of "nation making," the union of Church and State, as I have pointed out, was necessary to the progress of each; but that stage has been passed, and we have now reached the point in our political development when a further progress demands that Church and State shall be entirely sepa-

rated, and pursue independently their special lines of development; and to this end let all ecclesiastical property be taxed. Justice and equality demand it. The welfare of the State, and I believe also the welfare of the Church, would result from it.

At the risk of wearying your patience I will call your attention to one or two more points of contact between Church and State. They are lingering reminiscences, vanishing "rudiments," as Darwin would call them, of organs once used in our progenitors.

The first that I shall speak of is the law providing for the employment of chaplains in Congress, in our State legislatures and other institutions supported by public money. It is true this is not a grievous tax upon the people, but the principle is in violation of the spirit of our laws, for it is taxing the people to support a "government clergy." If we may judge from recent appearances, the last chaplain will soon be heard in the legislature of this State. At their last meeting we saw our honorable law-makers introducing facetious and absurd propositions concerning the dispensing with the services of chaplain, and prohibiting or abridging the remuneration of the same. The most sacred thing in religion, prayer, was joked about in the most flippant manner in this room by the people's representatives. And why? Not, I believe, because those gentlemen have not respect for the clergy of this city, not because they have not reverence for the truths of Christianity, but because they regard the ceremony of a prayer every morning in the legislature as an impertinence, an intrusion of the Church in the affairs of the State; and so it is. Whether men *ought* to feel devout at such a time is not the question. The fact is they do not feel devout, do not go there to listen to prayers, and do not wish to hear them; and hence they attempted to get rid of a service which is to them a waste of time and weariness to the flesh. Who could blame them? Why should we try to keep alive an obsolescent custom when the spirit which once dwelt in it has departed? What a farce for a preacher to rise in such a place and solemnly say, "Let us pray," when the honorable gentlemen are absorbed in reading in the morning papers their great speeches of yesterday, are sharpening their lead pencils in prime for the next debate on the railroad question, or figuring up their chances for re-election! For the sake of religion we ought to protest against this dragging of prayer into places where it is no longer wanted, simply because it was a custom established by our great, great grandfathers; and for the sake of the State let us protest against this intrusion of the officers of the Church in affairs that belong exclusively to the officer of the State. "Mind your own business," is an injunction which the Church must learn to heed, if, in the future, she would save herself many snubbings, jostlings, jealousies, and heart-aches.

There remains but one more point of contact between Church and State to which I will ask your patient attention this evening, and this is in our public schools, producing no little friction and jar in the social machinery.

It would give me great satisfaction to feel that all of you could concur with me in what I am about to say, but I am prepared to find that some of you will feel the strongest antagonism toward my sentiments. I cannot, however, withhold them. My subject is the relation of Church and State, and as I believe they should be entirely separated, logical consistency compels me to point out one more ligature that binds them; namely, the *law* that enacts that *religious services be held in the public schools.** We do not indeed find here the old New England Primer and the Westminster Confession and Catechism, as was taught a half century ago, in our public schools, especially in New England, but the old Primer lessons and catechetical *régime* still linger to some extent, so great is the momentum of custom, the persistence of social habits. We see the reminiscence of the Puritanical catechism in our modern practice of Bible reading and praying in public schools. The law that requires the teacher each day to go through the form of reading from Scripture and praying before the children are allowed to proceed to business should be repealed. Now I do not deny that the Bible is an excellent book to read from in public schools when proper selections are made; but as a matter of fact, is it not in most schools read as a mere formal and perfunctory service? The master reads it because he must, and the children endure it because they must, or surreptitiously study their lessons meanwhile. In most cases is it not a waste of time? But were this the only objection to the practice, we might suffer it in silence. There is another reason why I think it is not only expedient but it is our *duty* to insist no longer on Bible reading *as a religious service* in our public schools.

Catholics, Jews, and Infidels are taxed to support these schools. They must send their children to them, or incur additional expense by educating them in private schools. To many of these people, the custom of reading from the Bible in schools is offensive. Now it seems to me that to compel such persons to listen to a ceremony in schools which they are compelled to support is very like a Protestant persecution of a petty sort, which we ought to be ashamed of. If you say that such people ought to get rid of their prejudices *against* Bible reading, they might retort that we ought to get rid of our prejudices *for* it.

To the Jew the New Testament is a record of a false Messiah, and contains the religion of a people who have persecuted him in every land save this since the Christian era. He is a strict monotheist, and abhors the doctrine of the trinity of the God of Abraham, Isaac, and Jacob. The book is, therefore, to him not sacred; it may be obnoxious to see it treated as such. He has a right to his opinion, and we ought to respect it. To the Catholic, the Bible, as read in public by a layman, a schoolmaster, one unanointed, has been for three centuries a hated symbol of Protestantism. To see such a man read it is perhaps as obnoxious to him as the performance of the mass by a priest in the public school would be to a Protestant. Is it wise, is it kind, is it right thus to outrage his feelings? If you would realize how he feels, just put yourself in his place. Imagine, you Protestants, that your children were compelled to dip their fingers in holy water and make the sign of the cross every morning before entering the school. You would not submit to it. Yet what harm in a little water on the tips of the finger? the Catholic might reply. It is not the water, but the symbol which that ceremony stands for that is hateful to you; and just so, since Bible reading by a layman has always been regarded by Catholics as the peculiar symbol of Protestantism, its reading by a schoolmaster in public schools is obnoxious to them. Now, as I would not have them do by us, I would not do by them. As I would wish the Catholic to remove his cup of holy water, so I ask the Protestant to remove his holy Bible. Let us banish from such places everything that can excite hostility and opposition to our public schools. We *must* preserve them. The welfare of the nation demands it.

But it is sometimes said in objection that our republican institutions are founded on the Bible, and therefore the State must teach the Bible in order to preserve its foundation. If this were true, then the Bible should be thoroughly studied as a text book, whereas it is now only read in a very superficial manner, as a religious service; and who will presume that the instruction which comes from such five or ten minutes' daily Bible-reading in our public schools is the sword of our might and shield of our liberty? But it is well for every one to understand that the Bible is *not* the source of our political institutions. It might as easily be proved to be the source of the anarchy of Spain, monarchy of England, or despotism of Russia, because the Bible is found there. Republics do not spring from the Bible, nor rest upon it. You will look in vain in Old or New Testament for that which inspired the Declaration of Independence. It so happens that the very man who wrote that Declaration was a so-called "Infidel."

You find *love* in the Bible, all through the New Testament especially, but nowhere do you find *liberty* as we understand that word. You find in the Bible faith, charity, humility, and the duty of man to be governed by Christ; but nowhere do you find in Hebrew or Christian Scripture the doctrine of the *right of man to govern himself*; and this is the stuff out of which republics are built, and it was found in old Athens as well as in young America. Do not imagine me to be finding fault with the Bible; far from it. I wish simply to refute the very common notion among Christians that the Bible is the fountain of everything good in this world. It *is* the source of the Christian religion, which is much to say, but it is *not* the source of our republican institutions—and therefore is the argument invalid that justifies the Bible in public schools as a *political* measure.

No, friends, our Republic does not rest on the Bible, much less on a five-minutes' daily Bible-reading in our schools; *then why insist on it?* Reason does not retain it. It is *custom* that holds it, and people do not see, what Stuart Mill says, that "the despotism of custom is everywhere the greatest hindrance to human advancement." The best argument one hears to preserve the custom is this: "I don't believe in giving in to the Catholics!" Well, I believe always and everywhere in "giving in" to *justice*, whether it is to Catholics, Jews, Chinese, or Modoc Indians. I am not at all ashamed of "giving in," or "knuckling down," to the Golden Rule. It is at all times noble to be *just*, and especially so when justice cannot be exacted of us. We have, indeed, the power; but we have no right, nor reasonable excuse, for compelling to submission Jews and Catholics. It does not endanger our institutions to remove the obnoxious symbol. While it remains it is a constant source of irritation and social discord. It engenders the hostility of the Catholics to our public school system, and gives them the best excuses for assaulting it. Remove the Bible, and we take the feather from their dart; we disarm their prejudices; we conciliate instead of irritate; we make friends where now we make enemies; and, above all, we do unto them as we would that they should do unto us,—and all this we do without sacrificing anything but a little false pride, and antiquated custom, which, as Carlyle expresses it, "stands, like any rotten post, because it is not shaken." This is plain talk, friends, without any attempt at dodging, or covering up with soft phrases, just what I mean. Should it offend any one, I can find consolation in the words of old Jerome: "If an offence come out of the truth, better is it that the offence come than that the truth be concealed." And if, in selecting such a reformatory subject for my theme, you think I am violating the traditions or conventionalisms of the occasion, let me say that I have more reverence for the truth than respect for traditions; and more faith that you are serving God best and humanity most by speaking what comes to you as truth, whenever it comes, than by timidly halting and doubting about proper times and proper places, and so, perhaps, go through life with your mouth shut, for fear of speaking "out of order."

I believe that it is time that the pulpit and press took off their muzzles. I am sometimes ashamed to confess that I am a preacher, because I know that many of the public look upon us either as superstitious fools or intelligent cowards; or, as Huxley has divided the English clergy, into those who are "ignorant and speak out," those who "know and are silent," and the "minute minority who know and speak according to their knowledge." And if I am not mistaken the press is ranged by the public under about the same heads. Let us "speak out" on this question of the "relation of Church and State." While we are sitting down with folded hands, congratulating ourselves on our free country and a constitution that prohibits religious tests as qualifications to office, and provides that "Congress shall make no law respecting the establishment of religion," we see an organized body in our country, whose avowed object is to amend this Constitution, in the words of its President, so as to "acknowledge God as the author of the nation's existence, . . . Jesus Christ as its ruler, and the Bible as the supreme rule of its conduct," and thus establish a theocracy in America, compelling every man to subscribe to a creed or be debarred the rights of citizenship; we see already three hundred and fifty-four millions of dollars' worth of property, belonging to ecclesiastical institutions in the United States, exempted from taxation every year; we see an enormous amount of sectarian pilfering from the public treasury, in the shape of direct appropriations by our legislatures to denominational institutions, both Catholic and Protestant; and finally we see our public schools, in many places, run in the interest of the dominant sect, and made a mere appendage to some ecclesiastical institution, and trustees of schools exhibiting more zeal to inquire concerning an applicant's creed than concerning his character, concerning the soundness of his faith than the soundness of his methods of instruction, concerning his experience in prayer-meetings and Sunday-schools than his qualifications as an educator of youth in secular branches. There is needed a civil service reform all through our schools as much as at Washington. If there is *nepotism there*, there is sectarianism here. The school committee, as *agents of the State*, have no business to know or care whether the applicant is a Christian or Jew, Catholic or Protestant, theist or atheist. The only question they have authority to ask is, What is his *moral character*, and what his *intellectual qualifications* for the office he seeks? We must bear in mind that the purpose of the State in founding schools was not, properly speaking, to make *good Christians*, or *good Jews*, or *good Infidels*, but *good citizens;* that and nothing more. To this end the schools should be thoroughly secularized. Every remnant of the old New England Primer and Catechism should be swept clean out of them. The State should write on the door of every public-school building, "Positively no admittance to the Church here," and enforce that rule to the letter. I have already told you what, in my opinion, that rule includes.

I do not for a moment flatter myself that most of you will agree with me in what I have said. I think there may be others here who do agree, but who will forever keep a "discreet silence," because it is unpleasant to find fault; but I fondly hope that there are others here who, realizing that it is *necessary* to find fault with *wrong* before you can *right* the *wrong*, will be willing, for the good they may do, to play the *role* of the fault-finder, and harass our law-makers until they learn, as Mr. Maine says, "to discriminate between a rule of law and a rule of religion;" to provide for just and equal taxation, and make Church and State independent. This they can do and will do. That the entire separation of Church and State will be the final issue of this process of political and religious fermentation and segregation going on for three centuries, I cannot for a moment doubt. All the signs of the times point to it. Look at the sixteenth century and then at the nineteenth, and you see the arrows on the map of history indicate the current of events flowing steadily in one direction, in one broad gulf-stream, toward the final and complete separation and independence of Church and State. *I believe* that this is our goal because, as the preacher would say, "*Providence has willed it;*" because, as the lawyer would say, "It is in harmony with the spirit of our laws;" because, as the political orator says, "It is manifest destiny;" because, as the modern philosopher says, "It is fulfilling the law of social evolution." But I am not one of those of which the New York *Nation* speaks, who believe "that all will come out right," without any special effort of our own, and by reason of some good luck with which Providence has endowed the race. This is the optimism of the savage, of indolence or indifference. The optimism of the civilized man is that which believes that things will work together for good *if man will work together with things*, and *be himself a wheel*, and an important one, in the mills of God that grind so slow and fine.

If, friends, I have set to work a little human machinery in this State, to effect this refining work in civilization, I am sufficiently rewarded and am content.

*The law in Wisconsin does not now *require* Bible reading in public schools, though the practice is still observed in most schools of the State. It is still a custom expected, if not exacted, by the school board.

[For The Index.]

CHARACTER INDEPENDENT OF BELIEF.

A BIOGRAPHICAL SKETCH OF PROFESSOR PETER ENGELMANN, OF MILWAUKEE.

The time was when the acknowledgment of scepticism in religion was the signal for social ostracism. Avowed atheism was not only stigmatized as an opinion, but popular prejudice rendered impossible the avowed atheist's business success. "Be politic, at least," was the advice of a church-member to a so-called infidel, some thirty years ago: "Subscribe to the church, if you cannot to its creed. It is a bread-and-butter consideration." "Better poverty than policy," was the reply. "Let them hunt me down, I will not be a hypocrite." And poverty was his portion. He was looked upon as an enemy to society; an object of pity or holy horror; a subject of prayer, albeit his attitude as a citizen was above reproach, his moral integrity above suspicion. It was a brave man or woman, then, who dared advance free thought in a Christian community. It is compara-

tively easy to-day to take sides with a redoubtable band of doubters. You often hear men say, now, "I have long disbelieved in the Christian dogmas, but it would not pay to say so."

"The thoughts of men *are* widening with the process of the suns."

It is now common to be true to conviction. The sceptic of the hour cares little for the contumely cast upon him by the religionist. He steadfastly goes on, establishing character instead of substantiating creed, and wins at last a recognition of this apart from any church consideration. He elicits approval of deeds apart from professions,—of principle apart from piety.

When notable examples of such heroism and of such recognition are known to us, who hold liberty of thought as the dearest of boons,—all the more precious for its high cost,—it seems simply just to the cause of freedom to pay them a fitting tribute; with no disposition to laud and magnify,—no spirit of triumph, as if we should say, "Behold how we free thinkers live and die!" but in the spirit of sympathy with goodness, on whatsoever soil it grows; and in order to carry conviction, if possible, to the Orthodox religionist, that goodness is not a growth peculiar to the churches, and that avowed "infidelity" is not inconsistent with the purest integrity; above all, in the desire to encourage, by these exemplars, all free-religionists to speak and to live their honest thought; to suffer, if need be, for the freedom they hold dear.

Such an exemplar was the late Professor Peter Engelmann, founder and principal of the German and English Academy in Milwaukee. His life-long, self-sacrificing devotion to freedom, his courageous promulgation of free thought—always in the vanguard and against the tide of public opinion,—are worthy of emulation. From such a life, with its wondrously fruitful results, may the conclusion be drawn that it is ever best to be brave and untrammelled, outspoken, and onward-looking, inspired by far-off and not immediate results. It will, indeed, be allowed but few to reap such a harvest as did this scholarly, unselfish educator. Few are entitled to such recognition as is now the reward of this beloved teacher, this untiring servant of progress. Professor Engelmann is crowned to-day with universal accord, and the laurel was gained through obedience to principle.

Peter Engelmann was born in a village of Rhenish Russia. His parents were farmers, as were his elder brothers, and they desired to make a farmer of him also; but he had such a yearning after books and opportunities for study that he was finally allowed to attend a better than the village school, the "Gymnasium" at Kreuznach, where he worked his own way, taking charge of several children of the family where he boarded.

His parents were pious people, and all his surroundings were religious. Still, though much attached to his family, and gratefully attached to the clergyman of his native village, he very early in life began to doubt the Christian dogmas. He was continually perplexing his teachers of religion at the various schools with questions like "Why?" "How could that be?" and pointing out the contradictions and impossibilities of the religious teachings. For this reason his school certificates, of various grades, always first-class and full of praise in regard to his conduct and moral character, generally contained the wish and hope that he "might become more interested in matters of religious belief." Even in youth, as ever afterward, he spoke frankly whatever he thought. This outspokenness was his prominent characteristic.

He entered the University of Berlin in 1843, where he studied mathematics, astronomy, and the natural sciences generally, with excellent success. The noted astronomer, Professor Encke, seems to have been favorably disposed toward him, as he employed Engelmann with calculations for the Berlin Astronomical Annals. He was a favorite with all his schoolmates, as he was kind and generous in disposition, amiable in social intercourse, and unselfish in the highest degree.

He was always enthusiastically devoted to the cause of the mental and political liberation of mankind; and when the revolution of 1848 approached, he was one of the first agitators for liberty. He gave up the career that stood open before him, if he remained loyal to despotism, and published a revolutionary paper, which was for a time printed in an old saw-mill near the Rhine. After the failure of this revolution, he, with a number of radical friends, emigrated to the "sweet land of liberty."

Professor Engelmann found himself working on a farm in Michigan, soon after his arrival in this country. "Latin" farming proved no more profitable for him than for others who have attempted it. In 1850, he came to Milwaukee, and taught a district school south of the city for awhile, and then founded the Milwaukee German and English Academy. In this institution he unselfishly and devotedly labored until within a few days of his death. His labors have reaped a rich harvest in this field. In the school, and by his connection with the "National German-American Teachers' Union," as well as by many articles and lectures, he has done a great deal to introduce more rational methods of teaching youth, according to Pestalozzi's and Frœbel's ideas. He desired the instruction in natural science, natural history, in fact, all instruction, to be "object teaching." For some years it had been his intention to publish a hand-book of universal history for the use of schools. He was also about to prepare a teacher's manual of mathematics. His loss to the rising generation, in this direction, can scarcely be estimated, inasmuch as his methods of teaching partook greatly of his own rational views. The results of these methods proved very satisfactory in his school. Although serious and strict in his classes, never, it is said, was teacher more beloved and revered than he was by his pupils, boys and girls. They all *felt* that his life and love were devoted to them.

Professor Engelmann was one of the founders of the Wisconsin Natural History Society, and its museum owes more to his labor than to anything else. Since his death, it has been named "Engelmann's Museum." He was one of the leaders of the first liberal society in this city, the Freeman's Society, and was a member of the present Liberal Society. He was one of the first who agitated for the anti-slavery party against almost the whole population. Hence he always had many political enemies; but even these have been proud to pay his character the highest tributes of respect. He was always uncompromisingly in favor of woman's equality, and an active member of the Radical Democracy, who have declared themselves in favor of woman's suffrage. Wherever liberty came in question, he was always to be found on its side with his whole heart.

He was always busy delivering popular, scientific, and historical lectures, for which he *never* took any remuneration. He wrote many articles, on all manner of subjects, for many papers—always in the interest of free thought. His last work in this direction, before his sickness, was a pamphlet to be published by the Wisconsin Union of Liberal Societies, in answer to a paper written by a "Pastor Sheissynth," who made a futile attempt to prove materialism to be wrong, and tending to immorality. He was ever a professed materialist, and firm in his convictions to the last breath.

His death was caused by a congestion of the lungs, and was so sudden as to be an untold shock to friends, pupils, and the entire community. Although it was his request that no formal obsequies should mark his funeral, the feeling in the city was so intense that it was one of the largest and most imposing funerals ever known here. There were no religious forms observed, but it was a perfect ovation to a man universally beloved and respected. "It will be such a sad funeral," said one; "you know he was an *infidel;* there will not be even a prayer." Sad it was, but not in this sense,—not through the lack of solemn forms. It was the people's loss, deeply felt, sincerely mourned. Hundreds of old and young followed the remains to their last resting-place, which was heaped with floral tributes till the unsightly new grave was hidden in blossoms. Tears and tender reminiscences were mingled with them, and so this good and useful man went to rest from his labors.

Bravely and sweetly as he had lived, so did he die. Conscious of death's approach, of the completion of his usefulness, and without a dream of a future existence, he felt his life go out with absolute content. Many have been the assertions of religionists, that rationalism might be good for living, but it would not stand the test of dying. A prejudiced press even to-day publishes false and garbled accounts of the death-bed scene of a noted atheist. Fortunately, there is ample testimony to the fact that materialistic views interfere no more with a good man's peaceful death than with his useful life. The assertions to the contrary are day by day proven false. The materialist is not stimulated to noble activities by the hope of a future reward; by the selfish thought of good accruing to himself alone, beyond the grave. He is satisfied with the simple fact of right doing for right's sake. He is satisfied to reap every day results which he can see and feel—see in the benefit he brings to his fellow-man; feel in the benefit he brings to himself from the reaction of right doing. The culmination of Professor Engelmann's unselfishness seems manifest in the very fact of his materialistic belief. Without a thought of praise from God or man, he was content just to work away at the crude materials of freedom and education, content with simply being a stepping-stone on which the perfecting race of man may climb toward that perfection which—in our faith—is Nature's plan; and this seems the highest reach to which goodness may attain. To lay one fair, white stone in the structure of liberty and knowledge, secure for the ages, is not that enough? Can heaven hold a higher, fairer reward?

Professor Engelmann's labors of love can never be lost to the world. To contemplate such a life, to study its methods, its results, is to raise a standard of manhood that would seem to be the noblest ideal of living. Its reward has come in the universal regard of all who knew him. It came to him with the consciousness of having done what he could to uplift his kind. Unostentatiously was it done always, and without a hope of reward in this world or any other. Never cringing, never fawning,—brave as a lion in uttering his freest thought,—wise, tender, and full of human sympathy,—what had such a man to fear in dying! Death was merely the fact that cut him off from usefulness. He might have regretted this fact for this reason; but death meant nothing more to him, nor need it.

And more, he has achieved a *sure* immortality in the thoughts of his fellow-men. The other is a secret which death's hand alone holds.

> "A whisper there, a whisper here,
> Confirms the hope to which we cling,
> But still we grasp at anything,
> And sometimes hope, and sometimes fear."

While writing this, another sudden stroke has reached the city's heart in the death of one of its oldest, most respected citizens—Sidney L. Rood. Although not occupying any public position, this man has been so identified with the growth and well-being of the city that his life may worthily be compared to the one we have tried to sketch above, as he too lived and died without religious belief. It is a proof of the progress of freedom that, in a consecrated church, this man received the commendations awarded to his character with no commendations for his lack of belief. It is a step forward when a large-hearted, broad-thinking man, like our Mr. Dudley, will say in an Orthodox pulpit, "There are thousands of men and women outside of the churches whose lives are examples of righteousness; and there are thousands of men and women in the churches whose lives prove their righteousness mere professions." Only a few years since we heard a sermon, in a Christian church, delivered over the remains of an unbeliever. That sermon was a shock to every sensitive, sympathizing heart in the audience. "How cruel!" was the general exclamation. It was the very essence of cruelty, and condemned the pietist who uttered the denouncing words to a worse hell, if possible, than the one into which he seemed delighted to cast the "miserable sinner." Yet this "sinner" had never been known to do an unkind deed, or speak an unkind word, in his life. The tribute paid by Mr. Dudley to Sidney L. Rood was an evidence of the march of mind, the development of the religion of humanity. Mr. Rood had lived uprightly; had been the liberal supporter of many feeble public institutions; had done unnumbered and unrecorded deeds of charity and benevolence. His name never resounded, nor stood upon subscription lists; but his "left-handed" munificence was well-known and well-bestowed. He was brusque, and rough-spoken oftentimes, but it was usually when rebuking some society sham. His swearing meant more piety than some men's prayers. His was a religion of deeds. He, too, will live in the thought of all who knew him.

And thus we are slowly coming to a consideration of healthy manhood and womanhood, and not of religious sentimentality. We are fast dropping out the prejudices which have obscured principles, and given undue prominence to piety. We are beginning to see *already* "as we are seen," "not through a glass darkly," and are growing toward a true recognition of character apart from belief.

AMELIA A. WILLIAMS.

MILWAUKEE, July 10, 1874.

Poetry.

[For THE INDEX.]

"UT AMERIS, AMABILIS ESTO."

TRANSLATED FROM THE RUSSIAN OF OZBONHAIEZ.

BY A. W. KELSEY.

The Law of Love, which long ago was given unto men,
Still lives—in books! But what a need
Of loving life, in word and deed,
And true espousal of that creed
Which Christ expounded then!

Oh, that the Founder of the Faith would come another time!
What stern rebukes he would bestow
On forms, lip-service, and the show
Which lets one Sunday's homage go
As purge for six days' crime!

That mockery—the Christian Church—is seen on every hand;
The rich man's Lord is worshipped there;
The house of God, the place of prayer,
Alas, is but a pious snare
Which money can command.

The Laws of Trade are held to be above the Laws Divine;
Expediency, worldly wise,
A cover for deceit and lies,
Is still the same, and sneering cries—
"These men have drunk new wine."

Ah God, is it for ends like these that thou didst place us here?
If Code or Pandect be a guide
For hearts that would with thee abide,
Christ's sermon on the mountain-side
We do not need to hear.

Ye who live not in your belief, know this as wholly true:
"Though ye have prophesied through ME,
And in my name wrought wondrously,
Yet will my last just sentence be,
Your works I never knew."

CASH RECEIPTS.

FOR THE WEEK ENDING AUGUST 8.

E. J. Miller, 10 cents; Wm. Brunson, 10 cents; Jno. Hendrie, 10 cents; Wm. Brime, $3; Miss Devereux, $3; Godfrey Gundrum, $3; Geo. H. Barton, 75 cents; J. W. Scammall, $1; Julius Kirschbaum, 75 cents; C. M. Dennison, $3; Wiley Britton, $1; H. D. Bennett, $5; J. J. Hoopes, 25 cents; McKean & Forest, 25 cents; H. D. Roman, 75 cents; W. W. Justice, $1; A. Starbird, $3; H. F. Marshall, $3; Roger Sherman, $6; Thomas Carleton, $3; S. R. Kochler, $3; C. D. Von Vechter, $1; Jonas Hilton, $1.50; L. Kingma, $3; J. S. Kearns, $1.50; W. D. LeSeur, $1; Reuben Tomlinson, $3; Geo. Mansfield, $3; A. W. Kelsey, $1; A. Stephan, $3; Thomas Nye, $3; M. S. Wetmore, $3; J. R. Buchanan, $3; Maggie Devor, $1.50; Wm. Lawrence, $1.50; Merritt Peckham, $3; H. S. Ware, $3; Jane Wood, $4; O. B. Frothingham, $350; Wm. Wiley, $10.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

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N. B.—When writing about a former remittance, always give the date of such remittance as exactly as possible.

N. B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

The Index.

PUBLISHED EVERY THURSDAY

BY

THE INDEX ASSOCIATION,

AT

NO. 1 TREMONT PLACE, BOSTON.

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BOSTON, AUGUST 13, 1874.

SUNDAY LECTURES.—The Editors of The Index will lecture occasionally on Sundays, if desired, within a convenient distance of Boston.

Referring to Mr. Gannett's recent striking article on "Mystery in Religion," the *Independent* of July 30 says: "On the whole, Mr. Gannett thinks that we had better stick to our science, and yet make up our minds not to decry mystery. We need both, and shall get along poorly enough without either. It is a most sane word from the ranks of the Radicals."

The amount of fairness invested in the attacks on Free Religion that meet our eye is usually so economical, that we feel like the countryman who stopped at the Maxwell House, Nashville, for dinner. The waiter inquired what he would order, and was told to bring "something of what he had." The waiter brought him a regular dinner upon unusually small dishes, and set them round his plate. The countryman surveyed them thoughtfully for a moment, and then drily remarked, "Well, I like your samples; now bring me a dinner!"

These naughty resolutions, passed by the little boys of a Pennsylvania city, show that the "spirit of '76" still breathes in the people of that doughty State, and prove that it is the right place in which to hold the approaching National Centennial Celebration:—

Resolved, That we put our best foot foremost in this great cause, and fling to the roaring hurricane our banner, inscribed "Free Vacation and Boys' Rights."

Second—We will go in swimming whenever we darn please, and won't come any extra shenanigan about getting our hair dry to sell the folks at home; and that we will have shirts to wear so that the big fellows won't laugh at us when we are undressing and making our toilets by the sad river waves.

Third—We are willing to do the square thing by our parents, but ain't cut out for tending to babies, and we won't do any manual or girlual labor about home that does not properly come within boys' sphere, and not that if it interferes with the hours of play, which health demands boys should have; namely, between seven o'clock in the forenoon and nine in the afternoon, with necessary intermissions for meals.

Fourth—And be it enacted that neither straps and taws, nor cowhides, nor yet slippers, will have any effect in this rebellion. If they try that game, it will be good-by, John, for errands, and we shall ever pray. That's the kind of hair-pins that we are.

The recent attempt to assassinate Prince Bismarck by a Catholic was paralleled in this country by a similar attempt by another Catholic very nearly at the same time. Rev. Henry Miller, D.D., pastor of the Fifty-first Street Baptist Church, New York, while he sat at his study desk, writing, on Sunday evening, July 19, had two pistol shots fired at him, and narrowly escaped with his life. He had not long before said in a sermon that the Catholics aimed a blow at his religion in trying to prevent Bible-reading in the schools; and this sermon, reported in the daily papers and attacked editorially in the New York *Tablet* and other Catholic publications, was the undoubted cause of the assault. We commend this terrible incident to the attention of those who believe that all danger from religious fanaticism in this country has passed by forever. Human passions are to-day exactly what they always have been; and so long as superstition survives, so long will it be willing to shed blood in its own defence. Grave questions between the Church and the Republic still remain to be settled; and he is a sanguine man, sanguine even to the verge of insanity, who believes that they can be settled without inflaming the passions of the ignorant and superstitious to a most dangerous pitch. The only hope of freedom in its struggle with Christianity lies in a quiet but inflexible resolve, cost what it may, to handcuff superstition by depriving it of all legal privilege. Look to your Liberal Leagues, you who mean to hand down to posterity the priceless inheritance of religious liberty.

THE "NEW SOCIAL REPUBLIC."

There is comparatively little danger to a staunch ship, however severe the storm, provided it has plenty of sea-room; the danger is in approaching the coast. There is comparatively little danger to any truth or true institution, however wild the billows of free discussion, provided it is not wrecked by the timidity that would steer it upon the rock of a fancied immunity from all examination. In this age of universal scepticism, it was to be expected that not only all political and religious, but also all social, principles and institutions would be challenged, doubted, and rejected by many. Church and State, with their fundamental ideas and their visible social ramifications, are and will be exposed to the most searching scrutiny; whatever is good will survive, whatever is evil will sooner or later perish. The foundations of morals are to be tested quite as severely as the foundations of theology or philosophy, and whatever cannot stand the test will disappear. This is all right and wise and beneficial; and no one need feel the least alarm. Where thought and speech are free, and where government is only the expression of the public will, it is idiocy to be quaking with dread lest somehow two and two shall cease to make four, or lest adultery shall be transfigured into a virtue. Truth will be truth, and good morals will be good morals, to the end of the chapter; and they will be so regarded until mankind goes "clean daft" in a lump. Let us not think the world is upside down because a few people, either viciously, conscientiously, or whimsically, choose to stand on their heads. There will necessarily be some rough weather in the voyage of free thought; but, if we are old salts, let us not get sea-sick. At all events, let us not imagine the good ship Reason is going to the bottom, or starting for the moon, merely because the motion makes green-hands giddy.

Such thoughts as these flash into the mind, when an unsuccessful war frightens France back into Catholicism, or when a great scandal case is trumpeted as the inauguration of the "new social republic." While thousands and thousands of the best citizens, both radicals and conservatives, are grieving inexpressibly at the dark cloud hanging over the head of one of America's most honored sons, we hear one voice exulting in the prospect that now the great genius and vast influence of Henry Ward Beecher will be driven to declare for "free love," and thereby carry the whole world forward into the precious millennium which that phrase suggests. We quote from a journal which probably is not seen by many of our subscribers, the *Woodhull and Claflin's Weekly* of August 8: "I have the power, I think, to compel Mr. Beecher to go forward and to do the duty for humanity from which he shrinks; and I should myself be false to the truth, if I were to shrink from compelling him. Whether he sinks or swims in the fiery trial, the agitation by which truth is evolved will have been promoted. And I believe that he will not only survive, but that, when forced to the encounter, he will rise to the full height of the great enterprise, and will astound and convince the world of the new gospel of freedom by the depth of his experiences and the force of his argument. . . . I know, too, by intimate intercourse, the opinions, and, to a great extent, the lives of nearly all the leading reformatory men and women in the land; and I know that Mr. Beecher, passing through this crucial ordeal, retrieving himself and standing upon the most radical platform, need not stand alone for an hour, but that an army of glorious and emancipated spirits will gather spontaneously and instantaneously around him, and that the new social republic will have been forever established."

If we can make anything out of this hazy effusion of enthusiasm and felicitation over what, if a fact, is the most damning social disgrace of our age, it means that, if Mr. Beecher should come out boldly and defend adultery, in the abstract and the concrete, as the normal and ideal thing, he would carry the world by storm and convince all mankind that faithful, wedded love is a superstition of the past; and that a vast swarm of now timid reformers would rally about him to preach the same glorious gospel, and carry its salvation to every shore. If this is not what the *Weekly* means, we can make nothing out of it whatever. Now we are not unfamiliar with the spectacle of reformers somewhat pale and qualmish under the influence of the heavy ground-swell of free thought; we have occasionally witnessed very distressing scenes of spasmodic ill-health on board the stout ship Radicalism, as it ploughs its way across the ocean. But, we confess, Mrs. Woodhull's beatific vision of the "new social republic" is the most aggravated case of seasickness on record. There never was, and probably never will be, a case more extreme; for she distinctly pronounces Mrs. Tilton's assumed "tender, loving, womanly concessiveness" to Mr. Beecher to be the "best and most beautiful of things, the loveliest and most divine of things which belong to the patrimony of mankind." She declares explicitly that "passional starvation" (which is her synonyme for chastity) would be in the case of such a nature as Mr. Beecher's a "horrid cruelty." Enough!

Let no squeamish reader exclaim that utterances which are so shameless, if judged by any tolerable standard of morals, ought not to be quoted in any respectable journal. That is not true. Here is the mirror unconsciously held up to "free love," in which it may discern its own hideous features unmasked. Here is adultery held up for sympathy and admiration and applause, as a thing "divine"—yes, that is Mrs. Woodhull's own word. Here, in the face of all the unspeakable misery entailed upon all the parties to this fathomless scandal, is a challenge to the world to sanction and enact its cause as the organic law of a "new social republic." Your children and mine must grow up to hear and read such teachings on every hand; and accursed be the fastidiousness which forbears to brand them openly as devilish! While every pure heart in the land is saddened, sickened, asphyxiated, by the fetid exhalations now steaming up from the pit, it is fatuity to withhold the word of execration on the social philosophy that would foster them. Mrs. Woodhull may be personally an angel of purity, and spotless as the driven snow: we know nothing against her, and make no attack upon her character. But when she exultingly points to adultery as intrinsically "divine," and sure to be made fashionable by the assumed example of a great man (although she forgets how this same great man found himself without a follower, even in his own church, when he undertook to defend President Johnson in his treason to humanity); when she hails the bursting of a foul social ulcer as heralding the permanent and general establishment of "free love," and thus holds up universal ulcerism as the normal condition of social health,—it is time to tell her and all her sympathizers that the true name of her "new social republic" is Hell.

THE BIBLE SOCIETY IN THE CAPITOL.

The fifty-eighth anniversary of the American Bible Society was held in Washington, D.C., on the evening of May 17, in the hall of the House of Representatives; which would doubtless be refused to the Free Religious Association for the holding of one of their conventions, though their claim would be quite as just. The receipts for the past year were $664,436.06; the entire number of volumes issued during fifty-eight years was 30,972,786. Speaker Blaine opened the meeting, to add to the semi-governmental appearance of the celebration. Hon. Horace Maynard called attention to the fact that a Bible lay on the Speaker's desk, and said that "the Speaker thus had for his threefold guide a copy of the Bible, a copy of the laws of the United States, and a set of rules governing the House of Representatives." Professor Julius H. Seelye, D.D., of Massachusetts, who has just been appointed one of the three Commissioners in this State to report to the next Legislature on the subject of church taxation, proved his eminent fitness for this duty by saying, with reference to the statue of the Goddess of Liberty on the dome of the National Capitol, that "this statue was the real symbol of the cause of the Confederacy: *the Cross was the true symbol of liberty.*" Such was the evident desire of this powerful Society to obtain, as far as possible, a practical recognition and indorsement of Christianity from the government of the United States—a desire, moreover, which is certainly increasing among the Protestant sects of this country.

Surely it requires very little penetration to discern that the tendency illustrated so significantly by this meeting of the Bible Society must gain immense strength, whenever it comes into open and conscious collision with the rapidly intensifying purpose of the people to secularize the government more completely. Substantially, this growing desire of the sects to secure a governmental recognition of Christianity is identical with the avowed object of the Christian Amendment party; and it will take only a slight cause to precipitate a direct struggle between the giant forces of orthodoxy and the spirit of religious liberty for possession of the government. The Christianizers are far-seeing; they are manœuvring to occupy the commanding strategic positions in advance; and, although they are so far ahead of the main body of the orthodox army as to seem unsupported by it,

events will yet prove the contrary. Protestantism will yet discern the necessity either of protecting its own vanguard or of suffering a total and annihilating defeat. When the Bible Society claims for the Bible the first place among the three guides of the Speaker of the national House of Representatives, and boldly declares that the statue of Liberty ought to give place to the Cross on the dome of the Capitol, it utters the heart of the whole Protestant Church; and what are such claims and declarations but a substantial demand for the recognition of God, Christ and the Bible in the United States Constitution? Orthodoxy must yet unite in that explicit demand, or be extinguished in America; and when it comes to this, who doubts its choice? Yes, the Goddess of Liberty or the Cross of Christ—that is the issue! And so long as the organized followers of the Cross hold high jubilee in the halls of Congress, while the followers of Liberty have not yet learned to stand side by side anywhere, the omens are not propitious.

A CASE FOR SOCIAL SCIENCE.

What shall be done with the boy-murderer, Pomeroy, is now a question agitating the Massachusetts public. That the excited populace, after the discovery of his having murdered a little girl a month before he tortured to death the boy Millen, for which he is now awaiting trial, could hardly have refrained from applying Lynch law to his case, if they could have got possession of him, is doubtless true; yet it can hardly be supposed that the State of Massachusetts will deliberately hang a boy of fourteen. To do so, if not a violation of law, would be a disgrace to the enlightenment of the State and the civilization of the age. Nor ought it to be supposable that after a few years of ordinary imprisonment he will be allowed to go free. An attempt is being made, indeed, to prove that he is not a responsible agent; that he is a moral lunatic, a victim of a strange hallucination; that he is pushed to the dreadful outrages he has committed by something that may well be called a demon possessing him. A plausible story of prenatal influence was told, which seemed to bring good evidence to show that his monstrous propensity to inflict cruel torture on helpless children was impressed upon his nature before birth by the condition and acts of his mother. But this story has been completely overturned by the straightforward testimony of the mother, at the coroner's inquest, and the only thing put in the place of it is her rather fanciful belief, or surmise, that vaccination of the boy in his infancy, which appears to have produced at the time a serious and strange disease, also infected his mental nature with a kind of animal ferocity.

But even if it could be shown that Pomeroy is not a responsible being, it would not follow, as some people seem to infer, that society has no right to do anything with him. On the old theory that society *punishes* for crimes, such an inference might be drawn; for, where there is no moral responsibility, there can be no guilt, no crime, and no rightful punishment. But on the truer theory of dealing with criminals, which is coming into vogue, the State does not *punish*—at least, in any sense of awarding retribution,—but aims to protect society against harm from the criminal, and, if possible, to reform him. To say, therefore, that a human being is not a morally responsible agent, because of some defect of mental organism, does not in the least deprive society of the right of dealing with him for acts against its safety. Indeed, if a man ever loses responsibility for himself, then responsibility for him devolves upon society. At the very point where he ceases to be accountable for his own conduct, the accountability of society for his conduct begins. If there are moral lunatics, then society must take charge of them, as it does of mental lunatics, so that other persons may suffer no harm from them. And if young Pomeroy belongs to this class, he is certainly to be kept under restraint quite as much as if there were no doubt of his moral responsibility. His own plea when arrested, "Put me where I cannot do such things," indicates the solution of the question, What shall be done with him?

Yet to shut up a boy of fourteen in solitary confinement for the rest of his life, or even to put him under ordinary prison treatment, with no attempt to reform his nature, would be almost as much of a disgrace to the civilization and enlightenment of the age as it would be to take away his life. Were he a raving maniac, then, unfortunately, nothing more might be possible. But he is very far from being a raving maniac. He is described as cool, self-possessed, and as not at all lacking in intelligence. Until he made confession of his crimes, he showed a good deal of mental keenness in defending himself from the accusations made against him. And he confessed, as he says, so that his mother and brother might not be regarded as implicated in his guilt,—showing that he has some natural affection and a sense of honor. Except in the one feature of his monstrous propensity to inflict torture and death on unoffending children there appears no sign of mania or insanity about him, or even of anything strange in his nature. And that even this propensity, abnormal and horrible as it is, is not uncontrollable, is shown by his record at the Westborough Reform School. That record clearly proves that he is not wanting in mental and moral capacity, and it ought to be well considered before any theory of his moral unaccountableness be adopted. His conduct in that institution was exceptionally good, and his ability as a scholar such that he became first in his class. It was on the ground of his good conduct and his good scholarship, as Mr. Tufts, agent of the State Board of Charities, has said in his printed card, that the trustees unanimously decided that he was fit to be released. They were mistaken in this opinion, not knowing how deep-seated and strong his depraved propensity was. But the grounds on which they gave their opinion—whether he was playing a part in order to secure his release, or whether, as is more likely, his good record was the result of the restraining influences of his surroundings, and of the awakening of better desires within him—show in either case that his nature is capable of being controlled by rational motives.

What, then, is the plain inference? Is it not that he should not only be put under restraint, so that he cannot gratify his strangely demoniacal disposition to cruelty, but that he should also be put under such training that the good and useful faculties of his nature may be brought into constant exercise, and, if possible, so cultivated as gradually to smother and destroy his evil passion? It is a case interesting to biological science as well as to philanthropy. If the condition of Laura Bridgman, and the possibility of educating her through the one sense of touch, excited not only the sympathy of philanthropists but the interest of philosophers, as involving important questions of psychology, so should the case of Jesse Pomeroy call forth a like twofold interest. How much can change of surroundings do towards changing the nature of such an exceptional case of depravity? Can this *demon* that possesses him be exorcised—not by prayer and miracle, but by scientific methods of education? Can his mental and moral nature be freed from bondage to the evil propensity that now enslaves it? Can the power of external moral influence, of personal magnetism, of appeals to worthy desires and ambitions,—in short, all the appliances of a wise mental and moral culture, be so brought to bear upon him that he can be trained from depravity to rectitude? Can he be put, not only where he "cannot do such things," but where the very desire to do them shall be extinguished and killed? These are the questions involved in his case; and they are questions not more momentous to him than they are to society. If they can be answered affirmatively, not only is he benefited, but great light will be thrown on the general problems of moral education and the treatment of criminals, and the civilization of the race will be advanced. Let the Social Science Association take him in charge with a view to answering these questions. It is at least a case for treatment according to principles of social science; a case not for ordinary policemen, nor for a purely sentimental philanthropist to deal with, but a case for philanthropy working by scientific methods. An enlightened State should certainly by this time be able to do better for humanity than to be obliged, for the safety of society, to kill such a boy because of his crimes, or to shut him up for life as an irreclaimable monster, with no attempt to reform him. Science and civilization, no less than philanthropy, are interested in the problem of his possible reformation. W. J. P.

PARKER AND POTTER.

The following note from Dr. Bartol needs no introduction:—

MR. EDITOR:—

I ask pardon of the living and the dead (now more alive) for this repeated conjunction of already coupled names. But I am taken to task as judging the two men by a diverse rule, blaming Mr. Parker for refusing to go, and not Mr. Potter for inclining to stay.

The difference is that Mr. Parker was never requested to leave, while Mr. Potter's name is cut off. At the time of the Parker controversy, I told my brethren, if he were expelled, I was expelled with him. In fact he continued, with occasional attendance, a member of the "Boston Association of Congregational Ministers" to the end of his days; and a resolution of special sympathy with him in his illness was debated, though not passed, at a meeting of the Theological Alumni, at which I was not present, in Cambridge; not *passed* because other sick clergymen of the brotherhood were thought to have equal claim.

I did regret Mr. Parker's perhaps politic use of his position, but I never censured it; and the question I spoke to in my sermon after his death was whether it was graceful in the circumstances to remain in a company which, by the withdrawal of its Orthodox members, had lost its proper ecclesiastical character, and become a sort of club; while the point, in Mr. Potter's case, was of membership in the entire Unitarian body. Unwelcome I could nowhere abide, nor, I think, could Mr. Potter; and his is the first exclusion by a formal act. Mr. Frothingham's voluntary going and Mr. Potter's extrusion are not the same.

All cases are distinguished; and I need not mention the many distinctions in those which my *heading* suggests. Mr. Parker was a born soldier. He assailed and ridiculed what he deemed the Christian superstitions, laughed at the "Lord's Supper," put on "the whole armor" of *irony*, and was personal in the extreme. He was a politician; he was a power; he struck some unfair blows; he had an overweening schoolmaster's opinion of his own strength. Yet he was an honest man, and did a great and glorious work. I but touch the contrast or counterpart of one who does not sneer or scold, strive or cry, or let his voice be heard in the streets, who neither despises nor disowns Christianity, however not *calling* himself Christian, and who has more scientific justness than had Mr. Parker in his theology. Mr. Potter I shrink from describing, as he would from being described. Eugénie de Guéria says: "When my brother suffers, I have a pain in my side." I know my friend would shun my praise. C. A. BARTOL.

CHRISTIANITY AND SELF-RESPECT.

This paragraph appeared in the *Golden Age* of July 11:—

Some time ago Francis E. Abbot wrote an impeachment of Christianity on moral grounds. He denounces it "because it enjoins self-abhorrence as the first condition of the salvation which it offers, makes the denial of all worth or worthiness in mankind the first step in the Christian life, and teaches that Christ will save those alone who have lost all faith in themselves and in their own power to escape the wrath of God. It thus strikes a deadly blow at the dignity of human nature, extinguishes that noble sentiment of self-respect without which all high virtue is impossible, and smites men with the leprosy of self-contempt. It makes them crawl like reptiles before Christ, 'their hands on their mouths, and their mouths in the dust.' It is the very abolition of true manliness among men." Francis W. Newman, the distinguished English rationalist, scholar and author, has replied to Mr. Abbot at length in *Frazer's Magazine*. He objects to the above statement of Mr. Abbot, [which] "identifies Christian doctrine with that of St. Augustine, and is worded more strongly than a majority of Christians will accept;" and, secondly, that "the attack is directed as truly against the Hebrew religion as the Christian," illustrating this by reference to passages in Job and Isaiah. He further contends Mr. Abbot's assertion will not be proved by history, for "we have a pretty accurate acquaintance with John Knox, Oliver Cromwell, Sir Harry Vane, and many other Puritans who were high Calvinists, and accepted in their fulness, as did Luther and Calvin, the doctrine so offensive to Mr. Abbot; but it does not at all appear to have lessened their manliness, or made high virtue impossible to them." Mr. Newman holds it is unreasonable for man to try to justify himself before God, but reasonable that he should be abashed by his moral imperfections. "To put our hands on our mouths, and our mouths in the dust before Him," *not* in dread of punishment, *but* in moral contrition, appears to be the very mode in which aspiration after the highest virtue is combined with the tenderest sympathy for transgressors outwardly more guilty than ourselves. The foundation of this was laid in Judaism; Christianity has signally built upon it.

The fact that Protestants, who by our theory are only half-Christian, imperfectly illustrate the effects of Christianity in its full strength, does not at all militate against that theory; while the further fact (which Professor Newman might have stated also) that even Catholics have often shown a high degree of manliness would not militate against it, since no artificial religion can wholly crush out human nature. It remains true, nevertheless, that Christianity destroys self-respect in the exact proportion that its fundamental doctrines are consistently embodied in conviction and character; and volumes might easily be filled with slavish and pitiable professions of utter worthlessness from the lips of Christians. If Professor Newman "holds that it is unreasonable for man to try to justify himself before God," and that a grovelling attitude even before him is anything but dishonor to human nature itself, we must (with entire respect for Professor Newman) hold the contrary opinion that all human conduct which is justifiable at all is as justifiable before God as before man; and that every form of religion, Christian, Hebrew, or Pagan, which teaches men that all their "righteousness is as filthy rags," saps the very foundation of genuine manhood, and is so far a curse to the race.

Literary Notices.

THEODORE PARKER: A Biography. By Octavius Brooks Frothingham. Boston: J. R. Osgood & Co. 1874.

I had reserved for my summer reading Mr. Frothingham's life of Theodore Parker, and, although the book has been perhaps abundantly reviewed and criticised, I feel tempted to say a word on one or two points, because I think everything which helps us to a more intimate acquaintance with a life so genuine and so religious is a real good to our souls. I feel grateful to Mr. Frothingham for the review of those years, so full of work and thought and love, which show how grand life may be in any epoch and under any circumstances.

And yet, when I feel how inadequate is the portrait,—how, even in the hands of such men as Mr. Weiss and Mr. Frothingham, with every qualification for the task, and with abundant material, a biography so poorly represents the living, acting man we once knew walking among us,—I am tempted to doubt the whole value of history, and to question whether we really have any genuine apprehension of Socrates, or Jesus, or Michael Angelo, or Luther. Or does time really distil from out the heterogeneous materials of a biography the true essence of a man, so that we do know the true hero of the past better than our own contemporaries?

Mr. Frothingham's work is most scrupulously fair; he carefully weighs all the qualities which belonged to his hero, and deals out a fair measure of his talent and his accomplishment; yet I seemed to long for a more perfect synthesis, a fire to fuse all these elements into a living whole, and give us the real man who wrought upon us with such power.

One of the remarkable attributes of Mr. Parker's mental nature stands out very clearly in Mr. Frothingham's delineation—his intellectual opinion on any subject, and his moral convictions of duty in regard to it. Take the question of the negro race, for instance. Mr. Parker's ethnological inquiries, in which he took great interest, led him to doubt the future of the negro as taking a high rank in the civilization of the world; but this consideration did not for a moment blind him to the moral duty of giving him a fair chance to test his powers and enjoy his freedom. Judging from other grounds, I believe that, had Mr. Parker lived ten years longer, he would have had more hope for the negro, as well as for Italy, France, and even Spain; but this intellectual opinion never prevented his ardent sympathy with every effort for the elevation of the negro to his rightful place.

Mr. Frothingham has been severely censured for representing Mr. Parker as lukewarm towards the woman's rights movement; and yet clearly nothing could be more deliberate and careful than his judgment in the matter. But here again I think we have Mr. Parker's intellectual estimate without the glow and warmth of his feeling on this subject. Certainly my own impression is that, while he looked upon many questions regarding the relations of the sexes as deep problems, he yet considered the woman question as of the first importance in our social progress, and that the moral and religious nature which he considered her to excel in was to be the means of salvation in our government of the future.

One of his parishioners, on coming into possession of her property and receiving her first tax-bill, sent in with it a remonstrance against the injustice of taxation without representation. Mr. Parker called "to thank her," as he said, "for doing such a womanly act." But to his manly, chivalrous nature woman was a very expressive word. He liked womanly women, full of harmony and grace, and did suffer from contact with those whom oppression had made mad, and who expressed their need of freedom by rude, aggressive language. Of such a one he said: "She is a noble woman; I respect her highly; but she makes every æsthetic hair to stand on end."

And this leads me to another point, in which I think Mr. Frothingham's coloring is not quite true. He does not give us the impression of Mr. Parker's warm love and need of beauty. In spite of the quotations from the journals which justify Mr. Frothingham's statement, I think Mr. Parker valued art more highly than would appear from this book. He had little opportunity for early culture of the æsthetic nature, and his strong moral sense made him place the highest estimate on that which was useful and necessary to the mass of mankind; but there was always a yearning after things of beauty and taste. Once, asking him to lend me some books on art, he said: "Keep the others as long as you please; but please return this one, Kugler's *Hand Book*, as soon as you have read it; for I have it in my hand oftener than any book in my library."

But with these slight drawbacks Mr. Frothingham has anew brought out for us, in strong relief, the thorough uprightness, the clear good sense, the heroic conscientiousness, the careful preparation for all labor, and the tender, loving nature of this friend of humanity; and so he has done great service to every one who through this medium first truly knows one who represents so fully the American ideal, the qualities which we need to ensure success in the great and doubtful problem of self-government which we have undertaken.

E. D. C.

A CLERGYMAN went to a hotel to order a dinner for a number of clerical friends. "May I ask, sir," demanded the waiter gravely, "whether the party is High Church or Low Church?" "Now, what on earth," cried the clergyman, "do my friends' opinions matter to you?" "A great deal, sir," rejoined the waiter. "If High Church, I must provide more wines; if Low Church, more wittles."

Communications.

IS SUFFRAGE A NATURAL RIGHT?

If the suffrage is a natural right, can the exclusion from its enjoyment of minors, foreigners, paupers, imbeciles, and criminals, or any of them, be defended? If so, on what ground?

If THE INDEX believes the suffrage is *not* a natural right, on what ground of expediency does it favor woman suffrage, while opposing the God-in-the-Constitution amendment; since women constitute the mass of Christians, a class which, so far as it includes the favorers of that amendment, is identical with them?

I am not alone in considering what is duty in relation to matters above suggested.

JOHN FRANCIS SMITH.

WORCESTER, Mass., July 18, 1874.

[1. The right of suffrage is a "natural right," not in the sense of inhering inalienably in the individual, but in the sense of resulting necessarily from the *nature of free institutions*. A free country is one that is governed by the free will of the people; this will must be expressed; and suffrage in whatever form is the expression of it. But "the people" must include all who are endowed with the ordinary faculties of humanity, reason, and conscience, developed to the ordinary degree; while it cannot include any not so endowed. It is, therefore, no more irrational or unjust to withhold the ballot from children, or lunatics, or criminals, than it is to withhold it from horses; they do not possess reason and conscience sufficiently developed to give them this right. The disfranchisement of paupers and foreigners may or may not be justifiable; we cannot now discuss doubtful points, but only broad principles. It must also be admitted to be a delicate question just where to fix the practical limit between the sufficient and the insufficient development of reason and conscience. It is enough to say now that there must be some practical limit, and that the "natural right" to vote depends on the possession of a certain amount of reason and conscience. Inasmuch as this right results from the very nature of free institutions, which we all believe in as the best, it seems proper to call it a "natural" right.

2. Whether women should vote or not is a question depending on another: have they the requisite degree of reason and conscience? If so, they have a "natural right" to vote; and (for one) we concede the point at once. In candor we must confess that the majority of women would probably favor the Christian Amendment; but that is no more reason for disfranchising them than for disfranchising the male advocates of that pernicious measure. Liberty must perish in this country, unless the majority of the people, men and women together, love it enough to preserve it. If they want to be slaves, slaves let them be. We aim solely to show them what liberty is and requires, and to arouse a deeper love of it; but we would not crush the Christian Amendment movement itself by disfranchising its advocates. They would certainly disfranchise and disqualify us; but not so would we do to them. Our trust is in truth and justice alone; if it proves a broken reed, it shall not be because we have been false to it, or because we dare not grant the liberty we demand. Women have a *right* to vote, and that is enough, whether they use or abuse the right. It seems strange that so clear and simple a principle should not be better understood.—ED.]

MARRIAGE CONTRACTS.

TO THE EDITOR OF THE INDEX:—

In your remarks in THE INDEX of the 6th inst., you say: "So long as the advocates of 'free love' are perfectly free to remain unmarried, the abolition of marriage would be an interference with the liberty of those who prefer to marry."

This is a mistake, as you will see upon further consideration. If free lovers were to demand that a law be passed forbidding marriage contracts, your remarks would be timely and just; but they do not do this. They demand merely that there shall be no law to compel contracts in marriage; which is virtually done by existing enactments, which render people who cohabit, without having contracted legally, liable to a criminal prosecution. Surely you cannot say that, under these laws, free lovers are perfectly free to remain unmarried.

This is what free lovers demand. They demand that there shall be no laws affecting the relations of the sexes, thus leaving the whole matter to regulate itself under the common law of contracts, and the people to make just such contracts as they severally and respectively may desire to make, or to make none at all, if this be their choice; and such a modification of public sentiment as will accord to all contracts, and to people living together without contracts, the same degree of respectability.

VICTORIA C. WOODHULL.

[1. We are aware of no "existing enactments" which directly or indirectly operate to "compel contracts in marriage." If an unmarried man and woman choose to live together, we know of no "criminal prosecution" to which they are liable; and in at least one instance we know of such a couple having lived together unmolested by the law, if not by public opinion, till just before the man's death they voluntarily married. The instances of Goethe and Christiane, and of G. H. Lewes and "George Eliot," seem to show that in Europe, also, there is no legal penalty for such an irregular connection. Why, then, should it not be said that "free-lovers are perfectly free to remain unmarried"? It is only necessary on this point to quote this sentence from Mrs. Woodhull's own "Principles of Social Freedom": "*It is true that there is no enacted law compelling people to marry.*"

2. But it is demanded that "there shall be no laws affecting the relations of the sexes." This is to "pass a law forbidding marriage" in effect; and we emphatically repeat that it is a direct interference with the liberty of those who prefer to marry. The abolition of any institution, of course, is the universal and most effectual prohibition of all its benefits. The marriage contract is of such a peculiar nature that it cannot be sufficiently covered or protected by any general laws of contract, inasmuch as no other contract involves the birth of new beings. There must be special laws relating to this special result of the marriage contract, to abolish which would be to inflict great wrong on all who desire this special protection,—to interfere most tyrannically with liberty in the name of liberty itself. Well might Madame Roland exclaim on the scaffold, "O Liberty, what crimes are committed in thy name!" The free-lovers, it seems, are not satisfied with their own freedom; they insist on despoiling others of theirs.

3. But the free-lovers go farther still. They "demand" such a "modification of public sentiment" as shall accord to themselves the "same degree of respectability" which is accorded to the married. Truly, a modest demand! One's opinion, it appears, is not his own; it must obey the dictates of the free-lovers. One is not allowed even the freedom of his own thought and speech by them; he must think that to be "respectable" which they declare to be such! Is there no further "demand" to be made upon us, besides this trifling requirement to think and speak just as we are bidden? We suspect that there are some intractables who will demur at this summons to throw up their hats in honor of Mrs. Woodhull's discovery of the divine right of adultery (*vide* quotations in the editorial columns). They hold that, in order to be *thought* respectable, people should *be* respectable; and that the homage paid to pure and noble lives can be diverted by no "demand" whatever to lives which are impure or ignoble. If you would be respected, extort respect by the crystalline purity of your life itself; it comes not at beck or call.—ED.]

WHAT IS REAL "FREE SPIRITUALISM?"

EDITOR INDEX:—

In your journal of July 9 is a communication headed "Free Spiritualism," signed by John Hardy, of Boston, and mainly made up of a series of resolutions passed at "Primary Council, No. 1, of Universal Association of Spiritualists," in that city. I have no personal acquaintance with Mr. Hardy, and only have to do with the spirit and tenor of the resolves quoted in the article, which seem to imply that many Spiritualists are too limited in their ideas of free speech to suit the broader views of this Primary Council.

The "social question" seems the great issue in view,—the test of liberty of speech in the minds of these resolvers.

I can speak for our own part of the country when I say that the large majority of the Spiritualists *are* dissatisfied and disgusted with this question, as discussed from the "Woodhull" standpoint. Audiences have rights, as well as speakers, and surely an audience can refuse to hear a vulgar and impudent statement of views or opinions. Does free speech give license to say *anything*, *anywhere*, *anyhow*, and at *any time*? Or shall an audience demand order, decorum, propriety, and an absence of vulgarity in such men or women as have the privilege of addressing them? For instance, not long ago I was at a large meeting of Spiritualists and other liberal people, and a woman, well-known as of the "social freedom" school, was present, and was asked to speak by the officers of the meeting,—who did not approve her views, but were willing all should be heard. She used, or abused, her privilege, not only by advocating the abrogation of all marriage laws, but by coarse and vulgar language, simply disgusting to many in the intelligent audience.

Now I assert that while the Spiritualists are not faultless by any means, for they are human, yet they have no wish or aim to narrow or dwarf *real* freedom of discussion; but, in many cases, they will not subject themselves to hear coarse and vulgar language, or indecent sentiments.

You can remember that, while you published THE INDEX at Toledo, you were repeatedly asked by so-

cieties of Spiritualists to address them, and freely give *your* opinions; for they expected of you dignity, propriety, and earnestness. Had you gained a reputation for vulgar coarseness, you would have had no such invitations; and societies *will* discriminate in that way, and should. I have heard the whole question of marriage and parentage freely and searchingly discussed in meetings of Spiritualists, years ago, by Henry C. Wright and others; but in a reverent and lofty spirit, above all vulgar thought, or immoral tendency. In any audience of a like kind, I think a like discussion would be welcomed to-day; but that is one thing, and the crude and coarse speech of later self-styled "social reformers" is another. The claim to be eminently "pure" or "respectable" made in the resolutions, against such as do not care to encourage or endorse what they hold to be not only erroneous in idea but exceptionable and faulty in its presentation, needs only to be put in its true light to be seen as shallow and ill-timed.

Your limited space calls for brevity, and I bear this in mind, and have condensed in briefest possible language my refutation of these grave and mistaken charges in the resolves you publish.

Yours truly, G. B. STEBBINS.

DETROIT, Mich., July 26, 1874.

JUSTICE TO MRS. WOODHULL.

BEAVER, BEAVER CO., Pa., June 23, 1874.

MR. ABBOT:—

THE INDEX of June 18 contains Mr. F. W. Newman's view on the "Free Love" question. I have read his paper carefully, and have not forgotten the former discussions on the subject which appeared in the columns of THE INDEX from time to time. In my opinion, all your contributors do Mrs. Woodhull injustice; their treatment of the subject of "Free Love" is unfair, one-sided, prejudiced; indeed, it appears that scarcely any one thinks it proper to become thoroughly acquainted with the "principles of social freedom," as advocated by Mrs. Woodhull, before attempting to criticise her. The results of such a lamentable ignorance we have before us. One or two sentences from her lectures are selected, and, as a matter of course, the entire subject is immediately misrepresented, contorted, caricatured. When Mr. Newman wrote his thoughtful paper on Herbert Spencer, he certainly had made the subject a special study; he certainly had first examined that eminent thinker's *First Principles* before he was in a position to discuss Mr. Spencer's philosophy, physics, and metaphysics. I should think that, especially in the case of Mrs. Woodhull, the axiom, "*Audiatur et altera pars!*" ought to be respected. Both you and Mr. Newman believe Mrs. Woodhull to be an "enthusiast for ideas, certainly not the apologist of vice;" why, then, in the name of justice, not study her peculiar ideas, her radical lectures, her reformatory, outspoken journal, and become acquainted with her principles of "social freedom"? I have read her paper now for a period of over two years, and must candidly confess that, as far as I know, she never wrote a line which could make a pure, unsophisticated, true woman blush; on the contrary, I believe that she is a true reformer, and that every radical may with profit study her *Weekly*, which numbers among its contributors such able writers as Stephen Pearl Andrews, Warren Chase, Laura Cuppy Smith, etc.

I trust that my venerable friend, "A. B. B.," will find time to write on this subject before long, and I rejoice to notice your invitation to a dignified discussion.

Fraternally yours,

HUGO ANDRIESSEN.

[We very carefully read Mrs. Woodhull's *Principles of Social Freedom*, when first published, and we have derived our understanding of her theories from herself, as will appear from the editorial columns.—ED.]

DID CHURCHES OWN SLAVES?

EDITOR OF THE INDEX:—

One of your readers asked me what I meant, in a former letter, by churches owning slaves?

This only, slavery telling its own story. A slaveholder's journal of best repute, the Charleston, S.C., *Courier*, of February 12, 1835, contained the following illumining advertisement:—

"*Field Negroes—by Thomas Gadsden.*—On Tuesday, the 17th instant, will be sold at the north of the Exchange, at ten o'clock A. M., a prime gang of TWENTY-SEVEN NEGROES, accustomed to the culture of cotton and provisions, *belonging to the Independent Church in Christ Church parish.*"

The Savannah, Ga., *Republican*, of March 13, 1845, advertised a sale of slaves which ended thus:—

"Also, at the same time and place, the following negro slaves: Charles, Peggy, Antoinette, Davy, Maria, Jenny, and Isaac, levied on as the property of Henry T. Hall, to satisfy a mortgage, *fi fia*, issued from McIntosh Superior Court in favor of the Board of Directors of the Theological Seminary of the Synod of South Carolina and Georgia *versus* said Henry T. Hall. Conditions of sale cash.

(Signed) "C. O'NEAL,

"*Deputy Sheriff of McIntosh County.*"

It was Paul, I think, writing to some Corinthian synod or presbytery, who asked: "Dare any of you, having a matter against another, go to law before the unjust?" But what would Paul say to a suit like this, brought by the directors of a theological seminary, involving a seven-fold sale of their Lord Jesus Christ in the persons of seven of his weak and helpless children!

Rev. J. Cable, writing to the Mercer *Luminary* (I quote from a book, not having the paper at hand from which to date), says he lived eight years in Virginia, received his college education at Hampden Sydney College and Union Theological Seminary, and that "the college church held slaves enough to pay their pastor a thousand dollars a year, the church members paying not one cent."

The slaves, he said, had been left by a pious mother in Israel, and had increased so as to be a large and still accumulating fund. These slaves were let out on Christmas days, for the ensuing year, to the highest bidder, whose interest of course was, as was understood, to get what work was possible out of them at least expense.

Mr. Cable gave also the names of four other churches and their pastors, in that neighborhood, who were supported in whole or in part in similar manner; in one of which churches a Mr. Turner preached, "and used to electrify the State with his eloquence."

I have other instances of this church economy by brokerage in the blood and bones, bodies and souls of slaves, to support the gospel and buy baker's bread and grocer's wine for sacramental suppers; but these will suffice for the present.

My next letter may give some account of what our Southern slave system was by its own testimony: its laws and its own newspapers, political and religious, being the principal witnesses.

PARKER PILLSBURY.

CONCORD, N. H., August, 1874.

A DEBATE IN HOSPITALLER HALL.

No one has seen all the "institutions" of Boston who has not visited the Hospitaller-Hall Sunday debates.

There, or at some similar place, have the lovers of polemics weekly met for upwards of forty years, and engaged in the discussion of all manner of subjects, especially those pertaining to religion and philosophy. It thrives alike summer and winter, and no day is too stormy, too warm, or too cold to prevent the attendance of enough of the staunch and sturdy controversialists, or the securing of a successful meeting.

For the last five or six weeks, one of the sessions each Sunday has been devoted to the discussion of the question whether or not the study of science leads to the rejection of Christianity.

Feeling an interest in the subject, I have attended these discussions quite regularly, being curious to see how Christianity would deal with its most formidable foe.

Christianity was defined by the leading debater on the Christian side as "belief in the divine inspiration of the Bible, and an acceptance of the teachings of Jesus." This was the definition accepted by the radical side of the house, and they made their argument on this basis. That the Bible is not thus divinely inspired, they attempted to show from the accepted results of science.

Among the points made by them, I noticed the following:—

1. That the Bible states explicitly that God "made *light*," and, after having done so, "divided it from the darkness;" while science has shown that darkness is but the absence of light, and, since they were never *united*, they never could have been *divided*.

2. That the Bible states that "God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament," etc.; while science has shown that there is no such firmament.

3. That the Bible teaches that the sun, moon, and stars had none of them an existence until after the earth was formed; while science has shown that many of them existed long anterior to the earth.

4. That the Bible states that there were three days of successive light and darkness on the earth before the sun, moon, and stars had an existence; while science teaches us that no such days could occur without the sun.

5. That the Bible states that the sun, moon, and stars were made for the purpose of giving light upon the earth; while science has shown that many of the stars are so remote as to be perceived only by powerful telescopes.

6. That the Bible states that grass, herbs, and fruit-trees flourished upon the earth before the sun had an existence; while science has shown that such products are dependent on the sun for their existence.

7. That the Bible teaches that every kind of vegetable life that ever existed on the "face of the earth" was made before fish and fowls, and every kind of fish and fowl before beasts and cattle, and every kind of beast before man; while all scientific men agree that such was not the case. For instance, there are species, genera, and orders of plants that could not have existed until animal life had been upon this planet thousands of years; and new species of all classes of organic life have been continuously appearing from time to time, being either the result of many special acts of creation or developments from previous existing species. Authorities: Hugh Miller, Dawson, Hitchcock, Lyell, and others.

8. That the Bible teaches that the race of man has been upon this planet less than six thousand years; while science teaches that he has been upon it for *many* thousand years. Authorities: Lyell, Leslie, Page, Lubbock, and others.

9. That the Bible states that the first woman was made from a rib of the first man; while no scientist will admit the truth of the statement.

10. That the Bible teaches that there was a universal deluge on the face of the earth, which destroyed "everything wherein was the breath of life," except Noah and those who were with him in the ark; while science teaches that there was no such deluge. Authorities: Burkland, Pye Smith, Miller, Hitchcock, and others.

11. That the Bible teaches that either the sun or the earth, or both, stood still at Joshua's bidding, that the day might be lengthened to complete the slaughter of a hostile army; while science shows that no such event could have occurred without disarranging the whole order of the universe. Authorities: Tyndall, and others.

12. That the Bible teaches miracle and the efficacy of prayer; while both doctrines are being abandoned for that of the eternity and immutability of law. Authorities: Tyndall, Huxley, Carpenter, and many others.

These are some of the more important points made by the radical side of the house, though not by any means all that were made; being the first to recur to my mind they will serve as a sample of what the Christian defenders had to meet.

It devolved upon them, of course, either to deny what their opponents claimed the Bible taught, or deny what they claimed science taught, in each of these twelve propositions, and call for proof, or to show some rational mode of harmonizing them. Strange to say, no attempt was made to do either. Of course it is not fair to expect impossibilities; but I must confess that I felt disappointed that the defenders of the "divinely inspired Book" did not at least make a show of defending its statements. The course pursued by them was quietly to ignore these arguments, and attempt to change the issue by making capital out of the fact that many scientific men still continue to *call* themselves Christians, notwithstanding their rejection of many of the teachings of the Bible; a fact that probably no sane man would dispute. Such scientists as Prof. Carpenter, who utterly reject miracle, were named by even the most Orthodox of the Christian speakers, to show that the study of science had not led them from Christianity.

To crown all, the audience were told explicitly, with a charming disingenuousness, by some of the "Christian defenders," and by all impliedly, that belief in the story of the miraculous birth and resurrection of Jesus, and in his miraculous power and divine nature, so far from being essential to, were only myths and errors which had "clustered around," Christianity. Thus were they driven to the position that a few of the simple ethical teachings of Jesus are the only essentials of Christianity. When the Christian world shall have accepted this position, and made love of justice and virtue its only essential thing, may we all be Christians!

Meanwhile, I wonder if any good, old-fashioned, Orthodox, Bible-believing Christian can be found, who is willing to stand by his guns and test his faith by free and fair discussion.

Q.

IS PRAYER RATIONAL?

"He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

Is prayer a rational act? It is of no use to attempt to make it rational to the intellect; a man who lives in his head cannot pray. The intellect wants proof; the heart does not—it feels the truth. A Being answering to an Infinite Intelligence has never revealed Himself to the human intellect. One of Mr. Frothingham's critics says: "It would seem, then, that his idea of prayer consists in the indulgence of certain pleasant wishes, desires, aspirations, etc.; but I am opposed to all shams, and therefore I object to this kind of pleasant musing being called prayer." "Do not," says he again, "let us call this pleasant indulgence in emotions, when there is no petition, no supplication for a boon, which is addressed to no person, and from which no favors are expected in return, do not let us call this prayer." Well, "a rose by any other name will smell as sweet;" the act will be performed; it is instinctive to pray. The heart will pray to the living God who is felt, but does not prove himself.

How every thoughtful man is baffled, when he intelligently addresses a Deity which he cannot fix, locate, or conceive of, and who knows that the true Providence is not disturbed from the order that reigns in the laws of the universe! How the intellect pricks the bubble of devotion, labelling it "castles in the air;" but how readily and persistently there arises in the heart a sacred voice which speaks of altogether another world, a world of reality!

To say, "Give us this day our daily bread," is no "sham" to the instinctive part of our human nature, even if we do not get it, or do not expect it, or always have had it, and know we shall get it whether we ask for it or not. There is something that prompts the utterance of prayer, and it is in the soil in which the intellect roots. "It puts on no airs, offers no explanation;" but intellect hears it say to it, and feels its truth, "Thou art the later born! Hast thou commanded the morning since thy days, and caused the day-spring to know its place? Have the gates of death been open to thee? Or hast thou seen the doors of the shadow of death?"

I knew a strong-minded and thoughtful man who had no religion, who would have thought it childish to offer a prayer; but the last utterance he was ever heard to make was made as he passed by a humble individual with a rope in his hand; and five minutes after he was a suicide. These last words said with a long sigh were: "O God!" It was but a whisper, but I feel it to this day. I seem to hear it now. It was the ground-swell of the instinct. That was what prompted that utterance, which all at times are moved to utter, the greatest and the least. There are times when the intellect has to say to the heart (which is synonymous with instinct):—

"Help me, Cassius, or I sink."

The arisen world, that is, the world of spirits still active in mundane matters, are still on praying ground, if they are "over the river;" and some see a rationality in prayer in that connection who would not otherwise. It would be pleasant to extend this paper into that department, but that would, and perhaps may, make an article of itself.

J. WETHERBEE.

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A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ———.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor.*

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

GLIMPSES.

BY F. E. A.

EVERY NOW AND THEN a "safe" robbery is reported. But if the robber is caught, what sort of a robbery is it then?

A CORRESPONDENT of the New York *Nation* says that the famous "Blue Laws" of Connecticut were an invention of the Rev. Samuel Peters, a Connecticut Tory, who was driven from the State at the beginning of the Revolutionary War, and who revenged himself by publishing in London, in 1781, a fabulous *General History of Connecticut;* and that the historian of Massachusetts, Hutchinson, does not give one of these pretended laws. Is there anything to be said in favor of the genuineness of the "Blue Laws"?

THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE began its twenty-third annual meeting at Hartford, Connecticut, on August 12. President LeConte, in his opening address, is reported as saying: "Already it is proved that, should the largest comet strike the earth, no possible harm could ensue." This declaration contradicts flatly the statement of M. Faye, quoted in another paragraph on this page. Science has its open questions still, it seems, but Dr. LeConte does not propose to serve M. Faye as Calvin served Servetus.

IN JULY a farmer living in Warren County, New Jersey, publicly offered to give to some poor sewing-girl of New York free board for ten or twenty days, and to send the amount of her fares to and from his farm, if the officers of the St. John's Guild would select the girl to receive the kindness. This offer, published in a New York paper, gives the hint of a most useful form of philanthropy. Thousands of farmers could afford to give a little vacation to the poor, overworked sewing-girls of our large cities, or at least to ask no other remuneration than a little help from the visitor in household affairs; and this would be most cheerfully given. Honor to the kind heart that conceived this plan! It ought to be widely acted on, and we hope it will be.

M. FAYE, in a recent lecture published in *Nature*, calculates that, "if the nucleus of our comet had directly encountered the earth, with its mass of 25,600 millions of millions of kilogrammes, and its relative speed of seventeen leagues per second (seven for the earth and ten in an opposite direction for this retrograde comet), the actual energy of the shock would be enormous; I calculated that its transformation into heat would immediately generate fifty-one million *calorics* per square metre of the hemisphere which sustained the shock. It would be enough to shatter, dissolve, and volatilize a part of the solid crust of our globe. No living being could survive such a catastrophe. Happily the probability of such an encounter is excessively small; and, indeed, the most remote geological ages do not bear any traces of such an adventure."

THE *Nation* of August 6 has a thoughtful and in the main excellent article on "Evidence about Character." It shows that the rules of evidence, as enforced in the courts, are not adapted to bring forward all facts logically bearing on a case, and therefore do not help to establish the full truth in cases involving reputation. It holds that there is "only one good reason" for carrying the Beecher case into court, namely, that the courts can compel the attendance of witnesses. There is, however, one other. In this country, at least, the decision of a legal tribunal is acquiesced in almost universally in such cases. If Mr. Beecher is exonerated by it, his accusers will be at least effectually silenced; and there is little doubt that enough evidence would be elicited to show with sufficient certainty whether the Brooklyn preacher is guilty or innocent on the main charge.

AS A DEFENCE against the charge of adultery, Mr. Beecher's "statement" and "cross-examination" are very strong as the case now stands, though not absolutely conclusive. The explanation he gives of the letters which cast such a gloom over the right-minded portion of the community is exceedingly probable, considering his peculiar nature; and it certainly dissipates the dark presumption they created. So far every unprejudiced person must unfeignedly rejoice. But the reason of this favorable change in the state of the case as respects the main charge lies in a fact which bears unfavorably on Mr. Beecher's candor, and which therefore weakens his testimony to that extent. In his card of July 22, he declared that his "published correspondence on this subject comprises but two elements, namely, the expression of my grief and that of my desire to shield the honor of a pure and innocent woman;" and the evident intent of this declaration was to deny the existence in that correspondence of any expression *of deep-seated consciousness of wrong-doing*. The opinion of the more thoughtful part of the public was adverse to the admission of this denial; which opinion is now confirmed by this last statement of Mr. Beecher. The whole strength of his present defence consists in its assigning an adequate cause for the profound self-accusation contained in the letters referred to—for the undeniable "third element" which we pointed out in them two weeks ago. He now confesses that "there was much that weighed heavily on my heart *and conscience*, which now weighs only on my heart;" and this burden on his conscience he satisfactorily explains, when he says that (although under a delusion) he "*felt convicted of slander in its meanest form.*" The story now told makes the self-accusation perfectly intelligible without assuming adultery as its cause; and it is such a relief to turn the flank of this horrible assumption that the public will gladly believe the story, unless new and stronger evidences of guilt are hereafter brought up. Mr. Beecher, however, seems to have been singularly weak, and singularly devoid of moral courage and directness, in dealing with the parties he depicts in such an odious light; and it is clear that a new estimate of his character must be formed in many respects. He can no longer be regarded by any one as the great apostle of American manliness. If ever the folly of "dignified silence," the ruinous impolicy of meeting known slanders by trying to hush them up rather than by overwhelming them with the truth, has been demonstrated, it is now. The only way to treat a great calumny is to seize it by the throat and strangle it on the spot; and the timidity, vacillation, and wretched diplomacy of Mr. Beecher himself must bear a large part of the blame for the horrible suspicions of his purity which are now, we trust, scattered to the four winds of heaven.

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
BOSTON, MASS.—F. E. Abbot, President; J. P. Titcomb, G. A. Bacon, Secretaries.
JEFFERSON, OHIO.—W. H. Crowell, President; A. Giddings, Secretary.
SAN JOSE, CAL.—A. J. Spencer, President; J. L. Hatch, Secretary.
TOLEDO, IOWA.—J. Reedy, President; E. S. Beckley, Secretary.
VINELAND, N. J.—John Gage, President; Sue M. Clute, Secretary.
JUNCTIONVILLE, NEB.—J. W. Eastman, President; B. L. Easley, Secretary.
OLATHE, KAN.—S. B. S. Wilson, President; H. A. Griffin, Secretary.
DETROIT, MICH.—W. R. Hill, President; A. T. Garretson, Secretary.
BREEDSVILLE, MICH.—A. G. Eastman, President; F. R. Knowles, Secretary.
OSCEOLA, MO.—R. F. Thompson, President; M. Roderick, Secretary.
BATH, ME.—F. G. Barker, President; C. Rhodes, Secretary.
BERLIN, WIS.—President, J. D. Walters; Secretary, E. M. Bridgman.
WASHINGTON, D.C.—George M. Wood, President; J. E. Crawford, Secretary.
AUBURN, OHIO.—John Fish, President; G. W. Barnes, Treasurer.
MINNEAPOLIS, MINN.—President, J. B. Bassett; Secretary, Anton Grethen.
NEW YORK, N.Y.—J. B. Brown, President; D. M. Bennett, Secretary.
ST. JOSEPH, MO.—P. V. Wise, President; T. H. Kennedy, Secretary.
EAU CLAIRE, WIS.—President, S. J. Dickson; Secretary, W. Kennedy.
BALBEC, IND.—President, T. Gray; Secretary, W. Allen.
NEW ORLEANS, LA.—President, E. Vorster; Secretary, J. E. Wallace.
BAY CITY, MICH.—President, S. M. Green; Secretary, S. M. Johnson.
CLEARFIELD, PA.—S. Widemire, President; H. Hoover, Secretary.
SAUK CITY, WIS.—Chr. Spiehr, President; Robert Cunradi, Secretary.

[FOR THE INDEX.]

Temperance and Total Abstinence.

THE THIRD FREE LECTURE IN THE CITY HALL, DOVER, N. H., SUNDAY EVENING, DECEMBER 12, 1868.

BY FRANCIS E. ABBOT.

Within the past fortnight, two large Temperance meetings have been held—the New Hampshire State Temperance Association at Manchester, and the New England Christian Temperance Convention at Boston. At both gatherings, resolutions were passed in favor of prohibitory legislation; and there are other indications of a strong movement in the same direction. It seems, therefore, a fitting time for all those interested in the cause of Temperance (and every good man and good woman ought to be interested in it) to express their views on the subject, and thus do their part towards the formation of a correct public opinion concerning it. With the intention of fulfilling my duty in this matter, I propose to state my own private conclusions with regard to Temperance; and, although I am well aware that the persons most active as champions of the Temperance cause, and best known for their exertions in its behalf, entertain opinions widely different from my own, I am not deterred by this reason from expressing with distinctness and emphasis the conclusions to which I have come. It is with great regret that I must differ from men who are laboring in the cause of humanity with honesty and earnestness; but the interests of true reform cannot but be promoted by the frank expression of all honest thought. However severely some worthy people may condemn my opinions, I wish to help, not hurt, the cause of Temperance, as well as every other good cause; I wish to aim a blow, not at the branches, but at the roots, of the upas-tree of Intemperance; I wish to respect the liberty of my fellow-men, and, by thus respecting them, help them to respect themselves. If, consequently, I distrust the methods of those who, in their zeal for reform, trample on the equal rights and infringe the equal freedom of their fellows,—if I see no hope of lasting success except in awakening the love of virtue in the individual soul,—I claim to be as true a friend to sobriety and good morals as any of those who would make men sober in spite of themselves. The two great principles of American civilization,—the supreme duty of self-government by the individual according to the law of God in his own soul, and the equal duty of non-interference by society except for self-protection alone,—these two great principles, I say, I would unflinchingly apply to the Temperance question and every other great question that comes up for settlement. More mischief than benefit must come in the long run from disregard of these principles; and I count it a terrible mistake to say that good principles must not be "carried too far." No good principle was ever yet carried far enough: and he does true service to his race who seeks to straighten out the crooked paths of human action by carrying good principles to their extremes. Taking it, therefore, as a moral axiom that every individual has a right to be at perfect liberty until he violates the equal liberty of his fellow-men, we shall find ourselves not a little enlightened as to our duty with reference to the Temperance question.

First of all, let us make quite clear what we mean by "Temperance." In its largest use, this word signifies complete self-mastery, perfect control of outward conduct by an inward law. He is the truly temperate man who is in all things master of himself, and in all things guides himself by reason and conscience. Every passion bridled and bitted,—every impulse of the animal within us directed to its lawful end, or else held in check by the strong hand of the disciplined will,—nothing less than this fills out the true conception of Temperance. The soul must keep to the end a firm grasp of the reins, and never suffer the body, like an unmanageable horse, to take the bit in its teeth. When this occurs,—when the steed breaks loose, and rushes headlong to ruin,—when the body gets the upper hand, and the soul loses command,—then Temperance succumbs to Intemperance, and character dies. The order of God is inverted when the high intuitions and suggestions of the spirit are trampled underfoot in the blind rush of the animal. The intemperate man is a beast, and, forsaking the upright posture of manhood, crawls on all-fours like a swine. Temperance is the empire of the soul over the passions—Intemperance is the insurrection of the passions against the soul, a New York riot in the heart, a mad outbreak of brutish desires uncurbed by conscience. In short, Temperance is free government,—Intemperance is mob-law.

As commonly used, the words Temperance and Intemperance are restricted to a narrower meaning, being applied only to the passion for alcoholic drink. The essential idea, however, remains unchanged. The great sin of drunkenness consists in the obscuration or total eclipse of the soul's light,—the voluntary surrender of the human spirit to brutish passion. By the influence of alcoholic excess, the delicate mechanism of the brain, on the right condition of which reason wholly depends, is thrown into complete disorder; and, like a helmless and dismasted ship, man floats at the mercy of winds and waves. The whole superiority of man over the animal lies in that which the drunkard throws away as worthless,—in the possession of intelligence and moral insight. When these are gone, the drunkard is even lower than the beast to whose level he descends; for the beast is true to the nature God has given him, while the drunkard is false to his own far higher nature. In fact, the drunkard is a suicide, committing self-murder as a spiritual being to range himself with brutes. How instinctively just a use of words, then, is that common phrase, "brutal intoxication"! I can conceive of no higher virtue than that of elevating reason and conscience to the supreme throne of our being; and I can conceive of no deeper crime than that of degrading reason and conscience, and placing passion on their kingly seat. To be a *man*, in the fullest and highest sense, is the most glorious ambition, the most divine aspiration, that can be born in a human heart; but, once a man, to become a *brute*,—to be willing even for an hour to get down on hands and knees, and roll in the mire of swinishness,—is a fall from majesty and nobleness that might wring tears from an angel's eye. I know too well that this plunge from humanity into bestiality, than which I can conceive no greater disaster for a self-respecting man, is made often by men of generous characters and full of noble virtues; I have seen too many cases of such calamity to suppose that inebriates are *always* brutes; but the nobler and more generous I see a man to be, the less can I endure the thought that he should *ever* become a brute. The greater the height, the more terrible the fall; and I would rather that my tongue should be torn from my mouth, roots and all, than that it should utter one word except in pitying horror at the sight. No; while perfect manhood and womanhood is the ideal end of all my public teaching, let no one believe that I can look with complacency on drunkenness, the utter abnegation of manhood and womanhood. Self-government in obedience to the still, small voice within is the supreme end of my religion; while self-surrender to selfish passion or selfish interest is the supreme evil, the one sin that includes all other sins, against which I would fain strengthen my fellow-men to the utmost extent of my power.

But, while hating the vice of Intemperance with the very heartiest of its haters, I have never been able to act with what claims to be the party of Temperance. Alike in politics, religion, and reform, I have found myself compelled to stand aloof from parties, to protest against their shortcomings or inconsistencies, and to side only with universal principles. Until parties follow right principles, no true man can follow parties; and it is too much, perhaps, to expect of any large body of men at present that they shall follow, intelligently and consistently, universal and enlightened principles. Those who see in the logic of ideas a key to the solution of practical problems must for a long time to come be in a minority, and contentedly work as God shall give them room. Let me explain, then, why it is that, believing in Temperance principles, I cannot act with the Temperance party.

1. The first and chief reason is, that the chief principle of the Temperance party is not a Temperance principle. If we may judge of the mind of the party by the votes of its conventions, it holds the drinking of alcoholic beverages to be universally a sin, and complete abstinence from them to be universally a duty. This does not appear to me to be a true Temperance principle. It is not possible, in my opinion, to lay down absolute rules concerning particular acts without regard to motives. It is the motive that makes an act a sin; and who shall undertake to judge of the motives of men by the wholesale? If it is always a sin to taste a drop of wine, then every person who tastes a drop of wine is a sinner to that extent; and to pass so sweeping a judgment on every person who tastes a drop of wine is an assumption of omniscience which no modest person will make. Motives alone give their moral complexion to human actions, so far as the moral desert or ill-desert of the actors is concerned; and if the moral teaching of Jesus had one trait more marked than any other, it was the transference of all praise or blame from the outward act to the inward spirit out of which the act grew. It is a universal duty to have a right spirit, a universal sin to have a wrong spirit; but if we go beyond this to say that any particular act must be always a sin or always a duty, we fall back under that bondage of particular precepts from which it is the great claim of Christianity to have freed its followers. Even the Temperance party itself is obliged to find two exceptions to this universal sin of wine-drinking; namely, in cases of sickness, and in the case of the "Lord's Supper." I should respect the Temperance party more, as I do respect some of its members more, for making neither of these exceptions to what it regards as a sin irrespective of motives. If all wine-drinking is sinful *per se*, it is not made right by an innocent motive: and a consistent believer in its sinfulness would make no exception of any kind.

But not only do I regard the chief principle of the Temperance party as false, because it lays down an absolute rule concerning a purely outward act; but I also regard it as false, because it confounds *use* with *abuse*, and so is not a *Temperance*, but an *Abstinence*, principle. Nothing is more unjust, or more harmful to the Temperance cause, than heated denunciations of strictly temperate men under the name of "moderate drinkers," as the "worst enemies of the Temperance cause." Whether Temperance or Abstinence is the better principle, is a fair subject of discussion; but it is a question to be at last decided by each man in the privacy of his own heart, and not to be settled by the vote of clamorous conventions. For myself, I believe in the Temperance principle properly so-called; for many others I believe in it also; for some I believe in the Abstinence principle alone. The distinction between use and abuse, so scouted at by many declaimers, is one which runs through all human life, and will never be discarded by the common sense of mankind. The Temperance party deprives itself of the support of a large portion of the very best members of the community, with whose aid an overpowering public sentiment against drunkenness could be organized, simply because of its injustice towards persons whose example and influence are wholly on the side of Temperance. The true principle of Temperance is, in my opinion, to use alcoholic liquids as a good servant but a terribly despotic master,—to beware of the least excess, to guard most faithfully against the formation of any enslaving habit, and to deal with alcohol in all its forms as with a double-edged sword of razor-like keenness. To forget the danger of excess, or to despise it, is both folly and sin; for he who prizes his soul above his body will most assuredly feel his obligation to keep his soul pure and his faculties in perfect equilibrium. It is always the part of wisdom to suspect the passions at all times; and it is the part of virtue to repress the least approach to insubordination. But if we were to abandon the use of all things whose abuse is dangerous, where would be our common sense? How would life be possible at all? The real protection against abuse of alcohol, as against abuse of all other things, lies in the strengthening of conscience and the tenderest deference to its least behests. If we are really unable to govern ourselves,—if we find by experience that use itself is dangerous and is creating a habit whose power begins to make itself felt,—then there is no safety but to abstain, wholly and continuously. I can only applaud that man who says,—"For myself, I choose to abstain; but to others I concede an equal liberty of choice." I am not by any means advising to *use* intoxicating beverages; far from it. I simply say, Temperance is use, Intemperance is abuse; and he fulfils his duty in this matter who is publicly and privately temperate. What I contend for and insist upon is the right of individual liberty of action; the right of every man to be *respected* so long as he obeys his own conscience, without being branded by vehement partisans as "the worst enemy of the Temperance cause." I am not for temperance for one man is not temperance for another; and it is perfectly idle to lay down universal rules concerning particular acts. The universal and absolute obligation of all men to be "temperate in all things," will be questioned by none; but it is preposterous to set up the same standard of temperance for all. Individual differences of temperament, education, organization, character, and circumstance must be respected; and the Temperance cause will never prosper until they *are* respected.

2. Another great reason why I cannot act with the Temperance party is the excessive and unwise confidence it puts on the efficacy of the pledge. For myself, I disbelieve in pledges, except as a last resort. The practical results of the pledge are quite as often, I fear, evil as good. Its defensive power is not great, except with a few persons. This I have heard said by some teetotallers themselves, who were well qualified by actual experience and observation to bear witness on the point. A strong, free nature, even if once induced to take the pledge, is seldom easy under the yoke, and sometimes is so galled by it as to resort to any measures to break loose. Even a self-imposed fetter tends to destroy the sense of moral freedom, and to create a sense of constraint which often becomes a positive temptation. There are not a few persons who are greatly tempted to do what they are prohibited from doing; and sometimes they go and do it just to get rid of the offensive prohibition. To be sure, there is nothing noble in this, but there is a great deal of human nature in it; and so far the practical power of the pledge is weakened. Even where this sense of irksome restraint is not felt, all must admit that, unless conscience and will are strong, *the pledge will not be kept;* and the strength which seems to come from the pledge is, after all, only the strength of conscience and will at bottom. On the power of conscientious will, at last, must the keeping of the pledge itself depend. Too many persons lean on the pledge as in itself a sufficient protection; a sense of false security is created, conscience falls asleep, in some moment of temptation the prop gives away, and to false security succeeds an agony of despair. The pledge once broken, the sacred sentiment of self-respect is so fearfully injured that many a poor fellow straightway rushes headlong into the wildest excesses, believing that all hope of salvation is gone. The kind of support given by the pledge is not commonly

of the best kind; but there are, doubtless, many cases where it is efficient. If a person feels himself in danger, and believes that the pledge will protect him, by all means would I encourage him to try it. As an occasional means of strengthening a feeble will, it would be useful; but it is wise to place reliance on nothing except moral improvement of the community, as a permanent means of advancing the Temperance cause. I cannot approve of the pledge being offered as a universal panacea of Intemperance, or urged upon all persons, or made a condition of joining a Temperance Association. After all, reliance must be placed at last on the individual conscience; where this is wanting, there is no security whatever in a verbal promise. Moral means alone can lay the foundation of a true reform, and to these, in the end, must the exclusive appeal be made.

3. This brings me to the third leading reason why coöperation with the Temperance party is for me impossible. They insist upon prohibitory laws which exceed the true limits of State action. The State cannot rightfully act except for the simple protection of itself and of its members: its power should not be used as an instrument of promoting moral reforms, which ought to spring spontaneously out of the voluntary movement of the people. Recognizing the equal rights of all persons, its sole legitimate function is to protect those rights; and the progress of the community must be left to those natural spiritual forces which in all ages are active for the gradual development of the race. The commonwealth cannot without usurpation take upon itself the task of the private conscience, and dictate what shall be bought and what not. The State may restrain the sale of liquor just so far as it is a public nuisance or *immediate* cause of crime, and no further; and this it may do solely as a measure of self-protection. There the limit really lies. How far the sale of liquor is a nuisance, and how far it is a lawful business, is, no doubt, a difficult practical question to answer; but it is very plain that, when the State undertakes to suppress the sale of liquor altogether, for the purpose of rendering it almost impossible for any man to get it for any purpose, then the freedom of the people is violated, and a reaction is inevitable. John Stuart Mill is correct in teaching that the "self-regarding vices" are no concern of the State; these are to be reformed by moral means, or not at all. If a man wants to get drunk and cannot, there is, at any rate, no virtue in his sobriety; and I more than doubt whether the attempt thus to keep men on their feet when they are determined to go on all-fours is productive of any permanent good. Fetters on freedom always work more harm than good in the end; and the stringent statutes against liquor-selling in some of our States are largely to blame for the present reaction. The only Temperance reform that is good for anything, or that can stand the test of time, must be based on the enlightened conscience of the people, and not on any enactments of the government. For no cause whatever would I consent to any infringement by the State on the just rights of the individual; and if the people are not yet ripe for a true temperance reform, I would rather wait till they shall be educated to it than attempt any hot-house forcing process by abridging private freedom.

4. Another reason for keeping aloof from the Temperance party is the intolerant spirit and temper it manifests. Nothing more bigoted and harsh has for a long time met my eye than the Boston *Journal's* account of the treatment of Dr. Blagden in the New England Christian Temperance Convention in Boston. Dr. Blagden, personally one of the worthiest of men, and for years the senior pastor of the Old South Church, undertook to address the Convention in favor of Temperance, as opposed to Abstinence; and but for the generous appeal of Henry Wilson to the audience he would have been hooted down by them. A party which thus refuses free speech and fair play is not one with which I wish to act. The same spirit of intolerance betrays itself frequently in the tone of Temperance lecturers and newspapers, and must surely repel all who prize courtesy and just dealing in the treatment of different opinions.

5. Let me add here a word of disapproval of what I cannot help calling the *unscrupulousness* with which ardent advocates of Abstinence too often argue from the Scriptures. The example of Jesus, so far as the four gospels are concerned, is, fairly looked at, wholly in favor of the temperate use of wine. I say this, not with any wish to shield my own opinions behind his name (for I wish them to carry no weight with any one except their own intrinsic worth), but solely because persons who speak on the subject often fail to deal candidly with the gospel narratives as they stand. Jesus is said to have been called a wine-bibber, because he came "eating bread and drinking wine"; he is said to have turned water into wine at a marriage feast in Cana of Galilee; and he is said to have bid his disciples drink wine in memory of him at the Last Supper. On the other hand, he nowhere says a word against the temperate use of wine, and, so far as the record goes, nowhere gives any sign of condemnation of it. Dr. Miner, to explain away this seeming sanction given by Jesus to a practice he vehemently reprobates, declares that the wine used in that day was not intoxicating in its influence, but was simple grape-juice,—a statement worthy of about as much respect as if he had said that apple-juice never used to ferment in the days of the Pilgrim Fathers, but had a fashion of keeping sweet all winter without turning into vinegar. Such reckless assertions will bring any cause into contempt. On the one hand, the partisans of Abstinence quote with great emphasis every reproof of drunkenness contained in Scripture, and then, on the other hand, turn round and say the Jews had nothing to get drunk with! These two things hardly agree. If the wine that sparkled so brightly when it "moved itself aright" was only harmless grape-juice, why warn us so solemnly against it? But if there was danger in the cup,—if it "bit like a serpent and stung like an adder,"—why say there was only grape-juice in it? With sophistry similar to that of Dr. Miner, Dr. Manning, at the New England Christian Convention before referred to, tried to explain away the miracle said to have taken place at Cana. He argued that Jesus did not himself say that the water became wine, but the governor of the feast said it, not being sober at the time. Here, then, according to Dr. Manning, the governor of the feast had got intoxicated, and the wine at the feast sanctioned by the presence and miracle of Jesus must have been something stronger than grape-juice. But, admitting that Jesus did *not* say the water had become wine, Dr. Manning must either admit that the water *did* become wine, or else deny the miracle altogether. Which he meant to do, is not clear. But for an Orthodox minister to deny the miracle would be as strange as for a professedly Christian teetotaller to confess that Jesus sanctioned moderate drinking. To me, it matters nothing what the example or precept of any teacher is; I judge for myself on the merits of each case. But I do wonder when those who profess to be guided by the example of Jesus denounce moderate drinking as a sin. Do they know that they are denouncing their Master? I do not covet the conscience of any man who can stoop to twist, distort, and pervert the plain meaning of the Scriptures, because he does not dare honestly to admit that the Scriptures are against him. For myself, I ask no question whether the Scriptures are for me or against me; I am content to use the faculties God has given me as faithfully as I know how; and if I make mistakes, I trust that something will be pardoned to an honest purpose.

This, then, is in brief my conclusion. Temperance in all things, government of all our life by the still, small voice of conscience within our hearts, is our chief duty; and so long as we are faithful in this obedience we are not bound by any rules of man's making, but free to follow our own secret convictions. And this may we serenely and bravely do!

THE STRENGTH OF UNBELIEF.

To our editorial note last week concerning the weakness of unbelief in Boston, Colonel T. W. Higginson, whom we respect above all the rest of the Free Religionists, sends us this reply:—

To the Editor of The Independent:—

I have been accustomed to claim for the *Independent* a good deal of fairness and candor in dealing with those whom it regards as unbelievers; and I therefore read with surprise what seemed to me a series of very incorrect editorial statements in the last issue. The second paragraph of "Editorial Notes" makes the following affirmation:—

"Unbelief in Boston has not for years been so weak as to-day. The Parker Fraternity and the Twenty-eighth Congregational Society are feeble enough; the Horticultural Hall meetings have been abandoned; and if The Index influences anybody at all, it is only the unlettered sceptics of the West."

The first assertion belongs to a class which I must leave your contributor, Rev. Augustus Blauvelt, to answer. As to the second, I do not know what "feeble enough" means; but I take it to signify in this case very feeble. As the Twenty-eighth Congregational Society (of which the Parker Fraternity is only an offshoot) has proved itself strong enough, in this the twenty-eighth year of its existence, to erect and dedicate a building of its own, the "Parker Memorial Meeting-House," and as it holds meetings in this building every Sunday, which meetings I can state from personal observation to be attended by a large and most respectable congregation, the epithet "feeble" seems to be most singularly misapplied. It was generally predicted that this society could not last a year after the death of Mr. Parker, which took place fourteen years ago.

The statement in regard to the Horticultural Hall meetings is still more surprising. When, how, or by whom were these meetings abandoned? As one of the committee having them in charge, I can only say that I have never heard their abandonment so much as proposed. If I am not mistaken, the last year was the first time that these lectures proved self-supporting; and it is to be hoped that the next winter's course will be equally successful. In the words of Mr. Webster, "It would be awkward to be annihilated without knowing anything about it."

Finally, in regard to The Index. If to have a large Western following is in any way discreditable, what is to become of the *Independent?* and if The Index influences the unlettered, what becomes of the common Evangelical assertion that the Free Religious movement is confined to a handful of scholars? But I dispute the correctness of your assertion. When you say that "if The Index influences anybody at all, it is only the unlettered sceptics of the West," it occurs to me that it certainly influences me; and that, however sceptical or unlettered I may be, I certainly do not reside at the West. The Index is distinctly and absolutely Mr. Abbot's own organ; nobody else is responsible for it; and its editor will testify that nobody criticises it more sharply than its own occasional contributors. But it is a great mistake to ignore its ability or to belittle its influence.

All just-minded radicals agree, I think, that nothing is really gained by misstating or underrating opponents; and it seems to me that the same policy is equally binding, were it only as policy, on just-minded conservatives. T. W. Higginson.

Newport, R. I., July 30, 1874.

We are not able to see why our statement was not essentially correct. Dr. Blauvelt's views of the strength of unbelief are not precisely ours, and we trust the Free Religionists will not flatter themselves that other Evangelical apologists who have made as deep investigation into the current doubt of the times are as alarmed as he. It is true that the Twenty-eighth Congregational Society has lately erected a meeting-house, and since this their single temple can depend for preachers upon a large body of unoccupied radicals—Colonel Higginson, John Weiss, Samuel Johnson, F. E. Abbot, William R. Alger, and other able men,—it would be strange if a respectable audience did not attend it. But Theodore Parker used to preach to three thousand people. Did his successors, D. A. Wasson and J. Vila Blake, gather as many hundreds, and do as many hundreds now meet regularly every Sunday morning? Parker's three thousand listened to a man whose belief in God, conscience, personal immortality, was as firm as Jonathan Edwards's. The congregations who hear his successors are apt to find rhapsody instead of prayer, the memory of a good life instead of immortality, the cosmos instead of God. And if it has taken twenty-eight years to build one permanent building for radical worship, how long will it be before unbelief outnumbers the twenty-five or thirty Christian Unitarian churches now so utterly abandoned by Mr. Parker's successors?

We are glad to get the information from Colonel Higginson that the Horticultural Hall meetings were held last winter; but we confess that as news of them did not reach our ears, which in previous years had heard their coming from afar, we were hasty enough to conclude that what we did not hear gave no sound.

As for the culture of The Index and its readers, Colonel Higginson, himself one of the best examples America can show of the highest culture, must know that for seventy-five years we have had an "unlettered" and ignorant class of sceptics, neglectful alike of all churches, liberal or conservative, and ready to send recruits to this and that infidel *ism* or spiritualistic delusion. Unitarianism sixty years ago was the secession of some of the most cultivated men and churches of the most cultivated of American denominations; some of the later Free Religionist seceders from Unitarianism have also been of the highest intellectual attainments; but now-a-days Mr. Abbot and Colonel Higginson find themselves hedged about with followers whose doubt is that of sheer intellectual inability to comprehend faith, and whose screeds, as they appear side by side with finished editorial or admirable "T. W. H." contributions in The Index, leave an impression of pity for the men they almost shame by their company. An ignorant man has as good a right to his religion as a scholar; Christianity has always had thousands of the illiterate in its ranks; but theirs is the wisdom and the humility of a conscious ignorance and weakness, which does not, Ingersoll fashion, declare that it has created God. We must still assert that, if the tone of The Index is any safe guide, its contact with culture in the majority of its followers is very slight, and that its influence, like that of the *Investigator*, upon the better class of thinkers is very small. Of course Colonel Higginson reads it with sympathy; but if he, with his culture, were a conservative Unitarian, we believe his conversion from the mere reading of a journal to which he now lends one of its few attractive features would be far distant.

Let us say in general, without "misstating or underrating" the strength of our opponents, that, however it may be with simple unbelief, we cannot see any great gain of Free Religion within the past ten or twenty years. Nearly every Unitarian of the extreme left has found himself compelled to leave the denomination in consequence of his own inability to work in it, or in consequence of the feebleness and dissatisfaction of his congregation; and therefore the Unitarian churches have never, we think, been as a whole more Evangelical, or free from deistical taint, than to-day. The seceders from their ranks have found no radical organizations to give them meeting-house or salary, and most of them have passed over from the field of religious instruction to that of general literature. Let us mention such names as occur to us. F. E. Abbot, failing to carry his Unitarian church in Dover, N. H., with him to deism, went to Toledo, Ohio, founded a Free Religious society, of which we have heard nothing since his departure from that place, and is now (without stated place of preaching) editor of The Index. D. A. Wasson, abandoning his Orthodox Congregational church in Groveland, Mass., founded an "Independent" society in that place, whose strength departed when he left and went to Boston as Parker's successor. He is now (without stated place of preaching) an occasional writer for the press, and a resident of West Medford, Mass. William C. Gannett has, we believe, never had a stated place of preaching. John Weiss, resigning his Watertown society, has since been a lecturer on Shakspeare. William J. Potter, repudiating the name of Christian, has naturally been dropped from the list of Unitarian Christian ministers, although he still preaches to a considerable Unitarian congregation. Samuel Johnson, who once preached to an "Independent" society in Lynn, of which we now know nothing, is devoting himself to literature. C. P. Cranch, who never fairly entered the ministry, writes and paints. William R. Alger has given up preaching to the Music Hall Society, a result with which want of funds on the part of the society is said to have had something to do. Samuel Longfellow lives in Cambridge (without stated place of preaching). O. B. Frothingham has withdrawn from the Unitarian body, and preaches to a considerable, but not large, Free Religious audience in this city. J. T. Sargent lives (without stated place of preaching) in Boston. Finally, Colonel Higginson himself, to the gain of literature, but to the loss of the religious chaos he adorns, has long abandoned regular preaching. Of Unitarian ministers still recognized as such in the official list, we recognize but three hav-

ing regular pastoral charge whom we know to have advanced to or near the platform of the Free Religious Association—Dr. Cyrus A. Bartol, of Boston; Dr. William H. Furness, of Philadelphia; John W. Chadwick, of Brooklyn, and William T. Clarke, of New York; and of these Dr. Furness and Dr. Bartol's spirituality is such that from their radical influence the school of THE INDEX has little to hope. These facts seem to indicate that whenever a man transcends Christianity and quits the Unitarian or any other Christian church, he is apt to fall out of regular religious work of any kind. And thus it is that "unbelief" in any phase which claims to be "religious," not only in Boston but everywhere else, has gained little of late. There is unbelief at the present day, we admit, both pervasive and potent; but not of the sort which claims to be "Free Religious," or in any other sense religious. It is the utterly irreligious unbelief of materialistic atheism. That has the strength of direct consistency. But with the unbelief which proclaims itself religious while denying the basis of religion we need give ourselves little concern.—*New York Independent.*

THE SUNDAY QUESTION IN AMERICA.

BY H. S. X., IN THE LONDON "FREE SUNDAY ADVOCATE" OF JUNE 1, 1874.

When the western districts of Notting Hill and Kensington were visited, some time since, by the Rev. Bee Wright and friends, who, for a brief period, galvanized into life the long defunct act of Charles II., of pious memory, I remember hearing some very strong expressions from the inhabitants, while they were smarting under the sting of the Rev. Bee. Bad as these petty persecutions were, it has been reserved for one of the American States to furnish at least a parallel, and "had I but Aladdin's lamp" I would request the genii to set me down in Boston, that I might study the Sunday question under American influences. When I say American influences I do not include cowhiding, or tar and feathers. I should consider these undue influences, and likely to prejudice the mind of a student; but this being at the present time out of the question, I must content myself by being simply a reporter. Turning over a number of old copies of THE INDEX, published in Boston, I came upon an article entitled "Emancipate Sunday," from which I quote the following:—

"A case of petty persecution for infraction of the Sunday law, in Brookline, Massachusetts, which has already been briefly mentioned in these columns (THE INDEX, for June 15, page 191), has led to the publication of a pamphlet by Mr. William I. Bowditch, a highly respected citizen of the place, containing a cool and dispassionate exposure of the disgrace thus cast upon the town and the State. From this pamphlet it appears, original documents being cited in evidence, that on Sunday, May 12, Mr. George J. Walther assisted his wife in transferring a passion-flower from a small pot into a large one; and that, having screwed a hook into a water-spout for the purpose, he was just about hanging up the vine, when a policeman, E. C. Clark, threatened to arrest him for a violation of the Sunday law if he did not stop. Mr. Walther stopped at once, expressing, however, an intention to test the matter after a consultation with a lawyer. The policeman next day complained of him to a magistrate, obtained a warrant for his arrest, and obliged him to appear before Trial Justice C. H. Drew, who fined him two dollars and costs, amounting to three dollars and ninety-five cents—the policeman's share being one dollar and sixty cents. From this judgment Mr. Walther appealed.

"These irritating proceedings naturally excited the indignation of the fellow-citizens of the victim; and a petition signed by eighteen of the most influential of them was presented by Mr. Bowditch to the Selectmen of Brookline, together with a circumstantial statement by himself of the whole matter. These petitioners requested the town authorities to see that the fine and costs should be paid by the town itself, or to assess them upon the petitioners; to stay the proceedings where they were; and to forbid the police for the future to make any further voluntary complaints on account of infraction of the Sunday law. To this petition the Selectmen returned answer by the Town Clerk, a few days later, that they had 'voted that it is inexpedient to take any action upon the subject.'"

Mr. Bowditch protests against this decision, and declares that the Selectmen have free legal power to forbid the police thus to make complaints for violations of the Sunday law. But the writer of the article says:—

"The real evil lies further back, in the Sunday law itself. The only radical reform must consist in the *expunging of this law from the Statute Book.* Until this is done, there can be no real security against the repetition of the vexatious and bigoted prosecution complained of. No law is really "obsolete" as long as it stands unrepealed: it is always liable to be revived by any party in power which may choose to make use of it. Dead-letter laws are mischievous in many ways—creating contempt of all laws so long as they remain merely nominally in force, and becoming instruments of oppression if, as in this case, brought unexpectedly into operation. The only safe and wise course is to repeal every law which the advancing enlightenment of the age pronounces unworthy of itself.

"With this belief, we respectfully but earnestly recommend to the protestants against this absurd and tyrannical prosecution that they make it the ground of a vigorous movement in the next Legislature of Massachusetts for the immediate repeal of the Sunday law. It is this law which for ten years has defeated the beneficent measure of opening the Boston Public Library on Sunday; and it is a great mistake to treat it as in any sense a dead letter. Let the liberals of Massachusetts improve the opportunity now before them to agitate effectively for the abolition of the Sunday statutes—at least to the extent of repealing all those provisions which are in fact based on the idea that Sunday is in some sense a specially 'holy day.' It is quite enough to make Sunday a 'day of rest,' a legal holiday, as a pure municipal regulation; whatever is more than this comes of superstition. We hope sincerely that the Massachusetts liberals will now prove that they possess the courage of their opinions, and will not rest content with any half-cure of the contemptible tyranny here attempted to be practised. Let them lay the axe at the root of the tree, and destroy for all time the arrogant pretence that one portion of the community have a right to prevent another portion from taking care of flowers, or playing croquet, or doing any other innocent and inoffensive act on their own premises on the first day of the week. The 'conscience' which is hurt by seeing other people employ themselves on that day as they please, so long as they behave themselves quietly and peaceably, is a conscience that is incompatible with the first principles of civil freedom; and it is not a conscience that can be embodied in statute law without most unjustifiable interference with individual rights. Whoever wants to worship in a church on a Sunday, free from molestation or disturbance, should be scrupulously protected in that right; but on the same ground every other individual should enjoy an equal liberty. Now is the time for a determined attempt to get rid of outgrown puritanical legislation on this subject in Massachusetts. Let the whole country see that the old Bay State understands her duty."

With these remarks I think we must all concur, and it is evident that the same dogmatic spirit that exists in England is abroad in America, born no doubt of the same grim old puritanism.

But there as here its days are numbered; its ranks are thinning fast, and in the end the spectre of puritanism must vanish before the spirit of rationalism. But the end is not yet; old errors, like old trees, strike their roots deep, and to eradicate them it requires persistence, courage, and unity. This last the first, the keystone of the arch. The army of progress must be undivided. We, like the heroic Greeks when they won the battle of Marathon, are outnumbered by six to one; but they fought as one man; and let us learn this lesson from the past, and we shall conquer as they did. It took centuries before the intellect of man could free itself from the domination of Catholicism. From Pelagius in the first to Luther in the sixteenth is a long stretch of time for the mind to travel over; but we can hear, if we have ears to hear, the dim yet audibly articulate protest of those brave hearts whose lives were quenched by fire and sword, at the bidding of men who professed to bring to poor, suffering, ignorant humanity a religion of love. What bitter mockery! The reaction set in at last with the Reformation, but with the rise of puritanism Sunday liberty was lost.

The same spirit of reaction, or revolt of common sense, which slowly but surely broke the despotic sway of the dominant church of the past, is abroad to-day, searching, questioning, collecting facts regardless of consequences—regardless, so long as the truth is gained, how many, or how few, preconceived notions and priestly "Thou shalts" are relegated to their place with other exploded shams. When I started I expressed a wish to be set down in Boston by the aid of Aladdin's lamp; but I have wandered "on the saddle of a thought" into Greece before the birth of Socrates, and some four centuries before the birth of the Founder of Christianity, whose religion, as Mr. Graham tells us, was a life and not a creed. A life of love. We know too well what it has done as a creed. Would that humanity could even now reduce it to a life.

I have been riding, as it were, in a circle, and have come back to the point I started from,—Emancipate Sunday. Yes, that is a work in which the reader must help as well as the writer. Sunday freedom once gained in London will speedily be obtained in the provinces.

Boston, though oppressed by sabbatic laws, is yet the centre of religious freethought in America; as Wendell Holmes tells us, "Boston has opened, and kept open, more turnpikes that lead straight to free thought, and free speech, and free deeds, than any other city of live men or dead men, I don't care how broad their streets are, nor how high their steeples."

THE REAL REVELATION.

BY W. A. LEONARD, IN THE LONDON "UNITARIAN HERALD" OF JUNE 19, 1874.

Most of our readers know there are two schools of philosophy—the one called experiential, or utilitarian, refers all moral judgments to experiences of utility; while the other, known as the intuitional, reduces all moral obligation to the principle of an inexplicable constitution of the human mind. The former is the objective school, and claims amongst its adherents such men as the late J. S. Mill and Mr. Herbert Spencer. The latter is subjective, and numbers its supporters from among such thinkers as Miss Cobbe and Mr. Lecky.

It would seem apparent, from the oft-quoted maxim, "Extremes meet," that there must be, could we only find it, some ground on which the deep thinkers on both sides could agree. Where such opposite views are held by thinkers of the mental calibre of those just named, it is but reasonable to conclude *each* side must have some warrant for its belief, and, as is usual in such cases, the common ground must be one where each side is fairly represented, and where a compromise harmonizes the previously conflicting opinions.

And, indeed, it is a matter of supreme importance that a third school, embracing the truths held by the other two, and avoiding their errors, should be formed as soon as possible. For, first, let us see the great error that both the experientialist and the intuitionalist teach; their *final* result discovers a purely *subjective* principle. With the experientialist the association of ideas, whether acquired or inherited, is the sole reason of all morality; that is, our present ideas of morality are nothing else but an accumulation of generalized experiences from observations of the different effects of different actions upon human happiness; and hence the *morale* of our action is to be judged, *not by an objective standard of morality*, but by its apparent utility.

According to the intuitionalist, on the other hand, men "derive the first principles of their duties from intuition;" hence to a man's "conscience" must the final appeal be made in matters of morality. It requires but a moment's reflection to show that man's "conscience" varies with the ages, and also with the various stages of civilization at which the race may have arrived; therefore, what seems right at one period and to one community may appear wrong at another time and to another civilization. Thus truth will be made *non*-absolute, instead of the absolute and eternal Reality *we* hope and believe it is, and to the attainment of which we press forward as to a long-desired and much-valued goal! We have been led into these remarks by a singularly able paper in the Boston (U. S.) INDEX, written by the editor, Mr. F. E. Abbot.

THE INDEX is one of the most outspoken of the American newspapers on subjects connected with religion, and might perhaps by some (as it is, indeed, by Professor Newman) be considered too much devoted to the negative side of the religious question. There can be no doubt, however, that this remarkable paper fully vindicates its uprightness as well as its righteousness, condemning both the utilitarian and the intuitional schools as being sadly deficient, in that they make the *final* authority rest in the subjective; the mind or the conscience is the supreme authority. Though, says Mr. Abbot, the inseparable association of certain ideas, as well as the character of any and every institution, depend entirely upon the *action of the environment* reflecting *its necessary relations in human intelligence.*

Mr. Abbot insists, with reason, that Moral Obligation is an *objective* reality, and Moral Intuition the reflection of this Obligation in consciousness, while the "two combined as endless action and reaction between the mind and the Nature of Things give the clue to the Moral History of Man, which is explained only by the law of evolution" (thus furnishing a common meeting ground for the two schools already mentioned). We draw attention to this remarkable paper because it seems to us just the answer needed when the leaders of the Utilitarian and Intuitional philosophies severally claim our allegiance. Their arguments are often so plausible that it is difficult to gainsay them, though we cannot but feel the *whole* truth lies with neither of them.

SIASCONSET.

JULY 27, 1874.

"Say it again." "Spell it." "Where in the world is it?" Such are the greetings which meet me when I attempt to tell people of my latest discovery among sea-side resorts. "Crook your arm," I answer, "and there you have Nantucket Island; Nantucket town is inside the bend, and Siasconset is outside." If the associations were agreeable, I would call it the crazy-bone of the island. "Here we are," said one of the hardy sons of the village, as we stood together upon the bluff, looking seaward; "here we are, with no land between us and Europe." If he had offered to ferry me over in his dory, I think I should have agreed, Europe seemed so near, with nothing but the Atlantic Ocean to hinder. But what a view that was for one who would know the solitude of the ocean without crossing it! One need not have a vivid imagination to fancy himself on board ship, cutting his way eastward, as he stands on Siasconset shore and sees the waves heave, and curl, and dash into foaming ripples along the island's staunch though weather-beaten sides.

Nowhere else, excepting on the deck of the old "Africa" in mid-ocean, have I ever seen so wide and unbroken a sea view. Shifting sand-bars under the sea warn vessels of much draught to keep their distance, so that the "stately ships go on" without recognition at this point, and the scene is one vast solitude. One turns with a sense of relief from the infinity of sea and sky to the cluster of houses on the bluff, where finite man abides. Not that Siasconset folk are any more finite than other folk, but their houses certainly betray unusual limitations. They were built originally by fishermen from Nantucket, who came here in the spring and fall months to catch cod. They did not bring their families with them at first. They therefore built little, one-story houses, with peaked roofs. Afterwards wishing to have the company of wives and children, they put on sheds wherever it was convenient; and there the houses lie, like a group of barnacles on a rock, big and little all in a bunch.

Of course, with the wives came neatness, order, and taste, and these houses, once so rough and meagre, are now as pretty and homelike as you would wish to see. Honeysuckle and roses take kindly to their shingled walls, and where the vines fail paint and whitewash put in their redeeming touch. Everything is so pretty and tidy that you wonder if this really is a fishing station. Your wonder increases when you see men, women, and children flitting about from house to house, in costumes which, although relieved of display, are of unmistakable city cut and fashion. These are the summer visitors. The place is almost wholly inhabited by them at this season. They come from all parts of the Union. They hire a tiny house,

all furnished, for fifty or sixty dollars a season, and either keep house or take their meals at one of the restaurants, of which there are two or three close at hand. Besides these cottages, there are two hotels, the little "Sea View House" and the larger "Atlantic House." We stayed at the latter. It is kept by Mrs. Eliza Chadwick, and exceedingly well kept. The table was by far the best we have known at any seaside hotel, and the same competent hand was visible in the neat rooms, opening on a breezy piazza and commanding fascinating views. Visitors sometimes pass this hotel, expecting pleasanter quarters nearer the shore; but I can only say that they may go farther and fare worse. When all the houses are so near the sea, there is little to choose in point of locality, and the "Atlantic" has great advantages in its food, its lodging, and its outlook. The finest houses in the settlement are clustered about it, and it looks over their heads to the blue sea beyond.

But why all this talk of Siasconset? What should one go there for?

For the purest sea air on the coast. The prevailing wind is southwest. Siasconset gets this wind fresh from the sea. Nantucket town only gets it after it has travelled across the island, and the cottages at Oak Bluffs on Martha's Vineyard are in the same relative position. Go to Siasconset to breathe. It is worth the trouble. Every breath is a delight. It is enjoyment enough to sit still and drink it in.

But active existence is not reduced, by any means, to this primitive diversion. You can bathe if you know how to hold on.

A big rope stretches from a spar on the beach to a buoy in the water, and the wise bather holds fast to that rope. If anybody thinks this a tame way of bathing, let him try it. The waves snatch you up, as a strong man might catch a child and toss him in the air. There is no danger from the undertow so long as you stick to the over-tow. Hold fast to the rope, and in spite of algæ and sand, in which the waves abound, you will have a lively, safe, and invigorating bath. They ought to have more bathing-houses. Fish houses are not an acceptable equivalent.

If neither breathing nor bathing attract you, there is always fishing to be had for the trying. Scup and blue-fish are only too willing to be caught; the latter asking no bait but a leaden *drail*. The only skill required in blue-fishing is expedition and care in pulling them in. It gives sailing exactly the kind of twitch it needs to relieve its monotony, to have a line out and a blue-fish on the end of it every now and then. Or one may fish from the south shore, if he likes exercise, and he will get all he wants of muscular diversion after he has thrown the *drail* out beyond the breakers a few hundred times; nor is this all in the way of manly sport. A ride of four miles to Quidnit, passing Sankaty Head on the way, will bring one to the favorite waters of the shark family. Fishermen will take you out in their yawls a mile or two, and give you every facility for making a close acquaintance with this interesting family. Sliced blue-fish is all the invitation they need, and they come to the surface very promptly when a stout fisherman has hold of the other end of the line and pulls steadily. A few blows on the snout reconcile them to their new element, and they are pulled over the side of the boat and soon expire.

If none of these sports attract you, you will not stir at this summons. But if fishing, bathing, sailing, or simply breathing the purest air on the coast—cool without sharpness, breezy without chill,—has a charm for you, I advise Siasconset and the "Atlantic House." The terms at this house are twelve dollars a week; washing, one dollar a dozen; riding, one to two dollars a team; boating, six to eight dollars a party. Mail every evening, and conveyance to and from Nantucket, seven miles away, for seventy-five cents. Leave Boston by Old Colony to Wood's Hole any forenoon, and you will be at Siasconset in the early evening.—*G. L. C., in the "Boston Evening Transcript" of July* 31.

LEGAL TREATMENT OF EMOTIONAL INSANITY.

The legal relations of morbid impulse are of vast importance to society. My own opinion in regard to the manner in which the law should deal with individuals thus affected will easily be ascertained by the following:—

1. A person aware of the existence of an impulse to commit crime, and which he fears he may not be able to resist, is bound to do everything in his power to render the accomplishment of his propensity impossible. It is his duty to immediately place himself under restraint. If he does not, he is morally and legally in no better position than a ruffian who feels an impulse to acquire other people's property, and accordingly murders the man most convenient for his purpose.

2. The individual who is clearly shown to have yielded to a previously unfelt impulse to commit crime, and who accordingly perpetrates an otherwise motiveless offence, or one which in his normal condition would evidently not have been committed, is too dangerous to society to be allowed to go at large. He ought to be placed under permanent restraint. I say permanent, because experience shows that this form of mental aberration is exceedingly apt to recur. Several of the cases I have cited are illustrations of crime committed after the discharge from confinement, and there are hundreds of similar instances on record.

3. Those morbidly constituted individuals who commit crimes because it is pleasant for them to do so, such as Helen Isgado, Dumollard, Pomeroy, and others whom I might mention, should be treated exactly like other offenders of the laws. The apparent absence of motive is apparent only. The fact that the criminal experiences pleasure from the committal of the act is as strong a motive as any other that can be alleged, and is entitled to no more extenuating force than the pleasure of revenge, acquisitiveness, or other passions. "Lord, how I do love thieving!" said a London vagabond; "if I had all the riches of the world, I would still be a thief."

4. The fact that a murder has been committed in order that the perpetrator might secure his own execution is not a palliating circumstance. Those who contend that it is—and I am sorry to find Dr. Maudsley among them—seem to be actuated by the erroneous idea that suicide is necessarily the act of an insane person. The desire to be executed may be evidence of a morbid mind, but not necessarily of an insane one; and if we are going to excuse every crime committed by jaundiced and hypochondriacal and notoriety-loving people, we might as well close our courts at once.

5. A morbid impulse to crime experienced by an insane person—and by an insane person I mean one who exhibits other evidences of insanity beside the morbid impulse, and who would be considered by competent judges to be insane, even if no such impulse existed—demands continued sequestration.

6. But the plea "I could not help it" is one which every member of the criminal classes can urge with as much force as the subject of morbid impulse, and when it stands alone in an otherwise sane individual, should be absolutely disregarded by juries and judges. —*W. A. Hammond, M.D., in the "Herald of Health" for July.*

MUSCULAR CHRISTIANITY was once so popular that Mr. Kingsley and his imitators presented us with a vast number of clerical heroes, each of whom was six feet high, could preach three sermons, walk twenty-five miles, administer thirty-three baptisms, visit seventeen sick persons, and thrash seventeen impenitent bargees in the course of one Sunday's work. Ritualism has altered the type; but, if the Lord's Day Rest Association has its will, pedestrian parsons may come into vogue again. Vehicles are to be discontinued on Sundays, and the sight of the Bishop of London walking from Fulham to St. Paul's—not, we hope, with peas in his shoes—is to convert a cab-driving and carriage-using generation from the error of its ways. So far as the cab-drivers themselves are concerned, we are very sorry that they have no weekly rest; but that is their own desire and their own fault. The drivers could easily organize amongst themselves a plan by which a section could have a second or third Sunday quite free, while there are in almost every London church week-day services at early morning times, which the cabmen, if really anxious for religious communion, could easily attend. Beyond these opportunities for joining their fellow-Christians in prayer and praise, it is not our business to interfere—all the rest is a matter of free, unforced, and paid-for service. A person who is weak or delicate wishes to be driven to church, and the cabman is willing to earn an honest penny to buy his Sunday dinner. No doubt, it is very hard that anybody should be obliged to lead such lives of unremitting toil, and the extra labor on Sundays, owing to the use of cabs by worshippers drawn from distant places, is deplorable enough from the point of view of all who believe that overwork is bad; but Sunday driving and Sunday toil are not, unfortunately, the only illustrations we witness of severe pressure on the industrial classes in an old and overcrowded community like ours. The sole remedy for the evil is impracticable; if we could confine every man to his own parish church, we should minimize the use of cabs; but thus to make zoöphytes of the laity would be to hand them over without redress to every freak and whim of the pastor whom money, or lay patronage, or a bishop's discretion has placed over their heads. The mischief is sometimes severe enough in country places; to extend it to London would provoke a rebellion. As things are, the Evangelical or Ritualist, disgusted by the ornate or the unadorned character of the nearest church, satisfies his soul by calling a cab and invading another parish. Can we in fairness deprive any London layman of this simple means of redress?—*Leeds (Eng.) Telegraph.*

THE *Pall Mall Gazette* reproduces from an Italian correspondent of the *Neue Freie Presse* the following incidents in reference to Garibaldi. Before the General resided in Caprera, it rarely happened that a ship touched at the island, while during the past three years no fewer than one hundred and fifty steamers have stopped there. Four Neapolitan vessels have been named after the General, and since 1871 he has been presented, chiefly by Americans, with agricultural implements to the value of from 14,000 to 16,000 lire. He has also received other presents, consisting of money, jewelry, etc., to the value of about 1,000,000 lire, but he has returned them all to the senders. Garibaldi is honorary citizen of ninety towns, villages, and districts, and honorary president of one hundred and twenty societies; he has twenty-one swords of honor, eleven of which have been sent him from abroad, and since 1871 he has received upwards of five thousand addresses of sympathy from various quarters. The island of Caprera brings in to the General a net income of about 3,000 lire. A lire is about nine and one half pence English.

THE ELIZABETH *Herald* says: "On Monday the little son of one of our citizens, while playing with his sister, a bright, sweet child of five summers, got hold of his father's gun, which had been carelessly left standing in the kitchen by the thoughtless parent, pointed the gun at his playmate, and saying, jokingly, 'I'll kill you,' pulled the trigger. What must have been that boy's feelings when he found that he had lied, that the gun was not loaded, and that his innocent little sister had knocked a portion of his nose off with a stick of wood."

Poetry.

IDLING ONE DAY IN JUNE.

BY JOHN W. CHADWICK.

Idling one day in June, my aimless feet,
Forbidden, crossed the threshold of that fane
By grateful Harvard built for her dear slain,
Whom Freedom counted for her service meet.

Above me rose the glorious sheaf of towers,
As on the snowy tablets, slow, I read
The names of all the generous-hearted dead
Who were our chivalry's most perfect flowers.

There were the names of men whom all the land
Hailed as the greatest in those dreadful days;
There, too, their names whose only meed of praise
Was the deep sense of doing God's command.

And one I read which oft I used to speak,
In loving-wise, as friend doth speak with friend:
Brave, ardent spirit! wheresoever tend
Thy restless feet, thou dost the highest seek.

And, as I gazed, with dimmer sight I saw,
Upon rude stagings high above my head,
The workmen painting words that shall be read
Through countless years of Liberty and Law;

Resounding words of that melodious tongue
Which Tully spoke and Virgil sang so well;
But nought of all their meaning could they tell,
Who on the wall their various colors flung.

And some there were who worked in sombre hues,
While others bravely did illuminate
With red and gold some word of greater weight;
But all alike the meaning all did lose.

Behold, I thought, a parable of those
Whose names are graven on these tablets cold;
They did their work, yet little could have told
Of meanings vast which only Heaven knows.

Behold, I thought, a parable of all
Who do men's work upon this mortal strand;
Great meanings which they cannot understand
They paint and grave on Time's memorial wall.

There are who work in colors dull and cold;
There are who work in characters of flame:
It matters not, the glory is the same;
For only thus the tale is fitly told,

Which He can read who builds all seas above,
So strong that nothing can destroy or mar,
In every sun, in every circling star,
The everlasting temple of His love.

—*Christian Union.*

NEW SUBSCRIPTIONS TO INDEX STOCK.

Mrs. F. W. Christern,	New York City,	One	share,	$100
Richard B. Westbrook,	Sonman, Pa.	"	"	100
R. C. Spencer,	Milwaukee, Wis.	Two	"	200
R. W. Howes,	Boston, Mass.	One	"	100
Chas. W. Story,	Boston, Mass.	"	"	100
E. W. Meddaugh,	Detroit, Mich.	Five	"	500
Jacob Hoffner,	Cumminsville, O.	One	"	100
John Weiss,	Boston, Mass.	"	"	100
W. C. Russel,	Ithaca, N. Y.	"	"	100
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FOR THE WEEK ENDING AUGUST 15.

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The Index.

PUBLISHED EVERY THURSDAY

BY

THE INDEX ASSOCIATION,

AT

NO. 1 TREMONT PLACE, BOSTON.

Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

Francis Ellingwood Abbot, ... *Editor.*
Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), *Editorial Contributors.*

BOSTON, AUGUST 20, 1874.

SUNDAY LECTURES.—The Editors of The Index will lecture occasionally on Sundays, if desired, within a convenient distance of Boston.

Communications come in much faster than they can be printed; but we do our best to give every clear-headed writer a chance to be read.

An essay on the temperance question will be found in this issue of The Index, written several years ago, but expressing our present convictions on that subject.

Senator Windom, of Minnesota, has discovered that "very few" of his constituents are in favor of inflation. A similar discovery awaits, we trust, the other inflationists of the last Congress.

A charming description of Siasconset, reprinted on another page, will show our readers where we spent several days of the vacation for which we are under such delightful obligation to our kind friends. It is written by one of our companions at the time.

Mr. Pillsbury's articles on the record of the Christian Church with reference to African slavery ought not to be overlooked by anybody. The more facts, dates, quotations, and exact references he gives on this subject, the greater will be the obligation he lays on the readers of The Index and its editor.

Mr. C. E. Norton, of Cambridge, has set a useful example by publicly cautioning everybody against the railroad between Shelburne Falls and the Hoosac Tunnel, on account of the bad condition of the road, which has led to several accidents of late, and nearly cost him his own life recently. If every person who escapes from a railroad accident would do the same, and so prevent the hushing-up policy that too largely prevails, the railroad companies would soon be taught to exercise less economy at the expense of human life.

Soon after his return from America to England, Mr. Bradlaugh, in describing this country, fell into some mistakes not to be wondered at in consideration of his short stay and necessarily hasty observations. We wish, for instance, that he drew a true picture when he says: "There the Bible cannot be thrust by force down the throats of the school children." "The Americans, at present, have positively refused to allow the Catholic priesthood to tamper with their school system." The day will come when we shall have earned this commendation.

A letter from New Orleans, recently received by Mr. Underwood from the Secretary of the Liberal League in that city, states that there is a "very large liberal element in Louisiana," but (as elsewhere) it is very hard to unite them for vigorous work. The Catholics are numerous and strong; the negroes are nearly all Protestants, but "superstitious in the extreme." Thus far the New Orleans League has "worked silently," for the purpose of getting themselves accustomed to combined action before undertaking public meetings. "Please see Mr. Abbot for me," says the writer, "and let him know that the Demands of Liberalism will not be likely to take with the negro population. The word Liberal will kill it at once in their estimation throughout the South. As a whole they can be made to understand only the first Demand. It must be borne in mind that they are now citizens and voters, but very ignorant and superstitious. Nothing will go down with them unless the names 'Republican' and 'Union' are ingredients in it. . . . I am trying to persuade Mr. ——, editor of the ——, to place the first Demand of Liberalism at the head of his columns, as a plank in his future platform. . . . My advice is that you at once organize a colored Liberal League in Boston, prepare suitable circulars showing that Lincoln, Sumner, etc., were in favor of the movement, and get them to circulate these among the leading negroes all over the South."

"THE STRENGTH OF UNBELIEF."

In another column will be found an article with the above caption copied from the New York *Independent* of August 6. Some characteristic criticisms by this paper on "unbelief in Boston" drew out, it seems, a courteous remonstrance from Colonel Higginson, to which the editor courteously replies by clinching his former misrepresentations as well as he is able, though not with as much success as determination. It may not be a waste of ink to print a little more on the subject than was contained in our casual mention of these misrepresentations in The Index of the same date. But we have not the ghost of a suspicion that the infallible *Independent* will curtail a comma of its published misstatements; for we notice that, whenever it has cyphered that two times two are seventeen, it invariably sticks to its cyphering in the face of all the Arithmetics in the country, and justifies its name by being gloriously "independent" of the multiplication table.

1. This heroic "defender of the faith" of Henry C. Bowen (who is the only editor the public is permitted to know) institutes a comparison between the Boston of Theodore Parker's time and the Boston of to-day, with reference to their relative "strength of unbelief." As is well known, Parker stood almost absolutely alone in New England, as the representative of religious radicalism, and was cast out with horror by the Unitarians; to-day he ranks side by side with Channing in the saints' calendar of that denomination, and speaks through the lips of a large proportion of its ministers. His "three thousand" hearers have become many times three thousand admirers and co-believers; and his type of "unbelief" is to-day comparative conservatism. The Parker Memorial Hall is finished and occupied by a fine audience; the Paine Hall will soon be so likewise. The Free Religious Association hold their largely attended conventions not only in Boston, but in many other leading cities, New York itself not excepted; they sustain every winter a course of lectures in Horticultural Hall which is one of the established institutions of the city; and they are making a fair beginning as a publishing association. The Radical Club has been for years one of the most famous features of Boston, exerting a wide and incalculable influence; and the Second Radical Club bids fair to become equally influential, if its future career is not to fall behind its past. The Liberal League has made itself quietly but most powerfully felt in Boston the past year on the question of church taxation, and intends to resume its peculiar work of "unbelief" (we forbear to criticise this nickname for strong, positive convictions) with redoubled energy. The Spiritualists have several flourishing organizations, and have just been holding successful camp-meetings very largely attended; and Hospitaller Hall has its own stout corps of sappers and miners, which will by no means disband in order to accommodate the *Independent*. The *Investigator* and the *Banner of Light* are both thriving and doing excellent service in what its critic considers so "weak" a cause; and The Index has been already published a year in Boston. This is enough to show that Rev. Mr. Baker was not far out of the way when he styled Boston a "camp of unbelief;" and if the *Independent* is not sagacious enough to recognize the Cassandra of Orthodoxy in its at present somewhat discredited Blauvelt, experience will come in by and by to supplement its sagacity and secure for that genuine seer a modicum of honor in his own country. Dr. Blauvelt is right: Christianity was never in such danger as it is to-day; and our happy New York ostrich may be left to get the sand out of its eyes at its leisure. Even so far as organization alone is concerned, the "unbelievers" (that is, those who believe too much truth to believe in the half-truths of the *Independent*) were never so strong in Boston as they are to-day.

2. But the fact is that this penetrating critic, in its anxiety to prove the "unbelievers" a very "feeble folk," measures them by the only yardstick it understands—denominational statistics; and the result is what might be expected. It practically confesses that it knows nothing of social and intellectual forces which it cannot do up in pound packages and peddle out at retail; it stares bewildered at all forms of belief which do not run a parish, build a three hundred thousand dollar meeting-house, and point triumphantly to the religious pyrotechnics of sensational ministers and operatic choirs. There is but meagre intelligence in the attempt to reckon the "strength of unbelief" by the table of avoirdupois weight, or to estimate the influence of radical ideas by means of the grocer's scales. Dr. Blauvelt falls into no such blunder. He knows that the *Christianity* is "weak" which cannot command the respect of the trained modern intellect, and beholds with alarm the Church's neglect of intellectual self-protection. The *Independent* runs through a list of radical speakers and writers who were once ministers and are now something else, and concludes that radicalism is "weak" in proportion as it abandons methods fitted only for the uses of conservatism—that the religion is dead which does not "preach." Perhaps it is; but it is a lively corpse. "We cannot see any great gain of Free Religion," says the *Independent*, "within the past ten or twenty years." Ten years ago the very name was unknown: what now makes it used so constantly and conspicuously? Do such names come up without a cause or justification in existing facts? It is sometimes convenient not to "see;" but those who have eyes and use them see that there are great multitudes of the best educated and most earnestly humanitarian people of our time who are coming to recognize in religion a mighty and indispensable force for good, yet are driven by intellectual honesty to seek it outside of Christianity. That this movement has not yet taken any decided, organized form, we are the first to admit; but whoever argues that the movement is "weak" because it sports no sectarian *Year Book* excites the quiet mirth of the well-informed.

3. We cannot help wondering whether Colonel Higginson's good opinion of the *Independent's* "candor" will receive any modification from its statement with reference to the Horticultural Hall meetings of last winter, that "news of them did not reach our ears." Several of the lectures there delivered were printed in The Index, which also frequently mentioned them; The Index has exchanged for several years with the *Independent;* and that the *Independent* read The Index last winter was proved by its own columns. Considering the other sources of knowledge of those meetings, which were sufficiently abundant in other journals, it must be reluctantly conceded either that the *Independent* remembers more than it chooses to acknowledge or else that something was the matter with its "ears."

4. The sneers of the *Independent* at the intellectual character of our associates and contributors are beneath contempt. That we are ever tempted to feel "shamed by their company," or that they confer anything but honor upon us, we deny with as much indignation as such irresponsible, petty, and guess-work slander is capable of exciting—which is not much. The fact that we have come to know hundreds of our subscribers personally, and thousands of them by letter, justifies us in saying that for culture, education, native vigor of mind, purity and earnestness of aspiration, private and public worth, and honorable standing in the communities where they reside, we believe them to be the peers of the constituency of any paper in the land—the *Independent* most certainly not excepted. Nothing but the intensest and densest ignorance, aiming a shaft at random, could have originated a calumny so absurd. We have to thank The Index for bringing us into relation with some of the finest, sweetest, purest, and most thoroughly cultivated people of the nation, some occupying high and responsible positions and others moving quietly in the retired places of life. If we were ashamed of our company, we should have cause to be ashamed indeed.

5. We have but a brief word to say respecting the "influence" of The Index, and the class over which it is assumed by the *Independent* to be exercised; and this is to acknowledge the chivalry of Colonel Higginson's defence of it. Certainly the influence of The Index on such a man must be very slight; and he would probably have thought little of it, were it not that, being constitutionally impelled to thrust himself between any injustice and its victim, he was eager to make the most of this little under the circumstances. Further than to hint our gratitude for this generous defence, we have nothing to say of the charge that prompted it. What, or how great, or over whom exercised, is the influence of The Index, we do not know; let others determine. It will take a great deal more "influence" than the *Independent* can exert to tempt us into any foolishness on that point. It is our business to speak what we believe, with a conscience towards man and towards our own soul; but it is none of our business to be looking after our shadow, or standing up to be measured with other people. Of course we hope to exert a real influence, and for good; else we should not work so hard for The Index. But the looker-on sees most of the game, and we by no means assume that we accomplish what we seek. Nor is it of much moment, after all. Life is short, but humanity lives on; and the best that the best can do is to lay one stone of the

rising temple of Truth. It is the empty-headed only who gets conceited or testy about his "influence"; and it is the empty-hearted only who cares more for it than for doing some needed service for his fellow-men. Of one thing we are sure: that a man's best influence is precisely that which he knows least about. So be it. The moral for us all is that there is a great deal of genuine religion in minding our own business, and not feeling our own pulse too tenderly or too much.

6. It only remains to say that THE INDEX is not our private "organ," but the organ of all who write in it, and above all the organ of ideas held by thousands of earnest minds.

VACATION JOTTINGS.

I hope that every reader of THE INDEX has had, is having, or is going to have a vacation during this delicious summer-time. Whether you live in town or country, whether you work with hand or brain, you need a season of rest, in which to think a calm thought, to experience an utterly peaceful feeling, to breathe a deep, free breath, to get an attitude of repose towards Nature and all the world. For a few weeks, or at least for a few days, you men must stop money-making, you women must stop house-keeping, you care-takers and laborers must stop worrying and working, and each and all seek a new scene, a new environment, and a new vocation. Go to the mountains or the sea; go to the sweet, clean country; go to the farm-house on the hill-side, or to that one situate in the broad, open valley, in the cool shadow of trees, near the deep-flowing stream,—go anywhere away from noise, away from haste, away from work and care, away from business and fashion, where the wonderful pure eye of Nature may look you through and through; where the breath of her love may infuse your whole being, soften, warm, and kindle your soul; where her grandeur, majesty, strength, and great repose may impress you, and where all her simple, charming, rural sights and sounds may interest, amuse, and instruct you, and make you, too, simple and natural, full of delightful self-unconsciousness, innocent, artless, and winsome as in childhood.

The kind fortune which unexpectedly brought to me a week's vacation has appointed that I should spend it by the sea; and thoroughly blessed am I in such appointment,—for, though I love the mountains, I am an equal lover of the ocean, and am "perfectly happy with either, when t'other dear charmer's away." The place where I am is an old one to Nature, but a new one to man; and, as yet, Nature has it as she likes it,—man has not succeeded in spoiling it. I do not propose, either, to write it up now in the interest of any company or association, or solicit for it the favor of the public; for I fear it is destined all too fast and too soon to become popular, and, alas, fashionable. But at present it is a quiet, beautiful, and very pleasant retreat, the resort only of those who used to camp here in vacation time, and of such of their friends and acquaintances as have gradually been invited and attracted to the spot. Only, now, instead of the score or so of white tents that formerly glistened in a picturesque semi-circle near the shore, as many modest summer cottages dot the cleared lawn that slopes from the wide woods to the wider sea, and one large hotel spreads its ample roof and porch, inviting to its low-priced hospitality all such as do not wish to "sleep and eat themselves." Here, on the west shore of Buzzard's Bay, in plain sight of Martha's Vineyard, Penikese, Cuttyhunk, and numerous other islands, with a fine bay and ocean view —view from beetling bluff and sandy beach and grassy upland and tide-washed rock,—shone on at night by seven beacon lights that are eyes to the mariner in the darkness, and which from different distant points send tremulous shafts of light across the water to our very door,—all day warmed by the sun and fanned by ocean breeze, which are so kindly mutual as to produce a temperature that all enjoy, and which the doctor of this little community professionally recommends,—here the kind fates have led me; here in this lovely spot, and in a life that is simple, natural, free, jolly, and deliciously idle, my vacation days are delightfully and all too rapidly passing, but leaving for me results which I gratefully feel to be enriching to body, mind, and spirit.

The art of taking, or rather spending, vacations is truly worth learning. I have seen many a vacation spent and utterly frittered away by those who did not know how to use them when they had got them. Sometimes circumstances conspire to defeat the real object of a vacation. That is truly unfortunate. But one soon learns how to avoid or take advantage of such circumstances. It does not require much money to have a good vacation. It *does* require good sense, good judgment, and good company. One of the best vacations I ever had was spent in "camping out" with a friend; and that, too, when I was half sick. Nature is both physician and nurse, and to those who love her and trust her she is wonderfully kind. On that occasion I gave myself to her in weakness, and she made me strong. Now again I have given myself to her in loving confidence, and I find she is blessing me every hour of the day and the night. Plain food, easy dressing, outdoor living, an unfretting soul, pleasant companions who know how to combine fun with sense, hilarity with intellectuality,—it is astonishing how invigorating and recreative all these are!

The life I am living here is the next best thing to camp life. The doors and windows of our cottage are continually open, and at all hours of the night and day the whole premises are searched through and through, and swept clean of every impure breath, by the saline air of the sea and the soft, sweet breezes from the woods. Nobody can resist the constant invitation into the open weather. The children hardly can be coaxed to bed, or won to sit long enough at table to eat their food. As soon as possible after sleeping and eating, the house is deserted by man and woman, child and servant; and Nature, whose children we all are, overcomes us with her sweet seduction, and leads us whithersoever she will,—now to this haunt and sport and then to that, we not knowing in which we find most delight.

All this day, for instance, I have been reclining on the grass, under a red-cedar tree, close to the brow of the cliff, reading, writing, talking, dreaming, idly gazing, and getting thoroughly permeated with the spiritual-sensuous influence of all these surroundings. What a variety of sights I have seen, and sounds I have heard, and emotions I have experienced, since I sought this delightful spot this morning! "The sea is His, and He made it!" Yes, and all this blessed day He has spread the sea out before my eyes, and I have feasted soul and sense on its beauty, its versatility, its sublimity, its mystery. This morning, only the faintest breath of wind stirred its surface, and scarce any noise came from it but the low, monotonous, yet pleasant "swash" of the waves on the rocks below me. In a little while, a boat glided out from the shore, filled with some ambitious juvenile fishermen accompanied by one older head for a sort of ballast, whose voices I heard as they went coasting about for the best "ground" for fishing. All at once, there crossed the line of my vision a noble ship, with all sails set, bearing out to sea. A long voyage is before her. She is a whaler, and is just started on a cruise that may last two, three, or four years. Where bound? Round Cape Horn,—for the Pacific Ocean,—Behring Straits. My eyes and my heart followed her as far as the one could see, and the other imagine. What partings have been said by those on board; what histories they carry, and what they leave behind! What possible tragedies of hearts and fortunes depend upon the voyage which this ship is now beginning! Not all who go out in her may live to return; and even if they should, some of those at home who bade them good-by may not be there to say them welcome. And yet, who knows? All may go well and prosperously. At any rate, here's to the safe voyage of this noble ship, and her sure return!

She is hardly gone out of sight before the bathers appear, men and women, boys and girls. What a merry making is now! Splashing and dashing, diving and ducking, bobbing up and down so comically, tearing of mad-caps round the beach, screaming, shouting, laughing, talking, chattering! All sorts of costumes appear, whole ones and semi-ones,—the boys wearing the latter, and looking like so many plump little cupids without wings. Here is one girl who goes boldly off in a boat into deep water, and dives, coming up to the surface and striking off with a swimmer's good stroke. She is quite pretty, too, which makes her accomplishment all the more interesting.

At last the bathers are gone, and all is still again. Only, the wind has risen now, and the red cedar sighs sonorously, and the sea has deep wrinkles over all its broad face. The terns fly anxiously about, piping to one another, every now and then dashing into the water and bearing off their prey. They are better fishers than we are, for they were brought up to the business. Many a craft comes and goes over the bay, and clusters of afternoon strollers begin to appear on the rocks, and roam along the shore, watching the sails, listening to the surf, and getting infinite enjoyment from doing much of nothing and a little of everything.

Thus the day wears to a close, and the sun has gone back from the sea, across to the woods, and soon will touch with his last glory the clouds in the western sky. Then the night will come down, as I have seen it every time this week, bringing the great darkness over the great deep—the deep below answering to the deep above—and the stars will come out, and the beacon lights will shine. And then, as so many times before, I shall be impressed anew with the mighty mystery of the ocean, because its mystery will be doubled by the marriage thereof to the mighty mystery of the night!

The nights here are even more irresistible than the days. We stay out in them until sheer sleepiness drives us to bed. How deeper grows the stillness, how more impressive becomes the calm! We sit or lie on the rocks, sometimes, in long spells of silence, too religiously reverent in the great cathedral of the night to speak a word. At other times we sing hymns, and try to chime in with the grand music of the sea. Then again, the influence of the night is exhilarating and exciting to us, and we dance about and frolic like weird spirits in the darkness. And, when at last we repair to our couches, the waves sing to us their lullaby, and we fall asleep with the low, musical rote of the shore sounding in our ears.

There is a great deal of natural religion in this way of passing our vacation days and nights. This little community of Nonquitt is probably prayerless, as the Church would term it. Perhaps we get through with our vacation without thinking of Christ. We know no difference here between Sunday and any other day. And yet I have never met men more truly religious than some of these right-down radicals that congregate here from year to year. They know truth and goodness when they see them embodied in character, and reverence them in the unostentatious life. They are sensitive to all the fine influences of these beautiful surroundings, and give gentle heed to all the holy ministries of Nature. I have passed hours here in their company, as filled with worshipful thoughts and feelings as any I ever spent in church; and I shall leave this place, feeling that it has been good for me to be here in every true sense. Natural religion teaches us to be natural; to believe in Nature and our human nature; and to find our enjoyment and our duty in all those ways wherein our being seeks spontaneous and natural action. A. W. S.

Literary Notices.

BOOKS FOR CHILDREN AND YOUNG PERSONS. Book X. The Sight of Hell. By the Rev. I. Furniss, C. S. S. R. Dublin. 1871. Price one penny.

Many persons who have won for themselves, or been so blessed as to receive by inheritance, religious views untainted by the horrible superstitions which disgrace the Christian as well as all other dogmatic churches excuse themselves from taking any active part in the work of promoting enlightened views of theology and religion, by laying "the flattering unction to their souls" that these old beliefs are already dead, and are not now active agents for evil in our community. Because they can attend a Catholic mass and only feel the beauty of the music, or listen to an Orthodox sermon as they would to an Eastern legend, they do not realize that the fearful visions of sin and hell are terrible realities to many souls, and work upon the sensitive nerves of timid men, women, and children, to torture and blast their whole lives.

Many a physician can tell of the baleful influence of the revival excitement on his young and sensitive patients, and many a man can look back and see how his youthful energies have been wasted in the struggle to escape from the chains which have been bound around him in youth.

The Roman Catholics have suffered such cruel persecutions and unjust restrictions in England and Ireland, that our sympathies go with them in their efforts after political rights; but this fact should not blind our eyes to the real nature of the doctrines that they teach. When we remember that it is that church which specially claims that religious instruction is to be the only basis of public education, it behooves us to see what it is that they propose to teach to "children and young persons." This little book is a specimen. It professes to get authority from the Bible for its statements, and so may show our "liberal" Bible worshippers what lessons the teacher may draw from its pages.

The whole book is a picture, painted in the liveliest colors which exaggeration can use, of the horrors of hell. After saying that hell is in the middle of the earth, and describing how St. Gregory looked down the burning mountain of Stromboli and saw the Emperor Theodoric going into the fire, the writer computes the actual distance to hell as four thousand miles, and enjoins it as a duty to go down and look at it while yet alive, that we may escape it after death.

Now imagine the effect of this teaching upon the child! It is no shadowy realm, but an actual place measured by miles, which will become more real to his imagination than Paris or Rome. The fire, the darkness, the smoke, the noise, and the smell are there described with every accompaniment that can intensify their effect; and, to crown all, the devil is painted in minute detail, with every possible horror. It ends: "One of the saints who saw the devil said she would rather be burned for a thousand years than look at the devil for one moment."

Then the business of this devil consists in tempting souls, and there are enumerated as among the sins for which men will be condemned to this fearful torture: "Blaspheming, or impurity, or stealing, or drunkenness, or not hearing mass on Sundays, or not going to the sacraments," etc. "Now the devil opens his mouth. He gives out the tremendous sentence on

the soul. All hear the sentence, and hell rings with shouts of spiteful joy and mockeries at the unfortunate soul." Again: "Little child, if you go to hell there will be a devil at your side to strike you. He will go on striking you every minute forever and ever, without ever stopping. The first stroke will make your body as bad as the body of Job, covered from head to foot with sores and ulcers. The second stroke will make your body twice as bad as the body of Job, etc. How then will your body be, when the devil has been striking it every moment for a hundred millions of years without stopping?" To this is added: "The mocking devil, a bed of fire, worms, fright, the pain of loss, the dungeons of hell, a dress of fire, the boiling kettle," etc., etc. We will not go through the whole sickening list. Then with the same coarse but impressive rhetoric the everlasting nature of the punishment is dwelt upon. "Think of a great solid iron ball, larger than the heavens and the earth. A bird comes once in a hundred millions of years and just touches the great iron ball with a feather of its wing. Think that you have to burn in a fire till the bird has worn the great iron ball away with its feather. Is this eternity? No! The only escape from these horrors is by calling upon Jesus and Mary to help keep you from temptation."

Texts of Scripture are quoted to justify each of these horrible statements.

Now this book is not a translation of an old Eastern saga, or an exhumed tradition of Moloch; it is printed in the year of our Lord eighteen hundred and seventy-one, by the authority of that portion of the Christian Church which still has the widest influence over the minds of the mass of the people, even in our own land. "Parents are strongly recommended to read these books to their children;" and they are specially divided into sections, one or two of which might be read aloud in Sunday-school each Sunday. What intelligent parent would suffer a child to be exposed to such influences as these, alike pernicious to physical health, intellectual growth, and happiness? And yet how many liberal people suffer their children to go to an Orthodox or Catholic school or Sunday-school, where they are liable to instruction such as this! Is it not as sacred a duty to use our talents, time, and influence to spread abroad more enlightened views of theology, as it is to study physiology and enforce the importance of sanitary conditions upon the community? E. D. C.

Communications.

"NATURAL MORALITY" AND SPIRITUALISM.

There is no idea which THE INDEX has labored harder to inculcate than the supremacy of "natural morality" over "Christian" or any other morality. When, therefore, an eminent scientist comes forward, and, ignoring the abuse which has attended many who have preceded him, bravely challenges the whole scientific world to examine an accumulation of evidence regarding phenomena which, if true, as he tells us, "constitute a great moral agency in harmony with the whole order of Nature," shall we not expect a kindly word from THE INDEX in his behalf? At least, this is what I thought, when I laid down Wallace's *Defence of Modern Spiritualism*.

But, so far, I have been somewhat disappointed; for THE INDEX has, as yet, had very little to say about it. Mr. Stevens, in his "Notes and Comments," thinks that Spiritualists may well congratulate themselves in gaining such a champion as Wallace; but the hosts of liberals which, THE INDEX claims, exist outside the ranks of Spiritualists receive no congratulation that an eminent scientist has given his valuable testimony in favor of a system of "natural morality," as against all "arbitrary systems set forth by dogmatic religions."

I was more disappointed, however, in the short review of "W.C.G.," in THE INDEX of July 16. "Does Wallace think the essential moral feature of this theory of a future life new, or peculiar to Spiritualism?" he asks. Supposing it is not new in theory, which we all know, it is the proof from the "scientific method" which now brings it specially to notice, and, new or old, the entire interest that attaches to Wallace's paper lies in those proofs; for every well-informed Spiritualist knows that nothing is there added to the claims made by them for years. It was the lack of these very proofs, or rather the failure to get them attested by the scientific world, which has made the work of THE INDEX (and all journals whose object has been the emancipation of the masses from bigotry and superstition) an up-hill work.

If, then, the testimony comes at last in a way especially adapted to arrest the attention of the thoughtless and indifferent, or even those "in bonds," shall we stop to question the name on the banners of its advocates, or banter with them about their tardy arrival? If they do but come to help us fight the common enemy that is enough.

I can well understand and appreciate "W. C. G.'s" hostility to any claim for a superior system based upon other than well attested facts, or to any claim for a supernatural or special revelation; but was the hint that Wallace was not strictly logical, and the implication that the argument was, "Behold how noble a doctrine: therefore it must be a divine revelation"—quite fair? Where has Wallace so much as hinted that the claims he makes rest upon anything higher than a rational conception, or a "natural selection" of "the fittest" in morals; that which seems most in harmony with Nature, and that which has universal corroborative testimony? There may be something divine in such a rational course as this. I am inclined to think there is, if the word divine is to be of any further use to this generation. I hope the expression "Nature's divine revelations" will never become unfashionable.

But note Wallace's express denial of the supernatural and miraculous. It is because he finds this "theory of a future state" so "in harmony with the whole order of Nature" that he regards it as reliable, aside from "the long series of demonstrative facts" which he has given. He says: "Contrast this system of natural and inevitable reward and retribution with the arbitrary system of rewards and punishments dependent on stated acts and beliefs only, as set forth in all dogmatic religions." Is it not the latter (the arbitrary and dogmatic), clashing against the beautiful order of Nature, which points to "delusion and imposture"? And does not the former, by its very harmony with so much of natural law as we know, offer an argument in its favor, even if it does not negative the objection?

Why, then, suggest the old idea of a revelation of divine authority, when it seems to be the object of Wallace to present the claims of a natural revelation, coming to us through the scientific method?

Of the demonstrative facts themselves he says: "When it is considered that the mediums of all grades, whether intelligent or ignorant, and having communications given through them in various direct and indirect ways, are absolutely in accord as to the main features of this theory, what becomes of the gross misstatement that nothing is given through mediums but what they know and believe themselves? The mediums have, almost all, been brought up in some of the usual Orthodox beliefs. How is it, then, that the usual Orthodox notions of heaven are *never* confirmed through them?" "In the scores of volumes and pamphlets of spiritual literature I have read, I have found no statement of a spirit describing 'winged angels,' or 'golden harps,' or the 'throne of God,' to which the humblest Orthodox Christian thinks he will be introduced if he goes to heaven at all. There is no more startling and radical opposition to be found between the most diverse religious creeds than that between the beliefs in which the majority of mediums have been brought up and the doctrines as to a future life that are delivered through them; there is nothing more marvellous in the history of the human mind than the fact that, whether in the backwoods of America or in the country towns of England, ignorant men and women, having almost all been brought up in the usual sectarian notions of heaven and hell, should, the moment they become seized by the strange power of mediumship, give forth teachings on this subject which are philosophical rather than religious, and which differ wholly from what had been so deeply ingrained into their minds."

If "unconscious cerebration" is compelled to father all this unsettling of religious beliefs, then has it indeed a fearful responsibility. Of what use is any *conscious* religious instruction if some "*unconscious*" action steps in to negative it all? However, the clergy, to save their pet idea of the devil, will never favor the idea of "unconscious cerebration." A very conscious devil will alone satisfy them, while science is hard at work solving the question, How much of this is the result of an intelligence other than our own?

A movement so universal as Spiritualism should, I sincerely believe, have larger notice in the columns of THE INDEX. It is not simply an "ism," or a religion, but a science. That portion of humanity emancipated by it, true to the instinct of "natural morality," feels a debt of gratitude, and cannot forget the friend who opened the prison doors and bade them go hence. Spiritualism represents to them certain claims and principles which they do not find inculcated with the same emphasis outside of their own organizations. Hence they make that which is a science a religion, and they will continue to do so until the truths of this science are absorbed by the old religious bodies.

The Free Religious movement I have looked upon as a basis broad enough for Spiritualists; and many Free Religionists, as well as some of the officers of that Association, are Spiritualists. Yet, until some larger recognition is made of the special claims of Spiritualists, they will, I believe, continue to organize outside the Free Religious movement. What are these special as well as general claims?

More than twenty years ago, Mr. A. E. Newton, of Boston, drew up a paper "defining modern Spiritualism, theoretically and practically."*

Two years ago, the Spiritualists of this city drew up a "Declaration of Principles" from this paper, with some slight alterations. I believe the readers of THE INDEX can get no better idea of the claims of Spiritualism than from this Declaration, and hence I offer it for publication. The main points in it are corroborated by Wallace in his summing up, under the head of "Moral Teachings," the language in some places being almost identical. This is a striking proof that the teachings of Spiritualism have not varied in twenty years. Time has simply brought it round to the arbitrament of science.

Then let the readers of THE INDEX decide whether Spiritualism is in harmony with "natural morality."

WM. F. PERKINS.

NEW ORLEANS, La., July 22, 1874.

DECLARATION OF PRINCIPLES.

I. THEORETICAL.

1. That man has a spiritual as well as a corporeal nature; in other words, that the *real* man is a *spirit*, which spirit has an organized form, composed of spiritual substance, with parts and organs corresponding to those of the corporeal body.

2. That man as a spirit is immortal. Being found to survive that change called physical death, it may be reasonably supposed that he will survive all future vicissitudes.

3. That there is a spirit world, or state, with its substantial realities, objective as well as subjective.

4. That the process of physical death in no way essentially transforms the mental constitution or the moral character of those who experience it.

5. That happiness or suffering in the spirit world, as in this, depends not on arbitrary decree or special provision, but on *character*, *aspirations*, and *degree of harmonization*, or of personal conformity to universal and divine law.

6. Hence that the experiences and attainments of the present life lay the foundation on which the next commences.

7. That since *growth* is the law of the human being in the present life, and since the process called death is in fact but a *birth* into another condition of life, retaining all the advantages gained in the experiences of this life, it may be inferred that growth, development, expansion, or progression is the endless destiny of the human spirit.

8. That the spirit world is in close proximity to us, and hence that we are constantly under the cognizance of spiritual beings.

9. That as individuals are passing from this to the spirit world in all stages of mental and moral growth, that world includes all grades of character, from the lowest to the highest.

10. That communications from the spirit world, whether by mental impression, inspiration, or any other mode of transmission, are not necessarily infallible truth; but, on the contrary, partake unavoidably of the imperfection of the minds from which they emanate and of the channels through which they come, and are, moreover, liable to misinterpretation by those to whom they are addressed.

11. That inspiration, or influx of ideas and promptings from the spirit realm, is not a miracle of a past age, but a perpetual fact—the ceaseless method of the divine economy for human elevation.

12. That the causes of all phenomena—the sources of all power, life, and intelligence—are to be sought for in the internal or spiritual realm, not in the external or material.

13. That the chain of causation leads inevitably to a Formative Spirit, and that man is in some sense the image or finite embodiment as well as the offspring of this Infinite Parent; and that, by virtue of this parentage, each human being is, or has in his inmost, a germ of divinity, an incorruptible offshoot of the Divine Essence, which is ever prompting to good and right, and which, in time, will free itself from all imperfections incident to a rudimental or earthly condition, and will finally triumph over evil.

14. That all evil is disharmony, greater or less, with this divine principle; and hence, whatever prompts and aids man to bring his external nature into subjection to and harmony with the divine in him, in whatever religious system or formula it may be embodied, is a "means of salvation" from evil.

II. PRACTICAL.

The hearty and intelligent conviction of these truths, with a realization of spirit communion, tends—

1. To enkindle lofty desires and spiritual aspirations. To deliver from painful fears of death, and dread of imaginary evils consequent thereupon, as well as to prevent inordinate sorrow and mourning for deceased friends.

2. To give a rational and inviting conception of the after-life to those who use the present worthily.

3. To stimulate to the highest and worthiest possible employment of the present life, in view of its momentous relations to the future.

4. To energize the soul in all that is good and elevating, and to restrain the passions from all that is evil and impure. This must result, according to the laws of moral influences, from a knowledge of the constant presence or cognizance of the loved and pure.

5. To prompt our earnest endeavors by purity of life, by unselfishness, and by loftiness of aspiration, to live constantly *en rapport* with the highest conditions of spirit life and thought.

6. To stimulate the mind to the largest investigation and the freest thought on all subjects, especially on the vital questions of truth and duty, that we may be qualified to judge for ourselves what is right and true.

7. To cultivate self-reliance and careful investigation by taking away the support of authorities and leaving each mind to exercise *its own* truth-determining powers.

8. To quicken all philanthropic impulses by emphasizing the truth of Universal Brotherhood, and the duty of living for the good of all, under the encouraging assurance that the redeemed and exalted spirits of our race, instead of retiring to idle away an eternity of inglorious ease, are encompassing us about as a great cloud of witnesses, inspiring us to the work, and aiding it forward to a certain and glorious issue.

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[Mr. Perkins' articles are always welcome to the pages of THE INDEX, none the less so when he administers a kindly rebuke for its supposed shortcomings; and we know he will read our present remarks in the same friendly spirit with which they are written.

1. The very essence of "Natural Morality" is its absolute independence of all that relates to the past or to the future, since it results necessarily from the actually existing relations of the present. Given intelligent beings in a state of society, the laws of ethics are involved necessarily in the mere existence of their mutual moral relations. These laws are precisely the same in fact, whether understood or not—whether taught or mistaught—whether sanctioned by this system or that, or repudiated by all systems. Unless this is fully comprehended, there is no comprehension of Natural Morality; and it shows that Natural Morality has absolutely no connection whatever with Christianity, or Spiritualism, or any other system of belief. These systems may teach their own peculiar morality, which, however, is nothing but an imperfect reflection of natural ethical law, and must be measured by it at last. All that concerns the scientific moralist is to get at the real relations of human life and the real laws that govern them: it is his chief endeavor to disentangle these realities from all theories of past revelation or future modes of existence, and get rid of the confusing and darkening effects of all such theories, which, whether true or false, have nothing whatever to do with his science. We must frankly say that Mr. Wallace's chapter on the "Moral Teachings of Spiritualism," whether true or false, has as little to do with Natural Morality as it has with astronomy. It unfolds a metaphysical theory of human nature and destiny, and its supposed influence on human conduct; but it has nothing to say concerning the *determination of rights and duties*, in which all morality consists. His work is of value only as bearing on the truth or error of the

*Published by the American Liberal Tract Society. Tract 18.

Spiritualist hypothesis; it has no value as bearing on the science of Natural Morality, and indeed no connection with it.

2. As to the claims of Spiritualism to be a true philosophy and a demonstration of immortality, we have no motive for controverting them, but still less for urging them. Spiritualists are usually warm-hearted and liberal-minded people, and enter heartily into liberal movements; and we count many valued friends among them. Their belief is not bigoted, because not based on infallible authority; and so we have not the slightest wish to oppose it. But we do not share it, and recognize no obligation, after many very unrewarding attempts, to abandon positive duties in order to hunt up "convincing proofs." So far as Spiritualists sympathize with the effort to free the human mind from the bondage of dogma and church, they are our natural allies; but surely they themselves would little relish a disposition to conciliate them by feigning a belief we have not. Let us cheerfully differ, and work earnestly together for such ends as we have in common.

3. As to "some larger recognition of the special claims of Spiritualism" in THE INDEX, our files will show great multitudes of articles advocating them in these columns. We let Spiritualism urge its own claims for itself: what more can we do? *We* cannot urge them, surely, when we do not believe them. Our whole work is to hold up the universal claims of freedom, truth, justice, intelligence, virtue, brotherhood; we have nothing to do with any special claims whatever. If Mr. Perkins has the will to do so, he could doubtless write most excellent articles in promotion of his belief, which we should be very glad to print, if of reasonable length. We wish and mean to be fair to all phases of liberal thought; but this seems to be acccomplished by giving a fair and courteous hearing to each.—ED.]

"WHAT WAS AMERICAN SLAVERY?"

TO THE EDITOR OF THE INDEX:—

My last letter showed how and to what extent the Church and clergy were actually breeders, as well as owners and possessors, of slaves *as church or parish property*. I did not say—do not positively know—that such property was exempt from taxation as other church property; but I think there need be no doubt about it. Slavery was called the "Peculiar Institution."

It would take long to answer the question, What was slavery—that slavery upheld, defended, sanctified, and perpetuated by the Presbyterian, Baptist, Methodist, Episcopal, Congregational, and other Christian denominations, their ministers, deacons, church-members, women and men?

The eminent Dr. Priestley once wrote: "No people were ever yet found who were better than their laws, though many have been known to be worse." But are nations ever worse than their religion?

The language of the slave codes is as follows:—

South Carolina read: "Slaves shall be deemed, sold, taken, reputed, and adjudged in law to be *chattels personal*, in the hands of their owners and possessors, and their executors, administrators, and assigns, to all intents, constructions, and purposes whatsoever."

Louisiana declared: "A slave is one who is in the power of a master to whom he belongs. The master may sell him, dispose of his person, his industry, and his labor. He can do nothing, possess nothing, nor acquire anything but what must belong to his master."

Such was substantially the law in every slave State as to property, or ownership in slaves. Some readers of THE INDEX will readily recall the words of Henry Clay, once used on this subject in the Senate of the United States:—

"I know," he said, "there is a visionary dogma which holds that negro slaves cannot be the subject of property. I shall not dwell on the speculative abstraction. *That is property which the law declares to be property.* Two hundred years of legislation have sanctioned and sanctified negro slaves as property."

And, being property, the masters and claimants proceeded to treat them in all possible respects as such; as "*goods and chattels.*" And legislation and religion shaped themselves accordingly.

Slaves must be kept in ignorance; and so laws were made punishing as a high crime teaching slaves to read, or even free colored people, in some States; or to sell or give to either class any book or tract—Bible or catechism not excepted. And when, in some instances, the Bible Society "resolved" to place a copy of the Scriptures in every family in a given county or State in a given time, not a slave family was ever included when the subsequent report boasted that the work was fully accomplished.

Of course, the marriage and family relation went down in the general maelstrom of sin and shame, cruelty and crime. In 1831, Mr. Gholson, in the Virginia Legislature, in a speech published in the Richmond *Whig*, replying to some antislavery arguments, said: "Why, I really have been under the impression that I *owned* my slaves. I lately purchased four women and ten children in whom I thought I obtained a great bargain; for I really supposed that they were my property, as were my brood mares."

By all the laws of all the slave States, District of Columbia included, marriage among slaves was just as nugatory, just as impossible, as among Mr. Gholson's "mares." And here again the Church sanctified what the State sanctioned and supported.

For instance: In 1835, some pious persons in the Georgia Baptist churches were exercised in mind about this wholesale havoc of the marriage institution, and brought the question before the Savannah River Baptist Association in this form:—

"Whether, in a case of involuntary separation, of such a character as to preclude all prospect of future intercourse, the parties ought to be allowed to marry again?"

Answer:—

"That such a separation, among persons situated as our slaves are, is *civilly* a separation by *death*, and they believe that, in the sight of God, it would be so viewed. To forbid second marriages in such cases would be to expose the parties, not only to stronger hardships, and strong temptation, but to *church censure*, for acting in obedience to their masters, who cannot be expected to acquiesce in a regulation at variance with justice to the slaves and to the spirit of that command which regulates marriage among Christians. *The slaves are not free agents*, and a dissolution by death is not more entirely without their consent, and beyond their control, than by such separation."

And what was true of the Baptist churches of Georgia was true of all the churches there; and what was true of Georgia was true of all the Southern States. And the churches and pulpits of the Northern States were participants and accomplices in whatever abomination was enacted, perpetrated, or sanctified at the South. They were of one Lord, one Faith, one Practice.

And this was and is Christianity; the religion we are combating with arguments! Let us not forget, at the same time, to tell the world what the Christian religion has done in our day, in our nation, and, from all that has yet appeared, would gladly do again.

PARKER PILLSBURY.

CONCORD, N. H., August, 1874.

"FREE LOVE OR ENFORCED LUST."

EDITOR OF THE INDEX:—

Free love may be defined as meaning the abolition of marriage, so far as any civil or religious ceremony is required by law or public opinion to sanction the union of two individuals of different sexes. The advocates of this theory, in order to make it effective, must first prove to the general satisfaction of society that marriage, as it exists among civilized nations at present, is more of an evil than a good to humanity. This proof, it is quite unnecessary to say, it is impossible for them to present.

Passing over the many millions of obscure but authentic instances of reasonable conjugal felicity among the lower or middle classes, the advocates of free love confine their attention, and exercise their imagination, almost exclusively upon the too frequent cases of marriages which occur among the upper or wealthier grades of society. From this inadequate, partial, and entirely unscientific and unphilosophical stand-point, a few sincere sentimentalists, and a much larger number of mercenary charlatans, or thoroughly vicious and depraved characters of both sexes, unite in an absurd assault of indecent invective against the experience of past ages, the lessons of history, the facts of physiology, the dictates of reason, the elements of human nature, and the wisdom of God.

The principle involved in this question is not merely "the right of a woman to self-ownership,"—that point is conceded by the most bigoted and old-fashioned believer in permanent, indissoluble, and monogamous marriage. The true theory of marriage necessitates the assumption that no woman ought to marry until she finds an unmarried man to whom she desires to give herself; and assumes likewise that such a man exists. Now (without reference to religious belief, or existing customs, habits, laws, or institutions) accepting only the greatest good of the greatest number of human beings, past, present, and to come, as the ultimate test by which marriage must stand or fall, what facts can be advanced to invalidate the assertion that more happiness than misery, more pleasure than pain, and thus more good than evil, result to society at large as the net aggregate of the institution of marriage? The only statistics of much account on this subject must be found either in the proportional number of divorces to marriages, or in the comparative amount of criminal cases of a certain class,—as adultery, cruelty, infanticide, abortion, murder, etc.,—which can be traced either directly or indirectly to the *permanent and binding nature* of the marriage contract, and would not probably have occurred if no obligation had existed for more than a transient union.

Selecting the Roman Catholics as one large class of our American communities among whom, divorce being almost impossible, marriage is most rigid in its bonds, we find the number of crimes mentioned above, and *perpetrated as the result of matrimony*, to be immensely less than among the Protestants, who have more frequent recourse to divorce. Not many Catholic wives and mothers can be justly charged with the crimes of infanticide or abortion, for instance. Crossing over to Europe, let us select the Jews of the various nations, and contrast them with the English Protestants in the same particulars, and again we find similar results. Wherever we examine the question narrowly, it will be found that, in proportion as the bonds of wedlock are relaxed, the sense of mutual dependence and consequent responsibility becomes weakened, and immorality increases. The remedy for the various vices and crimes which form the staple of the free lover's abuse of marriage would thus appear to be in making the escape from a marriage once duly solemnized so nearly impossible that few people would dare enter upon so grand an obligation, until well assured of their future peace and happiness. And indeed this is precisely what we might reasonably expect would be the case, when we consider the matter from a purely theoretical position. What more natural than that the very first misunderstanding or disagreement, the most trivial cause of dispute, might result in complete alienation between two persons who held themselves under no obligation to one another, except the *selfish* object of realizing more happiness from their union than they could obtain from another partnership? Those who have experienced how much more blessed it is to give than to receive can never be convinced that men and women would be happier and better, if they could be made less dependent upon each other for their happiness. Men are almost universally alike in certain characteristics. The poorest day-laborer as much as the proudest aristocrat, the ignorant African as well as the educated Anglo-Saxon, desire alike to perpetuate their name and personality by founding a family, which they can only do "in lawful wedlock" through the children born to them by a true wife. It is indeed difficult "to write with becoming patience" concerning a theory of existence which would leave out of sight all the romance and sentiment, the tender affection and beautiful sacrifices, belonging to a wedded life. There is no place for "love" in the free-lover's life. Between love and "free" love (so called) there is the same difference that exists between a man and a "dead" man! That "love" which can include the possibility of *another* love is a counterfeit which will not pass the most trivial examination. And herein consists the antidote to the bane proffered by Woodhull, Claflin & Co. So long as literature exists,—so long as Tennyson, Muloch, Trollope, Owen Meredith, George Eliot, and Victor Hugo are read by the rising generation, not to speak of Dickens, Thackeray, and Bulwer Lytton, or of the poets and essayists of earlier days,—so long as men admire Dante, Tasso, and Petrarch, and women sigh over Héloïse,—there is small danger of the taste for Dead Sea apples taking possession of the young men and maidens of the United States. For the essence of love is its desire to monopolize or engross its object. As well talk about free *slaves* as free *loves* or free *lovers!*

Mrs. Woodhull speaks and writes as though the youth of the country thought only of improving their species, and were versed in all the mysteries of stirpiculture; but by-and-by her words and writings will be as impotent as the Social Contract of Jean Jacques Rousseau, while "the old, old story" will be told in the future as it has been told in the past, and possible divorce will be as far from the thought of either youth or maiden as death itself.

Let us but attempt to picture to ourselves the position of a young girl, educated to believe that she has a perfect right to bestow herself without special form or ceremony, not only upon whatever single man she fancies, but, as soon as she meets other men more pleasing to her, to withdraw herself from the first favored individual, and mate, again and again, if she desires, with new favorites. Of course, an equal license cannot be refused to the men; and, since it will not be denied that such a wish must exist in the minds of some, to give birth to this monstrous doctrine now under consideration, it follows that we are justified in assuming that frequent separations *would* occur. Now, since the great majority of womankind are born to labor for a living, our average female must not be supposed to be wealthy; hence she would find it altogether impossible, without assistance, to support several children by different fathers. To obviate this difficulty, Mrs. Woodhull proposes that the care of the children should be devolved upon the State in such cases; the cost of the undertaking to be defrayed by general taxation of the community. But what about those natural maternal instincts which make many women more willing to bury their children than to yield them up to stranger-hands? Will Mrs. Woodhull please explain how she expects to eradicate that love of one's offspring which a woman feels in common with the birds of the air and the very beasts of the field?

ALBERT WARREN KELSEY.

ST. LOUIS, Mo., May 20, 1874.

MY FIRST VIEW OF A FARO BANK.—I was a pious youth in search of knowledge. Any bad places? Yes, there is a faro bank over there. I was educated to look upon a gambler as a thief, a blackleg, a pimp, an informer. How little my grandmother knew what was respectable and what was not. Noble old lady! She was as innocent of crime as a babe; she did not know that the first people of the land kept their mistresses better dressed than their wives, and gambled till late in the morning. I expected to find a rat-hole of low persons. Imagine how wide I opened my eyes to see the *élite* round that brilliantly lighted den. There was a young man who that night lost $60,000. I looked on and wondered. I only get $56 a year as a grocer's boy. My grandmother said it was wrong for me to play fox and geese with Frank Kittredge, and here were the chiefs of finance, politics, and fashion gambling all night long. Gambling is respectable now. The man who gets drunk, and swears the hardest, and runs away with another man's wife, and can play well at faro, will grow up as a proud example to the young men, a good Christian and reformer, and a hundred carriages will follow him to the grave, for he is a prince in trade, and gave to charities.—*Exchange.*

THE PENAL LAWS are sadly deficient if they provide no remedy for an eating-house keeper against the fiend in human form who evinces his enmity to his kind by scraping the label off a tomato catsup bottle, leaving it to read, in its mutilated form, thus: "Tom **Cats.**"—*Independent.*

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PUBLISHED BY THE

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AT

No. 1 Tremont Place, Boston.

EDITOR:

FRANCIS ELLINGWOOD ABBOT.

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ABRAM WALTER STEVENS.

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The Index.

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VOLUME 5. BOSTON, MASS., THURSDAY, AUGUST 27, 1874. WHOLE NO. 244.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor.*

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

GLIMPSES.

BY F. E. A.

THE GOVERNOR of South Carolina has won fame as "the robber Moses" and "the great South Carolina thief." Can human ambition soar higher than that?

THE NEW YORK *Independent* recently styled you the "unlettered sceptics of the West;" while the Brooklyn *Catholic Review* compliments you as the "Sacred Congregation of The Index." Brooklyn is at least three lengths ahead.

AN ANONYMOUS correspondent of the *Golden Age* says that "patient study and thought" are "precisely what the Free Religionists lack." The inference we draw from this *dictum* is that we are not a "Free Religionist." The *results* of our "study and thought" may not be valuable, but their *patience* we would modestly testify to.

HON. H. C. ROBINSON said at Hartford, in his welcoming address to the American Association for the Advancement of Science: "We would not underrate metaphysical studies; but it requires no deep insight to see that speculative philosophy has been forced to step down from her throne and yield to science." This merely means that philosophy must be reformed by the scientific method.

IT IS ASSERTED by the Cleveland *Herald* that "there is no doubt the Roman Catholic manifesto of last Sunday defeated the new constitution" of Ohio. It says: "The priests told their followers to vote against the constitution. The Roman Catholics could do that, and still vote for license. They unquestionably, if not forbidden by their priests, would have voted for the new constitution." Such statements as these may well awaken uneasiness in all who love free institutions.

THE SONNEBERG LUTHER FESTIVAL must have been a quaint occasion. Tetzel and his Dominicans selling indulgences, Luther and his comrades driving them off and capturing their money-chest, and monks, reformers, peasants, and soldiers all reproduced in the style of three and a half centuries ago,—it was a curious revival of the old struggle on the old spot. Meanwhile the same contest goes on the world over, and will see no end till Christianity has faded away to make room for the religion of humanity.

A LAWYER in Keokuk, Iowa, writes: "Unitarianism is in a flourishing condition here, the society having just completed a fine church edifice; but there are hundreds of other liberals who have what may be called *private liberal views*—who live within themselves for fear of public opinion, and who for reasons of business policy hide their light under a bushel." Private liberal views! Commend us to the men who have red blood in their arteries, and refuse to be blackmailed into support of the church, even by silence. Truth, once known, conscripts every gallant spirit into her service. *Noblesse oblige!*

PROFESSOR HUXLEY'S address at the unveiling of the Priestley statue at Birmingham was a fine production. All true reformers must applaud the sentiments he expressed, when he said that he "could entirely sympathize with him [Priestley], if he held the duties of his manhood and of his citizenship to be vastly superior to his philosophership, and if he thought that the securing of that freedom which is the essential condition of the progress of science and the progress of the human race was a vastly more important matter than advancing knowledge in this direction or that direction—vast as was the importance of that progress itself."

A CORRESPONDENT of the London *Daily News* tells a story of petty bigotry which it would be pleasant to disbelieve. Some years ago John Stuart Mill ascended the Ventoux, a mountain in the Vaudois country. In descending he was caught in a violent storm, and applied for shelter to the *curé* of Brantes, a village on the northern slope of the mountain. "Who's there?" called the master of the house. "An excursionist seeking shelter," said Mr. Mill in good French, but with an English accent. "Oh," responded the *curé*, "you're an Englishman, and therefore a Protestant. Get along with you, for I'm not going to let you in." This story is told by the *curé's* successor.

THE *Golden Age*, referring to a supposed desire on the part of some to repeal certain phrases in the Preamble of the constitution of the Unitarian Conference, to be held in Saratoga on September 15, says: "Mr. Abbot and his anti-Christian sympathizers, if we rightly understand them, do not so much object to the Christian name as to the Christian thing the name stands for and represents." True! And we are glad that at last somebody has found this out. We object above all things to rallying about a person instead of a principle, a man instead of an idea. The Christian name means always and everywhere this Christian thing; and we disown the name simply because it means the thing.

THE CHICAGO *Interior* is commended by the *Christian Statesman*, because on the question of the salvation of moral heathens it "declined discussion on the abstract question, and challenged debate on the facts." When Socrates and Seneca were instanced, it fell upon these poor pagans tooth and nail, until (in the language of the vigorously-minded) neither "hide nor hair" could be found of either. And this Jesuitism is held up as deserving the "thanks of all believers in the Christian religion"! We respectfully submit that the whole question is an "abstract" one, and can be put into a nutshell thus: *Is faith in Christ as the Savior necessary to salvation?* Will the *Statesman* venture to say that this question cannot be answered yes or no? And will it refuse to give an honest yes or no answer to it? We "pause for a reply."

IT IS anxiously to be hoped that the white people of the South, in their efforts to secure "honest government," will accept more sincerely than hitherto the principle of equal human rights before the law, and give convincing proof of this by treating all well-behaved negroes as fellow-citizens on equal terms. Honest administration is vitally important; but honest political principles are even more so. Stealing money is bad enough; but stealing rights is worse. In vain will the whites of the South look to the North for sympathy, until they drop the infernal cry of a "white man's government," and stop the present alarming efforts to array the races against each other. All talk of "reconciliation" and "clasping hands" is sheerest buncombe, until this stern lesson of the war is learned by heart; and the sooner it is learned, the sooner will true reconciliation be effected. Justice first, and sentiment afterwards.

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[FOR THE INDEX.]

Society a Factor in the Development of Man.

A DISCOURSE PREACHED IN CHARLESTON, SOUTH CAROLINA, JANUARY 19, 1873.

BY JAMES BOYD.

"And the Lord God said, It is not good that the man should be alone."—GEN. ii., 18.

Where, when, and how God first fashioned the human form are questions which science is now engaged in the endeavor to solve, and on which, until she definitely pronounce a verdict, it would be improper to dogmatize. The outcry which, in the name of religion, was raised against her first attempts to move in this direction is now rapidly dying away, and will soon be altogether one of the voices of the past; while religious faith, which no doubt received a shock from the unsettlement of preconceived opinions, is already assimilating, and constructing out of the new truths presented to her, a more glorious and more enduring body of intellectual convictions respecting the Divinity and his manifestation in his works. And in truth is it not a lurking, latent scepticism in regard to the truth of his own teaching, when he tells his child that God made him, which leads the parent to turn round with such an indignant denial of the (shall we say) *suspicion* of science that it was in an exactly similar way—that is, through the instrumentality of means—that God first introduced man into the world? On a point that is still under investigation, it is permitted, if not required, to reserve the expression of opinions which are necessarily based on uncertain and insufficient data, while we discharge in full the claims which these inquiries have upon us when we keep our minds free from prejudice, and open to receive whatever conclusion shall hereafter be established as indisputable truth.

But, however his introduction upon this scene may have been accomplished, all research tends to show that man's primal condition was of the rudest kind imaginable. I know of no reason for assuming that since his first appearance man has acquired any new faculties either of body or mind, although we see him every day discovering new uses for the application of what faculties he has; but this very observation suggests that, if we go far enough back on the line, we shall reach a time when he had not yet discovered *any* use, at least beyond the animal one of self-preservation, to which he might apply the powers of which he was possessed. And as there is only one way in which a capability can either be in the first instance evoked, or afterwards developed, or, when it is developed, kept up to the mark which it has attained, namely, by constant and unremitting *use*, and just as by *disuse* we have lost many of the bodily capabilities of the savage, so, prior to all use, the intellectual and moral faculties of the aborigines of the race can have existed only in germ, and must have been to all intents and purposes as though they were not. So that, whether it be a mistake or not to suppose that God turned out the human form, so to speak, ready made, it is assuredly a mistake to say that in that act he had finished the creation of man. God is creating the man in each one of us NOW—from day to day and from hour to hour. We may not feel it, nor be able to see it, nor find it easy to believe it; consciously or unconsciously, we may be helping on the work by our coöperation, or retarding it by our opposition, in which case we are only heating sevenfold the furnace of purification through which we must all pass; but indisputably, spite of our ignorance, or indifference, or infidelity, he who worketh in secret is shaping through various means and instrumentalities, silently but unceasingly, in each of us the man that we shall be, the "Christ in us, the hope of glory."

Last Sunday I attempted to show how the system of outward Nature conduces to the education of man; to-day I wish to suggest to you, by a few hints thrown out in that direction, THE EDUCATING INFLUENCES OF SOCIETY UPON THE INDIVIDUAL.

And, to begin at the lowest point, we may observe that, except in and by means of society, *civilization* would have been impossible: *alone*, man would have remained a savage forever. It will help us to some conception of this truth if we consider for a moment, in regard to the mechanical appliances or artificial products which on all sides around us minister to our wants or comforts, the protracted and complicated development through which they have passed before they could assume their present shape—the thousand additions of here a little and there a little, from this inventor or that improver, by which the familiar things, which familiarity leads us to value too lightly, have grown into being and been adapted to use. Take a well-appointed modern dwelling-house, and trace back the many thoughts of many minds which have gone towards elaborating such a product to replace the caves of the earth, which even now afford their only shelter to some of the low races of mankind. Think of the widely separated countries whence have been derived the materials of which it is composed—the wood, the iron, the stone, the glass; think of the labor, the skill, the tools and engines by which these are procured and prepared; think of all that preceded the possibility of the introduction of the water, the gas, the heated air with which every room is supplied; of all the ingenuity that has been expended upon the manufacture of the carpets which we spread beneath our feet, of the elegance of design which renders the necessary articles of furniture objects not merely of use but of ornament, of the intensity and severity of brainwork which has been put into the masterpieces of coloring that adorn our walls, or the books that line our shelves; think even of the innumerable inventions, and discoveries, and processes of manufacture, apart from the author's labor, which are involved in the production of every single volume, and then say when would a solitary savage have risen even to the conception of such a world as we each of us possess within the four walls of our homes?

And we do not need to draw on our imagination for an answer. We have only to look at those tribes which have been deprived of, or which disdain, intercourse with others, to see what stagnation of progress and of ideas soiitude produces. We have in many parts of the globe nations which for centuries, probably millenniums, have scarcely advanced a single step beyond the brute. Naked, dwelling in holes of the earth, subsisting on the roots and fruits which Nature spontaneously yields, idling through the days of peace and plenty, and dying, like beasts, by hundreds in times of famine,—such are thousands of our fellow-men, such but for society should we have been. Even a civilized nation cannot in the pride of its superiority, like the Chinese, hold itself aloof from the commerce of mankind without dropping out of the race and lagging behind in the never-ceasing march of social improvement.

But civilization implies something more than an abundance of material products. It implies a change and an improvement in the inward as well as in the outward condition of man. It implies softened manners, more refined pleasures, and more dignified pursuits; the culture of man's higher qualities, whether of sense, or intellect, or will, and the harmonious blending of all these in one whole, which presents to us dignity mollified by suavity, courage clothed in gentleness, and knowledge and power allied with modesty. I feel that it is scarcely necessary to point out to you that society is the medium, and the only medium, through which this union of gifts and graces can be acquired. The harshness and rudeness of the misanthrope; the awkwardness and bashfulness of the bookworm; the conceit and obstinacy of the self-educated man; the foolish assumption of superiority on the part of those who do not admit of any equal, whether it be the pampered scion of a royal house or the dogmatic priest of an infallible church, are all defects of character which arise from want of social intercourse. We can only remedy or avoid them by mingling with our fellows.

If, again, we pass into the world of thought, we shall find on analysis that it owes, not its existence indeed, but all its complexity and fertility, to the stimulating influences of society. How much of our reflection is excited by our observation of the actions of others, similar actions when performed by ourselves wholly eluding our notice, or at least not arresting our attention; how many thoughts and views and doctrines spring up and develop themselves from some chance word dropped by a casual acquaintance; how constantly are we obliged to modify, sometimes to abandon, the prepossessions and opinions which we cherish as being peculiarly our own, in consequence of the mistakes, and omissions, and objections which others discover in them, but which most likely ever would have remained undetected by ourselves. What are all the mechanical inventions and scientific discoveries with which our age abounds but improvements on and deductions from results previously obtained. And if we now, inheriting all this vast possession of thoughts and words and works of millions of minds through thousands of years, feel, as we do feel, that we are only standing on the skirts of a civilization whose greater glory will throw a pall of utter darkness over the civilization of the present, what, we may ask, could the most highly gifted man have accomplished left to himself alone?

Again, we note *speech* as another of the gifts for which we are indebted to society. Alone, man would have been a mute, or would have given expression only to inarticulate sounds. There are a few cases on record of individuals who in early childhood have been lost in the woods, and who have grown up to maturity in the solitude of Nature's wilds before they were discovered, whose utter inability to express any coherent sounds, and whose entire want of anything resembling language might be cited as proofs of the statement I have made. But as one or two instances may be accounted insufficient to establish a general principle, let us consider the *rationale* of the matter. By Nature man is averse from all exertion, and will make no effort except under the influence of some powerful stimulus. We may not be ready to admit the truth of this assertion if we confine our observation to the civilized races of men. We see again and again that men who in their youth looked forward to a time when they would be enabled to retire from business, and spend the declining years of life in quiet and repose, go on even after that time has come working and accumulating wealth, for which they have neither desire nor use, simply because they find that enforced inactivity is supreme misery. But then we must remember that these men are not in a state of nature, but have had their original inclinations greatly modified, if not completely changed, by life-long habits. If we would know what man is by nature we must study him where his nature is least sophisticated, and there we shall find abundant illustrations of his disinclination to any effort that is not compulsory, as any one may easily satisfy himself who will consult the narratives of travellers who have studied the characters and habits of barbarians.

Now it will not be doubted by any who have paid some consideration to the subject, or who have closely watched a child while learning to speak, that the acquisition of language involves severe and painful efforts. How much greater a mental strain would be required to invent a language! And although we cannot doubt that, wherever two human beings are thrown together, so strong is the desire for communion and sympathy and interchange of thought and feeling, there a language will be invented; yet we are equally sure that in solitude, where this stimulus is wanting (and we can imagine none other which might take its place), the difficulty of the undertaking, and man's natural aversion to cope with difficulties, would keep him forever dumb.

And do we know how much this involves? Many philosophers have maintained that without words man could not think. What is certain is that we always carry on our mental trains of thought by means of words, and that our thoughts are never fully and clearly ours until we have expressed them in concise and definite terms. Clear thinking and clear speaking are inseparably allied; without the one it is impossible to secure the other. The sensations man receives from the outward world could not fail, we think, even in solitude, to give rise to some dim and obscure reflections, which would find symbols of some sort to embody themselves in, by means of which the mind might be capable of sustaining for a short time a train of thought; but here again the difficulty would be so immense, the means for overcoming it so clumsy, and the motives for attempting it so weak, that we do not think we depreciate his natural powers when we say that, without language, which only the society of his fellows can develop, man would never have grown into what we imply by the phrase, "a rational creature."

Lastly, that power in virtue of the possession of which man claims to tower above the animal, and to ally his nature even with that of the Supreme, that power which he denominates, and truly, the divinity within—*conscience*—is a social product. There is probably no subject in the world on which people in general entertain more erroneous conceptions than this of conscience, and but few which, from the earliest times, have more exercised or divided philosophers themselves. Most people seem to fancy that it is an intuitive power, implanted in the human breast from infancy in all its full-blown maturity and splendor, and capable, without reflection and without experience, in any set of circumstances, however complicated, of deciding, at once and infallibly, what course is right and what actions are wrong. Such an opinion inevitably hurls the man who holds it into the blankest and most utter scepticism, when he goes abroad in the world, and makes himself acquainted with the varying sentiments and opinions of different races and nations of mankind, and finds that the same action is sternly denounced and disallowed here, tolerated with indifference there, and warmly commended and approved elsewhere. With his views of conscience, in presence of such totally opposite and contradictory deliverances, he is forced to believe that it is a misleading guide—an *ignis fatuus*—a will-o'-the-wisp,—while he comes insensibly to think that things are right or wrong just as men choose to call them so. Every man is bound, indeed, to do what he conscientiously believes to be right; but it does not follow that what, as he believes, his conscience tells him to be right, is right—let it suffice only to quote the Spanish Inquisition as an instance. There is no power in man, neither conscience nor any other, which can tell him beforehand what things are right and what wrong. He has to learn that by a slow, and generally a painful, experience under God's own teaching. It is only by the consequences of our actions on others and ourselves that we can learn whether they be right or not. A man's intentions may be good enough, and if so of course his conscience approves; but, without knowledge and experience, that does not ensure that his actions will be right. The consequences of actions are God's unmistakable handwriting regarding their real character; but it takes a long time for man to decipher and to understand the lesson; and to every one who has pondered the question deeply, the conviction must have come home that we are living now, without fear and without reproach, in the habitual practice of customs which our more enlightened descendants shall look back upon with the same abhorrence that we do upon the custom that obtained as a duty among the ancients, of exposing their deformed infants to death, or of burying their

aged parents alive, which some savages of the present day regard as a sacred and religious obligation.

What conscience really gives us is the *ideas* of right and wrong, with the feeling of approval or the reverse, according as we obey or violate her *one* injunction, to do always what, as far as we can ascertain it, is, under the circumstances, right. Now *we* were all indoctrinated into this discrimination between right and wrong, and into the sense of duty which springs from it, of practising the right and avoiding the wrong, at a time previous to that to which memory can reach back. Our observation leads us to believe that, even before the child can speak, he has acquired some dim sense of being wrong, from the mother's uplifted finger and contracted brow and reproving tone. And, acquired at such an early period, it is quite natural for those who have never thought upon or examined the subject to believe that this power of discrimination was born with us at our birth, even as it strengthens with our growth. But let us conceive a human being who had never known a mother's watchful, tender training, who had never spoken to, whose eye had never lighted on, another human being, and then ask at what time or in what manner there would spring up within his breast this sense of right and wrong? We do not hesitate to answer, Never at all. For what is there to educe it in the life which such a being must lead? In the course of his experience he would learn that some actions are painful while others are pleasant in their fruits. And how much would he infer from that? The very highest lesson he could derive from his experience would be that some actions are imprudent and inexpedient, while others are profitable and agreeable—a very different thing from judging them to be right or wrong. Not until a being of the same mould as himself is given him for a companion, and he begins to suffer inconvenience from the free and unrestrained exercise of that companion's will, will the reflection dawn upon him that society brings with it a law, and an obligation to obey the law, that "we should do to others as we would have others do to us." But how or when could this conception have arisen, if there had been no "others" to whom anything could be done, or from whom anything could be suffered?

When, then, we regard any favorable specimen of mankind of the present day, remembering that even yet man has not attained unto, but is only aiming at, perfection, and contrast him with what he would have been without civilization, without speech, without a conscience—in other words, an atheist, devoid of reason and unconscious of morals,—does it not come home to each of us that it was in very deed the voice of the Lord God himself which said, "It is not good that man should be alone"?

[For The Index.]

THE OXYGEN CENTENNIAL AT NORTHUMBERLAND.

BY REV. DAVID H. CLARK.

The readers of The Index will doubtless have read reports of the recent scientific gathering at Northumberland, Pennsylvania, before this reaches them. Its rare significance and interest, nevertheless, will justify this additional notice in its columns, even at the risk of some repetition. While the ecclesiastical world is just now endeavoring to revive the superstitious custom of pilgrimages to fabulous shrines, it is pleasant to record this visitation of the devotees of science to the tomb of one of that long line of worthies whose memory the Church has ever sought to make infamous, but whose practical service to mankind has been greater than any or all of the saints in the calendar.

A very interesting circumstance in connection with the event was the intelligence of a simultaneous demonstration, including the dedication of a statue to Priestley, at Birmingham, England, whence, eighty years before, he had fled, escaping from persecution, a furious and fanatical mob, and his burning dwelling, to find refuge amidst the wilds of Pennsylvania. Such is human life, its strange ingratitude and inconsistency. We spurn our benefactors and cover them with ignominy in their day; but when they have passed beyond the reach of our cruelty we celebrate their merits and achievements, and lavish upon their graves our eminent honors. Well did President Coppie observe, in his eloquent address in the little hill-side cemetery at Priestley's grave, that if it is permitted those who have departed this life to know what is transpiring here, his martyr soul must be gladdened by this scene and commemoration of his labors and virtues.

It came to light in the course of the meeting that the original suggestion from which the celebration sprung into effect came from a woman, Professor Rachel L. Bodley, of the Woman's College of Philadelphia, now on a tour of scientific exploration in the West, a lady who has gained some distinction through her enthusiasm in such pursuits. It was the cause of unfavorable comment that her letter of regret for absence, which was pronounced by those who saw it to be eminently worthy of the occasion, should not have been read with others of the same character. Why was it not? Was it because it is much easier for scientists to analyze the properties of matter, and decompose their compound gases, than it is to understand their own mental characteristics, or free their own minds from prejudice and intolerance? The credit of elaborating and carrying forward the plan to the admirable and delightful success in which it eventually culminated belongs chiefly, however, to Professor H. Carrington Bolton, of the School of Mines, Columbia College. In a communication to the *American Chemist*, from this gentleman, some two or three months since, the year 1774 was mentioned as memorable for a number of important discoveries in chemistry, especially that of oxygen gas, by Dr. Joseph Priestley; and the practicability of an appropriate commemoration of the one hundredth anniversary of the latter event was urged for the first of August, the present summer. It was intimated that it might partake of the nature of a centennial celebration of progress in the branch of science with which the name of Priestley is imperishably associated; and, moreover, as there has been a feeling of late years among the chemists of the country that their special pursuit did not secure the interest or recognition it is entitled to among the general and necessarily somewhat hasty consideration of subjects at the meetings of the American Association for the Advancement of Science, it was thought that the occasion might afford an opportunity for the better exchange of ideas among chemists, besides increasing the spirit of coöperation and fraternity among them. The suggestion met with a very favorable reception, and a circular containing a more direct appeal in regard to it received at once the signatures of many of the most distinguished chemists of the country, including upwards of fifty professors of colleges, as an assurance of their hearty interest and sympathy.

Priestley was born in England, and, as is well known, passed the greater portion of his life there; but was forced through persecution in old age to flee to this country. He spent his last years at Northumberland, Pennsylvania, the place of his burial. It seemed, therefore, very natural and fitting that the proposed commemoraiton should occur on the spot that is thus identified with his illustrious name and labors. The selection, apart from these considerations, was admirable in itself. The town, which contains a population of about two thousand five hundred, is charmingly situated on the west branch of the Susquehanna, in Central Pennsylvania, amid scenery that in picturesqueness and beauty is scarcely surpassed anywhere. It presents a staid and comfortable appearance to the eye of the visitor, without anything particularly calculated externally to arrest his attention, or remind him of the great man whose heroic and brilliant career here came to its mortal close. It has been noted for the persons of distinction who have lived in it, and still compares favorably with neighboring towns in culture and intelligence.

The house which Priestley occupied is in a good state of preservation. It stands on a gradual slope towards the river, and is a substantial, commodious, yellow-painted brick dwelling of the old style. A one-story wing at the end was used as his study, and an observatory upon the central roof, removed a few years since, showed where he was accustomed to make his nocturnal astronomical observations. The telescope, with numerous other relics of his scientific pursuits, are in the possession of his descendants, who are among the residents of the town. The relentless encroachments of modern progress have intersected the grounds on one side of the house by a canal, and on the other have run a railroad before the front door, thus marring very materially the attractiveness of the place, causing a depreciation in the value of the property, and an air of neglect which is unpleasant to contemplate.

The public meetings were held in the central schoolhouse of the town, beginning on Friday morning, July 31, and closing on Saturday noon. It seemed a little like the style of the gentlemen who are asking for the acknowledgment of God in the Constitution, when, at the introductory session, the chairman announced that the exercises would be opened by prayer; and the Rev. Dr. Pynchon, of Trinity College, stepped forward to read one of the stereotyped selections from the Episcopal liturgy, which, so far as any special adaptation to the circumstances of its utterance was concerned, seemed better fitted to an assembly of High Church ecclesiastics than a body of simple truth-seekers and students of Nature. When will men learn to spare others the effects of their perverted mental training at such times, and through enlarged knowledge become so conscious of the mystery of existence as to realize that silence may be sometimes better than formal utterance, and the legitimate use of human faculties a better recognition of our relation to the Author of our existence than any other?

The address of welcome from Col. David Laggart, late Paymaster of the United States Army, and well known among the public men of Pennsylvania, was a noble and hearty greeting. It accords so well in temper with The Index that I venture to quote it in full, though some of your readers may have seen it before:—

"I have been chosen by my fellow-citizens to offer to the learned and distinguished men and women, who have gathered here to commemorate a grand discovery, a brief but earnest welcome. We cannot follow you through the wide realms of science, nor explore very deeply the mysteries of Nature, for we know more about oxen than oxygen, and more about the whey of milk than the milky way; but we can move with equal step in paying a tribute of respect and reverence to the illustrious man who eighty years ago found among the rude forefathers of this hamlet a quiet home, and seventy years ago an honored grave. While in the lapse of everlasting time all human names must be forgotten, many ages will have come and gone, and left their silent footmarks on the earth, before the name of Priestley will pass from the memories and the records of his fellow-men. He has written it in letters of light and glory upon the highest and broadest pillar of the universe. By the right of genius and labor he takes rank with the dead but sceptred sovereigns whose spirits still rule us from their urns. Like the eagle, he built his eyrie upon the mountain's top, inaccessible to vulgar intrusions. In that pure atmosphere he dwelt not above human spite, jealousy, and detraction; for it is easier to get below than above their annoyances. The shafts of bigots and fools were aimed at him, but they could not penetrate the triple armor which enthusiasm, philosophy, and truth had thrown around him. Like you, gentlemen, he made science his mistress, and with a pure heart and an untiring mind he worshipped her 'through long days of labor and nights devoid of ease;' and to-day he stands with Galileo, Newton, Harvey, Franklin, Faraday, and Humboldt, grand, colossal, and enduring, one of the great high priests in the boundless and beautiful temple of Nature.

"A brutal English mob could burn his dwelling, and in an hour of political madness and religious frenzy destroy the work of years; but it could not stay the indomitable energy of his genius, nor dim the lustre of his well-earned renown. While the miserable wretches who composed that mob have long ago given back to the great element which he discovered seventy-five per cent. of their worthless carcases, more than eighty years afterwards his name is a talisman to draw to this quiet village many of the most renowned knowledge-gatherers of the nation, and from Canada and New Jersey an aristocracy of learning and intellect that can afford to look down from its high citadels of thought and achievement with pity, if not contempt, upon the more vulgar aristocracy of blind accident, the painted caterpillars of illiterate wealth.

"In conclusion, I would merely reiterate to you, men and women of sense and science, in behalf of all my neighbors, a very sincere and unfeigned welcome to our homes and hearts; and let me assure you most earnestly that we are not only willing, but anxious, to do all things possible to make you remember with pleasure your well-timed pilgrimage to the home and grave of the greatest discoverer of his time."

Among the particularly interesting occurrences of the first day's proceedings was the exchange of the following telegrams by ocean cable:—

"To the American Chemists assembled at Northumberland, Pa.: Our marble statue, representing Priestley discovering oxygen, will be unveiled tomorrow, presented by the subscribers, through Professor Huxley, to the town, and accepted by the mayor. We greet you as colleagues in honoring the memory of a great and good man."

This was signed by the Priestley Memorial Committee, Birmingham, England.

The salutation from Northumberland was in these words:—

"The brother chemists at the grave, to their brothers at the home, of Priestley send greeting on this centennial anniversary of the birth of chemistry."

The first paper read was "A Sketch of the Life and Labors of Dr. Joseph Priestley," by Professor Henry Croft, of Toronto, Canada. It showed a thorough appreciation of the subject of the sketch, and exhaustive research, not only among English but also French and German sources. It described Priestley as the keen-eyed, diligent observer of Nature, ever prying into her secrets, and with but little special education and few external appliances continually making discoveries of the greatest importance, which stamped him as one of the most remarkable men of his time. The son of an humble tradesman, and brought up under Calvinistic influence, his early predilection was for the Presbyterian ministry, which profession he entered after teaching some time as a village schoolmaster. But he could not remain fixed in his theological position, and passed through a succession of different religious beliefs, becoming at length a Unitarian—the most radical phase of religious belief of his day. It was said of him that he was always on the heterodox side of every question, and that he believed nothing on authority. His writings are very voluminous and varied. A large portion of them are of a controversial character. They comprise treatises on grammar, history, philosophy, theology, and other subjects, to the number of over one hundred volumes. Like all whose lives have been prolific in great results, he was a marvel of industry and perseverance. Though of very exceptional purity and uprightness of life, his fearless and uncompromising attacks on what he conceived to be error subjected him to continual abuse and persecution, and deprived him of preferments and honors which he would otherwise have secured. Nevertheless, his name became widely known and respected among the intellectual classes of his time.

The popular aversion to his democratic political principles, and a suspicion of his being in league with the French revolutionists, caused an excited and ignorant mob to gather about his dwelling, throw his library and laboratory apparatus into the street, and set the house on fire. Priestley barely escaped with his life, and subsequently came to this country, where his ultra principles still subjected him to enmity and persecution. In this country he became the correspondent of Franklin, Jefferson, and other eminent men. The subjoined specimens of this correspondence, prefaced by some pertinent and pleasant remarks, were read by Professor Horsford, of Cambridge, Mass.:—

NORTHUMBERLAND, Dec. 20, 1797.

DEAR SIR:—

I am glad to find that you have returned to Philadelphia, and that you are not afraid to correspond with so dangerous a politician as I am; and as I have no correspondence with any other member of Congress I shall, perhaps, be troublesome to you.

I have employed myself this summer very much in my laboratory, and have sent several articles of a chemical nature to the *Chemical Repository*, printed at New York. Four of them, I hear, will be published in their next two numbers, and I have one more to send. The object of them all is to show the fallacy (as it appears to me) of the French theory. But I want to hear from the French chemists themselves, and when we shall have any intercourse with that abominable country you Federalists can tell better than I can. I suffer much in various ways for want of it. Who are the gainers I cannot tell.

NORTHUMBERLAND, Jan. 7, 1799.

DEAR SIR:—

You say you wish I were as zealous a friend of America as Mr. Hone is of France. Both Mr. Hone and myself, as well as Dr. Price and many others, were as zealous in the cause of America as he now is in that of France. If I had

not been so, I should not have come hither; nor am I changed at all. I like the country and the Constitution of your government as much as ever. The change, dear sir, is in you. It is clear to me that you have violated your Constitution in several essential articles, and act upon maxims by which you may defeat the whole object of it. Mr. Adams openly disapproves the most fundamental article of it; namely, the election of the Executive. But, as you say, we cannot see our own prejudices, and cherish them as truths.

I may be doing wrong in writing so freely, and I have been desired to be cautious with respect to what I write to you. But I am not used to secrecy and caution, and I cannot adopt a new system of conduct now. There is no person in this country to whom I write on the subject of politics besides yourself, nor do I recollect what I have written; but I do not care who sees what I write or knows what I think on any subject. You may, if you please, show all my letters to Mr. Adams himself. I like his address on the opening of the Congress, and I much approve of his conduct in several respects. I like him better than your late President. He is more undisguised. We easily know what he thinks and what he would do; but I think his answers to several of the addresses are mere intemperate railing, unworthy of a statesman.

My general maxims of policy are, I believe, peculiar to myself. When I mentioned them to Mr. Adams he was pleased to say that "if any nation could govern itself by them it would command the world." Of this I am fully persuaded; but he has departed very far from them. All that I can expect is the fate of the poet Lee, who, when he was confined in a mad-house, and was asked by some stranger why he was sent thither, replied, "I said the world was mad, and the world said I was mad, and they outvoted me." My plan would prevent all war and almost all taxes. But if the calamities of war, heavy taxation, the pestilence, etc., or any other evil, be required for the discipline of nations, as I believe that in the present state of things they are, they will be introduced from some cause or other. This country, as well as others, wants a scourge, and you are preparing one for yourselves.

With every good wish to you and your country, I am, dear sir (though an alien), yours sincerely,

J. PRIESTLEY.

NORTHUMBERLAND, Dec. 12, 1799.

DEAR SIR:—

Your letter was peculiarly welcome, for, in truth, I was afraid you would have revolted at my politics, as you were so violent a Federalist and I such a democrat. Since, however, you could bear the first part of my letter, I will venture to send you the second by this post, and then you will know the worst of me.

Though Porcupine's abuse had no effect on you, it had on many others; and even in this part of the country I was generally regarded as a dangerous person. For in this country it is not one person in a hundred that knows anything of my writings or my history. I was frequently called an atheist. Porcupine's paper was taken by all the most respectable Federalists in these parts, and many, I believe, propagated suspicions of me that they did not entertain themselves.

I have now completed my notes on all the books of Scripture, without omitting even Solomon's Song, which at first I did not intend to meddle with, as there is nothing of religion in it. My *Church History* was finished long before; but these, I believe, must remain to be disposed of by my executor.

I have completed my experience in defence of the doctrine of phlogiston, and having now heard all that has been, and I believe can be, advanced against it, I begin next week to print my defensive treatise on the subject; and I pretend to nothing less than a demonstration of the fallacy of the opposite new theory, though supported by almost all the chemists in Europe, and in this country, too.

If you dare trust me with any political information, I shall be glad to receive it. Yours sincerely,

J. PRIESTLEY.

DEAR SIR:—

Looking into my *Institutes*, I find I have said all that I know, and I believe all that is known, about the devil; and, in the way of argument, I should now only say that I believe with Mr. Palmer (now in Botany Bay) that the fallen angels of Peter and Jude were the descendants of Seth, who perished in the deluge. (See the *Theological Repository*, vol. 5, p. 166.) As to an historical article, I could not find material for one....

I am, dear sir, yours sincerely,

J. PRIESTLEY.

NORTHUMBERLAND, March 1, 1799.

NORTHUMBERLAND, Feb. 20, 1800.

...I lately sent to Mr. Smith, by Mr. Campbell, some copies of a chemical tract in defence of the doctrine of phlogiston. Though you are not a chemist, you may, perhaps, find something to amuse and I hope to please you in the preface, etc.

I am writing a dissertation on the knowledge of a future state among the ancient Hebrews. I have been used to think there were no traces of it in the Old Testament, but I now think it furnishes me a demonstration of it. I wish I could submit it to your inspection. I shall transcribe it in a few days, and if I have a good opportunity I will send it to you.

NORTHUMBERLAND, Jan. 7, 1800.

...I often wish I could see you in my shed, as it is called. But it is too much out of your way in going or returning from Congress, and besides we have not yet any stage-coach to this place. With every good wish, etc.

JANUARY 23, 1800.

...I have just printed, except the preface, a philosophical work, which I entitled *The Doctrine of Phlogiston Established, and that of the Composition of Water Refuted.* You will wonder at my confidence when almost all the world is against me. But I have cautiously examined the ground, and think I stand very firm. I do not think the Allied Powers have now the same confidence in the contest with France.

MARCH 6, 1800.

...I am engaged in a promising train of experiment, and everything in this way is much more expensive than in England. But I cannot be idle. You see that, rather than do nothing, I write on politics, of which you Federalists will say I know nothing at all.

MARCH 20, 1800.

...I wish you could read the dedication and preface to my last tract on phlogiston.... Were you here, I should not despair of exciting your attention to other things besides theology or metaphysics, though these are certainly of the first consequence, and I give most of my time to them.

The "Loan Exhibition," as it was called, was a peculiarly attractive feature of the celebration. It consisted of a large collection of philosophical and chemical apparatus, books, manuscripts, engravings, paintings, etc., that belonged to Priestley or were of interest in connection with the history of chemical science, some being supplied by the town, and some temporarily loaned for this purpose. Many of these afforded curious illustrations of the disadvantages which the earlier experimenters labored under, and the changes which science has undergone even in modern times in the appliances of these pursuits.

At the afternoon session on Friday, Professor T. Sterry Hunt, of Boston, gave an address entitled, "A Review of the Century's Progress in Theoretical Chemistry." The latter part of the eighteenth century was characterized by wonderful chemical activity. Dr. Black had discovered the composition of carbonic acid or "fixed air," and the behavior of inflammable air, or hydrogen, had been studied long before by Cavendish. Oxygen, nevertheless, was the starting point of a new system of chemistry. Soon after this, the philosophers Watt and Cavendish followed up the experiments of Priestley, and determined the chemical composition of water, which was the second great step in the progress of chemistry. The properties of air and water being accurately determined, "experiment, reason, and analogy" have done the rest, and in about ninety years of indefatigable labor brought the science to its present grand and wonderful position. "Not to be too limited in my remarks," said the speaker, "I must add that all the other sister sciences advanced with it, arm in arm, to the abode of truth and sunshine. Chemistry is not separated by a strong line of demarcation from the other sciences, but preëminently correlated to them, being as it were some of the meshes of the great web of Nature. Black, Cavendish, Watt, Priestley, Bergman, and Scheele were the laborers in the dawn of chemistry. Lavoisier stands as one of the most accurate and brilliant investigators of his age; he pursued his researches in France at the same time that Priestley and Cavendish were engaged in England. He possessed a wonderful power of generalization, and great acuteness in distinguishing between the essential and the accidental phenomena which came before him, in his accurate repetition of the experiments of others, which gave him great distinction. Lavoisier was the first to point out the elementary nature of the metals, and show clearly the nature of the metallic oxides, and the constitution of a great many salts. He was the first to employ *quantitative research* in his experiments, which led him on brilliantly through his career, so that we can well call him the 'Nestor of Chemistry.' On the list of great and good men stand Wenzel, Richter, Dalton, Sir Humphrey Davy, Dr. Wollaston, and, above all others, that name which is a household word—Berzelius. He is justly called the patriarch of analytical chemistry."

The address of President Coppie, of Lehigh University, who had hastily prepared himself to fulfil this part of the programme, in the absence of Prof. Henry, was perhaps the most eloquent and impressive of the occasion. The sun was gradually sinking in the western sky. A large crowd of persons, including strangers and townspeople, were present; and as the fine presence of the speaker made the central figure, and riveted the attention of every listener, the scene was one which no one who shared in it will ever forget. Dr. Coppie, though a Trinitarian divine, spoke in earnest confidence of the sincerity of Priestley in whatever he advocated or believed. It was impossible for him to be a trimmer. He felt himself bound to defend and proclaim whatever he conceived to be the truth. Priestley's essay on education contained many suggestions which are now being carried out. Though unpopular in his day, they are singularly good in ours. It was his fortune to possess a wife who was of invaluable aid to him in his intellectual pursuits.

At a later hour in the evening, Professor I. Lawrence Smith, of Louisville, Ky., delivered an address at the School Building upon "The Century's Progress in Industrial Chemistry." The uses of soda, sulphuric acid, coal, etc., were shown as marked examples of the benefits reaped from the labors of chemistry.

The concluding paper was read by Professor Benjamin Silliman, of Yale College. It was an essay on "American Contributions to Chemistry," and contained succinct references to all those who have been specially conspicuous in chemical science in this country, with an account of their achievements.

On Sunday, John Fretwell, Jr., of England, gave a discourse on Priestley from the European standpoint, in the Unitarian church of the town which he founded. A number of visitors who had remained over were present. It is not improbable that some of these would have felt themselves less in sympathy with the place, if they had known that this same body of worshippers, descendants of the brave iconoclast to whom they had come to render their honors, not two years before had subjected their own minister to the same experience as that of their great ancestor, and cast him out of their pulpit, after four years of faithful service, because, like him, he was unwilling to suppress at their bidding the declaration of his honest convictions.

HUXLEY ON PRIESTLEY.

A BOLD AND CLEAR ESTIMATE OF DR. PRIESTLEY AND HIS WORK.

The centenary of the discovery of oxygen by Dr. Priestley was celebrated at Birmingham, on Saturday, by the unveiling of a statue of the great chemist. Eighty-three years ago, Joseph Priestley, then the minister of the principal Unitarian congregation in Birmingham, was ignominiously driven from the town, amid the execrations of a mob who saw in him only the theological controversialist and the apologist of the French revolutionists. The statue, which is the work of Mr. F. J. Williamson, a pupil of Foley, is executed in white (so-called) Sicilian marble, and is eight feet six inches in height. The Doctor, habited in the costume of his period, with wig, ruffles, knee-breeches, buckled shoes, and large-cuffed and lappeted coat, is represented in the act of making the experiment which resulted in the discovery of oxygen gas. In his right hand is a lens, or burning-glass, the focus of which is directed upon a little tube and dish resting upon a rustic pedestal at his left hand, and containing presumably the red precipitate of mercury, from which he first succeeded in evolving "dephlogisticated air." The attitude is graceful, easy, and expressive, and the face, modelled from an authentic portrait, is considered by members of the Priestley family an excellent likeness.

The unveiling ceremony was held at one o'clock on Saturday, in the presence of a large assembly, when Professor Huxley, in the name of the subscribers, formally and briefly presented the statue to the town, amid the cheers of the spectators. The mayor (Alderman Chamberlain) having acknowledged the gift on the part of the corporation, the party adjourned to the town hall, for the purpose of hearing an address from Professor Huxley on the life and labors of Dr. Priestley. Letters of apology for non-attendance from the borough members, Professors Tyndall and Morley, Sir Bartle Frere, Dr. B. Richardson, and others, were then read by the honorable secretary, Mr. Samuel Timmins.

Professor Huxley said they had just received at his hands the memorial which had been erected to Dr. Priestley in this town. He learned from Leeds that like honor was being paid to Priestley's memory in that great and important city, and he knew that in the United States large preparations had been making for the celebration of that anniversary. It might be proper, therefore, to ask their patience for a short time while he laid before them the grounds and considerations which had led the fellow-countrymen of Priestley, after a lapse of seventy years from the time of his death, to do this honor to a man who was neither a prince nor a statesman nor a general, and was not in fact one of those to whom mankind generally delighted to erect statues either before or after their death. He imagined if they could have asked Priestley himself what he considered to be his best claim—if, indeed, he had any, for the man was modest—to the recognition of posterity, he would have said that it was because he had been the champion and the defender and propagator, in season and out of season, of that particular hypothesis respecting the divine essence which was called Unitarianism. To that object Dr. Priestley devoted all his energies. In favor of carrying out that end he sacrificed those vulgar rewards which assuredly were within easy reach of a man of his eminent and versatile abilities and great energies. In order to propagate these views he sacrificed that consideration for his philosophical labors which he loved so well, and that zealous pursuit of them which would have been justified by his eminent success. He honored the man who having found a religious ideal sacrificed everything that most men esteemed in life to carry it out, and his honor was paid without the slightest reference to any belief which he himself might entertain as to the objective value of the particular doctrines of which Priestley was the apostle.

But they were not there that day to honor Priestley the Unitarian divine [hear, hear], but to do honor to the memory of a philosophic thinker. [Applause.] They were there to do honor to a man every one of whose political writings had in it the true ring of freedom. [Cheers.] They were, he thought, to honor Priestley as one of those who were called by a great poet of antiquity "that band of men who are the swift bearers of the lamp of life,"—that lamp which was lighted in the childhood of mankind at the Promethean altar of science, and which had been handed down by him and such as he from generation to generation. He would not detain the audience at any great length by dwelling upon the details of a life which was or should be familiar to every citizen of Birmingham; he would merely remind them that Priestley was born in the year 1733, that he was educated in the straightest sect of Calvinistic Orthodoxy, and that the singular abilities of the boy led to his being early sent to an academy for dissenters at Daventry. In that academy every question was thrown open, the leading professors took opposite sides, everything was discussed, and Priestley even then showed the bent of his young mind, and, as he stated in his autobiography, generally found himself on the unorthodox side. As age increased, as his faculties reached maturity, that tendency did not seem to have undergone any diminution; but passing through various degrees, upwards or downwards as they liked to say, he passed from Calvinism to Arianism, and finally in the middle of his life was landed in that Unitarianism of which he remained through life the great champion.

Side by side with those tendencies, however, had awakened a scientific proclivity. Undoubtedly what germ of scientific taste lay in him was fostered and encouraged to a very great degree by his meeting with Benjamin Franklin [cheers], who was at that time resident in this country. Stimulated by him, Priestley wrote his history of electric discovery, and being launched in that course of inquiry while resident at Leeds, he commenced his researches upon the nature of air. Those researches grew; circumstances became more favorable to his scientific pursuits. He became an honored and cherished inmate of the house of Lord Shelburne, and remained there for seven years, during which time he made some of his most important discoveries, and particularly that of which to-day they were celebrating the centenary anniversary. After that, Priestley migrated to Birmingham, and there he carried on his philosophical investigations. Professor Huxley then referred to the Birmingham riots and Priestley's flight for his life. Priestley, in the first place, went to London, but there, he was sorry to say, met with the cold shoulder, even from those who should have been his best friends in distress—the fellows of the learned societies to which he belonged. Discovering then that England was no longer a place in which he could pursue his philosophical occupations, he migrated to America, and spent the rest of his useful existence at Northumberland, in the United States. He died in 1804.

Having made this brief summary of the conditions

under which Priestley worked, Professor Huxley said he wished briefly to put before the meeting what was the value of his life's work to those who look upon it from outside the region of the particular denomination to which he belonged. [Hear.] Priestley was a man of almost endless energy and versatility. He was a vigorous controversialist, and in the midst of all his chemical, philosophical, and political sparks flying away from his anvil, he was constantly raining a shower of blows on priest or bishop. [Laughter.] Professor Huxley was, however, convinced that the good doctor struck those blows with the same entire absence of passion as the blacksmith when he was smiting his iron. But if the iron could speak it would probably take a different view of the matter not quite so devoid of fact [laughter], and his hearers must recollect that the bishops whom Priestley attacked could speak, and had very loud voices. [Renewed laughter.] Priestley had been constantly reproached for not confining himself to his philosophical work. They said, "Here you are, a man of science, capable of increasing knowledge to any extent —why didn't you confine yourself to that pursuit for which all men will reverence you, and in which you can certainly add to the sum of human knowledge and happiness, without awakening this hatred and jealousy?" But he took it that Priestley was of opinion that before he was a man of science he was a man in the first place, and a citizen in the second place; and Professor Huxley could himself entirely sympathize with him if he held the duties of his manhood and of his citizenship to be vastly superior to those of his philosophership, and if he thought that the securing of that freedom which is the essential condition of the progress of science and the progress of the human race was a vastly more important matter than advancing knowledge in this direction or that direction—vast as was the importance of that progress itself.

Priestley's principal lines of activity might be divided into three. In the first place he was a man of science and a chemist; in the second place he was a philosopher and a writer; and in the third place he was a politician. But he proposed to put before them those considerations that struck him in each of these directions. In order to estimate what Priestley did for chemistry, he must carry them back to the last century and show them what was then the condition of chemical science. There was no one who believed, and hardly any one who suspected, that the doctrines of the ancients that air, water, and fire are elements was other than true. The researches of Boyle and Hales had tended to define the qualities of air, had tended to show that there were different kinds; but that there was anything like the multiplicity and diversity of elementary bodies which we now comprehend under the name of gases was entirely unsuspected. But immediately at the commencement of the second half of the last century, about the year 1755, a most remarkable man, a young Scotch doctor —Dr. Black,—had made investigations into the nature of what was called fixed air; and he had shown that this substance could be combined with such matter as limes, and such as alkalies, and could be got out again from them by combustion; that it was an acid substance, capable of neutralizing the strongest alkali, and that this paved the way for an air-like body, an aëriform, elastic substance, which would play the part of an independent existence totally distinct from common air. Then a little later, in 1766, Cavendish, one of the most remarkable men who adorned the science of this or any other country, in a series of researches, showed the nature of sundry other gases. Shortly after Cavendish worked, Priestley commenced his inquiries, and if we look upon those as contributions to our knowledge of chemical fact, they were something surprising, not only in themselves, but still more when we remember that he was a man devoid of academical training; that he had not the means and appliances at his disposal that Cavendish had. In fact, he scaled the walls of science without preparation and from the outside. The number of discoveries he made was something marvellous and without limit. He trebled the number of gases known before his time, and gave a precision and definition to our knowledge of their character of which no one before had any knowledge. It was on the 1st of August, 1774, that he made that discovery with which his name is more especially connected—the discovery of that which at the present day is known as oxygen gas. He was then resident at Caine with Lord Shelburne. Professor Huxley now passed on to describe, at some length, the manner in which the gas was discovered and the different chemicals used for the purpose, quoting extracts from Priestley's own words in support of his arguments. It was not, however, the speaker continued, until six months afterwards that the discoverer knew the real nature of his discovery. His discovery was taken up and enlarged by other persons—notably Lavoisier, the French chemist, who shabbily ignored Priestley's discovery.

The speaker then passed on to consider Priestley's philosophical work. It was impossible to say whether the doctor brought more odium upon himself by his theological, his philosophical, or his political writings; but Professor Huxley rather thought the palm must be awarded to his philosophical writings. Priestley, in fact, in the book Professor Huxley held in his hand, argued out with remarkable acuteness that in the nature of a man there was but one substance, and that a material substance; that the so-called freedom or self-determination of the will in man had no reality, but that he was subject to necessity like other things in the universe,—and his corollary from that, plainly expressed, was that there was no such thing as the immortality of the soul. Yet, at the same time, Priestley held the immortality of the soul with singular force; but he believed that that immortality did not adhere to man in his natural state, but was a fresh and miraculous gift conferred upon him by the Creator at the resurrection. Professor Huxley then proceeded to argue that Priestley was not deserving of the odium which had been cast upon him for expressing these opinions. He pointed to the fact that several dignitaries of the Church of England had expressed opinions precisely the same in substance, and the same thesis as Priestley's—notably Archbishop Whately and Bishop Courtenay,—yet they had lived in peace and quietness. Then, in the name of common sense, if it was not blamable in a dignitary of the Church, why should it be blamable in a dissenter? [Applause.]

After saying that there were many things he should have liked to speak about, he referred to Priestley's contributions to politics, which he said were in themselves exceedingly remarkable. He afterwards went on to say that if he were to read passages which he had marked respecting Priestley's views upon the Established Church, which he professed to be always an opponent of, they would find that they were marked —he said it advisedly—by a moderation and a good sense, by what he would venture to say was a conservatism, which he was afraid, were Priestley to present himself at this time for their suffrages for a member of Parliament, might lead him to be regarded by the advanced liberals of Birmingham as a conservative thinker. He constantly found the observation made by English political writers that the French were persons necessarily incompetent to govern themselves, because ever since the year 1789 they had been in a state of chronic revolution. But those Englishmen who would recollect that the Long Parliament began in 1640, and that the last Stuart rebellion was in 1745—that was one hundred and five years—might be inclined to doubt whether even a much longer period of political vicissitude and political struggle than that which had been passed through by France was the slightest indication that people were not able to govern themselves efficiently. In the early part of the last century they had, in fact, but just got rid of their Bourbons and all they represented. Society was in a state of corruption which could only be compared to that of the second empire in France. Bribery was the means of government, and peculation was its reward. Four-fifths of the seats in the House of Commons were notoriously for sale in one shape or another. The minister required to know the state of the vote market more than any other, and even the king, at a later day, occupied himself in subsiding the king's friends, and allotting to them subsidies proportionate to their merits and services, with a retail rather than a royal sagacity. [Laughter.] The condition of the Church was either torpidity or scandal. [Hear, hear.] The position of dissenters was a scandal to a civilized country. Priestley and the men who believed with him had, if the law were put in force, no civil rights, or at least none that were worth having by any men who valued civil rights. His preaching was a crime, and every Sunday during which he abstained from going to a service which he abhorred he could have been visited by fine and imprisonment. As to the material condition of the country, he need not tell them it was a time when no man dare make a journey without being armed; when it took several days to get from here to London; when canals were an invention whose utility was greatly doubted, and whose revolutionary tendencies were strongly suspected. [Laughter.] And when they thought that all that was only a hundred years ago, the great amount of change which had been effected in that period of time was something astonishing, even though it might not perhaps be that they had yet entered into an earthly paradise, and although they might have a certain difficulty in holding, as Priestley did, the ultimate perfectibility of mankind.

Now, looking at the present state of affairs in this nineteenth century, as compared with the eighteenth century, he did not think it could be denied that this state of things was distinctly, in many obvious respects, far better than that. [Hear, hear.] It would be absurd, at present, to speak of bribery and corruption as being dominant in the government. Members of Parliament assuredly were not to be bought by money bribes, and even constituents now were getting some serious lessons, and were told to look upon rabbits, tea, and cake with suspicion, which certainly never would have entered the minds of contemporaries of Priestley.

In conclusion, Professor Huxley proceeded to point out where Priestley's value lay. It lay, he said, exactly in this: that he was the exponent of all those tendencies which had brought about the present state of things; that in all respects, on all occasions, he was the champion of free thought. In theology he was the champion of the restrictions on ecclesiastical encroachments, the champion of political freedom, and the champion and great advancer of physical science. Indeed, it was to him, and to such men as he, the speaker fearlessly asserted, that this great and undoubtedly beneficent change [hear, hear] which had passed over the face of the world since the eighteenth century was due.—*London Times, Aug.* 3.

THE PITTSBURG *Leader*, in an article entitled "Does the Explanation Explain?" says one of the popular clergymen of that city has been "improving the occasion" of the temperance crusade to expound to his flock the true exposition of the elements used at the first Lord's Supper. It was not fermented, that is, intoxicating, wine which our Savior used on that occasion, but only the "freshly-pressed juice of the grape." The reverend gentleman, says our contemporary, should have pushed his exegesis a little further, and told us where the "fresh grapes" came from that were just "pressed" in the season of Easter. Were they miraculously preserved from the vintage of the previous autumn, or were there hot-houses in Palestine in those days?

Poetry.

[FOR THE INDEX.]

AT MEETING.

BY C. APLIN.

I see afar the city's spires;
And, as the light winds dally,
The distant music of the bells
Comes floating down the valley.
Here on the hillside as I lie
I see the flower-bells swaying,
And through the rustling forest leaves
The soft June breath is playing.

There, pillared arch and spreading dome,
And faces thronging under,
The sound of anthem and of psalm,
The organ's mellow thunder:
Here, song of bird and hum of bee,
The wild-flowers' iridescence,
The golden light, and over all
God's still, all-hallowing presence.

I wist not that the Father's love
Knows aught of times or places,
Or that one reverent soul that seeks
Through Nature's myriad faces
Shall miss His love. More grateful hymn
No temple-choir upraises,
Then here goes up among the birds,
The grass-culms, and the daisies.

Here all is truth: no hollow form
Calm Nature's thought perplexes;
No mazy creed, no tangled text,
Distorts her fine reflexes.
God's love and peace fill all the air
With sermon, song, and story;
Silent I rest and share awhile
The gladness and the glory.

PROVIDENCE, R. I.

NEW SUBSCRIPTIONS TO INDEX STOCK.

Mrs. F. W. Christern,	New York City,	One	share,	$100
Richard B. Westbrook,	Sonman, Pa.	"	"	100
R. C. Spencer,	Milwaukee, Wis.	Two	"	200
R. W. Howes,	Boston, Mass.	One	"	100
Chas. W. Story,	Boston, Mass.	"	"	100
E. W. Meddaugh,	Detroit, Mich.	Five	"	500
Jacob Hoffner,	Cumminsville, O.	One	"	100
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W. C. Russel,	Ithaca, N. Y.	"	"	100
A. W. Leggett,	Detroit, Mich.	"	"	100
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Mrs. E. B. Chase,	Valley Falls, R.I.	"	"	100
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James Damon,	Ipswich, Mass.	"	"	100
Joseph A. Barker,	Providence, R.I.	"	"	100

CASH RECEIPTS.

FOR THE WEEK ENDING AUGUST 22.

Arthur M. Lee, 10 cents; Mrs. J. R. Walker, 50 cents; Abram Young, 25 cents; L. T. Powers, 10 cents; Harriet C. Griffin, 40 cents; G. H. Foster, 60 cents; P. B. Sibley, $2; Mrs. C. Howard, $1.50; Thomas Sharpe, $3; C. W. Fillmore, $3; Amos Eldredge, $2; W. C. Macdonald, $3; E. M. Stevenson, $3; T. W. Robbins, 75 cents; A. A. Bell, $2; Mrs. C. G. Atherton, 25 cents; Jas. L. Munyan, $3; C. H. Wheeler, $3; S. R. Filley, $3; W. A. Bates, $3; Rowland Connor, $2; D. Ayers, $70; G. H. Foster, 76 cents; A. W. Kelsey, 50 cents; A. K. Loring, 40 cents; Miss Hedge, $3; O. F. Harris, $5; James Lyons, $4; R. Wilkin, $3; Ann A. Chapman, $1.25; John Stevenson, $3; Harvey Brown, $3; W. C. Fuller, $3; Jonathan Heistand, $1; J. F. Wilson, $1.25.

RECEIVED.

Books.

WILD FLOWERS OF THE WEST, or, Gleanings from the Stubble by an Old Prairie Hen. Chicago: H. H. Frary. 1874.

Pamphlets and Periodicals.

NATURAL RELIGION VERSUS REVEALED RELIGION. By Mrs. A. Besant.—ORTHODOX THEORIES OF PRAYER. By a Barrister.—THE NEED OF DOGMAS IN RELIGION. A Letter to Thomas Scott by Sara S. Hennell.—ON RESPONSIBILITY. By the late Rev. James Cranbrook.—THE TWO THEISMS. By Professor F. W. Newman. [Copied without acknowledgment from THE INDEX, with slight alterations.]—SIGNS OF THE TIMES.—All published by Thomas Scott, Esq., 11, The Terrace, Farquhar Road, Upper Norwood, London, S.E.

SERMONS by the Rev. Charles Voysey, at St. George's Hall, London. "Patience": July 5.—"Idolatry in Christendom": July 12.—"The Peace of God": July 19.—"Mediation and Intercession": July 26.

MEMORIAL DAY EXERCISES of Charles Russell Lowell Encampment, Post 7, G. A. R., May, 1874. Sermon by C. A. Bartol. Oration by J. L. Stackpole. Boston: J. A. Cummings & Co. 1874.

PROTECTION OF ANIMALS. By George T. Angell. Boston: American Social Science Association. 1874.

THE QUAKER DOCTRINE OF THE INNER LIGHT VINDICATED. By Charles E. Pratt. Lynn, Mass.: Geo. C. Herbert. 1874.

REPORT OF THE LIBEL SUIT, Llewellyn Powers *vs.* Theodore Cury. Houlton, Me.: 1874.

HALF-HOUR RECREATIONS IN POPULAR SCIENCE. No. 12. Circulation of the Waters, by H. W. Dove. What is Actinism? Boston: Estes & Lauriat. 1874.

AN EXPOSITION OF "SOCIAL FREEDOM." By the author of *Magnetic Vital Cure*, etc. Boston: 1874.

ATLANTIC MONTHLY for September. Boston: H. O. Houghton.

UNITARIAN REVIEW for August. Boston: L. C. Bowles.

OLD AND NEW for September. Boston: Roberts Brothers.

MEDICAL MIRROR for August. New York: A. K. Butts & Co.

PENN MONTHLY for September. Philadelphia: 506 Walnut Street.

SANITARIAN for September. New York: 234 Broadway.

The Index.

PUBLISHED EVERY THURSDAY

BY

THE INDEX ASSOCIATION,

AT

NO. 1 TREMONT PLACE, BOSTON.

Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

Francis Ellingwood Abbot, ... *Editor.*
Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), *Editorial Contributors.*

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

BOSTON, AUGUST 27, 1874.

SUNDAY LECTURES.—The Editors of The Index will lecture occasionally on Sundays, if desired, within a convenient distance of Boston.

Brevity is a great recommendation in articles for the press. Don't send us communications which are four hours in passing a given "point"!

Many distinguished astronomers were absent from the Hartford scientific reunion, in order to observe the transit of Venus, the great astronomical event of the year.

One luxury is within the reach of every man who is not afraid of poverty—the luxury of speaking his own thought instead of echoing another's. It is the only luxury that enriches.

The prohibitionist clergyman of Pittsfield, Maine, who sends us a communication in which he exclaims, "Please tells us if you are such a fool as to be sincere when you say, etc., etc.," and has no argument but similar expressions, is reminded that any cause is weak which is forced to resort to ungentlemanly language in self-defence. We forbear to publish an article which would tend to bring his profession into disrepute with sensible persons, and even with most of those who are not sensible.

It is necessary to say that we cannot undertake to return any unused manuscripts, and must request all correspondents either to retain copies of their communications (if they wish to preserve them) or else to withhold them altogether. This is from no unwillingness to oblige, but solely on account of the trouble caused by the request to return them. It is impossible in most cases to decide in advance whether a given article will be printed or not, and we wish to be spared the necessity of burdening our memory, which is usually overtaxed, with such commissions.

Mr. Aaron M. Powell, formerly editor of the *Anti-Slavery Standard*, is to edit the *Northampton Journal*, beginning September 12. The paper is to be a weekly of eight pages, at two dollars a year, and will discuss politics, reform, etc., besides the local interests of Western Massachusetts. Mr. Powell is well and very favorably known to the "original abolitionists"—that is, to those that have not become "original" since the war; and his many friends will doubtless combine to give him a handsome subscription list to start with. We shall look with interest for his first issue, and hope that his enterprise will abundantly prosper.

When the *Golden Age* says that "no change in the phraseology of a Preamble will draw them [the anti-Christians] back into the fellowship of the [Unitarian] denomination, so long as its whole substance and spirit are profoundly and characteristically Christian," we are constrained, notwithstanding our high regard for the individual members of that fellowship, to assent without qualification. There was a time when such a change as is alluded to would have retained us in that denomination, perhaps permanently; but going back is quite another thing. We have learned too much since 1866. Liberal Unitarianism will yet come forward to Free Religion; but Free Religion will not go back to Unitarianism, no matter how "liberal" it may be. If Unitarianism is bound to be Christian, let it keep its Preamble; if it is bound to be free, let it do a great deal more than to repeal that. The issue has at last been made before the world, and compromise is henceforth impossible.

JUDGING CHARACTER BY OPINIONS.

Two letters came to us very recently, and by a singular coincidence on the same day, which teach a lesson so serious and so grave that it ought not to be buried in our own heart. For the sake of one of the profoundest and most needed truths of Free Religion, we must repeat it here.

1. One of these letters says: "Your remarks in The Index of August 13 on the Woodhull miscreant are almost good. What is wonderful is that you 'know nothing against her,' and that she 'may be an angel of purity, and spotless as the driven snow,' after showing that she exultingly points to adultery as intrinsically 'divine.'" This is quite as much as we can quote; it would be more than we could quote, were it not that we have something to say which would be unintelligible without it.

The attacks on Mrs. Woodhull's personal character which the writer of this letter subsequently alludes to, and indorses, are perfectly well known to us. What we do *not* know is whether they are true; and we suspect that the writer knows just as little as we. When we said that "we *know* nothing against her," we meant just what we said; for every reader of the daily papers, not to mention the particular attacks referred to, must have *heard* a great deal against her. But we have also heard a great deal in her favor, and know that some of the purest people of the land have been her enthusiastic encomiasts. Who are we to sit in judgment on any one, in the absence of all certified facts of actual conduct? Is it so easy a thing to detect the calm, low voice of truth in the deafening noises of conflicting rumors? Is it so easy to be omniscient, to penetrate the secret motives of the heart, to fathom the inner purposes and read the hidden depths of any human soul? Especially in the case of a character which, be it good or bad, has stimulated assault and defence in a remarkable degree, it is the barest justice to express no opinion except on the basis of knowledge beyond dispute. We must repeat it more deliberately and emphatically than ever, that we *know* nothing against Mrs. Woodhull's personal character, and make no attack upon it. Further, we declare that she has uttered some of the finest, noblest, and truest things about human love that can anywhere be found. But nevertheless we consider her theory of "free love" in the main as false in principle, demoralizing in practice, and absolutely infernal in its certain effects upon society, if it should be carried out in social and legislative form. Between the woman and her words, we insist that distinction should be made—the one to be judged by the laws of morals, and the other to be judged by the laws of thought. Others may do as they please; but we refuse to strike an opponent, above all a woman, until the last ounce of brain shall have oozed out of our empty skull, and left us no argument but a blow.

"But she pronounces adultery divine! Is not that enough?"

No!

Two pictures seem to be before us: one of a vile woman seeking to drag her whole sex down to her own level, and gifted with intellect enough to seek it by propagating a theory sufficiently sophistical and plausible to delude many acute and well-intentioned followers,—the other of a wronged wife stung by her own sufferings to advocate the cause of women by passionately and enthusiastically pleading an extreme theory of their rights, however exaggerated it may be, however extravagant, however sure to be ruinous to their happiness, however sure to make them at last worse slaves than even in the days of barbarism; a woman so exasperated by the too numerous infidelities of husbands as to lose out of sight the sanctity of the marriage bond itself, and see no shame in the total denial of an obligation which sits so lightly on the consciences of men. Which of these two pictures is the life-likeness, if either, we do not know; nor is it at all necessary to determine. Our concern is with ideas, not with persons. We have lived long enough to learn that truth suffers a deplorable obscuration whenever the personality of any one attracts all eyes. The free-love theory will be neither more nor less true, whether Victoria C. Woodhull proves to be the Satan or the Christ of womankind. They who have outgrown equally the Satans and the Christs must come back at last to principles; and it is high time that radicals should prove themselves superior to the temptation to seek victory by dodging the question at issue and assailing the personal characters of the disputants. Victories so valueless are not worth the winning.

2. The other of the two letters we must quote at greater length. It is from one against whom we have no armor—from an Evangelical Christian whose wounding injustice is but proof of the depth, strength, and honesty of his religion, and could never have proceeded from his unperverted nature. Whatever might betray the authorship is carefully withheld. The letter is as follows: ". . . You are very wide of the mark in supposing I desire to repulse any affection; I need it enough, God knows. But it is right that you should understand that your course necessarily forfeits the respect of your friends; and without respect no hearty and cordial intimate intercourse is possible. It is a great sorrow to me, as it has been to your other friends, both living and dead, that you have not yet in all your changes and theories perceived—what common sense teaches the majority of mankind—that man has not infinite knowledge and infinite powers of appreciating the infinite universe; in other words, that without faith a man is as truly blind mentally, as he is physically without eyes. Certain truths, and those the greatest, can only be perceived in the attitude of a little child. I wish I could make you see how you are allowing a few bad men to play you off (as they would pull the wires of a jumping-jack) into supporting views and opinions which only lead to such developments as have lately come to light in Brooklyn, when practically adopted by the average of mankind. Thank God, you are safe yourself from such results, from the remaining effects of your early instruction and from the influences of your home; but you are unwittingly allowing yourself to throw your influence on that side. Few things would give me more pleasure than to have you wake up to this, as —— always believed would ultimately be the case, as you grow older. You may think this an unkind letter, but it is not so intended. I believe it reflects truly the feeling of your best friends, although many of them hesitate to tell you so openly. . . . Can you reconcile it to your conscience to put such a paper as The Index into the hands of your fine boys to corrupt their whole future life?"

We have not quoted these extracts to make any defence or reply. What needs defence is the spirit, fostered by the Christian religion, that prompts to such cruelty of injustice. But the injustice is not the writer's. Where faith is the supreme grace and virtue, want of it is the chief sin; and no consistent Christian who is imbued with the real spirit of the New Testament could hold a different opinion of any free thinker than the above. None the less drearily and sadly false is it, and none the less painfully unjust, to hold that the free thinker "necessarily forfeits respect." The new and better religion renders impossible such wretched, though conscientious, pharisaism. Respect belongs to every one whose life is nobly obedient to its own highest ideal, however imperfect it may be; and we are guilty of a great and grievous wrong to impute as sin to any one, man or woman, the inferences we draw from mere belief, as if they were actual deeds of evil. Christianity always does this—always assumes a bad moral or spiritual state as the necessary cause of "religious error," *i. e.* rational belief. But could there be a greater blunder or a more monstrous injustice? To teach the innocence and virtuousness of the love of truth, no matter whether it leads to "Reason or Rome,"—to teach that the ground of respect lies in the fidelity with which truth, however apprehended, is daily and hourly applied to the conduct of life,—to teach that man can commit no more heinous outrage against his brother than to hold him guilty for following in singleness of heart the best light that may be in him, and that, if there be a "sin against the Holy Ghost," it is verily this sin against human charity and fraternity,—these teachings have been ours from the beginning; and if they bring loss of respect, even so must it be. The injustice, having no remedy, must be endured. Nevertheless, while carrying a sense of being deeply wronged by one dearly loved, it is suddenly suggested that we turn about and inflict the same great wrong upon another! Shall we justify the pharisaic judgment passed upon us solely because of our belief, by passing a similar judgment upon Mrs. Woodhull solely because of hers? Or shall the radicals justify the course of the Church from time immemorial in branding them as vile and wicked on account of their opinions, by branding Mrs. Woodhull as such for no better reason? If there is direct evidence of immoral conduct on her part, that is a very different thing; we would interpose no shield between any one and the consequences of his own acts, and we have no squeamishness or sentimentality that would soften deserved retribution in the case of proved misconduct. But if there is no stronger evidence against Mrs. Woodhull than her published opinions, then to condemn her for those is to destroy the very corner-stone of radicalism. Con-

demn the opinions as much as you please, if they are false; but to make them the ground of personal censure is a great crime against freedom of thought and universal humanity. By this principle must we abide, as the only principle that will for a moment protect any one in the utterance of unpopular views—the principle that character must be judged by deeds alone, or by words that are themselves deeds. Opinion must be free, and without blame; and because we have had too much reason to feel keenly the injustice of an opposite principle, we refuse to be guilty of this injustice towards another.

F. R. A. ANNUAL REPORT.

The Report of the Proceedings of the last Annual Meeting of the Free Religious Association (1874) has been printed in pamphlet form, and is now ready for distribution.

It contains the annual report of the Secretary, and *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes with regard to Christianity,—as "Christian," "Anti-Christian," and "Extra-Christian."

Members of the Association are entitled to the tract gratis. Price to others, single copy, 35 cents; package of four or more, 25 cents each. It can be obtained in Boston at A. Williams & Co.'s, and at the office of the Association, No. 1 Tremont Place. Applications for it from abroad may be sent to the office in Boston, or to the Secretary, New Bedford, Mass.

WM. J. POTTER, *Secretary*.

LONDON LETTER.

TO THE EDITOR OF THE INDEX:

Sir,—It is not very encouraging to take up the pen on board an Edinburgh steamboat, and to have to contend more with idle and restless thoughts than with the difficulties incident to literary pursuits carried on at sea.

But I must write now or I know not when, and ask your readers to show me some indulgence under the circumstances.

An event of great public importance enabled me to leave London with a lighter heart, and, being full of it, I must say something about it.

The *Public Worship Regulation Bill* has passed through the Committee of the House of Commons, and cannot again be tampered with.

Various kinds of tactics were in vain tried to overthrow it or defeat its principle.

For the benefit of those who are too ignorant of, or to indiffent to what is passing in the English Church, I may explain that the object of the bill is to give greater facility for the enforcement of the law, especially those laws which regulate, or are supposed to regulate, the conduct of divine worship in our churches.

By this measure the tediousness, uncertainty, and expense of the older machinery will be greatly modified, if not altogether obviated.

The immediate purpose of the bill is to restrain the illegal innovations of the ritualist party in the Church; and it was in a large measure owing to Mr. Disraeli's bold avowal that it was intended to "put down ritualism" that the crowded House carried the second reading of the bill by acclamation.

Among the most useful and determined supporters of the measure were Mr. Russell Gurney and Sir William Vernon Harcourt (known also as "Historicus" of the *Times* newspaper). Driving his adversaries back with their own weapons, he "smote them hip and thigh with a great slaughter," and made Englishmen feel that this was not a mere question of vestments and candles and incense, but of the supremacy of Church over State. "That fetched them," as the author of *Hans Breitmann* would have said. The representatives in Parliament have risen like one man to declare that priestcraft shall not reign over them. And this it is which makes my heart glad today.

Now I think it is due to liberals to justify this exultation at the crippling of the liberties of those who do not agree with us. At first sight, it seems to be only a new form of bigotry, an unpardonable inconsistency in one who has himself suffered a kind of persecution, to be advocating the exercise of legal restraints upon others.

And I fully grant that, were it merely a question of tolerating elaborate ritual, and all sorts of fantastic mummeries in religious worship, even when those mummeries symbolize a set of doctrines against which it was the very constitution of the English Church to protest,—even then, I say, it would be contrary to all the axioms of religious liberty to interfere with them, or to put them under pains and penalties.

Be it remembered, however, that this is not the head and front of the ritualists' offending. They are in league to overthrow and to supersede the civil power, or to reduce it to a state of complete subordination to what they please to call "the Church."

I had grave fears that the people of this country had sunk into a complete torpor on this vital point. I saw with increasing alarm the spread of that doctrine of *laissez-faire* in matters of religion and ecclesiasticism, which was giving so vast an opportunity to the boldness and arrogance of these priestlings. But the success of this bill and the overwhelming expression of downright Protestantism by the House of Commons have once more reassured me that England is not going to be sold back into Romanism, ancient or modern, genuine or spurious.

Mr. Gladstone, I also rejoice to say, took a step in favor of ritualism and sacerdotalism which has cost him his proud position as leader of the liberals in this country. I have more than once in your columns expressed my distrust of that very slow man on all points connected with religion; and, in an evil hour for himself, he showed his true colors and got what he deserved—the prompt desertion of the best and the most of his deluded followers.

Sacerdotalism in the Established Church of England is a much more serious and dangerous foe to liberty than the same thing is outside its borders. We are not afraid of Rome, whose priests and hierarchy are fearlessly tolerated among us, and allowed to practise their propagandism to the utmost of their power. We permit them to remain amongst us on the condition of behaving as if they believed that the State is above the Church. On that tenure they are unmolested, and rightly so. But for us to erect by our own carelessness or indifference an *imperium in imperio*, and suffer the great wealth and prestige of our clergy and churches to be used in undermining our Protestantism, and in efforts to place the Crown beneath the feet of the Church, would have been an act of surpassing folly and self-destruction. While we have a Church we *must*, for very life and liberty, put a curb into the mouths of the priests, and ride them with a strong hand. Meanwhile, all our other energies must be directed to the repeated exposure of the priestly fallacies, and to the elevation of the people who are still under their influence to a position of independence which they are entitled to assume.

I am, sir, very truly yours,

CHARLES VOYSEY.

JULY 30, 1874.

CHURCH TAXATION IN THE DISTRICT OF COLUMBIA.

It was stated a few months ago by a Washington correspondent of the press that a poor man in that city, owning a small brick house valued at $5,000 on G street, between Eighth and Ninth streets, was obliged to see it sold to pay the tax of $6,000 for street improvements, while the Catholic society which owned all the rest of the street escaped paying anything in consequence of church exemption from taxation. A more grievous case of injustice could not be imagined; and Mr. Ranney wrote to the Secretary of the Liberal League in Washington to learn if the statement was correct. The Secretary, Mr. Wood, replied that he could not ascertain that the story was true, but he added: "In the case of the special assessments levied here for street improvements the injustice of exempting church property was so manifest that the local press unanimously took ground for its taxation; and during the discussion of the question reference was made, I recollect, to cases like the one mentioned in the paragraph you enclose."

Mr. Wood also gives the following information on the same subject: "You will see by the *Congressional Record* that the bill (H. R. 3680) introduced by Mr. Wilson, of Indiana, on Wednesday, June 17, which passed the Senate on the 18th, provides for the taxation of all real estate, including church property, in the District for the fiscal year ending June 30, 1875. On the 19th, in the Senate (see *Record* dated 20th) a motion to reconsider was made by Mr. Boreman, because the bill included church property, which Mr. B. said was not generally understood at the time of the passage of the bill; but the motion was defeated. Church property in the District is therefore taxed during the current fiscal year, at least."

It will be remembered by our readers that, on May 18, Hon. George F. Hoar, of Massachusetts, presented in the House of Representatives a petition of 5,481 names, collected and forwarded by THE INDEX in response to blank petitions which it had disseminated at its own expense throughout the country, in favor of the repeal of the Act of June 17, 1870,—the Act which has exempted church property in the District since that date. This petition was printed in full at the time in the *Congressional Record;* and it is reasonable to suppose that this petition had some influence in producing the legislation above described by Mr. Wood. Such, at least, is the obvious suggestion of the facts themselves; and it ought to encourage all who are willing to work, and not merely to talk, to make renewed exertions for the abolition of the great injustice of tax-exemption.

THE BRUTE BALLOT AGAINST THE TRUTH.

You say that, in this phrase, I call certain intelligent and conscientious ministers and laymen "brutal." I am amazed at your construction, and do not wonder at your indignation. Every Latin and English dictionary, and our common tongue, teach, however, that in such a connection this is not the meaning of *brute*, whether the epithet be applied to a vote or a thunderbolt. *Brute* is *indiscriminate, in the rough or mass, unreflective, gross, unwise, vain*, or *without proper effect*. It were wide at least of my purpose or sense to consider it *bestial* in any fierce or cruel intent, as though the agents were *brutes*, as that word is coarsely and commonly flung; and I believe every scholar and thoughtful reader will understand this interpretation of my use of the term as patent and palpable, not over-refined or nice. To do a thing with brute force is not to do it with brutal ferocity, but as it were with main strength. Philology is morality, and accuracy neighbor to veracity; both of course as training, not conscious intent. I am quite enough excommunicated already not to covet more than my proper share of the proverbial theologic hate, impotent and superfluous drug as that is getting to be.

Perhaps some individuals may judge that the procedure of the Unitarian Association was *brutal*, in the full meaning of the adjective; and such the verdict of history, which does not much mind our little sensitiveness, may possibly decide it to be. There are critics, too, who will not hesitate to confound or identify the actors with their act, which I did not and should be slow and loth to do. I shall be hard to be convinced that the *weight* of the vote went with its *count;* for I rejoice to think highly of my fellows, of none more than my Unitarian brothers and friends. If the same question should be up at Saratoga, I hope the *ballot* will be thrown, with public knowledge of those to answer for their declaration whether a man is to be shut out because he no longer *calls* himself a Christian.

I hope, my friend, you are not going to be afraid to come through "Chestnut street." You will find plenty of Orthodoxy there to neutralize my heresy. Ivy, or dogwood, or sumach, does not poison some persons; and I do not think you would contract any disease in my house or study, where you are welcome to the best we can set before you, in our humble fare for body or mind. As to infallibility of the Pope, which you suspect me of pretending to, let me quietly rest under the imputed guilt of assuming it for myself, so far as it is indeed implied in presuming to have and express an opinion that some things are really against the truth! But whoever takes part in that duel fights with an enemy "not subject to casualty;" and, with all my zeal, I have no anxious concern for the result.

To my phrase, therefore, *brute ballot against the truth*, with its application, despite your last advices, I feel bound to adhere. I trust in the *Conference* what it refers to may be modified or revised. If by those whom in religion I have loved and honored *that* should be confirmed, I shall be unable to respect their course, however not doubting their honesty, and still prizing their good-will. We shall have come to a parting of the ways! At whatever cost of being accused of arrogance, I am obliged to characterize such a conclusion as was come to in Bulfinch Street Chapel as illustrating the general evil of unenlightened suffrage in this land, and not a true "ministry at large." None will regret more than I to have the Unitarian prestige become, if I may invent a word, postige—a back track. Cromwell says his soldiers, putting, as he bade, conscience into what they did, were afterwards never beat. We cannot settle truth by voting; yet let us put both conscience and science into our conduct and speech.

With alike hearty ecclesiastical dissent and personal regard, praying not to be compelled to trespass further on your columns, I am (not technically your's but) your

C. A. BARTOL.

—*Christian Register.*

THE BIBLE IS VERY hard to digest for most stomachs. Even a codfish has tried it in vain. A copy of the book, bound in calf, according to the Edinburgh *Scotsman*, was lately found in the stomach of a codfish, and bore the name of William Sim, and the date 1830. It has been learned that Sim was a sailor of Dundee, who went to sea in 1834 and has not been heard from since. The supposition is that everything appertaining to him was devoured by this fish which had been tormented for forty years with an indigestible Bible in its stomach.—*Globe.*

IT HAS BEEN decided by an Iowa judge that it is necessary to health to chop wood on Sunday—if a family has any to chop.

Communications.

"THE MAN AFTER GOD'S OWN HEART."

MAPLEVILLE, R. I., Aug. 10, 1874.

MR. ABBOT:

Dear Sir,—On reading your article on the "Great Preacher's Ordeal," nearly every word of which I approve, I could not but object to the way in which you allude to the "man after God's own heart." I think a good many of your anti-Christian readers, and not a few of your Christian readers, will have a different feeling from that of "disgust or contempt," when the atrocities of the psalm-singing monarch of Israel are pointed out. Taking the narratives as they stand, I find David represented in the Old Testament as a ruthless, blood-thirsty, lustful villain, and at the same time a sound churchman and execrable hypocrite. His death was worthy of his life. Wickedness was in his mind, and cursing and bitterness were on his tongue. How it is that you can find anything to admire in such a type of fanaticism and immorality is what puzzles me.

Yours respectfully, JAMES RUDDLE.

[King David must be judged by the moral ideas of his own times, not of ours. He was only a barbarian of genius. But Mr. Ruddle has mistaken our meaning to some extent. We made no general eulogium on this Captain Jack of the Old Testament; though his crimes do not wipe out the beauty of his friendship for Jonathan, the magnanimity with which he spared Saul when in his power, or the noble dignity with which he refused to drink the water brought to him from the well of Bethlehem at the peril of his followers' lives. What we commended was the intensity and depth of his sorrow over his own wickedness, which showed that he was better than his deeds. Every generous man forgives the crime that is repented of; and he will be ashamed to reproach the Church for prizing the poems in which David pours out his penitence and aspiration for a nobler life. We are no friend to the Church, believing that it is the implacable foe of free thought; but we are incapable of blaming it for accepting the contrition of one whose atrocities it condemns as much as we.—ED.]

SETTLING PREMISES.

MR. ABBOT:—

It would be pleasant, now that the discussion of prohibition in your columns is coming to a focus, if the right of the State to forbid the sale of intoxicating liquors as a beverage could be settled to the satisfaction of all the rational minds among your readers.

The first step in the direction of so happy an event is agreement upon premises. To this end I contribute the following thoughts suggested by an editorial note which appeared in THE INDEX of August 6, and closed with this summary: "The right of society to coerce the individual for its own protection, but for nothing else." This means, I suppose, that if the Legislature deems that the safety of society is threatened by ignorance in its citizens, and that the necessary means of removing that ignorance is the maintenance of schools by taxation, then "compulsory education" is allowable. Now, if it is also proved that the traffic in alcoholic beverages injures society, why may not, on the same principle, a law be made for its suppression? It certainly cannot be shown that every ignorant man inflicts injury upon his neighbors, any more than that every person who partakes of wine thereby becomes a criminal. The simple question is: Are, or are not, drinking saloons, however restricted, a nuisance, and can the evil be reduced to its minimum by any other means than prohibition?

It may be well, also, to pursue the argument to its legitimate result, so that if it be adopted we may see what radical changes will be required in the statute book. Does it not equally apply to the prohibition of prize-fighting, gambling, lotteries, prostitution, houses of ill-fame, the manufacture and sale of obscene literature and pictures, none of which injure society in any other manner than does the liquor traffic?

L. F. C. G.

[This proposal to settle premises is a "word fitly spoken."

1. The "protection of society" should first of all be understood to mean simply the *protection of all the rights of all the members of society*; and this universal protection of individual rights should be subject only to the limitations involved in their *necessary coexistence*. So considered, the *greatest freedom of each compatible with the equal freedom of all* would be the realization of the end sought. We must carefully avoid treating "society" as an entity distinct from the individuals that compose it; and we must remember that these individuals are "protected" in the only true sense when they are freed from unnecessary interference with their freedom.

2. The "legislature" usurps power, and becomes the chief assailant of private liberty, if it presumes to do more than to enact such laws as shall secure the unimpeded enjoyment of the maximum of private liberty. Its action should be strictly guided by the principles of Scientific Ethics, or it will become a nuisance to be abated. It would not do to concede to it the right to carry out the whims of its own members, irrespective of this universal standard. In short, it is only an agent, a tool, and not a sovereign power; and it is entitled to do nothing which conflicts with the right of each individual to be unmeddled with in his private life, unless he first meddles with others. This jealousy for the individual is the corner-stone of republicanism.

3. In its full meaning, "society" includes children as well as adults; and no adjudication of rights is equitable which ignores them. "Compulsory education" is simply a recognition of the *rights of children*, as entitled to full protection; and it means that the most vital interests of children shall not be sacrificed to the selfishness or ignorance of their parents.

4. No individual should be deprived of his rights who has not forfeited them by crime of some sort. The majority have no just authority for treating the innocent as guilty, or for punishing the innocent in order to punish the guilty.

5. All drinking saloons which are really nuisances may justly be held amenable to the laws. So may all public nuisances. Private individuals have a right not to be needlessly annoyed by other private individuals, for this is a direct infringement of their rights. But this principle does not apply to all drinking saloons, unless all drinking saloons can be shown reasonably to be nuisances; and the word nuisance cannot be loosely or arbitrarily defined.

Are we all agreed on these premises to begin with?—ED.]

PROHIBITION VS. COERCION.

EDITOR INDEX:—

It is not to be expected that an editor's views will meet with the approval of all his readers; hence it is not surprising that we should have such communications as appear in the last number of THE INDEX. Like one writer, I am made to feel sad by the position you take, and like another I am unable to reconcile an opposition to "prohibition" with advocacy of "compulsory education." The position is taken that society has a right to coerce the individual for its own protection; yet this rule insisted upon in the one case is ignored in the other. Ignorance and crime are no more inseparable than drinking and crime; and I am not sure that the evil to society in the latter case does not exceed tenfold that arising from the former. If it be just to tax the childless man for the cause of education, in order to prevent possible crime, it is scarcely just that the temperate man should be taxed to pay for the results of intemperance. If the selling of liquor is not a crime *per se*, neither is ignorance; and the probabilities are doubtless in favor of the latter. However, it is not a question of which is the greater evil, for that does not affect the principle; but I can see no reason for making the wide distinction in the cases except that under some circumstances liquor is believed by most persons to be useful, which is not claimed for ignorance.

But, though a believer in temperance, I am by no means a prohibitionist, and feel grateful to Dr. Lewis for taking the stand that a man has a right to eat, drink, and think as he pleases, so far as the law is concerned. It is with compulsory education that I am more concerned; and it grieves me to see professed liberals advocating this measure, so that I exclaim, After all this flourish of trumpets it is only a question of who shall be our master! Now I arraign compulsory education before the bar of reason upon the following indictment: That its premises are unsound,—that it is a bad example to the Orthodox,—that it is placing a powerful weapon in the hands of our enemies,—and, lastly, if all that its advocates could wish, it is still wrong as a principle of government.

On the first count I deny that there is any certain ratio between crime and ignorance; certainly not in individuals, and probably not in communities; for those who prey most upon society have intelligence sufficient to evade the law. Just here it may be mentioned that in our prison not two squares away lie two murderers; one of whom, it is reported, has taught school, and the other committed his crime while under the influence of liquor.

In the next place, prison statistics would doubtless show that the criminals had not been attenders of church, and therefore we should have compulsory church attendance. It is moral culture we need, and according to the views of the majority the Bible being the great teacher of morality we must by no means dispense with it in our schools.

In the third place, it may be stated that society is differentiating; and, while many are becoming more liberal, a greater number are growing more conservative. As the struggle between the two parties becomes more open, the majority, believing in their right to rule, and that people should be forced to do whatever is for their own good, will not hesitate to make use of the well organized educational machinery for the advancement of their own views.

But the most important point is the falsity of the position that government should compel people to act for their own good. This would justify all religious persecution, for all other considerations are trivial compared with eternal happiness; and beside this, the question of what is good will always be very much a matter of opinion and liable to variation. If we had an infallible government, the case would be different; but under the present condition of affairs, the idea of forcing ourselves by legislative enactments to be good or wise is like trying to invent perpetual motion.

It has been said that in religion we must choose between Rome and Reason; to which I would add that in our ideal government there is no logical position between one which exercises a supervision over every act of our lives and one which, doing nothing toward directing the energies of the citizen, merely secures to all an equal chance in the pursuit of happiness. If education should be supplied, so should food and clothing, which are still more essential; and not only is there no certain rule as to what departments the government should assume, but likewise no possible guide as to how much shall be done in any one of them. It will be seen that I am opposed to the whole public school system, and I also deny that the compulsory feature is a protective measure except in a circuitous way, in which the end does not justify the means. On the same principle, we should send missionaries to China as a protection against adulterated tea. State education is one of the steps toward centralization of power, and now we have propositions in some States for the adoption of a uniform series of text-books. This is but the logical outgrowth of the system, and its failure thus far is merely owing to incompleteness of organization.

Do not suppose that this is written in any other than a spirit of friendship; and if my views are not clearly expressed, let not that be an additional argument in favor of compulsory education.

Respectfully, etc., G. COPE.

WEST CHESTER, Pa., Aug. 8, 1874.

[It always gives us pleasure to find our views criticised in a spirit of fairness, as in the above letter. We are no pope, even in our own opinion, and recognize the fullest right of our readers to "have their say" in return. For the present, however, we must postpone a further discussion of the relation between "prohibition" and "compulsory education," contenting ourself with advising all interested in that question to re-peruse John Stuart Mill's *Essay on Liberty*. But we think all who accept the principles on which our public school system is based will sooner or later accept also the principle of "compulsory" education—a most unfortunate name for what would be far better termed *universal* or *guaranteed* education.—ED.]

WHAT WAS SLAVERY?

EDITOR OF THE INDEX:—

Voltaire somewhere asks very pertinently of certain Hebrew sins or shames: "If they were never perpetrated, why were laws enacted severely punishing them?"

Perhaps your readers may not care to read, nor you to print, a statute from South Carolina like the following; but as a law, it is part of slavery's history in that State, and need not be lost:—

"If any person shall wilfully cut out the tongue, put out the eye, castrate, or *cruelly* scald, burn, or deprive any slave of any limb or member, or shall inflict any other *cruel* punishment, other than by whipping, or beating with a horse-whip, cow-skin, switch, or small stick, or by putting irons on, or confining, or imprisoning such slave, such person shall, for every such offence, forfeit the sum of one hundred pounds, current money."

True, this is an old law; but it stood good while slavery stood. Nor did it contemplate cruelties any worse than thousands of slaves suffered in every slave State till slavery was no more.

I once astonished an audience by declaring that slaves were hunted with bloodhounds trained to the business, and advertised, and shot dead like wolves; and that the laws of some, if not all, of the slave States legalized such horrible murder. A sea-captain present disputed me, saying he had traded much at the South and knew better. He offered to bet ten dollars that my statement could not be proved. Another sea-captain, who knew me better, accepted the wager, and the money was deposited; not, however, with my approval.

I then asked what evidence would be sufficient? My opponent answered gruffly, "None that you can produce."

I then put into his hand a North Carolina newspaper containing the following official proclamation and advertisement:—

"State of North Carolina, County of Lenoir.

"Whereas, complaint hath been this day made to us, two of the justices of the peace for the said county, by William D. Cobb, of Jones County, that two negro slaves belonging to him, named Ben (commonly known by the name of Ben Fox) and Rigdon, have absented themselves from their said master's service, and are lurking about in the counties of Lenoir and Jones, committing acts of felony—these are, in the name of the State, to command the said slaves forthwith to surrender themselves, and return home to their said master. And we do hereby, by virtue of an act of the Assembly of this State, concerning servants and slaves, intimate and declare, if the said slaves do not surrender themselves, and return home to their master immediately after the publication of these presents, *that any person or persons may kill and destroy said slaves by such means as he or they think fit, without accusation or impeachment of any crime or offence for so doing, and without incurring any penalty or forfeiture thereby.*

"Given under our hands and seals this 12th day of November, 1836. B. COLEMAN, J. P. (*Seal.*)

"JAS. JONES, J. P." (*Seal.*)

"TWO HUNDRED DOLLARS REWARD.—Run away

from the subscriber, a certain negro man named Ben (commonly known by the name of Ben Fox). Also, one other negro, by the name of Rigdon, who ran away on the 8th of this month."

The advertisement is abridged out of respect to your short columns. But the captain read the whole and gave up the controversy. He insisted on paying the bet of ten dollars, but the other captain refused to take it, saying that he only accepted the wager to see the case fairly met, though with no thought of taking the money. The other said the money was well won, and should go to the anti-slavery cause. So he gave it on the spot.

I could send you similar advertisements to the above, and more revolting in some respects, from Georgia, Florida, and South as well as North Carolina, and perhaps other States; but so many are enough for to-day.

Such was the slavery that Christian ministers, deacons, and members, both men and women, practised and defended from their Sacred Scriptures, Old Testament, New Testament, and Apocrypha to boot.

PARKER PILLSBURY.

CONCORD, N. H., August, 1874.

[Our "short columns" shall be stretched to their utmost capacity to admit authentic records on this subject.—ED.]

MISSIONARIES IN OREGON.

HUMBOLDT BASIN, Oregon, Feb. 12, 1874.

EDITOR OF THE INDEX:—

Among the proceedings of a board of missions that met in New York last fall, a report was read from the Missionary Bishop of Oregon, showing the progress of missions in this State, and calling upon the Christians in the East not to forget those in the far West, as the missionaries in the far West have to contend with infidelity, paganism, and Indian heathenism. As I live in Oregon, where there is as much infidelity, paganism, and Indian heathenism in proportion to the number of inhabitants as in any other part of the State, it may interest your readers, if not those who contribute to support missions, to learn what progress missionaries make in combating the evils above mentioned.

The last missionary here said: "There is a hell, for the word of God distinctly proclaims it; but I *hate* to preach of it, though it is my duty to do so." This announcement from one who had recently come from the East to beat back the inroads of infidelity took his hearers by surprise, for they expected, after the announcement of so important a statement as the existence of hell, he would proceed to demonstrate that a wise, just, and merciful God had, out of the depths of his love, justice, and mercy, created hell for man's benefit. This shown, they would have been prepared to hear him say, "It is a pleasure to preach of hell, for it is God's word, and I am one of his chosen ones to proclaim it." As it was, need it be wondered at that there were those who thought he had his doubts of the existence of hell as strong as any of us?

He took occasion, also, to speak slightingly of "Tom Paine." This was unfortunate, for some of the infidels here had read Paine's Address to the Theophilanthropists of France, and one of them said to me that the reading of this address had done more to arrest a growing tendency toward atheism on his part than all the preaching he had heard in a quarter of a century. How unwise to disparage the life of one whose writings arrest what is considered the worst form of infidelity.

As our missionary proceeded with his discourse he seemed to feel the want of power to handle his subject; for he wished that he had the eloquence of a preacher he had recently heard preach in Iowa. Said he: "If I had, I would throw a barrel full over your heads." This wish had an unfortunate effect. Infidels, Indians, and Pagans are alike here surrounded by objects of large proportions. All around us giant mountains lift their huge, bald heads well up toward heaven. Valleys start from their very summit, and wander off a thousand miles toward the shore of the great Pacific. Now, had our missionary wished for enough of this preacher's eloquence to cover one of these mountains, or for enough to fill one of these valleys, so that the people living here would be illumined for a thousand years, the wish then would have been commensurate with our surroundings. But to wish for an amount that could be confined within wooden staves and hoops seemed meagre and discouraging to the last degree.

This account here will show somewhat the progress of the combat against infidelity. I have not heard of any missionary effort in behalf of the pagans who live all around us. Indeed, it seems to me that it would be embarrassing in the extreme to approach them in a missionary way. Although they outnumber us perhaps five to one, I only know one drunkard among them, and he, when drunkest, exclaims: "Me now all same as Melican man." This is equivalent to saying "all same as Christian;" for are we not a Christian nation? I wish it could be said that there is only one Orthodox Christian drunkard here. The pagan might say to the missionary that there is not a burial place around here in which there is not one or more Christians resting murdered by Christians, or at least by those brought up under Christian influences; whereas it would be rare to find in one of them a Pagan or a Christian murdered by a pagan. Would not the pagan look to our graveyards for an explanation of the Bible declaration that "whoso sheddeth man's blood, by man shall his blood be shed"? The adherents of Christianity will tell us that these things do not grow out of its teachings. If they do not, certainly some very strange things do. Said a man to me once: "If I thought the blood of Christ could not wash out my sins, I should be in despair, and not know which way to turn for help." Yet this man was one of the worst desperadoes I have ever known in nearly thirty years of border life. He had exhausted every form of dissipation, had killed one man in cool blood, and was afterward hung for murdering a second. As he had plenty of time to call upon Christ and beseech his forgiveness, he doubtless believed that the last struggle upon the gallows would raise him to the realms of eternal bliss, where all his sins would be blotted out and forgiven. Forgiven! Will the souls which he had sent prematurely to their graves (and according to Orthodox teaching to hell) forgive him while hell lasts? Blotted out! Better teach that the sun and stars will be blotted from the heavens as soon as the least event of our lives. As a stone thrown into a lake will send a ripple to the furthest extremity, so will a good or bad action thrown out work on eternally. Faithfully yours,

SAMUEL COLT.

THE ETHICS OF "SPECULATION."

TO THE EDITOR OF THE INDEX:—

Your New Orleans correspondent "P.," who takes up the cudgel in defence of Mr. Hinckley's views on coöperation and the labor reformers, has a peculiar way of arguing. He charges me with saying, "in substance," that no coöperative system yet hinted at by man compares in excellence with *the present division of labor and its relations to capital*;" and to prove this charge he quotes from my communication to THE INDEX a passage in which I state that the system I advocate is the "coöperative system of Nature, based on the division of labor and self-interest *checked by unfettered* competition." Is there here a single word in favor of the present division of labor and its existing relations to capital, which "P." very correctly says "is but the product of human ignorance and imperfection"? Is the present system, with its legislative privileges granted to the few at the expense of the many; its innumerable legislative impediments to the international exchange of useful products and commodities; its trades unions' brutal interference with the inherent rights of labor, as well as of those who employ labor,—is all this *the natural division of labor controlled by self-interest and unfettered competition?*

Instead of thus charging me with saying what I did not say, why did "P." not rather point out who was injured, and how, by that old gentleman of his acquaintance who, "born with an infernal shrewdness which was equalled only by his utter indifference to human misery," has been "in the habit, in connection with several bankers, of buying up at a certain season such articles as were most necessary for the health and comfort of the community, and quietly storing them in out of the way places until the price advanced"? Would "P." have had him buy only things useless to humanity? Or would he have had him buy useful things only when they were high and scarce? To me, these operations of the old gentleman are evidence of a God-bestowed shrewdness or intelligence, which must enable its possessor to benefit himself, and, still more, the community in which he resides and operates, and finally humanity at large. To me, the general tone and scope of "P.'s" communication are proofs that, however good be his intents and motives, he is not fully competent for the position he assumes as teacher of the great principles that control production, exchange, and consumption, the great bases of society. Had "P." thoroughly analyzed these questions he would have discovered that his old acquaintance did nothing more than what every one should do who intends to supply the future wants of his fellow-beings; namely, buy when abundance and cheapness prevail, to sell when scarcity and dearness approach. By doing this the producer is protected against unremunerative prices, which would check future production; undue exportation to distant districts or foreign countries is checked; and subsequent undue scarcity and exorbitant prices are prevented. Speculative operations in anything may cause an earlier or greater rise of prices than would otherwise take place; but in the end, taking a certain period of time, it insures better average prices to producers, and lower average prices to consumers, than if no speculative operations had taken place. The reason of this is very simple. Speculation, by checking an undue depression of price, and by the rise of price it subsequently creates, checks consumption and stimulates production, as well as importations from other sections of the world; and in a short time the actual supply and the future production will be greater than would be the case had there been no speculative operations. The consumers are thus more benefited in the end than they are injured in the commencement by the operations of speculators, whether based on facts that warrant these operations or quite the contrary. Anything that leads to present economy and increased future production is always in the end beneficial to humanity.

I perfectly accept "P.'s" conclusions "that labor must work out its own salvation, and that knowledge is its only savior;" and that "how to read aright Nature's laws, discriminating between them and those customs and habits which from age have become a second nature, is the problem." But of all ancient ideas and customs none have been more abused to the injury of humanity than the distribution of charity through the government and the Church. If charity were really so great a virtue as the Church has long maintained it to be, would its exercise by the Church and by the government injure both the recipients and society, as it invariably has done in the past? Can "P." point out a single true virtue the practice of which produces evils of any kind to any one?

And does "P." not believe that there is sufficient sympathy for the sufferings of others in ordinary human nature to insure from the voluntary contributions of individuals all—nay, more than all—that is necessary to supply the real wants of every one in any way entitled to charity, without the intervention of either Church or State? Does he believe in the dispensation of charity as a means of making proselytes to religious sectarianism, or securing votes to a political party? Can he point out a better disposition to be made by the State of all useful things produced and accumulated by any one than to leave them in the hands of those who produce and accumulate them, or of those to whom these transfer them for an equivalent freely agreed upon between the sellers and the buyers? Does he believe that it is injurious to humanity that those who do not labor and produce shall know want and suffering? C. M.

NEW YORK.

THE OLD ARGUMENT--"STOP MY PAPER!"

LOCKPORT, N. Y., Aug. 8, 1874.

EDITOR INDEX:—

There is whiskey enough drank in my family; I don't need your paper as an inciter in that direction. I don't think your views on the question will meet the approval of high-minded, noble infidels—or perhaps I have formed too exalted an opinion of them.

Rum-guzzling belongs to the Dark Ages, Bible heroes, etc. Men who like to drink whiskey like to make others think it can't be stopped, and that it is good for them.

I'll stick to the *Investigator*, which will at least *attempt* to stop my family from the ruins of drunkenness.

Enclosed find fifty cents, which I think will pay all indebtedness, *and please stop it.*

Yours for sobriety, WM. C. MOORE.

NEW BEDFORD, Aug. 11, 1874.

MR. ABBOT:

Dear Sir,—Please discontinue my paper sent here to New Bedford. The reason I think you ought to be made acquainted with: It is the very captious way you have of treating the social question. It is hardly with that degree of fairness we had expected from such a quarter. So please stop it, when the year is out.

Respectfully yours, JOHN W. HIGGINS.

[In justice to our subscribers we ought to say that the above are the only letters of the kind we have received for a long time. But they show how much some liberals have yet to learn of the elements of true liberalism.—ED.]

ORTHODOXY A SUICIDE.

NEWPORT, R. I., July 8, 1874.

F. E. ABBOT, ESQ.:

Dear Sir,—We are hearing almost daily this, that, or the other dogma of the Church discarded by eminent divines.

It would be interesting to see a list in tabular form of the rejected dogmas with the name of the dissentient affixed to each, if possible in his own words, and then see how much of Orthodoxy would be left, supposing them all to have the truth.

Yours, SAMUEL R. HONEY.

[Such a list would be a curiosity in religious literature. Who will take the trouble to compile it?—ED.]

MR. M. D. CONWAY has an almost infallible tact in putting into his letters from London just what the people hereabouts would like to read. In his latest, he refers to a rumor which had reached him in London concerning a lecturer who has recently traversed Ohio, speaking against Darwinism, and resorting to the method of contemptuous personal allusions to Mr. Darwin himself. The lecturer has described Mr. Darwin as of so mean and degraded a presence as to justify the hypothesis that he may himself be the veritable missing link of his own philosophy. Besides, the comic pictorial papers in England have several times encouraged such an idea by depicting Mr. Darwin's head fastened to the body of an ape. In reply to all such representations Mr. Conway thinks it worth while to mention that the great writer is a man of the most impressive personal appearance. "Large and noble in figure, he has a head and face much more likely to remind one who sees him of Michael Angelo's magnificent bust of Moses, in Rome, than of any inferior being. Mr. Darwin has not, indeed, any soft, pink-white beauty; but his massive forehead, his dome-like head, his blonde complexion, his long, flowing beard, are such as a physiognomist would pick out among a thousand as belonging to a man of mark." When Colonel Higginson saw Darwin a year or two ago, he said that his appearance was best represented by the word "majesty." Darwin belongs to one of the oldest families in England, and in it, for many generations, there have been wealth, refinement, and the love of intellectual pursuits. His home is pervaded by that atmosphere of personal and social culture that is obtained only by generations of improvement. The English have a word which they use in a very definite sense. It is the word "gentleman." It is the word by which they would describe Charles Darwin. Therefore he cannot be the missing link.—*Christian Union.*

A LITTLE BOY that went to church was cautioned to remember the text, which was: "Why stand ye all the day idle? Go into my vineyard, and whatsoever is right' I will pay thee." Johnny came home and was asked to repeat the text. He thought it over a while, and then cried out: "What d'ye stand round here doin' noffin' for? Go into my barnyard and work; I'll make it all right with you."

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AT

No. 1 Tremont Place, Boston.

EDITOR:

FRANCIS ELLINGWOOD ABBOT.

ASSOCIATE EDITOR:

ABRAM WALTER STEVENS.

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5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor*.

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

GLIMPSES.

BY F. E. A.

UNITARIANISM is the "Mutual Friend" of Christianity and Free Religion.

THE POPE is reported to have just invested eighteen millions of francs in Belgian securities. How does the good old gentleman expect to get through the "needle's eye" with all that luggage?

THE SUPREME COURT of Illinois has forbidden public school directors to discriminate between white and black children by building separate schoolhouses for each class. This is refreshing. There is no other way.

ICELAND must really have got to the "millennium." The prison at Rejkiavik is the finest building in the place, but it has not a single occupant! Would it not pay to import that prison—even though the prison reformers found their occupation gone?

THE HONOR of the whole country is pledged to prevent the irruption of mining parties into the region of the Black Hills. We heartily second the appeal of the *Independent* to President Grant to protect the rights of the Sioux Indians, already solemnly guaranteed by treaty.

IF THEODORE PARKER was not an "unbeliever" in the *Independent's* sense of the word, why did it urge his greater "strength of unbelief," as compared with his successors? The *Independent* evidently does not know what it did mean, and we are sure we do not. But we give elsewhere its reply in full.

THE *Independent* thinks we ought to be "ashamed" to work with Horace Seaver, a man of most honest and blameless life and as brave and true to freedom as any man living, while it is not "ashamed" of the part played in the Brooklyn scandal by its own editor and proprietor. Which of the two is the "sorrier companion," we forbear to discuss.

THE MILLENNIAL CELEBRATION at Iceland was rather a chilly occasion, according to Bayard Taylor. King Christian, of Denmark, could not have enjoyed the climate. The wind was bitingly cold, and the people were colder still. But then it is well understood on this side of the water that kings and the millennium cannot agree with each other.

MR. ROWLAND CONNOR, who has just closed his engagement with the Free Congregational Society at Florence, Massachusetts, is now open to engagements for Sunday services of a radical kind. He made a very wide-awake address at the last convention of the Free Religious Association, of which he was one of the original founders, and is well known as a successful speaker on radical topics.

AN ADVOCATE of free-love recently declared himself opposed to "promiscuity," but in favor of "variety." This little dialogue will suit his case:—

Indignant Employer.—Jack is lazy, madam, naturally lazy!

Fond Mother.—No, sir! How can you talk so, sir! Jack hasn't a lazy hair in his head. But I must allow that he is constitutionally indolent!

THE SOUTHERN Democrats learn nothing, and are as little to be trusted as ever. They have carried several elections by setting the white race avowedly against the black. If they had their way, they would reduce the negroes to a state of semi-slavery once more; and this in spite of the Cincinnati and Baltimore conventions of 1872. The decease of both the great parties is a consummation devoutly to be wished; but the work of the Republicans must continue till the Democratic party, as such, undergoes cremation.

THE ENGLISH PREMIER is reported as having favored the Public Worship Bill, which Mr. Voysey explained in the last INDEX, on the ground that "a great struggle between the temporal and spiritual powers is coming on, and England's safety will then be found in adhering to the principles of the Reformation." This struggle is foreseen by every far-sighted man, because its causes are everywhere noticeable; and it must break out here as well as in Europe. But the character it will assume, whether bloodless or bloody, will depend greatly on what liberals are doing, or neglecting to do, to-day. Now is the hour for educating this nation out of Christianity into the religion of its own Constitution—the religion of liberty, justice, and equal rights. Disraeli spoke for two continents.

AN AMERICAN ARTIST, Mrs. I. R. Morrell, has won great praise in Paris by two historical paintings, the "First Battle of the Puritans" and "Washington's Welcoming of the Provision Trains." Says the Paris correspondent of the New York *Herald:* "I stood looking at them, spellbound and delighted, in company with a pale little lady, who spoke in a simple, modest voice to me, as if she had done nothing worthy of note. I told her that she was about to win a great renown. 'I only wished to please my husband,' replied the American lady, gently; but I saw that something glittered in her eyes, and her lips trembled as they smiled." Doubtless many reformatory lips will curl disdainfully at this new and mortifying proof of "woman's subjection." But we venture to think that the picture of home-life painted with seven short words by this "pale little lady" has a higher beauty than even her brush can have realized. May that "brute of a husband" be pleased, to the heart's content of the doubly-gifted wife!

WE WISH to acknowledge the kindness of frequent personal allusions in the *Christian Register* to the editor of THE INDEX. Mr. Mumford has long been a valued and esteemed friend of ours. It is a little bewildering to reflect that he made the ordaining prayer at our "ordination," on August 31, 1864, considering how far we have since strayed from the true fold. But he knows how warm our heart is towards the old fellowship we have been constrained to leave, and how free from personal bitterness are all our wicked allusions to the Unitarian *ism*. We have a most sincere and cordial greeting for any of our old comrades who favor us with a call, and for none more than for Thomas J. Mumford, whose occasional pins are stuck into "Free Religionists" with the most benevolent intentions. He picks off their legs and wings with all the charming and innocent delight of a child that has caught its first fly; and he treats them to *eau sucré* with equal pleasure. Long may the genial tormentor continue his pastimes of both sorts; and, when he gets to the hot place whither Orthodoxy consigns Unitarians and "Free Religionists" alike, may he never lack for ice-cream!

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
BOSTON, MASS.—F. E. Abbot, President; J. P. Titcomb, G. A. Bacon, Secretaries.
JEFFERSON, OHIO.—W. H. Crowell, President; A. Giddings, Secretary.
SAN JOSE, CAL.—A. J. Spencer, President; J. L. Hatch, Secretary.
TOLEDO, IOWA.—J. Reedy, President; E. S. Beckley, Secretary.
VINELAND, N. J.—John Gage, President; Sue M. Clute, Secretary.
JUNCTIONVILLE, NEB.—J. W. Eastman, President; B. L. Easley, Secretary.
OLATHE, KAN.—S. B. S. Wilson, President; H. A. Griffin, Secretary.
DETROIT, MICH.—W. R. Hill, President; A. T. Garretson, Secretary.
BREEDSVILLE, MICH.—A. G. Eastman, President; F. R. Knowles, Secretary.
OSCEOLA, MO.—R. F. Thompson, President; M. Roderick, Secretary.
BATH, ME.—F. G. Barker, President; C. Rhodes, Secretary.
BERLIN, WIS.—President, J. D. Walters; Secretary, E. M. Bridgman.
WASHINGTON, D.C.—George M. Wood, President; J. E. Crawford, Secretary.
AUBURN, OHIO.—John Fish, President; G. W. Barnes, Treasurer.
MINNEAPOLIS, MINN.—President, J. B. Bassett; Secretary, Anton Grethen.
NEW YORK, N.Y.—J. B. Brown, President; D. M. Bennett, Secretary.
ST. JOSEPH, MO.—P. V. Wise, President; T. H. Kennedy, Secretary.
EAU CLAIRE, WIS.—President, S. J. Dickson; Secretary, W. Kennedy.
BALBEO, IND.—President, T. Gray; Secretary, W. Allen.
NEW ORLEANS, LA.—President, E. Vorster; Secretary, J. E. Wallace.
BAY CITY, MICH.—President, S. M. Green; Secretary, S. M. Johnson.
CLEARFIELD, PA.—S. Widemire, President; H. Hoover, Secretary.
SAUK CITY, WIS.—Chr. Spiehr, President; Robert Cunradi, Secretary.
AUGUSTA, WIS.—Davis Jackson, President; George P. Vaux, Secretary.

[FOR THE INDEX.]

About Meeting-Houses.

BY HON. G. F. TALBOT.

The proposal to tax church edifices, now so generally discussed, brings up for consideration the subject of the beneficial uses of such edifices. Perhaps all who favor such taxation have accepted as inevitable the result that fewer church edifices will be erected, and that many improvidently and unnecessarily built will be devoted to secular objects. For taxation, although a feeble force, being a permanent one, operates insidiously, like the rain, frost, and atmosphere; and in the long run eats up estates that cannot supply its annual demand out of some available income, or offset against it some recognized utility. This demand for taxation is so evidently just, and is so feebly opposed, even by the prejudices of religious people, that we may anticipate that before long meeting-houses will be generally taxed at a just and equal valuation; and we may consider whether they may not be put to so many more religious, educational, and social uses as fairly to justify not only their continuance, but their increase in number, costliness, and decoration.

Through the early periods of New England history the meeting-house was a capacious structure, in which elegance and every architectural effect was sacrificed to room. To shelter from the weather, and to seat in tolerable comfort and within easy audience of one man's voice the largest number of persons, was the problem which the builder, who did not even pretend to be an architect, proposed to himself. The material used was wood, because it was the cheapest. If there was to be no bell, the roof was as straight and plain as upon a barn; and where a bell was, or was hoped, a shingled tower was built to contain it, looking like an aborted rudiment of a steeple sprouting from one end of the roof-tree. If paint was used it was upon the outside, to protect the building from the weather, not on the inside for ornament; unless the pulpit, the *chef-d'œuvre* of the country carpenter, claimed the distinction of artificial color to indicate its sanctity.

It taxed the narrow incomes of our hard-working ancestors to erect these public buildings; but, when once erected, there was no superstitious squeamishness which interdicted or restricted their use for all necessary public purposes. The meeting-house was the town-house. The annual assembly of the people in mass to regulate their town affairs, where the grim humor and grave drollery of the Yankee character never failed to show itself in some crisp or biting speech, or in some travesty or formal jest, was always held in this house, with no thought of its incongruousness. The impish and secular spirits that on the week days leered over the tops of the pen-like pews, unchallenged by priestly exorcism, quietly decamped from the premises before next Lord's day, without disturbing even the fancy of the solemn congregation, while the sounding-board was vibrating with the fervid exhortations of the preacher, and the white-washed ceiling was echoing with the minor melodies of the psalms. Up to the very communion-table, where the rude ballot-box was tended by the selectmen, sober and drunken men pushed, or were pushed, to give in their votes, with all the uproar that characterizes a modern ward room on election day. And yet, when the alternate first Sunday of the month came round, not a boy of us who witnessed both scenes could make the same table, with its spotless cloth, its two plates evenly piled with columnar cubes of whitest bread, its six goblets, believed to be silver, in which the red wine was slowly poured by the trembling hand of the minister, and the two deacons, with serious faces, sitting behind it, like translated Moses and Elias, seem any the less awfully sanctified. The meeting-house, too, was used for Fourth of July celebrations, for public funerals, for college and academic exhibitions; and if the May training was not held within it, the green in its front served for the militia parade, and the long wooden steps made a base upon which the captain could form his line. Agricultural fairs as yet were not, but when they came later they gladly availed themselves of the roomy accommodations of such of these primitive structures as modern innovation had left standing. If the New England puritans had believed in dancing, or theatrical amusements, they would have had no scruple whatever at giving up the meeting-house on proper occasions to such diversions. But they looked upon these practices as simple abominations everywhere, and just as reprehensible in theatres, halls, and houses as they would be in churches. Whatever in the way of social practices the puritans thought fit to do at all, no superstition would have withheld them from doing in the meeting-house.

Such a building, devoted to such various uses, fitly represents the ideas of the last century. Let us look at the changes in structure and uses until they culminate in the modern church, and the uses for which it stands. The name itself, now everywhere improperly used, not so applied by our ancestors, but standing with them for something quite different, is an index of the great departure in the direction of what, with more emphasis than charity, they would have called idolatry and the serving of tables. The old, unpainted barn first gave place to the smart, painted, pretentious, single-storied meeting-house of forty years ago, with its mahogany trimmings, its carpeted aisles, its bell and lofty spire, the velvet upholstery of its pulpit, and its thousand dollar organ. From five to twenty thousand dollars, according to its size, would pay the cost of such buildings, which really had no superfluous adjuncts but the bell and spire. But they have become entirely unadapted to the luxury of modern ideas and the dainty decorum of modern worship. So within the last twenty years they in their turn have given place to fanciful structures, in which the elaborate and mediæval fancies of professional architects have run riot, in utter disregard of expense, in contempt of the conveniences of seeing and listening, and in the determination to convert the meeting-house from a place where the largest number of persons can stay with the least physical inconvenience, while their understandings are edified by the access of knowledge, and their consciences are quickened in the apprehension of duty, into a dainty shrine where certain æsthetic influences can creep over the feelings, excited by the modulated tones and faultless rhetoric of the preacher, by the exquisite harmony of elaborate music, or by the contemplation of antique, statuesque forms, shaded in a dim, religious light.

With every change in the general fashion of structure of church edifices a large proportion of worshippers have fallen off. There were families, perhaps, held to the old places simply by force of habit. The new places looked so strange and unnatural to them that the old church-going habit could never attach to them. They were like sly old martens, who come back in the spring to find new houses, many-chambered and redolent of paint; they look in, miss the old odors, and betake themselves to the free, wild woods. Old couples that used to trudge their three miles and find free seats and largest liberty—a grand outlook upon the congregation and a point-blank earshot of the minister, in the common of the great gallery—come once, look in upon the ground-floor, where every man sits sentry, back to, at the head of his pew, sit uncomfortably one Sunday as the guests and dependents of a family better dressed than themselves, and conclude ever afterwards that three miles is too far to walk to meeting. With many it is a consideration of expense, and necessarily so. They paid formerly a few dollars a year to the minister, always fixing the amount according to their own ability and liberality, and for this pittance they were free to all the liberties of the sanctuary. Now, although the church property is subjected to no tax, the rents by which the parish expenses are assessed upon the pews make the single Sunday morning service, which good taste requires shall not occupy much more than an hour, more costly to each worshipper than would be two hours of an Italian opera, or a first-class vocal and instrumental concert, in which Jenny Lind or Nilsson should be an attraction. From these and other causes, step by step with the enormous increase of the expenses of public worship, has been the diminution of the worshippers.

On the Palatine Hill in Rome the traveller is shown the ruins of the temple of Apollo, and wonders at the narrow space the foundations cover. He explores the Forum, and after giving up to its inconsiderable area one great thoroughfare by which the triumphing armies marched, and several other streets which must have had their confluence there, and the great open space where the immense populace assembled for elections, he is puzzled to find room for the many temples said to have stood there, or any convenient access to them. He is obliged to consider that the temple, under the old religion, was built for the accommodation of the god, and not for the accommodation of the worshippers. The worship was vicarious and by the priest, and for its orderly performance a limited space only was necessary. So long as the god received his sacrifice, his incense, his offering, the faithful devotee was insured the divine favor, and his presence at the ceremonies was entirely superfluous. Much the same idea still prevails in Catholic countries, where churches are built without the slightest regard to the number of believers or the attendance of church-goers. Since God is propitiated by worship, the more worship the more active his grace and beneficence. Though there be but half a hundred bended knees on the bare floors—nay, if the priest and his assistants, duly draped, and according to the formulas of the Church, perform the service alone,—the blessing cannot be prevented. It comes down, charging all the place with superfluous sanctity and grace; it falls like a universal, unseen shower upon the dwelling-places and haunts of men; it sanctifies the earth and makes it yield a richer fruitage; it sweetens the heavens and keeps the very stars in their courses. So the churches are built for the *ceremonies*. There must be ample space to surround the shrines with processions and prostrations; there must be high walls whence the painted saints can look down with seraphic benignity, and lofty arches under which the chanted anthems can roll out to their softest cadence. The images of the dead saints must have ample and luxurious accommodations; the only invitation to living saints to take a silent part in the service is naked pavements or rude chairs that seem to have been borrowed from a neighboring prison.

Christianity, certainly Protestantism, if it meant anything, meant to deny all this. The assembly was for the purpose of doctrine, correction, and instruction in righteousness. God was to be worshipped by the spirit and in the effort to apprehend and comprehend the truth, and not by sacrifices, ceremonies, or ritual. The building required for such an assembly ought to afford shelter, warmth, and sufficient physical comfort to leave the mind free to occupy itself with elevated and ennobling thoughts, and least distracted by scenic divertisements and adjuncts of sight or sound to gratify an æsthetic taste.

Not only has an improved and expensive architecture in church edifices resulted in a diminution of church attendance, but in a diminished utility of the edifice itself. When we replaced the homely old meeting-house of the last century with what Mr. Gargery not inaptly termed the *architectooral-ooral* temple or shrine, we drove the town meeting out of it, applying the whip of small cords, not without a weighty precedent, to the backs of the selectmen, with their trumpery ballot-boxes, and to the politicians and electioneering managers, who at that early day had hardly begun the practice, now so disreputably established, of buying and selling human cattle. Next we extruded the abolition lecturer; and there was a glaring hypocrisy in this. We disliked his opinions, and, knowing that in many communities to deny him a church was to deny him a hearing, we drew on a long face and gratified our prejudice under pretext of zeal for the house of God. This hypocrisy, however, compelled us, in order to be consistent, to apply the same exclusion to the temperance lecturer, the advocate of peace, of woman's rights, of prison reform,—in fine, to the advocates and apostles of every specific form of benevolence and of practical Christianity. So dainty have we at last grown in cherishing the exclusiveness and sanctity of these places of worship that they have become practically unfit for the uses even of religion itself. They must not be used on stormy Sundays for fear of soiling the delicate upholstery. They do not accommodate the evening meeting, the institution chiefly relied on to recruit the ranks and maintain the piety of the Church, either because of the difficulty of warming and lighting them, or because no magnetism can be generated in a thin audience scattered in pews, or because there is a certain cordiality and naturalness in the spontaneous exercises of an evening meeting incompatible with the prescribed ritual of the Sunday service. In most churches this Sunday service has dwindled to a single course, which, with sermon, prayer, and much singing, scarcely occupies more than an hour. For this hour's service in the week, all through the winter, the great spaces under the lofty ceilings must be charged with heat by fires lighted and vigorously plied the day before. The feeble church, that has burdened itself with debt and wearied distant brethren with importunate solicitations for donations to an edifice which, when built, is only fit for such rare use, must immediately go to work and build a vestry or chapel, where the effective service of their religion can be performed.

Shall we reinstate the ancient New England meeting-house in all its ugliness and roomy capacity? Shall we utilize it to the utmost extent by inviting back to it the spring town meeting and the autumn election? Shall we open it to the agricultural fair and the questionable dramatic exhibition, musical concert, and dancing assembly, and make it free to every roving stump-speaker, male or female, who is bitten with a passion for reforming the world? This is not desirable, and it is as obviously not possible; but let us consider if we may not do something.

Fourier said that the township was the natural unit of the new social order,—the integer which, once reduced to order upon scientific principles, gave the nucleus of the perfect State. So it might be but for the irreconcilable differences in religious belief, which prevent all effectual coöperation except within the fellowship of sects. The Calvinist will not coöperate with the free thinker; and the Spiritualist and Second Adventist, though dwellers in the same street, are living in spheres of thought and feeling as diverse from those of their neighbors as if they lived in one of the upper valleys of Thibet. The parish is the true unit of the social life and nucleus of the State. The parish is already organized, if that term could be applied to the result of the natural growth of our national ideas, modified by our national institutions and customs. The meeting-house ought to be the nucleus and centre of the parish, at once its representative, its sanctuary, and its seat of government; and the idea of a meeting-house to correspond with modern want is a building that shall subserve all the social, æsthetic, and religious uses of the parish.

There are no practical difficulties in the way of the accomplishment of such a transformation of the meeting-house. The parish has already formed itself: it is the natural grouping together by the affinity of

common religious convictions of a certain number of persons. Inasmuch as a man's religious notions generally dominate, and in a manner indicate the character of all his subordinate notions, we have a right to expect that the individuals forming a parish to which they have been attracted by religious affinity will harmoniously work together in maintaining a general moral, intellectual, and social *cultus*. They might not have all the same political prejudices; some might be ascetic and some liberal in their habits of eating and drinking; there might be a variety of intellectual tastes among them,—but there would be a certain community of spirit which would harmonize feeling and promote fellowship, while differences of opinion would really give a zest to a frank and tolerant intercourse.

Now let us suppose that there is a certain parish in a certain city—say, if you please, of Unitarians,—who have outgrown their old church edifice and contemplate a new one. What might such a Unitarian community, guided by an enlightened and liberal spirit, do, not only for themselves but as a most insinuating example for other communities and other sects? They might erect a building of which the following is a general description: A central, rectangular hall, into which the light is let from the roof, or upper part of the walls. At one end is the main entrance and vestibule and stairway, with a gallery over it for the organ and choir. The other three sides are surrounded by suites of rooms, opening into each other and with access from the outside. The basement must have the general heating apparatus, with conveniences for cooking; and, after reserving in it sufficient space for the janitor and his family, there may still be space enough to be leased for any occupation not inconsistent with the quiet and convenience of the main building. The primary use of the central hall is for the religious services of Sunday. But such use should not be considered inconsistent with the free occupation of it for all other purposes requiring the accommodation of a general assembly. The suites of rooms, fittingly furnished and adorned, become the general social exchange of the parish, ultimately taking the place and better answering the use to which the stately, costly, and little used private parlor is now dedicated. One room should be known as the minister's, where, during such hours of the week as he might have for parochial visits, he might meet and confer with his parishioners. One room should be dedicated to music, and, being furnished with a piano, should be always available for amateurs to meet for practice or entertainment; and in one should be a library and a file of periodicals and newspapers such as are not met with in counting rooms and private houses.

What comprehensive conveniences might be derived from such apartments, and how favorably they would both accommodate and relieve, and at the same time extend, our manifold social necessities, obligations, and enjoyments! Undertaking to prescribe them, we make them formal and repulsive; it is only as they are spontaneous that they become natural and attractive. Still some general hints may be given as to the possibilities, leaving details to establish themselves as good sense and good taste may dictate.

The building furnishes the janitor and his family a permanent home. He is the responsible custodian of the property, the steward of all the supplies; and the various offices to perform in its care, and in service upon the exercises and festivities within it, furnish him and his family constant employment. The furnace fires are lighted in the commencement of the cold season, and, while it lasts, the whole building is kept warm at an expense not more than five times as great as it now costs to warm a city church for occupation during two hours a week. On Sunday there is a service in the morning and evening, and a Sunday-school in the afternoon in the main hall. In the intervals of these services groups of the parishioners linger in the ante-rooms to confer with the minister upon the subject of the sermon, to exchange greetings with each other, or to make appointments for social interviews or charitable enterprises during the week. On Monday morning come the ministerial association and hold their weekly meeting in one of the parlors. Every afternoon of the week the women of the parish, as far as they are relieved from home duties, bring their work or book, and meet each other for informal social intercourse. Those who do not wish to depend upon accident make sure of the attendance of their friends by previous notification through postal cards of the time and place where they desire to meet them. This is an immense relief from the tedious formality of casual calls, where the well-bred visitor scarcely conceals her satisfaction when two out of every three of the dear friends she wishes to see are either actually or ostensibly *not at home*. It leaves the privacy of home safe from impertinent invasions, and the studies and labors of home exempt from vexatious interruptions, while it substitutes a spontaneous, cordial, and sincere intercourse for a conventional and ceremonial etiquette.

If any person wishes to entertain his friends, he may use the spacious accommodations of these apartments instead of his own house, and there will be stated occasions when the parish itself will have festivals to which all the members as such will be free. To accommodate such amusements as may be agreed upon, the seats in the central hall should not be made so cumbrous and luxurious as not to permit them to be taken up from the floor, so that the open area might be conveniently used for dancing. One-half of the ante-rooms with substantial furniture ought to be dedicated to the uses of children, who, under the oversight of parents or child-loving grown people, might have their little amusements generally, or in small groups, as often as was compatible with their employment in schools and the requirements of health. Musical concerts, literary, ethical, and scientific lectures, and dramatic readings—some of these general, and others only embracing those of the parish who have a special taste for such studies—would keep the building in more or less constant occupation during the evenings of the whole week.

When the exchanging minister visits the society, he, as a matter of ordinary etiquette, visits the meeting-house socially, and gets introduced to as many of the parish as are interested in his conversation, and are desirous of his personal acquaintance. A member of the parish has a guest, he takes him to the meeting-house on some afternoon or evening, and so finds a ready method of making him known to all those friends with whom he is himself living on terms of the most intimate relations. A stranger visits the city from another State, or from another country; he is a poet or historian, or a man of scientific eminence; perhaps he has travelled in little-known regions, or he has obtained celebrity by some great public service or commanding ability. Wishing to do him honor, we take him to the place where our friends and neighbors can listen to his conversation, and without intrusion enjoy the distinction of taking him by the hand. Some one wishes to exhibit and explain an invention, to interest the people in a reform or charity, to solicit contributions for the relief of suffering or the promotion of education. Instead of allowing him to go round, as we do now, to take everybody at disadvantage at their houses, where they are under the constraint of hospitality, he must meet the minister and the most judicious members of the parish together, and submit to have the utility of his scheme fairly considered.

There need be no fear of secularizing or profaning the meeting-house by devoting it to any innocent uses. On the other hand, it will become far more sacred and venerable by becoming associated with the experience and memory of all the joyous and solemn events of human life. The bride and bridegroom will come to the place to invoke the sanctions of religion to consecrate their union, and the cherished forms of our dead will be borne over the same sacred threshold hallowed by the tears and prayers of the congregation. Neither, when we have moved out of our dwellings the formal social ceremonies and inconvenient social conventions, and made them more free and cordial upon some common ground of meeting, shall we enjoy any the less the sanctity and privacy of our own homes.

When we are no longer obliged to build and decorate suites of rooms for mere show, or to maintain a formal social etiquette, or because other persons have provided similar accommodations, there will be less disposition to decorate these rooms with paintings, statues, and costly works of art, and those who are able to gratify such tastes can express at the same time their generosity and their love of art by giving such costly objects—the more valuable, the larger number they can please—to ornament the walls of the rooms where the general social life of the people is chiefly passed.

John's vision of the kingdom of heaven was not of an abstract and internal order of congenial and sanctified souls. It was a concrete and completed institution, a perfected city of God, coming down from heaven beautifully and minutely adapted to the highest uses of man. If character sometimes gives form to institutions, institutions have as often developed and given direction to character. Who shall say that the Temple of the Jews, the Portico of the Greeks, the Forum of the Romans, and the Cathedral of mediæval Christianity did not chiefly contribute to the ideas and types of national and religious character which they severally fulfilled and expressed? The temple is the nucleus of Mormonism, as the phalanstery was of Fourier's new social order.

Our Unitarian society only thought of building themselves a new church; but what vast and vexed social problems have they gone many steps toward solving! In a free competition among men of unequal powers, some will of necessity become rich, and the poor we have always with us. How shall the rich escape the envy of the poor? How shall the rich man bear his prosperity so meekly and decorously as to prevent his poorer neighbor from coveting his good fortune, and so falling into despondency, which he relieves by sensuality, or into excessive avarice which he gratifies by fraud? How shall the prosperous man exhibit the luxury of food, raiment, equipage, and dwelling, which he may have fairly earned, without just self-reproach? These are questions which many sensitive and right-thinking men are asking themselves. Evidently the solution is to be found in this practice to which we must ultimately conform. *For our private life, for eating and drinking, for dress and dwelling, we must adopt a simple style, not beyond the reach of all men in the community.* In dress, we have nearly reached this, at least among men, where a uniform style of plain and substantial clothing for all ranks has taken the place of the fopperies of two centuries ago. In diet, the requirements of health and good sense, and indeed of a natural appetite, seem to point to a greater and greater uniformity of food among men that labor and men that are exempt from labor. The health of the working man requires rich and substantial food, and the delicate digestion of the indolent man protests against costly condiments and over indulgence. In the Old World, palaces, galleries of art, parks and gardens of kings, and of the wealthy nobles, are open to the general public, whose property in them is everywhere carefully respected. It is only in republican America, where men have grown rich without knowing the obligations of wealth, that we have gardens and grounds jealously surmounted with spikes or bits of broken glass, shutting in acres of verdure upon which it is a trespass for the public even to look; and private galleries into which you can only come upon the same terms that you could attend a private party or a wedding. But this exclusiveness is giving way, and we are following the liberal tendencies of the age. We shall come at last to the general understanding that the rich man, living substantially like the poor man, is free to indulge any degree of luxury, to gratify all his æsthetic tastes, provided the only exclusive possession he has in his fine pictures, his statues, his ornamental window, his memorial tablet, his frescoed ceiling, is the distinction of his generosity in sharing the pleasure of beholding these objects with his poorest neighbor.

The new house has thus become itself a most potent influence of culture. Its whole spirit is fraternal and humane. As it grows older and grows richer and more beautiful in the gifts of the living and mementoes of the dead, its silent walls preach a powerful sermon of brotherly love, a prophesy of peace on earth and good-will to man.

Nor is this all. How shall we conduct our social recreations so that they shall not be exclusive, so that they shall not affront a multitude of worthy persons, who need their refining and cheering influence, with a sense of invidious separation and contempt? How shall we inaugurate that kind of feast which Jesus approved, to which we are not to call our rich acquaintance who can recompense us again, but the poor in fortune, talent, or spirit, who cannot recompense us again? Is it not by including all whom a common religious sympathy has brought into affiliation with us in all our social enjoyments? How much have we done to remove that bitter and resentful feeling which furnishes the provocation and suggestion of most of the vice and crime that infest society, when we have considerately cared for the feelings and rude resentments and excessive and unwarrantable envies of whole ranks of men and women, who, we have too hastily concluded, had nothing to do with us or our lives! Then, too, what barriers against vice have we thrown around youth in providing for them the whole of their social relaxations, and keeping them under the control of those who at the same time can sympathize with enthusiastic feelings, and guide by the counsels of experience and principle!

It will need no special propagandism to bring into fashion an institution so vital and attractive. When the Unitarian parish has made such a home and foundation for its religious and social life, sectarian competition will repeat the experiment. The Methodists and the Baptists will never permit the young of their own communities, or the general unchurched public, to be won over to liberal theology, by the attraction of elegant apartments, blameless amusements, and high social culture. The details of their arrangements might be more austere and devout than such as are here sketched. There would be more praying, and perhaps less dancing. Still their customs would be none the less congenial to their prevalent tastes, and social and attractive to persons cherishing their peculiar ideas; and it would be only in details, not essential to the main features of the plan, that the institution in their hands would differ from that under the conduct of the most liberal sects. Where is the enlightened community to set so fascinating an example?

[For The Index.]

THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE AT HARTFORD.

BY PROFESSOR W. D. GUNNING.

Once a year the scientists come together, in mercantile phrase, "to take account of stock." They estimate the gains of the year, or, to drop the language of the counter for that of the camp, their conquests over the domain of darkness, survey the enemy's intrenchments, and map out campaigns for the future. In the Hartford campaign, the outlying realm of darkness suffered invasion at many points. There was "a movement all along the lines." Prof. William B. Rogers led the advance against one of the strongest outworks.

The investigations of Helmholtz on seeing and hearing have shown us that even these highest senses are defective. The organs which put us in relation with the outer world do not report that world to us correctly. Our brains, our nerves, our eyes, our ears, our *bodies* stand between us and absolute truth. "All men are liars." As a learned theologian has shown that David was a Darwinist, perhaps, in his inspiration, he anticipated Helmholtz's discoveries. But *how much* will a man lie? We do not mean a campaigning politician, a professional interviewer, or the proprietor of a hippodrome. We mean, rather, man in his highest reach after truth, as an astronomer at the telescope. A better form of the question would be, How much do the senses, the nerves, and the brain lie to man?

Professor Rogers brought before the Association a very simple machine for determining a man's personal equation; that is, his deviation from the line of absolute truth. With a man of science this is not much. He may so school his brain, his eye, and his hand, that where the element of time is involved he can report a celestial phenomenon and miss the absolute truth by less than two hundredths of a second. This is the testimony of Professor Rogers' machine. Score it to our credit. We feel that "we are prone to go astray," and we seek repentance, if not with tears, with philosophical instruments. And we challenge other men, especially theologians and gentlemen of the press, to emulation. You, gentlemen of the first class, in your efforts to reach truth, celestial and supernal, why have you made no account of *your* personal equation? And you of the second class, what a muddle you make of mundane affairs! How *you* are prone to "deviate," and not one among you brings a machine to show the world how much!

The writer attempted to head a little skirmish into another dark realm of Nature—the personal equation

of a creature nearly related to man. We mean a moth. And we are weighing our words when we say "nearly related." Structurally, the kinship is remote. Psychologically, we are cousins. For

> . . . . "the mind that stirs
> Between the wings of bees and building wasps,"—

is it not the same in kind as our own? Do we not know that men who shrink and hide from the true light dash with all the wing-power of their souls into flickering rush-lights? Now the moth that simmers in your lamp—do not think that she rushed to her death through pure love of light. Nothing of the kind. Goethe's death-song never entered the head of a moth. That moth has spent every day of her life in the deep recesses of a leafy bush or shrub, skulking and hiding away from the sunlight. If men did not behave much in the same way, here would be a great mystery. That men do behave in the same way makes the mystery greater still. When THE INDEX has solved the problem on its human side, and shown why men—so many men—shrink from the natural and therefore *true* light "which lighteth every man that cometh into the world," and scorch their souls in the glare of creeds, we will renew our studies on insects.

Drs. Gray, Mallichamp, and Canby led a bold advance into a province of Nature where little was known, and still less was understood. We mean the carnivorous propensities and the behavior of certain plants.

Everybody knows the saracenia or pitcher plant of our northern bogs. Very few had known, even by name, the near relatives of this plant which practise their curious arts, one in South Carolina, and one in California. They are carnivorous, and, while they would not refuse (as Gray has shown of the North Carolina sundew) a morsel of beef, they delight chiefly in ants and flies. Like the spider, they must contrive some way to catch the flies. The spider spins a web, and from this act alone you would infer consciousness and something more. But here is a weed whose organization makes even consciousness impossible; and what does it do? Of course it makes nothing outside of itself, but it makes *itself* into a lure, a bait, a trap, and a something which answers for a stomach. The attention of a fly is attracted by color, its appetite is baited by a honey-like fluid secreted by the plant; and its descent through a funnel —the plant's throat—into an inflated sac—the plant's stomach—is insured by minute, downward-pointing hairs. Pass your finger down along the tube; it slips over the bristled surface as over a surface of oil-cloth.

> *"Facilis descensus Averni."*

Now draw your finger back; the tips of the bristles rasp, and if you were no stronger than a fly would arrest you.

> *"Sed recocare gradum, superasque evadere ad auras.*
> *Hoc opus, hic labor est."*

This description would answer in a general way for the South Carolina plant, saracenia variolaris.

The California Darlingtonia is still more curious.

This summer a patent fly-trap has been thrown on the market. A cylindrical tube of wire gauze is surmounted by a dome of bright tin. You set this on the table, or any surface you please, placing under it a little sweetened water, or whatever a fly may like. The cylinder is supported on legs, so that flies can pass under to the bait. Once within, they are attracted by the bright dome, and thinking that the way to freedom is *skyward*, they rise and are trapped. We do not know the inventor, but we know that he must have studied the mind of a fly. And we are quite sure that he never saw the Darlingtonia, which grows in bogs high up along the mountain slopes of Northern California. This rarest and most curious of plants we saw in pressed specimens at Hartford. The leaf, which grows directly out of the ground, as that of saracenia, is sometimes two feet long; it folds in, and its edges coalesce so that the lower part is a funnel; but the upper portion is metamorphosed into a dome, with a small circular opening below, from the margin of which spread two flaring, purple-colored leaves. Just within the margin of the aperture is secreted a sweetish fluid, and the membrane of the leaf above, at the very top of the dome, is thin, diaphanous, and bright. Here is your patent fly-trap. The flaring, colored leaves are a lure. The fly is attracted, comes, lights, and finds a sweet repast. Looking up from the repast he sees skylight above. He ascends, dashes against the leaf membrane, and following the direction of the little hairs—the only direction in which he can walk —finds himself at last in the pit below, where he is stupefied by a liquid secretion, killed and devoured—absorbed—by the pores of the plant! It is our fly-trap *plus* vitality. How quick we are to say that somewhere must be a Mind which planned all this; and, as it cannot be in the plant, we must look for it *outside* of the plant, outside of Nature. But here again we are beset with difficulties. In plants closely allied to these the fly-catching contrivances are very imperfect. In other plants still there seems an utter want of adaptation. Our common milky dogbane has a beautiful rose-colored and bell-shaped flower. It is not self-fertilizing. The pollen must be borne by insects from anther to stigma. The very existence of the plant depends on its attraction for insects. The color of the flower catches the insect's eye, and the promise of nectar is an invitation for a visit. The insect lights, thrusts its tongue into the corolla tube, and in withdrawing it *sometimes* detaches the pollen, which it carries away and thrusts against the stigma of another flower. But unless the insect withdraws its tongue at a particular angle it is wedged in between the anthers, and its owner must perish. You will often see dead insects adhering to these flowers; and, if you examine them closely, you will find them *hanging by their tongues!* So men are not the only people whose tongues get them into trouble. And man is not the only host who sometimes violates the obligations of hospitality. Think of this host slaying its invited guest, and that, too, while the guest is in the very act of performing a vital service!

It would seem from facts like these that Nature, if viewed as the school of Paley would view her—viewed as a system of "designs," "adaptations," "contrivances,"—never works perfectly, and sometimes suicidally and diabolically.

Of a hundred and fifty papers read, each supposed to be an original contribution to science, we have skimmed only two or three. Enough! We have borne you company to the borders of a new field of research; and here on the borders we separate, to meet, perchance, at another time, in the deeper recesses.

A CHANCE TO PUNISH HERETICS.

Judge Poland's law authorizing the indictment in the District of Columbia, and the arrest and removal to Washington City, of any editor or publisher accused of libel has more than an ordinary scope. Libels are ordinarily tried under the laws of the States where they are published, but the trial of all libels under Poland's act would be governed by what is known as the "common law" of the District of Columbia. Congress in 1804 enacted that the laws of Maryland in force at the time of the cession of the District (1801) should be in force in that part of the District ceded by Maryland, and the laws of Virginia at the same date should be in force in that part of the District south of the Potomac. Since then the Virginia part of the District has been ceded back, and what remains of the original ten miles square is to this day governed by the laws of Maryland as they stood in 1801, except so far as modified by subsequent acts of Congress. The persons indicted and arrested under the Poland law must be tried for libels under the definition of the old Maryland laws. One of these laws, though long since repealed in Maryland, and dating back to colonial days, but still in force in the District of Columbia, has been hunted up by a correspondent of the New York *Tribune*, and reads as follows:—

"An act to punish blasphemous swearers, drunkards, and Sabbath-breakers, and for repealing the laws heretofore made for the punishing such offenders.

"*Be it enacted by the Right Honorable the Lord Proprietor, by and with the advice and consent of his Lordship Governor, and the Upper and Lower Houses of Assembly, and the authority of the same:*

"That if any person shall hereafter, within this province, wittingly, maliciously, and advisedly, by writing or speaking, blaspheme or curse God, or deny our Saviour Jesus Christ to be the Son of God, or shall deny the Holy Trinity, the Father, Son, and Holy Ghost, or the Godhead of any of the Three Persons, or the Unity of the Godhead, or shall utter any profane words concerning the Holy Trinity or any of the persons thereof, and shall be thereof convict by verdict or confession, shall for the first offence be bored through the tongue and fined £20 sterling to the Lord Proprietor, to be applied to the use of the county where the offence shall be committed, to be levied on the offender's body, goods and chattels, lands or tenements; and in case the said fine cannot be levied, the offender shall suffer six months' imprisonment without bail or mainprise; and that for the second offence, the offender, being thereof convict as aforesaid, shall be stigmatized by burning in the forehead with the letter B, and fined £40 sterling to the Lord Proprietor, to be applied and levied as aforesaid, and in case the same cannot be levied the offender shall suffer twelve months' imprisonment without bail or mainprise; and that for the third offence, the offender, being convict as aforesaid, shall suffer death without benefit of clergy."

[There are fourteen sections more, but they refer to swearing, drinking, and breaking the Sabbath.]

If any person, anywhere in the United States, shall, by writing, deny that Christ is the Son of God, or deny the Holy Trinity, or the Godhead of either Person of the Trinity, or write profanely of either of such Persons, and a copy of such paper is found in the District of Columbia, then the person so writing may, under the Poland law, be indicted, arrested, and tried in the District of Columbia, and, if convicted, be bored through the tongue; and if the offence be repeated be branded on the forehead with the letter B; and for a third offence be hanged.

This is the style and character of the law of libel in force in the District of Columbia, to which laws the entire newspaper press of the United States have been made amenable under the Poland-Butler-Carpenter-Conkling law of the last session. This is literally going back to the dark ages and a revival of a code which exists in no part of the civilized world outside of the District of Columbia.—*Chicago Tribune.*

THE NOTRE DAME SCHOOLHOUSE.

Yesterday afternoon, the dedication of the new Catholic schoolhouse on Vernon Street took place before a large assembly of people. The building is built upon the lot adjoining the Notre Dame Convent, and consists of three stories and basement, and towers at each side in front. It is of brick with granite trimmings, is large, well arranged, and admirably adapted to its intended purpose. The ceremonies consisted of solemn high mass in the morning at St. John's Church, and in the afternoon of religious exercises and observances at the schoolhouse.

In the afternoon a procession was formed of the Catholic societies in the city, and marched to the schoolhouse in the following order, to the music of the Father Matthew Temperance Band, and the French Band:—

The Father Matthew Temperance Society, the Ancient Order of Hibernians, the American Society of Hibernians (1st and 2d divisions), the St. Jean Baptiste Society, the Married Men's Sodality, the Young Men's Sodality, the Boys' Sodality, the Married Ladies' Sodality, the Young Ladies' Sodality, the Children of Mary's Sodality, the Sodality of the Holy Angels, the Sodality of the Infant Jesus, the clergy and bishops in carriages.

The exercises consisted of music by the bands and the choir of St. John's Church, and the blessing of the building by Bishop P. T. O'Reilly, and an address by Bishop McQuade, of Rochester, who spoke as follows:—

Brethren and Fellow Citizens,—We are assembled this afternoon to witness the blessing of this new schoolhouse; a blessing that has come down from heaven; a blessing that covers this building from roof to foundation stone; a blessing that comes upon the material used in its construction and upon the teachers that consecrate their lives to the work to be carried on within its walls. Here stands the building which you have paid for,—an honest building, built with honest men's money, cheerfully and freely given. No enforced taxation, no constable or officer of the law, has taken from an unwilling people this money. It is an honest building throughout, erected by this mass of poor people, where shall be wrought out the primary principles of education upon a religious basis.

He here contrasted it with the enforced building of the public schoolhouses in this city, where, he said, they might read over the entrance, Education without God and without religion. God, as he has spoken and manifested, has no right, by law at least, to enter the public schoolhouses of the United States. This noble work of establishing religious schoolhouses, once begun, must go on, and will go on; neither the city of Worcester nor the State of Massachusetts can stop it. This great question, he said, will in time agitate the whole country, and will surely be settled upon principles of right and wrong. In this city we have the two great principles facing each other,—education with religion, and education without religion.

He here spoke of the morality which is claimed to be taught in the schools, saying that he did not want to go back to ancient Greece, to pagan morality, or want that morality which teaches that honesty is the best policy; there can be no Christian morality without religion. The struggle between these two great principles, he said, would, in this country, be desperate; not desperate in the manner of European countries, of settling all questions with the musket, but will be carried on upon the platform, in the pulpit, by the press, and in argument among the people.

You are all American citizens, with rights; you are not here by the favor of any one. Catholic labor, brains, and blood have won you that right under God, and we mean to claim those rights, one of which is the right to give our children the kind of education we choose, and we intend to give them as good a one as can be obtained in the schools of this city.

He did not ask any one to believe his statement that the educational system of this country was wrong, but cited the recent meeting of the Methodist Episcopal bishops in Louisville, Ky., where, he said, they protested against school government by the State, as tending directly and rapidly to infidelity, and also a meeting of Baptists, where the charge was repeated, as confirmation of his remarks that the influence of public schools was corrupting and immoral.

The intellect may be cultivated, but it is only to make men greater rascals than they were before; the conscience that knows there is a heaven and a hell, and can distinguish between right and wrong, must be roused to activity.

He further considered the subject, claiming that the establishment of such schools was in the cause of virtue, morality, and love of country, and was intended to breed a race of self-reliant, independent freemen, and was placing the question exactly where it belonged—in the hands of the parents, and not in the government of the State. At the conclusion of the address, there was singing by the choir, music by the bands, followed by the benediction of Bishop O'Reilly. —*Worcester (Mass.) Spy, of Aug.* 17.

WHAT ABOUT THE CHILDREN?

The *Golden Age* prints a letter from a radical "Inquirer," who is puzzled to find out how to get his children instructed in religion. He says that the Sunday-schools of the Christian sects, even of those liberally inclined, teach a great deal of "theological rubbish," and it is not desirable to send them there; yet what is a parent to do? He wants his children to have "a good religious education," but he himself has neither the time nor the ability to teach them. "My own ideas," frankly confesses this radical, "are not quite clear on many important points. I can tell what I do not believe plainly enough; but when it comes to what I do believe I break down." Furthermore says "Inquirer":—

"The difficulty I have found with radicalism is that it is exceedingly hard to teach to children. The books that set it forth do not interest them. There are no word-pictures, no life-like parables, no myths told as history. A God that is everywhere and invisible does not take hold of a child's imagination like a God who is somewhere, and has a form, and came down out of heaven, and made man out of the clay, and ate with Abraham in his tent, and sent his Son, as a landlord might send his son, to collect his rents. It is very hard to make children understand anything about a heaven that may be in the air, or in the moon, or in the planet Jupiter, but of which we know nothing; but it is very easy to interest them in a heaven that has streets of pearl, and gates of gold, and other things to match, and where eternity will be one long play-day and concert. This is pure fancy; but it covers a fact, or a faith, at any rate. It teaches immortality. Shall we throw away the kernel because of

the green leaves and silken tassels in which it grows? If children stay at home they get little of the religious instruction they need; but if they go to the Sunday-school they get wholesome and helpful influences mixed up with these pictorial representations and superstitions."

On the whole, this writer concludes that the best thing that radicals can do for their children is to let them go to the Orthodox Sunday-schools and "to correct false impressions as far as they are able." The conclusion does credit to his judgment. But could anything be more pitiful than the picture which this honest man draws of the desolation which Free Religion proposes to make in the lives of little children? We have sometimes said that the work of these people is almost wholly destructive—that they offer us nothing in place of that which they take away. Are not our criticisms more than justified by these frank admissions of an intelligent radical? What shall be said of a scheme of religion that asks our support, but has yet made no provision for the education of our children?—*Independent.*

WHAT TEACHING?

To the Editor of the Golden Age:—

I see that *The Independent* has replied to your correspondent "Inquirer," and of course advises that all children be sent to Orthodox Sunday-schools. It says the weakness of radicalism is that it has nothing it can teach, and tries to raise a laugh against a religion that makes no provision for children. This is easy enough. But it is not a fair consideration of the point raised by your correspondent. He presented two difficulties. The average Orthodox Sunday-school teaches religion mixed with a good deal of superstition; but the teaching is poetical and entertaining, and as the schools are large and the sympathy strong, a deep impression is made. The rationalist has a pretty dry catechism, with no highly colored pictures of a God coming down out of heaven to be born in a manger, and die on a cross to save sinners, and other things; it is high and fine idealism, and it does not interest children much to tell them of forces and laws and evolutions, and an invisible and omnipresent Goodness, and an endless Hereafter somewhere. Now which shall a parent do, teach the religion with the superstition, and try to separate the tares from the wheat by-and-by, or teach the religion that is dry, and may never spring up at all? It is no laughing matter to hundreds of parents who attend Orthodox churches, as well as those who attend no church at all.

"Inquirer" inclines to the Sunday-school method. He prefers mixed religion to none at all, and will try to modify and correct false impressions afterwards. But I have seen too many evils result from this course to try it. I have seen too many minds injured beyond recovery for life by having such doctrines as Mr. Clark pointed out, and as are contained in all the old Orthodox catechisms, taught in childhood. I have known many instances where the result of this pernicious teaching was thorough scepticism, if not utter disbelief, in all religion whatever, and others where the heart was haunted by fears and fancies that were terribly depressing. We cannot trifle with such serious matters. It is impossible to tell whether the teaching will be harmless or injurious. If it is taught with earnestness by one who believes it, the bad effect will be sure to follow; if taught in a half-believing way, no good will come; if the parent follows the teacher and tells the child it must not believe the doctrine that has been inculcated, the child is confused and made sceptical, if not worse. This species of religious trifling is bad in every way. It is better to teach good morals, the best sentiments, the virtues that no one disputes, and illustrate them by anecdote and example, than to try the uncertain and dangerous experiment of teaching a theology, half of which will have to be untaught.

There is no need of such teaching being dry. If the teacher is interested, he will interest the child. The little book of Mr. Clodd, *The Childhood of the World*, shows that the elements of rational religion can be taught in an interesting way, and is worth a cart-load of catechisms. A Child's Friend.

New York, Aug. 1, 1874.

"UNBELIEF" ONCE MORE.

Our recent expressions on "The Strength of Unbelief" have proved, naturally enough, displeasing to The Index; and that journal, having stamped the first of them in general and in particular as "equally ignorant and untrue," now replies in its last number to our editorial. The leading points in its reply may be summarized as follows: Theodore Parker's influence is to-day widespread, and his creed is promulgated by a large proportion of the Unitarian clergy; the Parker Memorial Hall is finished, and Paine Hall will soon be; the Free Religious Association has held largely-attended conventions, not only in Boston but in other cities, including New York; the Boston Radical Club exerts "a wide and incalculable influence;" the Liberal League is powerfully influencing the church taxation question; the Spiritualists have been holding successful camp-meetings; the *Investigator* (infidel) and the *Banner of Light* (present organ of George Washington, Abraham Lincoln, Charles Sumner, *et al.*) are "thriving;" The Index has lived a year in Boston; there is, to be sure, no "decided, organized form" in Free Religion, but denominational statistics amount to little or nothing; and, finally, the contributors to The Index are not ignorant, but, in fact, "for culture, education, native vigor of mind, purity and earnestness of aspiration," etc., the peers of the constituency of any paper in the land. Now The Index knows, or ought to know, that Theodore Parker—as uncompromising as ever man was in his belief in God the Father Almighty, Maker of Heaven and Earth—had no sort of sympathy with the germs of the views since called Free Religious, and that those who to-day are nearest him in opinion are very far from Mr. Abbot's platform, and are not unbelievers in the sense in which the term has been used in reference to this matter—unbelievers or but half believers in God, in the soul, in an inviolable conscience, in revelation, in Christianity as the eternal Church. As for the Free Religious conventions, all Boston knows that they have been less influential of late than they were five years ago, and a few New Yorkers remember the slender attendance at their last meeting here. The Boston Radical Club is a pleasant arena for people to meet and talk in, but to speak of its "incalculable" influence is wild and vague. The church taxation question has no more to do with radicalism than has the Christian amendment question. We have already admitted that for seventy-five years we have had an ignorant set of infidel and spiritualistic sceptics whose rise and progress have been independent of Free Religion; we therefore fail to see how *The Investigator* (established in 1830) and the *Banner of Light* (established in 1857) strongly bolster the new unbelief of to-day. Their mention at all as fellow-workers with a journal edited by a man of scholarship and culture affords a virtual admission, however, of the truth of our statements concerning the sorriness of the companions the Free Religious cause has called to its defence. We may mention, too, as an offset to the success of these two papers, that the New York journal edited by the late president of the National Spiritualistic Association has apparently suspended publication in consequence of the recent departure of that functionary for Europe.—*Independent, August* 27.

PROFESSOR HUXLEY ON HIGHER EDUCATION FOR GIRLS.

A public meeting, convened under the auspices of the Women's Education Union, was held at the Eyre Arms, St. John's Wood, London, recently, for the purpose of promoting the establishment of a girls' public day school in that district. Professor Huxley, who occupied the chair in the absence of Lord Aberdare, introduced the subject by referring to the three courses open to a man who desired to educate his daughters. First, there was the boarding school; but there were few thoroughly good ones, and those were exceedingly expensive, and the ordinary boarding school was the last he should select. The next alternative was home education, which had a great deal to recommend it; but it was a costly process, and, moreover, deprived girls of the healthy influences of coming in contact with other young minds and different teachers. The day school was the third and best course, combining, as it did, both the advantages of thorough school and home teachings; and the object of the Women's Education Union was to establish such schools, not as they are but as they ought to be, in all the great suburban districts of London. No object, he conceived, could be calculated to exert more beneficial influence upon the welfare of the community than that. The company in association with the union had already founded schools at Notting Hill and Chelsea, which were exceedingly flourishing, and considered to be a great boon to the residents of those neighborhoods. It was now proposed to establish another for the district of St. John's Wood, where the education to be given would be equal to that provided for boys at University College School. It was said girls were physically, morally, and intellectually unequal, as a rule, to such an education; and though he did not believe in the equality of woman and man, he yet disputed this position. Experience proved that success in every station of life was less the result of intellectual and moral strength than the exercise of patience, industry, and temper—qualities very much dependent upon healthy organisms. Taking, then, the broad average, the central point of moral and intellectual capacity was rather higher in the male than the female group; but though man was higher in that respect than woman, he would not go so far as to say the lowest of the woman group was lower than the lowest of the man group. Both, however, stood on an equality in the matter of patience, industry, and temper; and as the capacity for education rested upon those qualities, he could discover no reason why bringing up the educational standard of girls to the same level of boys should be calculated to endanger their physical welfare. He should, therefore, conclude by moving—"That this meeting considers the provision for the higher education of girls is inadequate and unsatisfactory, and that measures should be taken for effecting an improvement."

We met with this witty retort in a sketch of a short trip through a portion of Ireland. The writer is conversing with his car driver:—

"You are a Catholic, Jimmie?"

"Yes, yer honor."

"And you pray to the Virgin Mary?"

"I do, yer honor."

"Well, there's no doubt she was a good woman. The Bible says so. But she may have been no better than your mother or mine."

"That's true, yer honor; but then you will allow there's a mighty difference in their children."

"What makes your hair so white, grandpa?" inquired a little maiden. "I am very old, my dear. I was in the ark," says grandpa, with a laugh. "Oh!" the child rejoined. "Are you Noah?" "No; I am not Noah." "Are you Shem, then?" "No; I am not Shem." "Are you Ham?" "No: not even Ham." "Then you must be Japheth," impatiently said the child. "No; I'm not Japheth." "Then, grandpa, you're a beast."

Poetry.

[For The Index.]

THE HOLY GRAIL.

In the days of Arthur, the kingly king
(So runs the beautiful tale),
Each spirit proud of his knightly ring
Went in quest of the Holy Grail—
The flagon that held the juice of the grape,
When the Church's mystic Head,
The Son of the Highest in human shape,
With the twelve last broke the bread.

Borne by a vision of angels three
Through the lonely forest by night,
With a flood of splendor on sward and tree,
And the gleaming of raiment white—
How the stout knights burned for a fleeting glance
Of the wondrous chalice of God,
And rushed on the perils of sword and lance,
And trampled the bloody sod!

But the years came in, and the years went out,
And the black beard faded to gray,
And full-flushed hope paled to sorrow and doubt,
And died in despair away;
For to knights that were pure and stainless alone,
To spirits without a spot,
Might the mystic pageant of heaven be shown;
And the vision divine came not.

Vanished for aye is the knightly crew
That wandered in quest forlorn;
But the hero's heart is forever new,
And in each age newly born.
'Twas the blessed thirst for the purer and higher
That begot the antique tale;
And my soul burns deep with a smothered fire,
As I dream of the Holy Grail.

The Holy Grail! 'Tis the Present Hour,
And brims with the sacred wine—
Duty and beauty, truth, hope, and power,
And peace, and love divine:
Not borne by a vision of angels three
Is the gleam of its yellow gold,
But its glory is resting on you and me,
And our hands the blest flagon hold.

Sparkling and ruddy, with jewelled bead,
The eternal draught beggars the tale,
And each human soul, howe'er stained in deed,
Inherits the Holy Grail.
Amber-clear, without dregs or lees,
Shines the vintage of life and light;
And whoso will shall the goblet seize,
And drink of God's wine to-night!

Asterisk.

May 24, 1874.

NEW SUBSCRIPTIONS TO INDEX STOCK.

Mrs. F. W. Christern,	New York City,	One share,		$100
Richard B. Westbrook,	Sonman, Pa.	"	"	100
R. C. Spencer,	Milwaukee, Wis.	Two	"	200
R. W. Howes,	Boston, Mass.	One	"	100
Chas. W. Story,	Boston, Mass.	"	"	100
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CASH RECEIPTS.

FOR THE WEEK ENDING AUGUST 29.

Mrs. C. E. Streeter, $3; Francis Alger, $3; B. T. Yerrington, $1; James Annis, $3; George Lewis, $2; Eleanor Edwards, $1.50; L. Sesson, $1; W. Blinkhorn, $3; Joseph Solomon, $2; Geo. Lieberknecht, $3; Celia Burleigh, $5; R. S. Olds, $3; M. Samfield, $4.25; Samuel Strauss, $1.25; Chas. A. Miller, $1; C. Wellington, $4.75; George N. Stevens, $5; F. J. Mead, $1; James Miller, 75 cts.; R. Montgomery, $3; George C. Prussing, $2; E. Smith, $1.25; H. Livingston, $2; Frank S. Billings, $1.50; W. E. Darwin, $1; D. P. Wilcox, 50 cts.; E. D. Sohier, $4; L. S. Hapgood, $3; John Wetherbee, $3; H. O. Will*, $3; L. Prang & Co., $5; F. S. Andrews, 75 cts.; J. Edson, $3; Thos. H. Johnson, $4.75; W. H. Bradbury, $2.25; G. F. Clough, $1.50; F. G. Brandt, $2; W. H. Schliep, 50 cts.; Herman Bloch, $2; J. C. Bills, $5; C. A. Greenleaf, $3; Robert C. Grierson, $3.04; A. Y. Hagan, $3; Walter Farnsworth, $3; C. S. Wilkins, $4.75; Marcus T. Janes, $5.50; G. E. Corbin, $1; H. A. Mills, $70; John Sandham, 50 cts.; J. C. Rued, $2; W. T. Newton, $1.80; James Miller, 25 cts.; Anton Brasch, 75 cts.; G. H. Foster, $1.58; C. A. Miller, 25 cts.; A. R. Flanders, 98 cts.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Please remit by post-office money-order, by registered letter, or by draft on Boston or New York. Checks on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

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N. B.—When writing about a former remittance, always give the date of such remittance as exactly as possible.

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The Index.

PUBLISHED EVERY THURSDAY

BY

THE INDEX ASSOCIATION,

AT

NO. 1 TREMONT PLACE, BOSTON.

Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

Francis Ellingwood Abbot, ... *Editor.*
Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), *Editorial Contributors.*

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

BOSTON, SEPTEMBER 3, 1874.

SUNDAY LECTURES.—The Editors of THE INDEX will lecture occasionally on Sundays, if desired, within a convenient distance of Boston.

IT MUST be true—this story of "liberals who live within themselves for fear of public opinion;" for we hear too much of them in our correspondence. But what narrow quarters they live in!

"ABRAHAM LINCOLN'S sagacious remark," says the Boston *Advertiser*, "that the republic could not endure half slave and half free was based on a clear apprehension of human nature and of the spirit of our institutions." Everybody sees the truth of this remark with reference to political slavery; how long will it be before everybody sees that it is just as true of mental slavery? Christianity and freedom are irreconcilable, and the republic cannot endure unless the former succumbs to the latter.

THE NEW LIBEL LAW passed by the last Congress, as explained by an article we copy elsewhere from the Chicago *Tribune*, authorizes the punishment of "blasphemers" in the District of Columbia by boring the tongue, branding the forehead with the letter B, and hanging; and it applies to the entire newspaper press of the United States. Any offender of this sort can be dragged to Washington for trial. Is it not about time for the adoption of the Religious Freedom Amendment of the United States Constitution?

IF ANY ONE has absolutely made up his mind to discontinue THE INDEX, it would be a kindness to notify us of the fact and pay whatever is due at the same time. But we hope that no one now on our list will withhold the small amount of assistance to the paper involved in the three dollars a year. *Every subscription helps.* The best possible aid is to subscribe yourself and help us to get new subscribers. Give us now the good cheer and encouragement of seeing the circulation grow, and that, too, by the unbought goodwill of those who believe in our cause.

BISHOP MCQUADE, of Rochester, New York, delivered an address at Worcester, Massachusetts, on the occasion of the dedication of the Notre Dame school house. He contrasted the public school houses, built by taxation, with this "honest building" built by poor people on behalf of "education with religion," and denounced secular education in round terms. The struggle over this question is coming, friends, and no shutting of the eyes and folding of the hands to sleep will avert it. Are we going to face it like men, or suffer our liberal principles to melt away in a general "mush of concessions"?

MANY OF OUR subscribers, some of them proved friends to the paper, have allowed their subscriptions to become so long overdue, notwithstanding the monthly bills sent out from this office, that their arrearages now amount to a large sum in the aggregate. The business of the Index Association is conducted on a cash basis, all bills being paid promptly on presentation. This renders it necessary for those who owe us to be equally prompt in payment, unless they are willing to involve the Association in embarrassment by their dilatoriness. We hope our friends will honor the bills now sent out with speedy payment of arrearages and advance subscriptions, and thus contribute their share to the common cause.

THERE IS something exquisitely touching in the story of the sergeant at Lookout Mountain, struck down before he could plant the victorious standard o his country on the heights. Is it not the fate of every one who strives to plant his ideal on the summit of the real? The tragedy of duty never abandoned, but never fulfilled in all its greatness, is acted in many an obscure life unheeded by the world; yet not, we trust, unheeded by the audience of One. Tragedy—that was an ill-chosen word: let us hope that the drama finds not here its closing scene, and that this is better than tragic. Here is the story:—

"Almost up! almost up!" was the cry of the wounded sergeant, as they laid him down on the battle-field, and watched tenderly his dying struggles.

"Where did they hit you, sergeant?"

"Almost up!"

"No, sergeant; but where did the ball strike you?"

"Almost up!" was the reply.

"But, sergeant, you do not understand. Where are you wounded?"

Turning back the cloak which had been thrown over the wound, he showed the upper arm and shoulder mashed and mangled with a shell. Looking at his wound, he said, "That is what did it. I was hugging the standard to my blouse, and making for the top. I was almost up, when that ugly shell knocked me over. If they had let me alone a little longer—two minutes longer—I should have planted the colors on the top—almost up, almost up!"

The fight and the flag held all his thoughts. And while his ear was growing heavy in death, with a flushed face and look of ineffable regret, he was repeating, "Almost up! almost up!"

WHOEVER is desirous to know what the early Quakers meant by the "inner" or "inward light" should send to George C. Herbert, 5 Central Avenue, Lynn, Massachusetts, for two recent pamphlets, *The Principles, Methods, and History of the Society of Friends*, by Augustine Jones, and *The Quaker Doctrine of the Inward Light Vindicated*, by Charles E. Pratt. The price of each is twenty cents. The numerous and clear passages here cited from the highest Quaker authorities seem to settle beyond a doubt what this famous and beautiful doctrine really is. To be sure, it is not a doctrine tenable to-day, at least in its accepted form, by those who have embraced a thoroughly naturalistic philosophy; for the "inward light" is a supernatural influx, and not a product or intensification of natural human faculties. But there is no little truth covered by the phrase, which might be taken to express the general illumination of the mind consequent on the full and harmonious activity of all the faculties of thought, feeling, and will—these being in a high sense the supreme manifestation or revelation of universal Nature. So interpreted, all pure and elevated action of the human mind becomes the inwardly shining light of the Divine Mind, the realized oneness or identity of the most intensely individual with the most broadly universal. This, to us, is a far sublimer conception than that of the irruption of a supernatural, irradiating influence into a humanity which is in itself merely a darkened chamber. Men have tried long enough to exalt God by depressing man; now let us try to exalt our thoughts of both as in reality inseparable,—nay, if you please, indistinguishable save as the ocean is distinguishable from the drop.

HENRY BRUGSCH-BEY, vice-president of the free schools at Cairo, and a learned Egyptologist, has been making investigations respecting the exodus of the Hebrews under Moses and the route they probably adopted; and his main effort has been to discover a point where the "passage of the Red Sea" could have been made without assuming an absolute miracle. In this effort he is reported to have succeeded. He has discovered the city of Raamses, in building the great fortress of which the Hebrews were employed as stone-workers and brick-makers. Raamses was situated on the Tanitic branch of the Nile, then a very large stream, and was the key to the passage between Egypt and Asia; it was near Migdol and Pithone, other fortresses of the region including Goshen and inhabited by the Khalon, a race not Egyptian in origin and still occupying the borders of Lake Menzaleh. By a treaty between Raamses and a powerful Canaanitish prince, fugitive slaves were to be returned by each contracting party to the other. Hence Moses avoided the regular established route, led the Hebrews more to the North, and crossed, not the Red Sea, but the lake anciently called Sirbonis, at the lower coasts of the Mediterranean. The high tide which overtook the army of Pharaoh Meneptah, in whose reign the exodus took place, is a common occurrence in those parts. Strabo and Diodorus Siculus state that sudden swellings of the water sometimes happen in the regions called "the gulfs," and that King Artaxerxes, leading an expedition against Egypt, lost his whole army there by drowning. These facts explain the story of the exodus without any miracle whatever, by showing that a natural phenomenon is entirely adequate to account for it.

CONSCIENCE FOR FREEDOM: A POINT TO CARRY.

One of the great disadvantages of a weekly journal, as compared with the daily press, is the impossibility of keeping pace, in editorial articles, with the subjects that seem to demand immediate notice. Often wondered at, and sometimes unreasonably blamed, for delays that are inevitable in treating such subjects or in publishing communications that bear upon them, we hope that the majority of our readers have sufficient imagination to guess at the difficulties of the case without any formal explanation, and even to extend this charity (whose other name is justice) to the case of matters which drift so rapidly to the rear as to elude notice altogether. Where so many things of so many kinds have to be done, some are pretty sure not to be done with the utmost desirable despatch or satisfactoriness.

These reflections are suggested by the fact that we have been for several weeks wishing to make some remarks on radical organization for which an admirable opening was made by Mr. Frothingham's article on that subject in THE INDEX of July 23, and by Mr. Angell's little communication referring to it which will be found in the appropriate department of this issue. It need not be said that we attach great importance to the question of organization, for this is well known to all our readers: and the general views presented by Mr. Frothingham and Mr. Angell ought not to be suffered, even at this somewhat late day, to be slighted or passed over without the degree of attention they justly merit.

The leading points of Mr. Frothingham's very able article were these. Every organization must be for a definite object. "People never organize for the sake of organizing;" there must be a point to be carried. Moreover, every organization must be adapted to carry its special point; what is adapted to carry one point is not adapted to carry another. The Church, for instance, is adapted only for certain permanent, general ends, and not for the special work of securing the passage of the Christian Amendment. A crisis must be imminent before the organization it requires can be called into existence, and then it at once creates the army; the shot at Sumter was necessary to rouse the North. "It is of no use to preach organization before the need of it is, as men say, *realized*;" it will "come at the last moment, but not before." The danger from attempts to enact more stringent Sunday laws, Bible-in-school laws, and Christian Amendments, is too remote to constitute a reason for organizing now. The Orthodox, on the one hand, are not united to-day; the radicals, on the other, will be ready to unite as soon as they do. "Ideal perils are none; real perils alone stir the blood." This is well. "The age of discussion must terminate before the age of organization opens; and the age of discussion has not yet reached its culmination."

This, we believe, is a fair epitome of the article referred to; and what we wish to do is, not at all to controvert it (there is altogether too much truth in it for that), but to supplement it by urging other considerations which again seem to make the other scale of the balance preponderate. Mr. Frothingham will once more, as he has often done before, good-humoredly let the "champion fanatic" of the Free Religious Association have his say! As President of that body, he has taught us all to differ on the platform without carrying into the discussion any other feelings than those which are worthy of a true "fellowship of the spirit;" and he, at least, will know that his own frank and strong presentment in THE INDEX of reasons for not doing what the editor of THE INDEX especially aims to do, is exactly as welcome and appropriate there as if he aimed to do the same thing himself. Outsiders are hopelessly perplexed over such a state of affairs, and cannot for their lives conceive what people who have such diverse ideas on important matters can have in common. Never mind—that is the paradox of Free Religion. Mr. Frothingham did us a real kindness by unreservedly stating his views on this subject in THE INDEX, and we hope all others who have views will do so too. Meanwhile he will wish us to be as unreserved in the expression of our own views. The only object being the truth itself, there is no room for discontent when each one loyally delivers his own message.

Now, conceding the substantial truth of all that Mr. Frothingham has said, the real question is, *have the liberals any point to carry?* That is, any point of sufficient importance to justify or demand immediate organization. If they have, Mr. Frothingham will probably favor such a step. If not, we shall certainly

disfavor it. Whether there is or is not at this time any practical point calling for organized action by the radicals, is a question transcending in importance all others that may be before them. In the one case, organization is the great duty of the hour; in the other case, THE INDEX (so far as we are concerned) is an anachronism.

But the answer to this question whether the liberals have any real point to carry depends ultimately upon the answer to be rendered to another question: *is there indeed an irrepressible conflict between Christianity and Freedom?* If there is not, organization is a luxury, to be indulged in by those who have a taste in that direction; but if there is, we respectfully submit that organization is a public duty, to be discharged by all who perceive its existence and recognize its obligation. For what does the fact of this irrepressible conflict necessarily teach? Not only that Church and State ought abstractly to be separate, but also that the least mixture of the two is pregnant with sure practical disaster to the State; that the stronger influence Christianity has on the administration of the government, so much the more violent will be the convulsion by which the State must sooner or later eject the poison from its system; that in proportion as the State is built on principles of genuine liberty, so much the more disorganizing and fraught with disturbance is the action of Christian principles upon and within the body politic; that all wise and true patriots must be impelled to seek, by all possible means, to introduce harmony with the fundamental ideas of liberty into the total administration of political affairs; and that this result can only be accomplished by combined efforts and energies, that is, by organization. Whoever comprehends the absolute antagonism between the foundation principles of the Church and the Republic, and is moved by a spirit of high and enlightened devotion to the welfare of his native land, will consecrate his citizenship to the duty of carrying out to completion the half-finished task of the Republic's founders. Not to discern this antagonism of course absolves from the duty; and we attribute the inertness and slowness of the radicals in the matter of organization to their want of discernment. The whole object of THE INDEX, proved by its utterances from the very first number, has been to convince the world that Christianity and Freedom are absolutely incompatible, and that Freedom alone can be the law of a purified humanity. If this is true,—if these nearly five years of labor have not been wofully misspent,—then organization for the purpose of rescuing the Republic from the clutches of a dying but still dangerous ecclesiasticism is necessarily one of the chief ends for which this paper exists. Not until evasion of our main point ceases, and those who cry out against THE INDEX show some signs of understanding our main charge against Christianity,—not until it can be shown that Christianity is the friend of Freedom, and therefore that our premises are all wrong,—will it be possible to overthrow the logic by which we deduce the duty of radical organization from the fact of an irrepressible conflict in the heart of American republicanism. The radicals have this great point of transcendent importance to carry: *the deliverance of the Republic from the desperate, tenacious, and tightening clutches of the Church.* To secure this point, they ought to organize at once for discussion, for agitation, for determined action. When their eyes are opened, as they certainly will be by the course of events in the not distant future, they will doubtless be prompt to act; but if they would only learn wisdom from the war, they would act to-day.

The danger to be guarded against is not a special but general one; the Christian Amendment movement is merely one symptom of it. It is really to be found in the chaos of ideas which alone renders possible the abuses specified in the Demands of Liberalism. Out of this chaos no one knows what may emerge. The tinder and the flint lie side by side on a cask of powder. What is wanted is to open eyes and to prick consciences, just as in the days of Anti-Slavery; and the way to do this is to organize, not for discussion or agitation alone, but for political action —the most efficient means of discussion and agitation. The public mind needs to be stirred up to reflection on the immediate bearing of the United States Constitution on the New Testament. Show how flatly the former contradicts the latter; show how the fundamental law of the Republic is not only Extra-Christian, but Anti-Christian; show that Christendom is the victim of a dream, when it fancies it believes in the Sermon on the Mount, and that Jesus had no more comprehension of a democratic republic than he had of spectrum analysis; show that the Rights of Man, not Faith in Christ, pitch the key of all modern civilization. To-day, a bitter religious contest is liable to be precipitated at any moment because the allegiance of the people is divided between battling principles, and no one can foresee what unlooked-for event may precipitate it. This is the true function of the Liberal League—to be the lightning-rod by which the deadly bolt hidden in the bosom of the cloud shall be silently discharged into the earth, instead of tearing with premature ruin through the magnificent political structure now slowly rising. Where agitation is open, no worse danger is to be feared than a little bad taste now and then; but beware of the silent conspiracy.

The dread lest the Liberal League shall excite dangerous commotion is groundless; that was the old, foolish cry against the Anti-Slavery Society. But the secret plotting of ecclesiastics, the stealthy steps by which they get themselves intrenched in laws and customs through the apathy of liberals, the sly tapping of the public treasury for sectarian purposes, and all the other devices by which Christianity, Romish and Protestant, is seeking to retain its present place and power and get more, are always perilous and active causes of evil. Organization avowedly to carry out and develop the ground-principles of the Republic is a greatly needed influence here and now; it is a positive, constructive force; and we appeal straight to the consciences of radicals throughout the land to take a large view of the situation and *multiply Liberal Leagues.* Their objects are few and intelligible; their plan is simple; their work is all-important. There is precisely as much justification, precisely as much demand in reason, justice, and philanthropy, for the Liberal League to-day as there ever was for the Anti-Slavery Society. The slave-principle is active and powerful in society and government; the evil it works, though not appealing so openly to superficial observation and inflammable sympathies, is just as subtle and deadly as ever, and is preparing the way for some great convulsion in the future. Now is the hour for prevention. The danger is perhaps "remote," and perhaps not; but who shall wisely leave a match burning in the corner of his house because the smoke and flame are still insignificant? Face fairly and fully the facts that Christianity and Freedom are hostile principles,—that they coexist in our political home, each an evident and powerful cause of human action,—that all over the land little indications are to be seen of bitter collision between the two; and then deny who can the existence of a smouldering fire which it is manifest duty to extinguish. The great abuse is the usurpation, permitted and increasing, of political power by the Church. The great duty of radicals is to abolish this dangerous abuse from constitution, statute and administration. Have a conscience for FREEDOM; for that is the point to carry!

F. R. A. ANNUAL REPORT.

The Report of the Proceedings of the last Annual Meeting of the Free Religious Association (1874) has been printed in pamphlet form, and is now ready for distribution.

It contains the annual report of the Secretary, and *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes with regard to Christianity,—as "Christian," "Anti-Christian," and "Extra-Christian."

Members of the Association are entitled to the tract gratis. Price to others, single copy, 35 cents; package of four or more, 25 cents each. It can be obtained in Boston at A. Williams & Co. s, and at the office of the Association, No. 1 Tremont Place. Applications for it from abroad may be sent to the office in Boston, or to the Secretary, New Bedford, Mass.

WM. J. POTTER, *Secretary.*

PRIVATE AND PUBLIC.

Is there not too little respect for private life in this country? Are not we Americans too fond of publicity, of reputation, and insufficiently disposed to cultivate a modest, retiring, and unambitious character? Are not we too curious to know how our neighbors live, too willing to uncover the secrets and sanctities of their individual and personal relations, and too desirous to impress and astonish them with our own significance and importance?

I think it is too true that we Americans have an inborn liking to "show off." We are not satisfied to do our best quietly and unpretendingly, but love to challenge attention to our deed. Every man, and now every woman, wants "a career." Long all our boys have been taught that they may aspire to be congressmen and presidents, and it would seem that it is likely to come to pass that our girls in the future will scarcely be satisfied with a much less distinction. Ambition is in general a human, but in particular an American, passion. We all wish to write a book, or make a speech, or edit a newspaper, or be an office-holder, or flourish as the leader of some cause or party. We desire to be *distinguished*, and cannot bear to be overlooked or to live unnoticed. Our class of public men is becoming fearfully large, and a large class of public women appears to be very imminent. Evidently there is less and less contentment with a simple, undemonstrative, and quiet life. The home would seem to be losing its power of attraction, and the hotel and the boarding house to be taking its place,—with all their accompaniments begetting competition of personal vanity and pride, their haste and noise, their general openness to everybody's inquisition, and their inconvenience to the amenities and refined delights of domesticity.

This living so much in the eye of the public has a bad effect on character. Few men or women can do it, and come off unspoiled. The indulgence of ambition and the experience of popularity breed conceit and vanity, and an aggravation of self-conscious personality, in all but the very greatest natures. The more applause we have the more we want. The more power we are allowed to exercise over others the more demanding and exacting we are of deference and submission. Fame, like alcohol, produces an appetite for itself. Publicity destroys the taste for privacy. As kings hate to abdicate, so reformers hate to lose their occupation, and leaders to give up their leadership. Many lecturers and platform speakers continue to talk, and many authors continue to write, long after they have ceased to have anything worth saying, simply because they have become so infatuated with a public life that they cannot be content with a private one; they continue to live on a reputation since they are not satisfied to live on character. We have plenty of literary people, but no great literature. We have an abundance of lecturers, but very few lectures that are worth hearing.

Publicity seems somehow to extract and absorb the rich juices of a fine nature, and to hinder the development of its noblest and most admirable qualities. We have all sorts of brilliant geniuses in this country, but we really have not the *genius of character.* Perhaps no man better than Mr. Emerson has endeavored to teach us how to have this, but we have been slow to learn. And we have been slow to learn because we have cultivated private life so little, and have been so anxious to take ourselves, and all our mental and moral belongings, into the hot and hasty and dusty and scorching arena of public life. We must have a change in this particular, or we shall not have a fine growth of knightly men and gracious women; we shall not have many philosophers, or poets, or saints, or heroes, or even statesmen. We must cultivate peace, not war; we must cultivate the art of conversation more than of debate and discussion; we must cultivate the science of society rather than politics or ecclesiasticism; we must cultivate private friendships, and domestic loves, and calm vocations.

Then, too, we must invoke less the public judgment to settle what ought to be left to the judgment of the individual. We must try less to regulate personal relations and responsibilities by public opinion and legislative enactment. We must look upon the liberty and the privacy of the individual as too sacred to be invaded except in the last exigency of social welfare. It is none of our business how our neighbor lives,—what he eats or drinks or wears, or thinks or says or does,—so long as he is just and kind to us; nor is it any more the business of the public how the individual lives in private, so long as all his relations and responsibilities to society are properly discharged. It is an impertinent and unwholesome curiosity which would seek to unearth and publish and discuss secrets that had better never be revealed, or to meddle with concerns of private life that have no necessary connection with public good. Natural morality and natural religion are to be encouraged; not that which is conventional and traditional. All sumptuary laws should be avoided, and every restriction upon individual rights which the true science of society does not prescribe. It is our first concern to make ourselves true and pure; our last to make our neighbor so. We must live by the rule that seems to us commanding, and suffer and incite him to do the same. The law of evolution is the great gospel of the nine-

teenth century; for that instructs us to have faith in human nature and human progress. He who has such faith looks out upon the world, upon all its ignorance and foolishness and sin, with a calm and cheerful heart; since he sees what vast betterment has been accomplished already for man, and believes in vast and vaster improvement to come.

A. W. S.

Literary Notices.

THE ANCIENT CITY: A Study on the Religion, Laws, and Institutions of Greece and Rome. By Fustel de Conlanges. Boston: Lee & Shepard. 1874.

La Cité Antique should especially be read by two classes of thinkers: Those who regard religion as an experience, varying according to the circumstances and moment of its development, through which the race has been gradually passing; and those who consider religion as one of the primal intuitions of man. Each would find something to change in or add to the judgment he has already formed, and would become more and more convinced of the close connection between intelligence and outward progress, and of the dependence of civilization upon knowledge, and freedom from superstition, rather than upon morality.

In the early days of Greece and Rome (for the institutions in each were so similar that what was true of the one was measurably true of the other also), earlier than the period at which their history usually begins, we find religion was the authority and the educator of the family and the tribe,—religion not as we know it, but religion in the narrow sense of a cult, with all its superstitious and binding rites. Belief concerning the soul and death, the worship of the dead, the sacred fire, and the domesticity of religion comprised the circle of doctrines held by the early ancients.

Their creed taught that the soul was buried with the body; hence, if the body was not buried, the soul must wander. Under such painful necessity, how could it avoid becoming malevolent? But if piety presided over the obsequies of relatives, and at stated times bore food to the tomb, the soul of the departed was nourished. Much responsibility had the father in those early days, or, in case of his death, the eldest son. Not only must he provide for the wants of his household, but of his dead, and keep alive day after day, year after year, the sacred "hearth fire." We moderns have no precise word for that which no longer exists. This fire must be heaped up with sacred wood, chosen from all the rest of the forest that apparently would have answered as well, and tended without any touch of pollution in its sacred presence. For this fire was the domestic centre of religion, each family having its own rites and hymns; a delightful privilege, now accorded only to sects. The eldest son was born but to perpetuate this fire; thus arose the law of primogeniture, and the girl married, not her husband alone, but his cult.

Religion, not the right of the strongest, was the central principle of this well-ordered family, and the man exacted obedience but in virtue of his relation to the fire. How much easier for women, then, if they were, as now, inclined towards a devotional frame of mind! Property was guaranteed by and involved in religion, for the land must be held as the abode of this hearth fire. To the eldest son the delights of bachelorhood were unknown; he must marry to maintain the fire, and if there should be no eldest son, then one must be instantly adopted. As neither the abode of the sacred fire nor of the dead could be moved, the boundary became the god Terminus; yet, as eldest sons would become impatient and migratory, they cunningly perpetuated the same hearth fire in other places by carrying with them a clod of earth with which to begin anew.

The principle of relationship was not birth, but the cult. Men were "agnates," if in tracing descent back from male to male they found a common ancestor. "Cognation" was relationship through women, "independent of the rules of the domestic religion."

Another slight responsibility of the father, as preserver of the sacred fire, was the endurance of whatever punishment any member of his family might incur. As recompense for this, he was not obliged to make a will, for such things were unknown. In short, this fire had such a tenacious, all-embracing hold upon the family, that the reader expects to hear of all sorts of tricks played upon it by mischievous children, such as the casting on of indiscriminate wood, and rough words hurled at it by tired older or zealous younger brothers. It must have been a worse institution than the Church, when one does not feel inclined to attend it.

Nor could the multiplication of a family destroy the fire; for, as society grew, the *gens*, its first form (which was one very large family rather than an association of families), had its sacred fire, and graciously admitted the servants to its worship. Hence clientship,—an honorable servitude because of this fire, recalling the modern "old times" when the servants shared their master's pew. A number of families uniting formed the Greek *phratria* [or *phratra*] or the Latin *curia*, and dared then, though each retaining its own domestic divinity, to adopt one common to all. Curias, grouped together through force or voluntarily, formed a tribe, and the god of the tribe became a deified man, when began also the worship of the gods of physical Nature. As now the one God of us all is yet the highest ideal of each individual, so then each man made his own divinity and wrangled for its supremacy; and from his quarrels, successes, and failures, he learned to care more for the progress of human association than for his own deity.

From the tribe again grew the city, which was a confederation respecting the civil and religious independence of tribes, curias, and families. Thus society was only developed as ideas of religion enlarged. The "cité" among the ancients was the religious and political association of families, while the "ville" was the place of reunion, the sanctuary. Of course religious rites accompanied its foundation. Not only the king but the magistrates were consecrated by religion. The power of the census reminds us of the Jewish year of jubilee, for each man remained in the station to which he was relegated by the censors till the next census was taken four years later. Woe to an aspiring Roman! Perhaps lobbying was practised then. As new laws were constantly made and none ever changed, dexterity in the application of them equalled legal corruptness in more familiar places. An exile then was not as comfortably situated as some of our modern colonial convicts, but was driven from his cult, his hearth fire, and the lustral water of sacrifice. Conlanges strenuously insists that such a religion, holding such immense power, even deciding upon war and peace, could never have been feigned, but must have been developed as a natural growth.

If this is true, how could the ancient city have fallen? For two reasons: 1. Because the human will continues to develop, not stopping in the enclosure of the hearth fire, and because men existed outside of it who suffered from it. The plebeian who had no part in this aristocratic cult grew restive, and formed his own cult. The patricians or fathers submitted through astonishment. The king, who at first was both priest and king, lost his political authority like Pius IX., and an aristocracy ruled. The gens lost its primitive unity, clientship was gradually ameliorated; in Greece it disappeared through the influence of Solon; at Rome, freedom dawned more slowly. Family changes spread into the State; the aristocracy and the people struggled together, the latter wishing to reinstate the kingship, and meeting with a partial success in the establishment of chiefs whom, as they could not call them kings in default of a "fire," they denominated tyrants. So broke upon these minds, enslaved for generations to religious authority, the idea that power could reside in a man delegated to him by other men. It was a great abyss in thought to have bridged, and only was it bridged because men were driven to it by daily personal ills and necessities.

This new plebeian aristocracy, coining money, engaged in commerce, and industries were possessed with a feeling of personal value. Did they have a Channing who told them of human dignity? That political might be followed by religious reform, Servius bade all the people share in the water of lustration. Henceforth wealth, and not religion, marked rank. As wars were frequent, the number of patricians thereby diminishing, the plebeians were allowed the privilege of being killed or being victorious in battle, which chance, as it was an honorable one, they gladly accepted; and thus the distance between the rich and the poor was overcome, and the population of the city maintained. The old spirit, excluding the plebeians from the religious and political constitution, finally allowed them their own chief and tribunes, who were *sacrosaints;* that is, religion forbade the tribune's body to be touched by any of the truly religious. Thus two powers arose in Rome, though not in the army. The lower class gradually secured the submittal to their approbation of the laws made by the patricians, or rather they changed that office into that of the military tribunal. Next they claimed and took the pontificate. Law became public, and not immutable. The "essential function of government ceased to be the maintenance of religious ceremonies, but of order and peace within, of dignity and power without." After the establishment of democracy on the ruins of the aristocracy of the rich, which had succeeded to that of religion, war ceased to be made for principles and rights, but for interests. The poor, equal in rights alone, sold his vote, and the democracy of the poor became New York tyranny.

The municipal character was slowly lost through the transformation of beliefs (that is, philosophy), and through the Roman conquest. Old faiths became impossible; old rites were retained. Rome increased her population by war, kept her own gods, and adopted those of the nations she conquered. Men wanted to live where they could best prosper, irrespective of institutions. Both the *dedititii* (those who relinquished their persons and lands) and the allies craved the right of Roman citizenship, which was extended from one class to another—from the patricians to the clients, to the plebeians, the Latins, the Italians, the provincials, until Rome was but the union of a dozen great people under one master. A belief had been established, had been modified, had undergone a series of revolutions, until it disappeared as the victory of Christianity marked the limit of ancient society.

All this and much more is told in a clear and direct style that is delightful to read. The purpose of the book is constantly kept in view,—the religious basis of ancient society; albeit with too much repetition, which, though it may impress the truth on the hasty, is wearisome to the careful, reader. Like all studies of the past, the analogies it suggests between that time and the present are as suggestive of future improvement as they are full of mystery and bewitchment. Whatever their religion may have been or ours is now, to it do we both owe all that loyalty to right and impulse for constant development which led them from their sacred "hearth fire" to our God, and is leading us to a wider recognition of that same God.

KATE GANNETT WELLS.

"GEORGE," ASKED the teacher of a Sunday-school class, "who above all others shall you first wish to see when you get to heaven?" With a face brightening up with anticipation, the little fellow shouted, "Gerliah!"

Communications.

WAITING TO ORGANIZE.

PASSAIC, N. J., July 25, 1874.

EDITOR INDEX:

Dear Sir,—The article on "Organization," by Mr. Frothingham, in this week's paper, "hits the nail on the head," I think, and will create an earnest feeling.

It is true that when the danger becomes imminent we will be ready.

The fact that those who are earnestly and openly free thinkers are few in number merely proves that but few feel the importance of speaking their minds freely. Many live in a business world which taxes their full energy, and have work to do which seemingly takes their whole time.

If true radicals, they do that which is at hand, earnestly and faithfully.

But when the time comes that the roll-call is sounded, the response will be in no uncertain sounds.

Let the leaders keep *their* armor bright, and they may rest assured the rank and file will be ready.

Our late civil war developed leaders from the body of the army; so it will be always.

Is it not true that every man living a true life, thinking for himself, acting out his deepest convictions, is developing in the truest sense a power stronger than creed or church, which will exert a positive influence when needed? Very truly,

F. A. ANGELL.

[This breathes a spirit which every broad and balanced radical mind must especially like, for it is the spirit of courage and high purpose,—of practical earnestness, determination, and lofty aims. There cannot be too much of it. Whether there is *now* any need of organization, is discussed in the editorial columns of this issue, where further thoughts on this subject will be found.—ED.]

SECRET ORGANIZATION PROPOSED.

ST. JOSEPH, Mich., Aug. 16, 1874.

EDITOR OF INDEX:—

In all parts of our country, and especially in small villages, may be found earnest, honest men, of free religious opinions, standing almost alone for what they think the truth; not always scholars, yet readers and thinkers, bold in the utterance of opinions, and generally wanting in that policy which brings thrift. Others there are, equally decided in their views, whose worldly wisdom leads them, if not to ignore, at least to cover up their real sentiments.

This first class, particularly, though markedly independent and self-sustained, at times strongly feel their isolation and want of helping sympathy. With the "infidel of the bar-room," whose avowed opinion is the result of his surroundings rather than that of clear conviction, they cannot fraternize; and their brethren of "discretion" repel them by their shuffling policy.

Now, throughout the country, this first class must number thousands who, though respected by society in a general way for their sterling qualities, yet feel that they are viewed with a certain suspicion or distrust, and are of themselves very weak to oppose the prejudices everywhere about them.

The question has occurred to me whether there was not a way by which to reach such persons (and all other liberals) and unite them, that they may feel the strength which numbers give: this union to be in some sort secret—that is, having signs or pass-words known to members only,—bound by no creed or authority, but having for their watchword "Liberty and Truth," and for their object "Fraternity and the Promotion of Free Thought."

Would not such an organization or union as I have hinted at give strength to the individual, and incline him to *work* for the definite purpose of adding to its numbers?

You understand that this is a mere suggestion. I have no working plan to propose, but think it best to place the matter in wiser hands. It seems to me, however, that if such union is practical and desirable benevolence should be made as large an element of it as possible.

It seems to me that THE INDEX might initiate such a movement by the publication of a plan of union, and by inviting liberals of all shades of opinion to send in their names for membership, together with a small sum to cover the cost of correspondence, and whatever private information was necessary to the members. Afterwards any member might receive or initiate additional members.

The style or name might be "The Brotherhood," "Truth Seekers," "Freedom Lovers," or some similar name. Of course women would be eligible on the same terms as men.

Such fraternity would need an exponent or organ, and THE INDEX is ready to supply that need.

Yours for truth,

E. C. ALPHONSE.

[It is very likely that many liberals could be induced to join a secret organization of this sort, especially if its chief objects were social and benevolent. The mystery and secrecy might add a charm to the proposal not possessed by the simple idea of furthering a principle; and, if properly and honorably conducted, such an association might blamelessly accomplish a great deal of good. Yet we must frankly confess that what attracts many repels us, and we suspect we are not alone in this. All our instincts are

opposed to secret organization. Secrecy could not, we think, effect anything good that might not be better effected by openness and absence of mystification. Still, the subject is a very fitting one to discuss, and any further thoughts on it will be carefully heeded.—ED.]

WOMEN AND PRIESTS.

EDITOR OF THE INDEX:

Dear Sir,—I was on the point of presenting the following suggestions in reference to the woman's suffrage movement, when I came across your comments on Mr. John Francis Smith's letter in your issue of Aug. 13, 1874.

The large mass of women throughout the world are at present to a greater or less degree under the dominion of the priests. I think it safe to say that, but for them, a very large portion of the Orthodox churches would be bankrupt to-morrow, and their pews emptied. Who doubts that, if they possessed political power, they would favor the adoption of the Christian constitutional amendment, exemption of churches from taxation, rigorous Sunday laws, Bible in the schools, and all the other ills, present and prospective, against which religious liberals are contending?

Without entering, then, into nice questions of justice, or the physiological difficulties which in the opinion of many appear to have some bearing on the case, it occurs to me that religious liberals are somewhat in the position of one who is in possession of a pair of revolvers, one of which may possibly not belong to him, and who is requested by the supposed owner of it to deliver it up,—the request, however, being coupled with the broad intimation that the first use to be made of the weapon will be an assault on the person lately in possession. *Fiat justitia, ruat cœlum* would be a poor argument to advance at this juncture in support of the claim.

I offer this suggestion, recognizing that the leaders in the women's rights movement number among them many most liberal and able thinkers, who would themselves writhe as much as the rest of us under the ill effects resulting from the adoption of their views.

We are now witnessing the pernicious results of thrusting on an ignorant people the responsibility of the ballot. I am not disposed to institute any comparison between the colored race and women. It is sufficient for the purpose of establishing my point to say that both are at present unfit for self-government —the result (possibly) of ages of oppression. The former, because of their inability to discriminate between good and bad men, have placed the powers of government in the hands of the most disreputable men; the latter, by reason of their subserviency to priests, would govern under their dictation.

Let us take a lesson from our want of success with the colored race, and educate women before investing them with political power.

Yours, SAMUEL R. HONEY.

NEWPORT, R. I., Aug. 16, 1874.

[As we purpose to say something on this subject at greater length than is possible in a mere note, we will refrain at present from replying to the considerations so forcibly suggested by Mr. Honey.—ED.]

WOMAN AND THE CHURCHES.

It is often urged by some liberals, as a strong objection against woman suffrage, that the granting of that will be in effect a step backward in reform, inasmuch as women are the principal mainstay and support of the churches; and that, in case of the ballot being given them, their influence will undoubtedly be used to uphold and strengthen bigotry and superstition, and so perhaps swing us back a century or two, or at the least bring us for a while to a dead halt in our hurried onward march. So they say, "Let us withhold from her so potent a power, which she may possibly use to our disadvantage."

That there is danger of this, it would be useless to deny; but, conceding so much, and setting aside the selfishness and moral cowardice implied by this willingness to deny to others a right claimed for themselves, on the ground that the sole possession of that right is an advantage on which they build their own hopes of success, would it not be well for these liberals to consider whether that will be true progress which will grant certain benefits to one-half of humanity at the expense and hindrance of the other? Would a school where the teacher gave his undivided attention to the progress and improvement of the higher classes, to the total neglect of the lower ones, be considered a successful and model institution of learning?

It is full time that the attention and efforts of radicals be directed to some proper modes of weaning women from their absorbing devotion to their churches and to their pastors. Those who would deny woman the ballot on this ground seem to think that it is enough to neutralize an evil without any attempt at eradicating it. What is needed is not only protection against an evil, but the uprooting of the evil itself. The ballot, I contend, will be the most effectual antidote to the poison of feminine devoteeism.

That woman's nature is more religious, reverential, and devotional than man's is no longer a question; nor in referring to her past history and education could any candid thinker expect her to be otherwise. Always in the past her position and duties have fostered and developed feeling at the expense of intellect, emotion at the expense of knowledge. Woman's sympathy, her love, her fear even, have been cultivated by ages of dependence into morbid activity; her desire for love and sympathy has increased beyond man's power to satisfy.

Men, with a larger, wider sphere of action, and more varied ambitions and interests, can live, if need be, a loveless life without conscious loss, while their energies are engrossed by intellectual cravings and achievements. Lacking these cravings and achievements of the brain, woman has only the cravings of her heart to satisfy; and, if she fail to find objects of love and sympathy, she is unhappy beyond all words. Nay, so strong has this need of sympathy become through ages of cultivation that, even in those women whose intellect has a man's power and strength, the achievements of that intellect fail to satisfy the woman's emotional nature, which cries out, as Mrs. Browning makes Aurora Leigh:—

> ——"I was flushed with praise,
> But, pausing just a moment to draw breath,
> I could not choose but murmur to myself,
> 'Is this all? all that's done? and all that's gained?
> If this, then, be success, 'tis dismaller
> Than any failure.'
> My Father! thou hast knowledge, only thou,
> How dreary 'tis for women to sit still
> On winter nights, by solitary fires,
> And hear the nations praising them far off.
> Too far! aye, praising our quick sense of love,
> Our very heart of passionate womanhood,
> Which could not beat so in the verse without
> Being present also in the unkissed lips,
> And eyes undried because there's none to ask
> The reason they grow moist."

The churches have always ministered to this feminine demand for sympathy and love. In the ideal Christ women find all that they miss so in the real man. Every ceremony and sermon of the churches is based on feeling, to the exclusion and bewilderment of the intellect; and only in religion can woman, as she is now constituted, find entire solace and satisfaction.

What, then, is the obvious remedy for this state of things?

It is to check the already too strong tendency to emotion in woman's nature. Every effort should be directed to the strengthening and enlargement of her intellectual powers, and the subjection and control of her feelings. For the sake of her own peace, happiness, and advancement, let her teach herself to bring her loves and sympathies into accord with her reason and subjection to her will.

The ballot, in giving her a wider range of interests, will be a most effectual aid in this respect. Without this larger field of thought and action, a field which will make her feel a responsibility towards all her fellow-beings, instead of a merely narrow personal interest in those of her own faith and household, there can never be any hope of reason taking the place of religion in the feminine nature.

In the coming struggle of womanhood for development in intellect and equality with men, it has been feared and deplored that she must lose somewhat of that tender submissiveness and clinging, dependent grace which has hitherto been claimed as her highest, sweetest charm in the eyes of men. "She has no longer," says Dr. Bushnell in his *Reform against Nature*, "the trusting nature. She neither idolizes nor idealizes her husband. She has no homages, looking up, any more than he, in his ranges of force, has courtesies to pay her, looking down." And Tennyson makes one of his savage kings express the same idea as to woman's proper sphere:—

> "Man for the field and woman for the hearth,
> Man for the sword and for the needle she,
> Man with the head and woman with the heart,
> Man to command and woman to obey:
> All else confusion."

That there will a change in woman's character result from the enlargement of her mind and consequent wider range of thought and pursuits, there can be no doubt. We confess so much; but we do *not* confess or think that this enlargement and widening of character is going to deteriorate her, or render her less loving or lovable. The cultivated and intellectual man is not found to lose, because of his culture and intellectualism, anything of the sweetness and strength of his emotional nature. No more will the cultivated and intellectual woman. Because feeling is under the control and guidance of intellect, it is not any the less feeling; nay, the emotional nature is then likely to accomplish more than when it was its own guide and master. Intellect makes the better general, feeling the better soldier; both perform an equal part in the winning of battles.

What we demand for woman is that no more obstacles be placed in her path to enlarged knowledge than are placed in that of man. It is little enough to ask that the weaker shall have as few hindrances as the stronger.

Instead of the weak fears expressed by some that equal liberty accorded to woman will bring to a sudden standstill the car of progress, let them rather learn to echo the brave, manly words of Tennyson's hero in *The Princess*:—

> "Blame not thyself too much, I said, nor blame
> Too much the sons of men and barbarous laws;
> These were the rough ways of the world till now.
> Henceforth thou hast a helper, me, that know
> That woman's cause is man's; they rise or sink
> Together, dwarfed or godlike, bond or free."

SARA A. UNDERWOOD.

CHICOPEE, Mass.

[This beautiful paper, no less strong than beautiful, will certainly be greeted with a hearty welcome by the readers of THE INDEX.—ED.]

LAWS CONCERNING THE SEXES.

BALTIMORE, August 18, 1874.

FRANCIS E. ABBOT:

My Dear Sir,—In your criticism of Mrs. Woodhull's communication appearing in THE INDEX of August 13, you say: "If an unmarried man and woman choose to live together, we know of no criminal prosecution to which they are liable." The Revised Statutes of Massachusetts, p. 739, chap. 130, sect. 5, provide: "If any man shall commit fornication with an unmarried woman, each of them shall be punished by imprisonment in the county jail not more than two months, or by fine not exceeding thirty dollars." Turning to Bouvier's Law Dictionary, we read: "Fornication—the unlawful carnal knowledge of an unmarried woman with another, whether the latter be married or not." 10 Mass. R. 153 reads: "A criminal cohabitation will not be presumed by the proof of a single act of criminal intercourse between a man and a woman not married;" which thus makes continued residence with a woman without marriage more *criminal*, while a single act of unchastity is less criminal. The law is still more rigid toward those who have been separated by divorce. Rev. Stat. Mass., p. 481, chap. 76, sect. 19, reads: "If any persons, after being divorced from the bond of matrimony, shall cohabit as husband and wife, *or shall live together in the same house*, they shall be liable to all the penalties provided by the laws against adultery."

I beg to offer the above by way of correction of your information, and think you will find similar laws in some other States. Marriage, to my mind, is the buttress, the bulwark, the foundation stone of all decent and refined society; and whoever attempts to shake its foundations with a ruthless hand is well deserving of the reprobation of all decent people. Nevertheless, the present ideas of marriage, both legal and social, are susceptible of marked improvement. An instance occurs often to my mind of the class of men who have an utter horror of divorce—a man whose wife divorced herself with a rope. Living with him proving intolerable to her, and the shame of a public divorce equally horrible, the mother of several children divorced herself with a rope. This man speaks most pathetically of his "departed companion," and holds up his hands in holy horror of divorce. He is a regular member and constant attendant at an Orthodox church, and has always had a clear eye to the financial value of a woman when contemplating the marriage relation. For my own part, I believe that all married people who have none but *legal* ties to bind them together had better separate at once, with proper arrangements for the care and maintenance of wives and children. The union of Church and State, the most arbitrary and tyrannical laws in rude societies, are necessary, right, and proper; but is it not equally true that all, or nearly all, our boasted reforms are only the abrogation of laws which an advanced society has outgrown? It seems to me that public opinion furnishes the most arbitrary and inexorable marriage laws; and, while a believer in the development theory recognizes the monogamic rule as the highest, purest, wisest, and best, he cannot but recognize and allow other forms of relation between the sexes in lower conditions of development, *provided that women and children are amply protected and provided for*. Would not a relaxation of the laws tend to greater individual care, caution, and reflection before consorting in marriage of whatever nature? *Women and children must be protected and provided for;* but further than this, it seems to me, society has no right to interpose with legal restraints and penalties. Public opinion, education both moral and scientific, would then be free to operate, improving and perfecting both marriage and the outbirth of that sacred relation. We boast our ability and scientific efforts in the improvement of horses and cattle, sheep and swine, as well as of our advanced and perfected varieties of produce in farm, field, orchard, and vineyard; but, alas, where are our improved and perfected specimens of men, women, and children? Negative virtue (physical chastity) is the all-sufficient boast of women who have few or no positive virtues or attainments to boast of, and who contemptuously slander, scorn, and despise women of positive worth and virtue, who have been subjected to greater temptations. What chastity can compare with the absolute love and practice of truthfulness? Most happily married myself, I have no personal interest in this question; but, as an observer and humanitarian, it is to me one of the most important and profound problems of the hour. Is it not the mistake and error of society that daughters are taught to marry for a support rather than instructed in those important things,—the intelligent and scientific preparation of food, the nursing of the sick, the rational begetting and rearing and training of children, and attaining such an education as will fit them to be companions as well as wives to their husbands? Are not our young men more captivated by prettiness of a shallow kind, in person and dress, and more cautious as to the social and financial standing of their future wives, who are to be the unhealthy and suffering mothers of chance-begotten and unwelcome children, rather than disposed to select women of conscience, common sense, substantial education, and sound physical health, and who are thus prepared intelligently and conscientiously to perform the important duties of wife, companion, mother, nurse, and instructor of healthy and welcome children? P.

[We are obliged to our correspondent for his correction of our ignorance as to the law. With him, we are in favor of amelioration of all unwise statutes on this subject, and in favor of more liberal divorce laws than generally prevail. But all legislation, in our view, should be governed by a purpose to make marriage honorable and home sacred.—ED.]

"PAT," SAID a traveller, "why do you make the stone wall around your shanty so thick?" "Why, plase yer honor, I hear they have extraordinary high winds in Ameriky, so I thought if I built it about as thick as it was high, if it should blow over it would be just as it was afore, yer honor."

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AT

No. 1 Tremont Place, Boston.

EDITOR:

FRANCIS ELLINGWOOD ABBOT.

ASSOCIATE EDITOR:

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3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ———.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——;

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor.*

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE FIRST AMENDMENT TO THE U. S. CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

GLIMPSES.

GEN. FORREST, hero of the Fort Pillow massacre, appears as a protestant against the Trenton massacre. It must have been horrible indeed to call out a murderer's protest against murder.

GOLDSMITH MAID is the heroine of the hour. She made her mile in 2:14. Rev. Mr. Murray may cease his search for the "Perfect Horse;" and the woman-suffragists may point triumphantly to her exploits.

THE CATHOLIC Bishop of Dubuque, by refusing to pay his taxes on a block of stores and houses, has had it sold by public authority, and is likely to lose at least half of it. He strained the exemption privilege a little too far, and "bit his own nose off."

JEFFERSON DAVIS, the pious Churchman who slew multitudes of helpless Northern prisoners at Libby and Andersonville by slow tortures of starvation and exposure, joins in the protest against the Trenton massacre. Can we have heard the worst of it yet?

THE CENTENNIAL ANNIVERSARY of the First Continental Congress was held at Philadelphia on the fifth of September. "There were giants in those days;" and a hundred years hence posterity will discover giants in these. But the real giants do not always get into history.

THE EPISCOPAL CONGRESS is condemned by Bishop Potter, but the people of his sect are "getting their backs up," and also their noses, at the Bishop's arbitrary interference. Even Bishops in this country must be cautious how they twitch the reins, or they may be thrown out of the vehicle.

THE VIGOROUS POLICY of the government with regard to the assassinations perpetrated by the "White League" at the South deserves universal approval. The President's letter to the Secretary of War is all that could be asked; and there is ground to hope that such insufferable outrages as have lately disgraced the country will for the future be effectually prevented.

AT NEWTON, Massachusetts, it is reported by the Boston *Journal* that "a Young Men's Christian Association has been formed in Ward One for the purchase of real estate. Each member is to pay into the common fund the sum of $5 monthly." This is doubtless for the purchase of real estate in the New Jerusalem—in obedience to the precept: "Lay not up, etc., etc."

A "MASSACHUSETTS CHURCHMAN" expostulates with Bishop Potter, of New York, for his ecclesiastical impertinence in wanting to muzzle the laymen of his church. He declares that "the policy of ultramontanism is to rule in a realm of enforced silence," and adds: "You adopt very logically, in the position you hold, the motto 'What we need preëminently is not talk, but work.'" There is a wonderfully familiar sound in that motto. We have heard it in Unitarian Conferences. It always means the same thing, and that is—gag-law.

THERE SEEMS to be too much evidence of a widespread conspiracy at the South to intimidate the negroes into submission to white rule. The White League threatens to revive the Ku-Klux-Klan under a new name; and the brutal murders now reported every day will soon raise public indignation at the North to a great heat. In some manner or other protection should be given to the negroes, who, whatever they may have been provoked to do in self-defence, are manifestly more sinned against than sinning. The longer the whites persist in outrage, the worse it will be for them. Every true friend of the South (and we certainly claim to be one) must perceive that her only hope of prosperity lies in scrupulous respect for equal human rights.

DR. BLAUVELT admits, in the *Independent* of August 27, that Orthodox Christianity is in a very bad way. He says, with as much honesty as courage: "Depend upon it, therefore, if we American Christians begin the conflict for Christianity—now inevitable, now fairly opened here—with modern unbelief on the supposition that our current Orthodox or evangelical conceptions of Christianity, as such, are defensible, no choice will eventually be left us but to surrender battle after battle until a perfect panic will overspread this entire Christian nation,—no one being able to conjecture where defeat will end. Either our Orthodox conceptions of Christianity must, in many most important and most unexpected particulars, be abandoned as neither tenable nor consonant with Christianity, or else Christianity itself is doubtless doomed to meet the same overthrow here as on the other side." But even Dr. Blauvelt fails to see that Orthodox Christianity cannot modify itself as he desires without committing suicide.

PROFESSOR TYNDALL'S address before the British Association for the Advancement of Science is likely to arouse no little discussion. "Abandoning all disguise," he says, "the confession that I feel bound to make before you is that I prolong the vision backward across the boundary of the experimental evidence, and discern in that matter which we in our ignorance, and notwithstanding our professed reverence for its creator, have hitherto covered with opprobrium, the promise and potency of every form and quality of life." This is a frank profession of acceptance of the fundamental principle of scientific or philosophic materialism. But Tyndall adds: "The whole process of evolution is the manifestation of a power absolutely inscrutable to the intellect of man. . . . It is by the operation of an insoluble mystery that life is evolved, species differentiated, and mind unfolded, from their prepotent elements in the immeasurable past. There is, you will observe, no very rank materialism here. . . . We have the conception that all we see around us and all we feel within us—the phenomena of physical nature as well as those of the human mind—have their unsearchable roots in a cosmical life, if I dare apply the term, an infinitesimal span of which only is offered to the investigation of man." It is this conception of a *cosmical life*, of which the life of man is the highest expression and manifestation, that is coming more and more to be emphasized by modern science; and it is this conception that we have unfolded as best we could in "The God of Science." The tendency now freshly illustrated by Professor Tyndall is one which must be studied most attentively by all who would comprehend the real drift of modern thought; and we do not see how any one can fail to perceive that a new kind of theism is germinating in the very heart of that "physical science" of which too many stand in irrational terror.

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
BOSTON, MASS.—F. E. Abbot, President; J. P. Titcomb, G. A. Bacon, Secretaries.
JEFFERSON, OHIO.—W. H. Crowell, President; A. Giddings, Secretary.
SAN JOSE, CAL.—A. J. Spencer, President; J. L. Hatch, Secretary.
TOLEDO, IOWA.—J. Reedy, President; E. S. Beckley, Secretary.
VINELAND, N. J.—John Gage, President; Sue M. Clute, Secretary.
JUNCTIONVILLE, NEB.—J. W. Eastman, President; B. L. Easley, Secretary.
OLATHE, KAN.—S. B. S. Wilson, President; H. A. Griffin, Secretary.
DETROIT, MICH.—W. R. Hill, President; A. T. Garretson, Secretary.
BREEDSVILLE, MICH.—A. G. Eastman, President; F. R. Knowles, Secretary.
OSCEOLA, MO.—R. F. Thompson, President; M. Roderick, Secretary.
BATH, ME.—F. G. Barker, President; C. Rhodes, Secretary.
BERLIN, WIS.—President, J. D. Walters; Secretary, E. M. Bridgman.
WASHINGTON, D.C.—George M. Wood, President; J. E. Crawford, Secretary.
AUBURN, OHIO.—John Fish, President; G. W. Barnes, Treasurer.
MINNEAPOLIS, MINN.—President, J. B. Bassett; Secretary, Anton Grethen.
NEW YORK, N.Y.—J. B. Brown, President; D. M. Bennett, Secretary.
ST. JOSEPH, MO.—P. V. Wise, President; T. H. Kennedy, Secretary.
EAU CLAIRE, WIS.—President, S. J. Dickson; Secretary, W. Kennedy.
BALBEC, IND.—President, T. Gray; Secretary, W. Allen.
NEW ORLEANS, LA.—President, E. Vorster; Secretary, J. E. Wallace.
BAY CITY, MICH.—President, S. M. Green; Secretary, S. M. Johnson.
CLEARFIELD, PA.—S. Widemire, President; H. Hoover, Secretary.
SAUK CITY, WIS.—Chr. Spiehr, President; Robert Cunradi, Secretary.
AUGUSTA, WIS.—Davis Jackson, President; George P. Vaux, Secretary.

Christian---Extra-Christian---or Anti-Christian?

THE CHRISTIAN'S PLEA.

ADDRESS OF REV. S. R. CALTHROP, AT THE SEVENTH ANNUAL MEETING OF THE FREE RELIGIOUS ASSOCIATION, IN BOSTON, MAY 29, 1874.

One word to enforce what our President has said in regard to this platform. This platform is not, ought not to be, and I trust never will be, a "Christian" platform. To so name it would be an insult to the gentlemen of the Buddhistic, Hindu, Chinese, or Jewish religions whom we ask to meet with us on equal terms. Certainly, also, this platform is not an "Anti-Christian" platform. That would be to omit the word "Free" from its name. It might still be a religious platform from which all Christians were excluded,—a very natural alliance perhaps, but one not universal. It would be an odd thing to have a universal free Congress of Nations *Anti-English*. And again, this platform is not an "Extra-Christian" platform, because that would mean the same thing in a milder form. It would be merely your International Congress of Nations with the English, we will say, left out in the cold. The Free Religious platform, then, is a place where the religions of the earth can shake hands and say a mutual "God bless you," and "God speed."

Now, I am not here to say there is no other religion but the Christian religion: the whole includes the parts. I am simply here to speak for those persons who are born with Christian nerves and constitutions, blood and bones, and under Christian circumstances and traditions. I am here to claim for myself and those born under like circumstances precisely what I claim for my Buddhistic brother; and if his rights are in danger, I stand up for him first of all. I should be foolish indeed to suppose that my exotic thought could go right into China and into that Eastern world, and instantly supplant Buddhism, and do for that world what Buddhism does to-day. To do it, a thousand years of labor would hardly suffice; and what, in the meantime, are those millions to do if they now have no light at all? So much, then, by way of preliminary.

And now I ask your thoughtful attention to the reasons why most of us here ought to stand, as I think, where I do. My friend, the Rabbi here, answers me that he is glad to stand as I do,—that is, by his own religious name and traditions. It would be a shame for him to refuse the splendid inspiration of his own faith; he knows that inspiration better than I, and he can witness for it better than I, and can cleanse its impurities better than I. It is not my business even to state these impurities and corruptions. Let me keep my own door-step clean. But I have a certain religious history, and that history gives me my religious position and duties. I have a universal history, and I have a special history. Let us first, then, see the universal history; and upon this you will find that all the speakers to-day will be substantially in accord. Paul said, eighteen centuries ago, "The promises of God are yea." In nineteenth century language, that delights in longer words, the same thought is stated by saying the universe is an affirmation and not a negation. Atheism, pure and simple, may be left out of the question as mere negation; for what is Atheism? Suppose I were to say this desk made the world, made the universe and the galaxies. You would smile at me, because this desk is a very little thing; but take away that desk, and say the vacancy made the world. It is still more foolish, is it not? Atheism means no answer at all to the problem. Atheism means the human mind giving up in despair and saying, I cannot understand. Atheism says an everlasting No to the world; and so inevitably your answer tends towards Yes. The universe, then, is a reality; to solve it you have got to find a power that shall do all that ever has been done or ever can be done. You have got to give to your primal Force, if you will so call it, power enough to keep the galaxies centred; you have got to put into your primal Force mind enough to produce all the minds that have ever lived on the earth and in all worlds; you have got to provide for something capable of evolving angel intelligence, capable of evolving all the poetry, beauty, and wisdom of mankind; you have got mentally to manufacture a power which is as much beyond the finite being of all worlds as man is above the mummy; and when you have got that Power, that Life, I do not care what you call it, provided only that you bow the knee before the infinite beauty, and splendor, and greatness.

Now science, with its doctrine of "nothing can come of nothing," is going to reaffirm this grand instinct of the heart of man. Yet more: it is going to reaffirm, one by one, the most sacred beliefs and hopes of men; and, in its restatement of them, it is going to prove, as never before, that they rest on the solid rock of reality. Does any one doubt this? Well, see that already science has reaffirmed the trustworthiness of the common sense of mankind as to the reality of the universe without us. Now thought, in its metaphysical stage, so far from doing this, had only confused and distressed men, by throwing a haze of doubt and a sense of unreality over the whole outward universe. But not only does science pronounce the universe to be real in exactly the sense that men and women have always understood it to be real, but it gets rid at once of a thousand perplexing questions by showing that this reality is a reality of growth. Stars grow; galaxies grow; suns, planets, moons, grow; strata grow; plants, animals, men, grow; thoughts, institutions, grow; and so now let us put into one word, if we can, just what science means by the universe being a reality of growth. Science knows distinctly two things; first, a real universe, and, secondly, real people, with real senses and real thoughts, inside the universe; and says the whole scheme of the world and of life is impossible and unintelligible unless you take a real universe surrounding a man and a real man surrounded; and so science bids us look at each particular limb of man, and each particular organ and function of his mind as something real, produced by a real universe. It sees light surrounding eyes, and it says light creates eyes. There is a real light yonder, a real eye here. The light is not made of the eye, but the light makes the eye, and the eye is the thing which pronounces that light is. Now our eyes at last have come up from the lowest possible grade, where our monad ancestors merely saw a dim glimmer passing over the uniform surface of a single cell,—have mounted up to such perfection that it is supposed to be religious to say that we have got perfect eyes. Yet we see only one octave of color. I believe that eyes are yet to be born on this planet that will see seven octaves of color. So with regard to the ear; that has been a slow creation too, under atmospheric force. You have only three thousand tuning-forks; my monkey ancestor had only a few hundreds, and my monad ancestor had none at all; and so I hope that my children's children's children will have a hundred thousand or a million. And so on through all the faculties of man. Each is a reality of growth.

But now see what we have arrived at. Science says that this real leg, with all its nerves and all its muscles and all its bones, has got secret and subtle connections with real forces outside of it. My limbs bow themselves instinctively to the law of gravitation. Space and time have been around organisms since time began, and, at last, nerve connections, infinite in their number, have been made in bodies, so that we instinctively know we are living in vital connection with real space and time. A real something outside, a real faculty inside; a real faculty inside, prophesying a real thing outside. Now this is true of every faculty of man from his foot up to his forehead. Let us see now what it says here, on the top of the head. There is a real organism up there, isn't there? The doctrine is that nothing can come of nothing. The human mind has got an outward eye. It came of light, the light around every man. The human mind has got what we call an inward eye,—conscience, the sense of justice, love, etc. Is that made by no reality, by sham? The doctrine is that organisms cannot be produced without reality. You can get dream and fancy and myth without it, but legitimate, real organisms, never. And so in me I have an organism which yields a consciousness of truth, justice, spiritual light, beauty, goodness, and a love which lives forever; and I know very well this inside faculty is produced by an Infinite Justice, Truth, and Beneficence outside of man. The reality without *must* correspond with the reality within. This may perhaps seem vague now, yet some day it will be the simplest matter of science. For if you produce these qualities of yourself, it is inevitable to say that a real thing is produced in the human race without a real thing to produce it from. Where did you get your organ from? But the real universe keeps enforcing justice, enlarging science, and expanding art. The reason is, the Infinite Mind is getting organized here, and is making its spokesmen and spokeswomen speak with louder tongues.

We then together bow—all religions, knowingly or unknowingly, bow—before an Infinite Power which produces the beauty and glory of things. This is the universal element, common to all religions; the everlasting foundation on which all religions rest.

We must now consider, in the second place, the connection of the universal with the special, and the true relation of species to each other. You may say, if you please, that the special is the universal working under conditions, under the limitations of time, place, and circumstance. To bring the Infinite completely into the consciousness of the dwellers in time appears to be the master difficulty of the universe. When you think of an infinite power which throws its streams of life and force into you, it is a wonder that things do not go up into heaven at once; but when you carefully investigate the intense conservatism of Nature, which is necessary to her endurance, then, on the other hand, the surprise is that any progress should be made at all. When you think how absolutely essential it is to birth that the life of the child should come from the parent, it is hard to see how new things get into this world at all. Now, here is exactly the difficulty of science. When you come to special organisms, the evolutionist is met by this demand: Show us the evolution of a single species. Those who have studied species know the intense permanence of them: how, after millions of years, the likeness is still undimmed. Now it so happens that in religion you can put your finger upon the birth of species, and show exactly how the progress started, and get some glimpse at its laws. The evolutionist tells you that you have to suppose, in the first place, an exceptionally favored locality; secondly, an exceptionally receptive organism; and then there will be a possibility of a movement upward; and therefore you have to look to your exceptional locality and organisms, and then you get the phenomena of religious progress, or the origin of species in religion.

When Sextus Tarquin got possession of the town of Gabii he sent a secret messenger to the old crafty statesman, his father, and said, "I have got the confidence of the people: what am I to do next?" His father did not answer a word, but took the messenger into his garden, and took his cane with him, and came to a beautiful poppy bed. He took his stick and snipped off the heads of the tallest poppies; the messenger carried back word of this action to Sextus Tarquin, who understood his father's meaning to be that he was to cut off all the progressive and most powerful minds in the town. He did so; and where was Gabii? And so when Protestantism swept through Europe, and Spain, being the strong tower of Catholicism, cut off the tallest poppies in its domain, what became of the Reformation there? So you can easily kill out your rising faculty, your new thought, your forming species. A thousand times a new thought or movement has thus been killed. You perceive, then, the necessity of careful investigation of places where the thoughts had a chance.

Now let us look at Judaism. You will see that for one phenomenon it had a race of prophets, and a belief in the living Spirit which comes over and into men as inspiration. Now, if the Jewish people had cut off all those prophetic heads, where would Jewish progress have been? Does not this seem to show a little the necessity, as a condition of progress, of able minds, touched with a high idea, before other minds can grasp it? Cut off Phillips, Parker, May, and Garrison from the anti-slavery movement—cut off its great men as fast as the crop comes up,—and where is the republic of to-day? This, then, is the divine place for exceptional minds; and of course the higher the minds the more complete the manifestation of their uplifting power. Now, a friend of mine says that the universal in each religion is its sole and essential great truth, and that it shares this with all others; and that the specialty in the religions is the necessary antagonistic part of the religions. Very well. If each specialty is necessarily antagonistic to all other specialties, all special claims are false, or all but one are false, because you cannot have two necessarily antagonistic truths. But what are the facts in regard to our special religions? It happens to be a fact that five hundred years before the Christian era a beautiful mind rose up in India and vowed before the universe that he would try to make an end of evil, and pain, and sorrow, and wrong; and the fire that was in his heart smote millions of hearts, and they said, Let us bring pain and wrong to an end by means of justice, and truth, and love to all. That is a fact; that is to say, the wonderful influence of one man must have had power to set the human heart longing, and working, and aspiring; and Buddhism came. It is also a fact that right into the midst of wild Arabia there came one man who lifted up a nation of Bedouin chiefs into a great, new faith, and every man was exalted by the contact, and lifted up by the personal magnetism that belonged to Mohammed. Now are these two facts necessarily antagonistic? Of course, if Mohammed and Buddha were each to insist that he was the *only* teacher, there would be antagonism at once. But if each lovingly acknowledges the mission of the other, to people and times wide asunder, where is the antagonism? Truly seen, on the contrary, they illustrate each other. Each helps to make the amazing personal influence of the other no longer seem fabulous, but credible and possible.

Turning to our own religion, we see the same great truth illustrated. We must consider the whole Egyptian, Jewish, Persian, Greek, and Roman inspiration as one vast stream of religious influence, of which our complex Christianity is the continuation. It is the largest stream because more streams run into it, and its sources are found over larger areas of humanity. When I look on all those majestic rivers flowing into it, I should say we have got in Christianity a Mississippi of a religion. After that Jewish people had been guided to truth and beauty, for hundreds of years, and other great elements of religion had mingled with Judaism, then comes the flower of the Jewish religion, the Prophet of Nazareth, and says this belongs to the world,—not only to a handful of people in Palestine, but to all people everywhere. And so the beauty of Jesus is not that he is jealous of Buddha, jealous of a man who tried to bring up the Hindu to love his neighbor!—we have not so

learned Christ,—but that he yearns to do for the West what Buddha longed to do for the East: namely, to make an end of misery, pain, and wrong, and to bring in the kingdom of heaven; and the glory of Jesus is that his personality had an influence so deep, persuasive, and penetrating, that to-day his life-blood flows in millions of Christian breasts. We say, therefore, if your special claim is made in any narrow and exclusive way, then some other special claim comes immediately into conflict with it. But if my special claim shakes hands with your special claim—if Jesus clasps hands with Buddha, and says, "Brother, the grace of God comes to us both, anointing us for our tasks,"—then the special claims no longer antagonize, but fraternize and help.

And we find, I think, if we look a little further, that in the first place this view emphasizes the universal claim of all religions to the living God and the living truth; and, in the second place, that it maps out to each section of the world its special duty. Now, it would be an odd thing, in the city of Boston, if Mr. A, B, C, and D, down to X, Y, and Z, had no special tasks, but each should try to do the other's work; they would never get anything done at all. I say, therefore, it is not my business to pick out the faults in Buddhism and show them to the world; nor is it in my power to bring out all its excellences. But with perfect good-will I say to the Buddhist, "You are the possessor of your own inspiration; it is your business to manifest its glory, and we will lovingly and thankfully accept the blessing." It is not; my Christian friend, your business and mine to be everybody else but ourselves,—to be a perfect mush of religions. We have our historic line of inspiration, and that marks our post of duty. We are to guard, clarify, and develop our own religion, not to stand sympathetic towards all other faiths and antagonistic to the one faith that has reared us and made us what we are. For this reason one of our free religious tendencies needs watching. Some of us, while they do not feel at all that it is their business to criticise the Buddhist, yet feel a terrible duty upon them to show where the Christians or Hebrews are in error; they feel a divine commission to show how full of sectarianism the church next door is. Well, that is a right tendency, but it must not be exclusive and negative merely. It is perfectly proper for the student of Shakspeare to get together in one work all the poor passages in Shakspeare and say, "That is in Shakspeare." It is not a very gracious task, but it is a necessary kind of work. But if a man stopped his criticism of Shakspeare there, and didn't give Hamlet and Othello a chance, what would you say of his criticism? So it is your duty and mine to find out the errors and shortcomings of our own religious system. It is a part and parcel of our duty to the world, as the legatees of this vast inheritance, to clear up all the swamps in the estate, and fill up the pit-falls and burn the rubbish. But this work may be done sympathetically and affirmatively. And to my friends who criticise Hebrew literature I wish to say one word. You heard, twenty years ago, in criticism of the Genesis story of Eden, that God repented and walked in the garden in the cool of the day. That was pronounced absurd. The poetry of it was not seen; the spiritual meaning of a legend or myth was not investigated; it was only judged as if it were a literal narrative of outward facts. Criticism of the Bible was in the same tone in which Thomas Paine criticised it in the prison of La Force,—"I haven't a Bible by me, but it doesn't make any difference; I can do very well without one!" Of course it was to get at the surface merely, and anybody could do that. Now the sympathetic scholar takes those passages thus criticised and finds exactly the opposite objection,—too much meaning for their alleged time and place of authorship. He says these very passages—the story of Paradise, for example—are altogether ahead of the ideas of the primeval Jewish people, who began away down in very low conditions of intelligence. Can you suppose them not to have had image worship, when Rachel sits on the little gods of her father and he cannot discover them, and is in a terrible way because his divinities are gone? In such passages as that you will see that the Jewish religion began very low. Now sympathetic criticism goes farther than that, and says that is the glory of it; the glory of humanity is not that man began perfect with Adam, but that he began down there in a monad, has already grown upward from that to his present stature, and means to keep on growing; and the glory of the Jewish religion is that it began low down in the rude worship of Nature, and at last arose to the vision of the divine splendor which shone on the face of Jesus by the Sea of Galilee. It is a glory of growth, and not a perfection to start with in one little spot.

So, in the second place, your critic, as a Christian, has to know the glories of his religion. We are the guardians of a splendid inspiration which has come down to us; and if we were to let it go, the Buddhists over yonder would come over to us in America and say, "Where are those neglected books?" just as the Buddhist missionary went from China to find in India that the faith was dead and no longer Buddha's name held in reverence, but in its place degeneracy and corruption. And so it is your business and mine to take this religion of ours and clear it of its imperfections, and to take all the excellences of it that we know or ought to know, and bear them in our heart of hearts,—to reproduce the spirit of Christ, the spirit of love and tender sympathy, inside ourselves; and then all the disputes as to external things will be of little moment.

And so, true friends, the issue thus imperfectly stated may be put, with your permission, in a word that I used here in Boston one year ago to a little company. Free Religion does not mean tender and sympathetic relations with all religions under heaven except Christianity. It does not mean a glorious insight into Buddha's character, and a caricature of the character of Jesus. It does not mean sympathy with Zoroaster, and alienation from Moses or Isaiah. It does not mean the eye of an artist for the beautiful lineaments of Egyptian or Roman hero or saint, and the eye of a sign-painter for Paul or John. It does not mean our going from our own house of faith to inhabit the houses of our neighbors. You don't know it, perhaps, but you would catch cold in the Chinese pagoda, and the dance of the dervishes would make you sick, and the incense floating in Buddha's temples would put you to sleep. Nor does Free Religion mean pulling down—fraternally, of course—all other religious houses under heaven and inaugurating a universal camping out while a new building shall be built. I suppose it must be done fraternally. I will pull down the house of the Buddhist and he shall pull down mine, fraternally. I believe I can imagine a song of triumph coming from the person who is pulled down. Now, millions of tender hearts, whom we have in charge, would die under the process. It is very laborious to camp out when you don't know how to do it, as the new soldier discovers. Well, what then is the task? It is to have sympathizing relations with every effort toward the Infinite under heaven; to rejoice to know that God loves his Chinese or Hindus just as much as he does his Hebrews or Americans. It is to be sure that we never patronize the Spirit-born; it is to be sure that we never constitute ourselves examining chaplains to the Holy Ghost; it is to stand firmly on our own feet where we are, and not only accord the same right, but to insist and beg that our Buddhistic and other friends stop where they belong. They are noble where they are, but how exotic they would be if they tried to plant themselves in our places. This difference of costumes is a fixed fact. Don't let us see them in a coat, which we buy at Parker's, on Washington Street, looking just like everybody else. You would know them in their own costume and in their native religion and poetry, uttered amid Eastern circumstances and in their own sunny climes. And so we are shut up to this, if we want to do practical work, and don't want to be living in a wretched round of fancy or doubt. We have got to stand just where God put us; we have got to cleanse the house of God in our midst, and build a temple to his name here and now; gladly giving forth all of good we have inherited from our fathers in the spirit; and gladly receiving from others the message they too have received from heaven; and so hastening the time when the great religions of the world shall no longer be so many hostile camps; but shall at last know each other to be, not enemies, but sworn brothers, standing side by side, giving and receiving the good word which the Father is forever speaking to his earthly children.

[For The Index.]

THE RELIGION OF PAIN AND THE RELIGION OF PLEASURE.

Matthew Arnold, in his essay on "Pagan and Mediæval Religious Sentiment," after speaking of the "Christian extreme, the heart and imagination subjugating the senses and understanding," quotes the following passage from Heine:—

"All through the Middle Age these sufferings, this fever, this over-tension lasted; and we moderns still feel in all our limbs the pain and weakness from them. Even those of us who are cured have still to live with a hospital-atmosphere all around us, and find ourselves as wretched in it as a strong man among the sick. Some day or other, when humanity shall have got quite well again, when the body and soul shall have made their peace together, the factitious quarrel which Christianity has cooked up between them will appear something hardly comprehensible. The fairer and happier generations, offspring of unfettered unions that will rise up and bloom in the atmosphere of a religion of pleasure, will smile sadly, when they think of their poor ancestors whose life was passed in melancholy abstinence from the joys of this beautiful earth, and who faded away into spectres from the mortal compression which they put upon the warm and glowing emotions of sense. Yes, with assurance I say it, our descendants will be fairer and happier than we are; for I am a believer in progress, and I hold God to be a kind being who intended man to be happy."

Mr. Arnold goes on to say that, while the sentiment of a religion of pleasure has in it much that is natural, still it is fitted only for a world whose inhabitants are never either sick or sorry; that it cannot abide the test to which a life of hardship or suffering must put it; that it is powerless to help or console; that the sentiment of a religion of sorrow has a vast advantage over it as a stay for the mass of mankind, as something by which they can live and die.

But if it is not a religion of pleasure which we must accept to-day, neither—far from us be the thought!—is it a religion of pain. Since time began, the danger for humanity has always been that of running to extremes. Generation after generation has passed, balancing itself on one or the other verge of thought, and only modern ideas move along the intermediate spaces, and find within them satisfying pause. We speak the word "Greece," and before our mind's eye appear its sun-crowned hills and plains; its seas sparkling with a light that never was before or since; its theatres holding entranced audiences; beyond the stage a natural scenery; upon it actors uttering the immortal sentences of the great dramatists; its beautiful women, in graceful, trailing robes; its warriors and heroes bay-filleted; its long procession of philosophers, statesmen, orators, and poets. Recalling these things, the dazzled imagination cries impulsively: "Oh, to have been a Greek! Theirs was the only life, theirs the only religion!"

But the present times are almost always the best times for those who are living in them; something besides the sensuous Grecian life is necessary to satisfy the modern spirit. Some of the great Greek minds stand out from the nation as a whole, as the greatest thinkers and reformers stand out in every age, and belong to no country or time, but to all countries and all times. Thus it is said that, if all the books in the world except Plato were burned, the "sense of the world" would remain with us. But we do not think of Plato and Socrates only when we speak of the Greeks. Theirs was the ultra and exceptional development of all that was finest in the Greek possibility. The Greeks, as a nation, lived in their senses, getting all the good and all the beauty of this world from day to day. But did they get *all* the good? That is the question. Their life was very lovely, and, to my mind, the sentiment which actuated it was far more desirable than the sentiment of the Middle Ages, because it was so much more natural; but it was nature not yet arrived at the highest development. They lived to enjoy; we must live to learn, and to enjoy through what we learn.

I cannot but feel with Heine that we are living in the atmosphere of a hospital, and that mankind has indeed been sick unto death; but, if slowly and partially, still the air is clearing, and many a helpless invalid is now healed and upright. Shall the illness teach us nothing? Is the everlasting law of wisdom, gained by experience, for once to be set aside? Had Eve's fault been condoned, she would have remained in bliss, but never again in ignorance. It is said that a young person recovering from typhoid fever takes a new lease of life; grows taller, and becomes stronger than ever before. Within the limits of known history the world has had its childhood, its sweet carelessness and love of pleasure, then surfeit and long ages of severe typhoid fever. May we not hope that it is at last recovering and growing to unknown strength? What shall be the satisfaction of its strength, the joy of its prime? We must cull the best of paganism and Christianity, unite sense with thought, enjoyment with abnegation, realism with ideality; our feet must feel under them the solid ground, while our eyes seek highest heaven.

The Greeks personified trees, and streams, and flowers, and their outer world was peopled with beautiful shapes. Modern science does the same thing for us, when it discloses the wonders of species and reveals the secrets of the birth, growth, and maturity of all living things. Christianity commands self-abasement and humility. He who believes himself one link in the vast plan of the universe abnegates his own will to the general good, and accepts (to paraphrase the words of Pericles) without hesitation whatever lot the urn may hold for him.

Mr. Emerson says that "to know oneself one need only look out of the window;" and to lead the truest life one should live in accordance with what he sees there. There is always an horizon, though it shifts as we change our place; the earth holds her own in ether, though she revolves eternally upon her axis, and tarries not in her path about the sun. Our lives must have limitations, but limitations that are not immutable, ties not indissoluble, faiths ever cabable of extending to wider range as the march of scientific discovery proceeds, loves whose dying light is gladdened by the promise of new dawns.

To live in harmony with Nature, and with knowledge and appreciation of her laws,—that is the religion of Nature, the religion of the future. It, in its turn, may pass and be no more; but those that live by it will be harmonious, healthful beings, strong and cheerful, and, if not rapturously happy, patient and content. With this religion one may be sick or sorry from the thousand ills to which mortality is heir; but his wounds, like those of Milton's archangels, will soon heal, and for the same reason—because he is of the divine essence.

Such a religion is often accused of being a purely selfish one. No one can accept it, people say, save those who have a natural love of beauty, an instinctive comprehension of Nature, and something, at least, of the old Greek temperament. These go on their way rejoicing, with no thought for the millions shut out by circumstances, by privation, and misery, and disease, from the benefits they enjoy. But I do not believe that it is any more selfish than any other form of belief. No individual can help trying to perfect himself before he undertakes to perfect others; and he who strives to make his own life a harmonious note in the great symphony of Nature must inevitably do his utmost to ameliorate the conditions of others, and to bring all existence into tune.

There are some questions which can never be answered, some ideas which cannot be grasped by mortal mind. Who or what ever solved the riddle of the unequal distribution of fortune? Who or what shall answer the one question which, like the skeleton at the feast, intrudes into the most beautiful scheme of life, and forces itself through the perfect purpose of the universe, the fatal question—*cui bono?* But this question, terrible to sensitive organizations, and only to be set aside by sheer force of will, is applicable everywhere. What would be the use of eternities spent in praising? What the use of immortality devoted to the acquisition of learning, or to endless careers through worlds and spheres, since the sum of knowledge must be reached at last? Or, if it too be eternal, how the mind shrinks from such endless activity, and turns to the idea of final rest with relief and gratitude!

Since we are not great enough to comprehend the use of a universe self-poised and self-contained, developing in regular order and beauty when some must die that many may live—each one of us with his place and part in the whole, whether his part be that of the stunted apple or the perfect tree,—since we are not great enough to comprehend the use of this, let us at least assume that there is one; let us patient-

ly do our utmost to become the perfect tree, yet nobly resigned if the hand of fate snatches us, an unformed fruit, from the bough. J.

SWAMPSCOTT, Mass.

[For THE INDEX.]

THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE AT HARTFORD.

A NEW DOCTRINE OF REGENERATION.

BY PROFESSOR W. D. GUNNING.

Our text is a paper written in German, although not in the German language, by Prof. Elsberg.

Prof. Elsberg's paper carried a heavy title: *Regeneration, or the Conservation of the Organic Molecule: a Contribution to the Doctrine of Evolution.*

We have learned about "regeneration" in the *Shorter Catechism.* Through Spencer and Darwin and Huxley we have heard something about evolution. From some of our theologians we have heard that regeneration does not go with evolution; that if you cleave to the one you must forsake the other; that if you have been *evolved* you cannot be *regenerated.* We are afraid that Elsberg's thesis would force a new reading on our catechism. Let us see how it would run as amended:—

"*Question.*—What is regeneration?

"*Answer.*—Regeneration is the conservation of organic plastidules."

Shade of Jonathan Edwards, has it come to that!

Let us consider these "plastidules."

A very mysterious thing is the genesis of a new being. Nearly three hundred years ago Montaigne wrote in quaint old French: "What monster is that, that seminal speck (*cette goutte de semenee*) from which we grow, that it can carry in itself not only the bodily form but the thoughts and inclinations of the parents?" Only a few months ago Hæckel took up the same strain. "We reflect with wonder," he says, "on the fact that the simple ovicell and the seme-filament so accurately transmit the individual vital, molecular movement of two individuals that their minutest physical and mental peculiarities reappear in the offspring."

Beginnings, we say, are alike. It is *ends* that differ. The germ of the highest mammal is hardly distinguishable from that of the lowest. But we are compelled to assert differences where neither chemistry nor the microscope can detect them. How does the germ of one being differ from that of another?

The impregnated ovum consists of matter wholly derived from its parents. Now this matter consists of molecules—*plastid* molecules—which may be called "plastidules." The plastidule, although exceedingly small, is a material entity, and has real dimensions. It belongs to what Tyndall calls "the subsensible world." The mind must go where the eyes cannot. With a fine needle I prick a hydra. I have detached a few cells, and soon a young hydra is seen sprouting from the wound. I have no difficulty in learning that it grows from the detached cells. With a lens I throw a ray of light into the hydra, and soon a young hydra is seen sprouting from the spot where the light-beam struck and wounded, jostling asunder certain molecules. In saying this the mind outruns the senses; but we no more doubt the deduction than if a visual demonstration, as needle and cell, had led to it. Very well, then; the organic molecule is a material entity.

Now matter, as science finds it, is simply centres of force. Plastidules are *bundles of force.* The difference, then, between the germs of two beings consists in the fact that each contains the molecules, with the forces they carry, of its own line of ancestry. Most of the germ-molecules, in process of growth, suffer change; but, if we suppose a few to remain unchanged and to pass into the germ of a new being, they must carry with them not only the bodily form but the mental peculiarities of the grandparents. This explains heredity. The plastid molecules, we have said, have material dimensions. There follows an important deduction.

Let us suppose a primitive "Adam and Eve." Their children came from germs derived from their bodies. The germs of the children of these children contained, mixed with the plastidules of their parents, some of the plastidules of their grandparents. Suppose the human germ to consist of a definite number of molecules. A child of the first generation—body, propensities, and all—was a compound of the Adam and Eve, *all* the germ-molecules having been derived from them. Adam was *re*generated, or born again in his child. In Chinese, the name of a child is "My-growing-for-the-second-time-self."

A germ of the second generation, composed of the same number of molecules derived from its parents and *grandparents*, developed into a child containing only a portion of Adam. Adam was born again *fractionally* in his grandchild.

Let us suppose the germ-molecules to be derived in equal number from each parent. The Adamic molecules in a germ of the first generation would be one-half the whole number; of the second generation, 1-x; of the third, 1-x^2; of the fourth, 1-x^3; and so on and on, the denominator of the fraction being larger for each successive generation. With each generation Adam is "growing beautifully less." After a great many generations the denominator would be infinitely large, the Adamic plastidules would be cut off, and Adam would disappear.

We have heard much about "the old man Adam." He is gone. Science assures us that we are removed from him by so many generations that not a plastidule of his body remains in circulation! He is eliminated. Our catechism might run on like this:—

"*Question.*—What is 'putting off the old man'?

"*Answer.*—Putting off the old man is what some authors have called 'abbreviated heredity,' and must be understood as the running out and final cutting off of the organic plastidules of the old man aforesaid."

Many facts in biology, dark hitherto, are brought by this view into light.

Two fundamental laws are heredity and adaptation. Heredity is the conservation of organic force and form by the transmission from generation to generation of unmodified plastidules. Adaptation is the effort of an organism to adjust itself to its environment. It includes growth, and denotes all the changes which occur in the being from inception to death.

In the depths of the ocean, where the environment does not change, adaptation is at the minimum, and heredity at the maximum. Bathybius, it is presumed, differs not at all from the bathybius which lay on the bottom of the Huronian sea in the very morning of organic life.

In zones of latitude where annual alternations of heat and cold are most extreme, or where the land surface, undergoing secular changes of level, induces secular changes of climate, heredity is at the minimum, and adaptation at the maximum. The mammals and reptiles of to-day have only a remote resemblance to those which peopled the lake borders of Wyoming and Colorado in the age of the earlier and middle tertiary. And yet, so obvious is the genetic connection between the past and the present that science has chosen names for many of the Colorado species, which designate them as the ancestors of certain living species.

The transmutation which an organism has undergone is a complicated resultant. It embraces many factors, "the struggle for existence," and all the influences of environment. If in the abysmal world we find persistence of type, it is because one class of factors (change of environment) disappears, and the other class (struggle for existence) appears at minimum. In low organisms (and such, in general, are those of the sea-bottom), even growth implies no modification of cells. The organism is built up simply by a multiplication of cells, and *none of the cells* which pass from parent to offspring are modified by the process of growth into nerve or tissue or fibre. The plastidules of the Huronian bathybius may exist unchanged in the bathybius of to-day.

If in the higher organisms we find less persistence of type, it is because all the factors of evolution are present and dominant. The body is no longer cellular. Ovicell and sperm-filament, with most of the plastid molecules they contain, in the process of growth are modified and transformed. Fewer ancestral plastidules pass into the progeny. Heredity is sooner "abbreviated," the ancestral line sooner cut off. A man is farther removed from his great-great-grandfather than an oyster.

[For THE INDEX.]

WOMAN'S RIGHT TO THE SUFFRAGE.

TO THE EDITOR OF THE INDEX:—

I sent to you three questions, asking in substance whether anybody might rightfully be refused the suffrage, provided the suffrage is a natural right; if so, upon what grounds; and how, on grounds of expediency, you could reconcile your advocacy of woman suffrage with your hostility to the Christian Amendment, in case you believe the suffrage *not* a natural right, since Christian women will most of them favor that amendment.

Your rebuke, implied in the sentence—"It seems strange that so clear and simple a principle should not be better understood," at the end of your comments on these questions, would furnish a motive, if one were otherwise wanting, for offering the following considerations in relation to the matters involved in them.

To avoid all chance of misapprehension, let me say at the outset that I make no discrimination against women as women.

1. You deny, as I do, that the right of suffrage inheres in the individual. Having done so, however, there is a logical impropriety in saying, as you do, that "women have a *right* to vote." It would be equally improper to say that *men* have a right to vote. To be consistent, you should have written *some* women have, etc.; for, since the right does not inhere, it can exist at all only where there is fitness to perform the duties which the right devolves: a thing which you yourself insist upon when you require a certain precedent "development of reason and conscience." Both of us are clearly upon grounds of expediency. Being there, the question is as to the requisite "degree" of development, or fitness.

2. Now, why (probably) do you insist upon a degree of fitness? Because, instinctively, you conclude that without it your "free institutions" would soon be destroyed. And this suggests the answer to the question as to the "degree" of fitness: its minimum must not be less than sufficient to insure free institutions against destruction by unfitness.

3. From this point of view let us regard the attitude of the Christian Amendment party, or of the classes from which its masses are to come. *Apropos* of the latter, Rev. Mr. McKeon, late of Worcester, now of Boston, would "shut up" my infidel friend, if he "had the power." Other Christians would, they have assured me, prevent me from speaking and writing infidel sentiments, if they "had the power." Dr. Miner would have the legislature judge the Orthodoxy of the people, and stop the free presses and the free speakers, if it should judge their influence to be "as mischievous as rum-selling:" Massachusetts law makes it an offence, punishable by fine and imprisonment, to "deny God," to try to bring "contempt" upon the Bible, etc., etc., (*vide* chap. 165, G. S., Sec. 19). Even as I write, a procession, with music and banners, marches by, to the dedication of a sectarian schoolhouse—so potent and active is the feeling against the enlightenment which is the "breath of life" of free institutions. Indeed, there are unmistakable indications, in many quarters, of the coming of the "irrepressible conflict" between ecclesiasticism and free government. Who can doubt that, if the Christian Amendment party succeeds, free press and free speech will be next assailed? The same arguments that are serving in favor of the proposed Amendment will then apply against enlightenment by publications and discussions, and with the added force resulting from their nearer and (to large classes of the people) more obvious application. To quote your own words as pertinent here as in Germany: "Why treat self-preservation as persecution?"

I *am* willing, *anxious*, to yield the same liberty which I demand for myself. I will yield even more. But I don't demand liberty to destroy liberty. For myself, I say to the Christian Amendment party, "You may take away my right to vote because I am an infidel, or an atheist, if you so decree, and I will offer no physical resistance. If you leave to me freedom of speech and press, I can wait in the hope and confident expectation of persuading my fellow-citizens that it ought to be restored to me. But, if you strike down my freedom to speak and write, I can have no such hope. I am then totally and hopelessly disarmed. I may then become a perpetual victim. There will be, then, no appeal but to force."

4. Now can any clear-minded man believe that force, war, which respects *no* privilege, and *no* right, would be justifiable under such circumstances, in order to regain liberty; but that now, in time of peace, to preserve the same liberty, and to avert, besides, such a war itself, to withhold a privilege of doubtful expediency, is wholly inexcusable? Pardon me; the sentiment is too sickly for earnest men. What! The liberty gained by so many centuries of suffering, of sacrifices, of martyrdoms, surrendered while means for its defence remain! The past and future alike forbid. Besides, what assurance have we that, when centuries of new trials and sacrifices and self-immolations have regained a measure of freedom equal to that which we now possess, a like emergency will not require a like surrender? Why not advance? Is the "right" of Vandals to destroy more sacred than my right to preserve? Is it honorable and glorious to defend the citadel, but a crime to guard the frontier? Must I respect the right of another, yet be free to trample upon my own? Is there any difference here except in the victim? Surely, it will not be seriously urged that one may not protect the right by preventing the wrong? Most clearly, there is the right to insist upon fitness, in man and woman, before either be granted the suffrage; and this right results necessarily "from the nature of free institutions," such institutions inevitably perishing, except such fitness be insisted upon. Fitness to exercise it, indeed, is what alone can make the suffrage a *right*, in any case.

5. The power to rule best is a "divine right to rule," whether the sovereign be king or people. As a matter of fact, there is no *free* country anywhere, and cannot be while there is imperfection. Governments themselves are but makeshifts to stand in place of such perfection. The best must govern. I am speaking of a principle. It is admitted that there are difficulties in its practical application. It is also admitted that the principle would lead to despotism—the despotism of intelligence and virtue! What a despot! Let nobody be alarmed by the word, since we are familiar with the thing. We live under a despotism now—that of the hydra-headed majority; at best, of only average goodness. Surely, the despotism of the best of our fellows would be preferable to the despotism of the average one.

6. "Whether they use or abuse it," say you? Indeed, why don't we give the ballot to "horses," but that they would make no rational, that is, no proper, use of it? Whether life itself is a right, or not, depends upon the manner of its employment; whether usefully and beneficently, or in rapine and murder. It ceases to be a right, when it is perverted to a certain degree. So of liberty: we deny it to the hardened criminal so soon as our officer can apprehend him. So of the "pursuit of happiness." It is a right only so long as the happiness pursued is legitimate. One whose happiness consists, as Jesse Pomeroy's, in mutilation and murder of helpless children, is not permitted to "pursue" it. The State takes my land for public uses, and it deprives my spendthrift neighbor of the control of his property. The conviction is ineradicable that it is right use which determines right.

7. You say: "There is no more reason for disfranchising them (the women favorers of the Christian Amendment) than for disfranchising the male advocates of that pernicious measure." Quite true. I never thought the contrary. But the question of disfranchising men is not now in issue before the American people. When it is, it will be time to consider whether we will require, on pain of disfranchisement, an "iron clad oath," by every voter, that he has no wish, or intention, to destroy or abridge freedom of discussion; or in some other manner guard against the catastrophe of such destruction or abridgement. But the question of *en*franchising women, large numbers of whom will, as soon as opportunity offers, use that franchise to strike down free discussion, *is* before them. For one, till otherwise advised, I must, for that reason, conscientiously say NO to their request.

8. Will it be said that I am intolerant? Granted; but it is in favor of liberty that I am so. Intolerance *per se* cannot be objected against. My alternatives lie between being intolerant *for* liberty, or of permitting, to the extent of my influence, intolerance *of* liberty. The result will be as much my act in one case as in the other.

9. You say truly that "Liberty must perish in this country, unless the majority of the people, men and women together, love it enough to preserve it." I love it. To contribute to preserve it is what I aim to

do by my refusal to confer power upon its enemies. While, therefore, I would save liberty from fanatics, I would save the fanatics from themselves.

10. In brief, the right of suffrage not inhering, but being dependent upon fitness, in the individual, it is just and expedient, when practicable, to refuse it to persons who are unfit. That the mass of women are unfit, by reason of their intolerance of rational liberty, is evinced by their affiliation and sympathy with systems and measures which are hostile to it. The manner of the presentation of their demand for the suffrage is not such that discriminations can be made in favor of those of them who are fit; therefore, it is the right and the duty of the friends of freedom to oppose the movement to give the suffrage indiscriminately to women. JOHN FRANCIS SMITH.

WORCESTER, Mass., Aug. 18, 1874.

[If our first quoted remark seemed a "rebuke," we apologize for it. No "rebuke" was intended. In fact, the original occasion of our note was lost sight of in the thoughts that came into mind as we wrote. Mr. Smith's questions deserved only the most respectful attention, and we meant to give it; and we cannot forbear to express our great admiration of the ability and dignified tone of the above article. Our reply to its various points will be found in the editorial columns.—ED.]

[For THE INDEX.]

PLYMOUTH CHURCH AND MOBOCRACY.

BY CHARLES D. B. MILLS.

The late treatment of Mr. Francis D. Moulton at the meeting of Plymouth Church on Friday evening, August 28, is such as may well make the ears to tingle, and stir the blood.

Mr. Moulton was in attendance at the meeting where the report of the Investigating Committee was to be presented and acted upon. He had, as appears, full right to be there, as he was and for a long time had been a member of the society. Quite civilly and very quietly, he requested of the Chairman, by a note sent him, to permit him a word in the course of the meeting, as there were statements made in the report which, as he deemed, were aside from the facts, and needed correction. This privilege was not accorded to him. Mr. R. W. Raymond, in a speech which throughout must have been charged with vehemence and strong partisanship, made violent personal assault upon Mr. Moulton, branding him with treachery and a long course of mean, malignant lying. Mr. Moulton, interrupting, pronounced the utterer "a liar." The crowd became excited and violent, clamoring boisterously, "Put him out! Put him out!" and only by the presence of policemen, who appeared at Mr. Moulton's side, do they seem to have been prevented from carrying the threat into execution.

At the close of the meeting, *while the Doxology was being sung*, Mr. Moulton essayed quietly to withdraw; but instantly the crowd (the statement says, "the major part of the immense audience"), rushing after him like a mob as they were, pursued him with jeers, murderous cries, and blows. With the greatest difficulty was he gotten from their reach; and he doubtless has to thank the promptitude and skill of three or four friends, who helped him to a carriage in which he was driven rapidly away, for his escape from violence and probably death at the hand of these fellow-Christians of his of Plymouth Church. This was their way of establishing the innocence and vindicating the character of the Plymouth pastor.

It is fit sequel and climax to the work that to all appearance has been going on on the part of Henry Ward Beecher and his especial friends and champions for a very long time, and particularly since the so-called investigation was commenced. It would seem that, having determined to uphold Beecher at whatever cost, and in defiance of every evidence going to show his guilt (a thing sad enough to say, and sadder still to believe in), they have stuck at nothing in order to suppress or lie down the truth; have conspired to crush out and destroy every one who, privy to the facts, might be disposed to affirm them; and now they essay the expedient of *mobbing and lynching it down*. It remains to be seen whether this shall succeed,—whether it shall carry conviction in the direction desired into the minds of the people. May the latter not possibly suspect there must be something consciously false and rotten in a cause that invoked to its aid the agency of *gag* and *mob?*

I am amazed to see that the press of this country are, with very few exceptions in this exigent hour, either silent or strongly partisan. If there were a healthy sentiment, a deep regard for justice, fair-dealing, truth, would there not have been one united outburst of indignation and stinging rebuke, that would have plunged in shame all who were engaged in this outrageous procedure? Some, I see, expressly justify it; a leading daily of this city characterizes it as a mob this time "on the right side." Others, and those I suppose by far the largest number, silently acquiesce, have no word of condemnation or dissent. Their silence shows the current of their sympathies. Never, I think, since the time when John Brown appeared at Harper's Ferry, and struck that great blow for liberty that so stunned, and staggered, and exasperated our slavery-cherishing country—I mean in the North and in the Republican party as well as in the South—has there been such obliquity, perversion, and blind, vehement partisanship on the part of the public press, as on this matter of the scandal since its first public agitation. Beecher is the king, or in this case the preacher, who "can do no wrong;" it is an effrontery to admit the thought of its possibility. Tilton and Moulton are pursued and denounced as conspirators and miscreants unfit to live. Heaven grant that this strange and (I fear) wanton infatuation and perverseness, may not be the precursor, and also in large degree the procuring cause, of a like terrible retributive visitation as was that of 1859!

It is time for all to speak. Every right-minded man and woman, every friend of justice and the decencies of behavior, must take position in this regard by the side of Moulton. He stands in the deadly imminent breach; he is doing battle, and that against fearful odds, for the right. Honor to him for his courage, if, holding as I believe he does the truth, he stands determined at every cost to abide by and maintain it. May God help him!

And Henry Ward Beecher, who, if there be truth at all in the solemn statement of Mr. Moulton, in the sworn declaration of Theodore Tilton, strengthened as they both are by points in evidence patent, undeniable, and of very positive indication, is a criminal, a malefactor against virtue, society, the public weal, beyond any other of this generation,—this man is to go forth still as a public teacher, more lionized, bepraised, and run after than ever before; is to appear the coming winter in the large lecture halls through our country, hired at fabulous prices, to instruct the young men and women of the land in the principles of morality, and the methods of the true and worthy life!

What shall we think of the Christianity, aye, of the professed morality of a community in which such things are possible? Theodore Tilton testifies of Mrs. Tilton that she had so admired and adored, that erewhile Beecher had become verily *Jesus Christ himself* to her. Have the body of the American people so suffered illusion that to their eye also he is that, or some approximation to it? If so, a moral corruption and debauching, not less but more dreadful than can have befallen her, awaits them.

SYRACUSE, N.Y., Sept. 2, 1874.

TAX EXEMPTION.

Doubtless one of the questions of the future, a question sure to awaken an active controversy, and one which may possibly be made a feature of political platforms, is the justice or injustice of exempting the property of churches and charitable and educational institutions from taxation. If it were possible for this question to be precipitated upon us prematurely, and before we are ready for its settlement, it could be done by the unwise and grasping spirit manifested by some of the corporations and institutions which are so peculiarly favored. The city of Dubuque, Iowa, has recently afforded a case in point. The Roman Catholic Bishop owns in that city, among other property, a block known as Bishop's Block, which is covered with residences and business houses. Claiming that this block, as the property of an ecclesiastical organization, was exempt from taxation, the Bishop refused to pay the taxes assessed upon it. The property went the way of all property on which taxes are not paid, and was sold to a man named Hintrager. The Bishop, in his endeavor to avoid the legitimate payment of taxes, has simply overreached himself, and the chances now are that he will have to part with half the block in order to redeem the remainder.

Another illustration of the same matter we find in a decision just rendered at Chicago by the County Court. The Northwestern University owns several hundred acres of land in the county, a considerable portion of which lies within the city limits, and is built over with business blocks. A large area of the city of Evanston is also held by the University and leased to its occupants, and has never paid any taxes. Taxes were levied against these lands, their payment was resisted by the University, and the County Treasurer claimed judgment. The decision of the court sustains this claim on the ground that exemption from taxation, according to the constitution, is to be made in accordance with the general law, and that this law expressly restricts the exemption to property used exclusively for the purposes of education, etc., and excludes property which is held for profit. The University has appealed to the Supreme Court, and the whole question will be re-argued there. The ultimate decision will be awaited with considerable interest, as the question in this way brought to an issue is one of the utmost importance.

Without reference to the main question as to whether any property whatever which derives benefit from public protection and improvements should be exempt from bearing its share of the public burdens, it must be apparent that such exemption, if granted, should be restricted to property actually in use for the purposes indicated. Any corporation or institution which seeks to stretch the meaning of the statute, and carry over the exemption to property held purely for profit and income, plunders the public purse to just that extent to which it is successful, and runs a risk of precipitating upon itself and upon all other institutions similarly situated the withdrawal of its peculiar privileges. There is no being in the world more democratic in his tastes than the tax-gatherer, and the community is coming to look with increasing jealousy and hostility upon everything which has the aspect of an unequal distribution of public burdens. —*Boston Journal.*

"HOW DISMAL YOU look!" said a bucket to his companion, as they were going to the well.

"Ah!" replied the other, "I was reflecting on the uselessness of our being filled; for, let us go away ever so full, we always come back empty."

"Dear me! how strange to look at it in that way!" said the bucket. "Now I enjoy the thought that, however empty we come, we always go away full. Only look at it in that light, and you'll be as cheerful as I am."

Poetry.

LIKE ME.

BY MRS. M. F. BUTTS.

What would happen, do you suppose,
If the mignonette should say to the rose:
"The pride of roses I hate to see:
Why don't you keep near the ground like me?"

What if the rose should say to the phlox:
"My form and color are Orthodox—
To please your Maker, you've got to be
Precisely in all respects like me."

What if a grape should say to a pear:
"Why are you flaunting about up there?
Beware of swinging alone and free;
You ought to cling to a trellis, like me."

What if a river should say to a rill:
"If you weren't too lazy, you'd turn a mill.
Study my method, and try to be
A rushing, roaring river like me."

What if a swan should say to a crow:
"You belong to the race of so-and-so;
It's a deadly sin for you to be free;
Your only hope is in serving me."

What if a goose should teach a wren,
Or an eagle try to follow a hen!
What if the monkeys should all agree
That there ought to be uniformity!

What if a man should say to another:
"Differ with me and you're not my brother;
I have the truth, as the oracles tell:
Go with me, or you'll go to hell!"

—*Scribner's for July.*

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Mrs. F. W. Christern,	New York City,	One	share,	$100
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Chas. W. Story,	Boston, Mass.	"	"	100
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All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

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The Index.

PUBLISHED EVERY THURSDAY

BY

THE INDEX ASSOCIATION,

AT

NO. 1 TREMONT PLACE, BOSTON.

Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

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TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

BOSTON, SEPTEMBER 10, 1874.

SUNDAY LECTURES.—The Editors of The Index will lecture occasionally on Sundays, if desired, within a convenient distance of Boston.

The *Independent* has concluded to class the "advocates of the Religious [Christian] Amendment," as well as the readers of The Index, with "the unlettered sceptics of the West." This sly thrust, which is so worded as not to be noticed by a casual reader, seems to be prompted by a statement in the *Christian Statesman* of August 29 that the "frank, unconcealed assaults [of The Index] on Christianity and the Christian features of our government secure on every hand a measure of respect which the *Independent*, nominally a Christian journal, but really following the same flag at a safer distance, will never win."

One of the most esteemed citizens of New York State has an indignant article in another column on the mobbing of Mr. Francis D. Moulton. It should be read by every one. Yet it must be said that Mr. Moulton's intemperate language, notwithstanding the provocation of it, could hardly have produced any other effect at such a time. It takes a better head than ours to discover the truth in this whole business, and it is too much to say that Mr. Moulton is "doing battle for the right" beyond a doubt. Somebody is doing desperate battle for the wrong, and uncertainty as to the wrong-doer is no proof of demoralization anywhere. But we can see our way clear to unqualified condemnation both of Mr. Moulton's passionate word and the mob's passionate reply.

From the just published *Proceedings of the Seventh Annual Meeting of the Free Religious Association*, we propose to reprint (by permission) the three addresses by Messrs. Calthrop, Higginson, and Abbot, on the true relation of Free Religion to Christianity. The first of these is published to-day, and will be followed by the other two in their order. Mr. Calthrop's plea for Christianity, though brilliant and able, as was to be expected, would have been more satisfactory to us, if what he defended had been really Christianity; but he defends a view of his own which he calls Christian, while he totally ignores all that has given Christianity its real power in the world. We wish that a Catholic could have been found to plead the cause of Christianity, for he alone could really speak for it.

The man who wrote this paragraph in the Brooklyn *Catholic Review* of September 1, and did not know that he was firing off a blunderbuss of sober argument at a bubble of sheer fun, must have ears as long as the Atlantic cable: "The Boston Index publishes a little paragraph in which it affirms that the *Catholic Review* compliments it with the title of the 'Sacred Congregation of the Index.' What makes the thing amusing is that this egregious blunder immediately precedes another paragraph in which the editor dissents from the view of a contemporary who says that 'patient study and thought' are 'precisely what the Free Religionists lack,' and claims that for his own part, at least, although the results of his study and thought may not be valuable, their patience he would 'modestly testify to.' How much patient study would have been required to ascertain the fact that there is in Rome a 'Sacred Congregation of the Index,' a part of whose duties might be, were the Boston Index less ridiculous or sufficiently influential and well known, to indicate it as undesirable and unsafe reading?"

"WOMAN'S RIGHT TO THE SUFFRAGE."

An unusually vigorous and by no means hackneyed argument by Mr. Smith against woman suffrage will be found in another column under the above heading. It seems to demand a reply point by point, and we will try and do it justice.

1. Because we admit that the right of suffrage does not inhere in the individual as such, Mr. Smith argues that there is a "logical impropriety in saying that women have a *right* to vote," or even that men have a right to vote. He thinks we should have said that only *some* women and *some* men have this right, since the exercise of the right depends upon fitness—upon a certain development of reason and conscience. Hence, he concludes, "both of us are clearly upon grounds of expediency."

The difference between rights which inhere in the individual and rights which inhere in society as such seems here to be overlooked; and it is fundamental to our position on this question. The individual's right to exist is contained in the very fact of his existence; it naturally inheres in him as an individual being until he forfeits it in some way (for we hold that no right whatever is absolutely "inalienable"). But the individual's right to vote is not contained in the mere fact of his own existence, since he can be conceived to exist alone, in which case suffrage is meaningless. His right to vote, however, is contained in the fact that many individuals co-exist in such close relations that the acts of each affect every other. In other words, the right of each individual to vote is contained in the bare fact of society's existence; for no reason can be assigned why (other things being equal) one individual has not as good a right to influence the decision of questions of common interest as any other individual. In the absence of all "divine right to rule" on the part of a favored individual, all the individual members of society have an equal right to decide them, since all have an equal interest at stake. Some special reason must be shown why any particular individual should not be allowed to vote; the presumption is wholly on his side, until rebutted by some positive evidence that his right has lapsed. In this manner we deduce the right of suffrage, not from the nature of the individual as such, but from the nature of society itself, as composed of a number of individuals: all being necessarily supposed to have equal rights until disparity of rights has been fairly proved. But all rights are "natural" which result from natural relations, or the nature of things; and for this reason we consider the right to vote as a natural right, resulting, however, from the nature of society rather than from the nature of the individual.

Mr. Smith will perceive, therefore, that we are *not* "both upon grounds of expediency." We, at least, are upon grounds of natural right—natural right which is absolute until proved by special reasons to have lapsed in special cases. Woman's right to vote, then, if we are correct, rests solely upon the fact of her membership in society, as an individual whose right to vote cannot be proved to have lapsed. While Mr. Smith apparently holds that fitness must be proved before the suffrage can be granted, we hold that fitness must be disproved before the suffrage can be taken away: a most important distinction, since it throws the burden of proof on the opponents, not the advocates, of woman suffrage. Democratic or free institutions are all built on the assumption of equal human rights; and whoever would introduce discriminations is bound to show good reasons for them.

2. We "insist upon a degree of [mental and moral] fitness," as a condition of voting, because man is a mental and moral being who is not born full-grown, but rather as an infant, whose faculties very slowly develop. All the interests of society being ultimately mental or moral, the absence of either mental or moral fitness is precisely the evidence required to suspend the exercise of a particular individual's right to vote. Hence children, idiots, lunatics, and criminals are disfranchised. The requisite degree of fitness should be determined by a purely utilitarian standard: but women as a class cannot be disfranchised, unless it can be proved that no woman attains to this requisite degree of fitness. Mr. Smith very excellently states the true principle as to fitness: "Its minimum must not be less than sufficient to insure free institutions against destruction by unfitness." To exclude women as such, therefore, from the polls, it must be shown that all women are unfit to vote to a degree below this minimum of fitness. But Mr. Smith concedes that this cannot be shown, when he says: "Let me say at the outset that I make no discrimination against women as women."

3 and 4. Mr. Smith's argument under his third and fourth heads is directed, not towards the disfranchisement of women as such, but towards the disfranchisement of the Christian Amendment party, as proving themselves by their very enterprise to be below the requisite minimum of intelligence or moral fitness. His reasoning is so forcible that we confess it has momentarily staggered us. Certainly the success of that enterprise would be the death of republicanism; and the attempt to make it successful is, in fact, the worst species of treason against the republic. If it was justifiable to disfranchise Southern rebels (and we never doubted that their rebellion was a crime for which disfranchisement was the mildest possible penalty), we cannot deny that the attempt to carry the Christian Amendment *by force* would demand at least as severe a penalty. But if the secessionists had confined their efforts to appeal and peaceable persuasion, we could not justly have disfranchised them; speech must be kept free, even if irrational or treasonable, so long as treason or unreason does not take up arms or proceed to overt acts; even solicitations to national suicide, so long as no attempt to commit national murder is made, must be tolerated. Similarly, so long as the Christian Amendment party operate by peaceable means, no matter how treasonable their enterprise is in fact, they cannot be disfranchised without violation of our own principles. As a matter of expediency, such a course would be a great blunder, giving the Christianizers all the glory and prestige of martyrdom for their cause. Let it be remembered that free discussion always helps our side, not theirs, in this great controversy between Christianity and Freedom; and the victory will assuredly be ours, if we lose not faith in the weapons of Freedom. Perhaps it is true that the Christianizers prove themselves, by their very undertaking, to be really unfit for suffrage in a democratic republic; nevertheless, *in advance of some actual crime against the government*, we cannot justly disfranchise them, any more than we could disfranchise a man whom we suspected of meditating burglary or murder. Wait till the crime is committed, before you proceed to punish it. Criminals may not vote; but they must be actual, not prospective, criminals. Let us defend ourselves against the suspected crime by such means as are truly republican, and not stoop to "fight the devil with fire."

5. We cannot admit that "the power to rule best is a 'divine right to rule,' whether the sovereign be king or people." That smacks too much of Carlyle, who is no true democrat. It is necessary to-day to adhere inflexibly to the equal rights of mankind, and to carry out our great democratic experiment, in spite of all buffeting winds and waves. Give us no "despotism of intelligence and virtue"! We want here no oligarchy of saints or philosophers; we want to make the people themselves "virtuous and intelligent," and the only way to do it is to throw them upon themselves. If they blunder, let them smart for it, and be wiser next time. If we put our standard of fitness so high as to rule out the great bulk of the people, freedom will languish and die. No! Let us stand by our ship, and, if need be, go down with it to the bottom. Better die with faith in man in our hearts than live to have faith only in the few!

6. The people to-day wofully "abuse" the ballot—no doubt of that! So every one of us more or less "abuses" the freedom he would die to defend. If only "right use determines right," what right has any man? Let us rather say, imperfect use must precede right use; otherwise, no man will ever possess a right.

7. Mr. Smith very frankly admits that there is no more reason for disfranchising the female than the male advocates of the Christian Amendment, but urges that the men, being already enfranchised, cannot be disfranchised, while it is still possible to prevent the great accession of strength to that treasonable enterprise which would result from indiscriminately enfranchising women. This, we frankly allow, is the only argument against woman suffrage which has ever weighed much with us; and we concede its full force. There can be little doubt, we think, that a majority of women could easily be persuaded to favor and vote for the Christian Amendment; while a respectable minority would doubtless vote against it. The great probability that a formidable increase of the ecclesiastical party would result from the immediate establishment of woman suffrage has conduced to a feeling of resignation over its postponement; yet, when called to vote directly on that issue, it would be impossible for us to deny our profoundest convictions of right by voting against her. It is not our habit to count consequences in a question of equal justice; and so long as Christianizing men

have the suffrage, we cannot help saying that Christianizing women have exactly as good a right to it as they. We must put our confidence in the common sense of thé whole people, men and women together. It is our own individual duty to vote as we believe; we believe that women, as women, have the same right to the ballot that men have, as men; and, break what may, we can never vote otherwise. The peril to liberty that would undoubtedly result from the universal suffrage of women might be the very provocative that is needed to rouse the liberals from their present dangerous torpor: who knows? Be this as it may, what have we to trust in, if we cannot trust in the eternal expediency of justice? For one, we stand by that till the crack of doom.

8. The question of "intolerance" in the abstract is not specially interesting in this connection: the question of equal rights is the one now under debate. Are we not all in favor of equal rights?

9. There is no way so sure to "save fanatics from themselves," and win them to the love of liberty, as that of showing them how tender we can be of their rights, even when they trample upon ours. If there is anything omnipotent in this universe, it is justice.

10. It is not enough, in order to justify withholding the ballot from women, to show that the "mass of women" are unfit to exercise it: it must be shown that *all* women are unfit. Otherwise we shall be withholding the ballot from those who, by our own showing, are fit for it. The one thing we will never be a party to is the doing of evil that good may come; and all our radicalism is smoke if it does not teach that principle. Sooner or later the ballot will be given to women, as it has been to negroes; certainly as large a proportion of women are fit for it as of negroes; and does Mr. Smith regret the establishment of negro suffrage? Some do; but we do not, despite all the incidental evils that have followed in its wake. For America is the Land of Equal Rights; and we see no hope of its future but by holding up that banner with steadfast courage and unflinching adherence to the logic of liberty. "*Hoc signo vinces!*"

F. R. A. ANNUAL REPORT.

The Report of the Proceedings of the last Annual Meeting of the Free Religious Association (1874) has been printed in pamphlet form, and is now ready for distribution.

It contains the annual report of the Secretary, and *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes with regard to Christianity,—as "Christian," "Anti-Christian," and "Extra-Christian."

Members of the Association are entitled to the tract gratis. Price to others, single copy, 35 cents; package of four or more, 25 cents each. It can be obtained in Boston at A. Williams & Co. s, and at the office of the Association, No. 1 Tremont Place. Applications for it from abroad may be sent to the office in Boston, or to the Secretary, New Bedford, Mass.

WM. J. POTTER, *Secretary.*

LETTER FROM SCOTLAND.

TO THE EDITOR OF THE INDEX:

Sir,—I did not intend to recur to the subject of free love in your columns, seeing how my former letter roused the angry feelings of its champions. But I think the late events in New York justify me in the endeavor to improve the occasion by pointing out afresh the moral and social dangers to which we should be exposed were the principles of free love to prevail.

I would first remark that Mrs. Woodhull's reply to me in THE INDEX was no reply at all. With singular ability she urged certain changes in the present matrimonial conditions which I should be quite as anxious to see carried out as herself; but she studiously avoided the advocacy, and even the bare mention, of that part of her theory which I attack. Many persons ignorant of her other writings, and supposing that her letter in THE INDEX contained the principles which I combat, naturally thought that I had been unjust and unreasonably severe. Let them read more of her lectures and judge for themselves.

In reference to the Beecher scandal, I wish to say nothing personal. I would not for the world pollute your columns with the details of which every decent member of our communities must be quite sick. Nor would I venture to give an opinion upon a matter which can only be decided by a court of law exercising the most exact and elaborate scrutiny. In all such cases there is always hard lying, and the discovery of the truth is nearly impossible. But it is within my province to call attention to this case as an illustration of the dire mischief which must follow upon any degree of tampering with the sanctity of the marriage tie.

Take first the hypothesis of Mr. Beecher's innocence of the actual crime of adultery. He has, we will assume, kept within the legal limits of intimacy and familiarity. Even, let us suppose, that there was not a single act of endearment, such as a caress, or warm and significant pressure of the hand. I ask this question: Is Mr. Tilton less injured in having been robbed of his wife's affections than if the graver offence had been committed? As a man, I affirm that *the* injury, the irreparable wrong, was done when the wife's heart was enticed away and fixed upon another to the detriment of her former sole attachment to her husband.

I indignantly repudiate as sheer nonsense the suggestion that Mrs. Tilton only felt that kind of grateful affection to Mr. Beecher which naturally and purely springs from the relation of pastor and flock. *That* would never have caused the pastor any remorse, nor the husband any ground for jealousy. If a lady had been in the position of the pastor, Mrs. Tilton's affections would never have gone beyond the purely spiritual and innocent degree. But as the pastor was a man, and his disciple a woman, the inevitable consequence of too great intimacy and too much spiritual counsel was that the disciple was betrayed into becoming a lover. And this condition, I aver, was in itself the greatest wrong that could have been inflicted on a married couple. Now we will suppose that these persons, the pastor and the wife, never met again, never exchanged a kiss or caress; could that wife ever again feel the same spotless affection for her husband, or the husband for the wife? I say no; like a broken pearl the rounded lustre of their love could never be restored.

But some of the advocates of free love are urging more and more of this sort of Platonic friendship between married persons and third parties. Leaving aside the extreme danger of gross adultery into which such persons may be tempted, I say that the total destruction of domestic peace and joy takes place in and through the first alienation of the heart, whether of husband or wife. That is the most cruel of wrongs, and being the first step in a downward course ought to be guarded against with the utmost care.

By this time, Mr. Tilton's eyes must be sadly opened to see the fruits of his persistent advocacy of free love in the pages of the *Golden Age*. It is a cruel retribution that his own home has been shattered, and perhaps his own heart broken, by the practical application of those very principles which he has so honestly yet so blindly espoused.

And so I would say that granting Mrs. Woodhull to be herself the model of purity—the blessed Virgin Mary of modern times,—her principles and philosophy *include* the inevitable corruption of domestic happiness, and bear the bitterest fruit of domestic misery. Let her do her utmost to liberate married women from the brutal tyranny of husbands who do not deserve the name of men. To these efforts I would say "God speed." But let her, in the name of all that is precious in earthly bliss, in the name of all that is pure and elevating in domestic life, refrain from encouraging Platonic loves, still more from advocating the indulgence of unlawful fancies—fancies unlawful, not because they happen to lead to a breach of the marriage laws, or to a violation of ecclesiastical obligations, but unlawful because they are unspeakably demoralizing, and are deadly to peace between husband and wife.

On the most charitable construction of Mr. Beecher's conduct, and on the hypothesis of his entire legal innocence, the relations between him and Mrs. Tilton have nevertheless resulted in the utter ruin of her home. Must have done so inevitably, even if Mr. Tilton himself be innocent of the counter charges brought against him.

If I am right in fixing the central injury in the first tampering with the affections of a married woman—or man,—we have no need to consider the moral aspect of what the world calls the graver crime. If I have understood Mrs. Woodhull, she teaches that if Mrs. Tilton preferred Mr. Beecher to her own husband as the father to her offspring, she had a perfect right—nay, it was her duty,—to act as wife towards her pastor. It is *this* kind of teaching which must be forthwith justified on the eternal principles of right, or it must be denounced with all the indignation one can summon, as one is bound to attack every foe to human happiness and progress, and most of all bound to attack those foes who approach under the garb of friends.

No epithets that I have previously used are too strong to apply to the teachings of which I complain —if I am right in regarding them as fatal to domestic purity and peace. God knows we want more and not less moral restraint to control the most imperious of our passions; and, while I unfeignedly express my pity for those who find them ungovernable, I as unfeignedly express my detestation of those who would make our passions more ungovernable still.

I am, sir, very truly yours,

CHARLES VOYSEY.

SCOTLAND, August 17, 1874.

Communications.

ON THE CHRISTIAN PANTHEISM OF THE NINTH CENTURY.

EDITOR OF THE INDEX:—

Mr. Gannett says of Picton (*The Mystery of Matter*, INDEX, May 21): "In him the happy hymns of a new faith have begun to sing themselves." "For intellectual men, he [Picton] thinks, there is no future to religion" other than that of a "Christian pantheism." Religion in this form, says Mr. Gannett, "is sure, and never was form so grand and true; . . . the deeper views of the universe are dissipating the common theistic notions of creation—providence, personality, and design,—and replacing them with ideas of the One-in-All in process of transcendent evolution. But to-day's pantheism does not, like Spinoza's, pretend to explain the Great Fact. It simply accepts it, ignoring the barren puzzle of beginning and ending, and recognizing in the Eternal Unity the living substance of all that has been, is, or can be."

Mr. Gannett admits that the early Christian fathers were unjust in their attempts to exalt Christianity by vilifying the Greek pagan religions, and treating the deities of the old faith as "demons, powers of darkness and evil." Those are unjust who endeavor to exalt the Protestant Church by vilifying the populations under the ancient Roman Catholic Church, and representing her as having exercised from the fifth to the tenth century the power (which she had not) of absolute and complete control over the thoughts and conduct of men; of having caused the ninth century to become a barbarous age of darkness, and dismal night of ignorance (which it was not); and of having caused in the tenth century the people of Western Europe, almost without exception, to be sunk in the most brutish and barbarous ignorance. It is equally unjust to exalt the Christian pantheism of to-day by denying the fact that a Christian pantheism existed in the ninth century, founded on the principle of "the philosophy of ignorance," which gives the pantheism of to-day its superiority to the pantheism of Spinoza. This Christian pantheism was patronized by the Emperor of France, Germany, and Italy, and was expounded by his director of the school of the palace, John Scotus. The great reputation of this Irishman, and the extensive influence of his writings, are attested by the historians and by the great heresy of the Albigenses in the thirteenth century.

The obscuring of this fact of Scotus' pantheism is unjust, because it supports the popular notion that the human mind in Western Europe had become debased in an unparalleled degree during the so-called Dark Ages. The Protestant historians of theology and philosophy hold opposite opinions regarding this ignorance. Leibnitz says that there was more learning and knowledge in the tenth century than in the succeeding ages, particularly the twelfth and thirteenth centuries. Mosheim calls this "an extravagant assertion," and so Brucker regards it. Hallam, Buckle, and Lecky indorse Mosheim's opinion. Ingersoll and Underwood say that "during that frightful period known as the 'Dark Ages'" Faith reigned, with scarcely a rebellious subject; that the Church exercised absolute and complete control over liberty of thought and action; that the people are now beginning to think, to reason, and to investigate; and that now a few infidels have made it possible for the genius of the nineteenth century to revolutionize the cruel creeds and superstitions of mankind. It is surprising that they do not know that the infidels of the nineteenth century do but reproduce the arguments of the infidels of the Dark Ages. Mr. Frothingham says that the Protestantism of the thirteenth century was an indication that the human mind was *beginning to stir;* but that in the fifteenth century the time had not come for theological doubt on the Orthodox dogmas of faith,—trinity, incarnation, atonement, fall, and redemption. Luther and his disciples did all they could to prevent doubt on these questions. You say that, "faithful to the Author and Finisher of its faith, the Christian Church, as soon as it got established, proved itself the unhesitating and uncompromising foe of mental freedom. Christianity annexed the State to the Church, and used the tremendous power of both to subjugate the individual, and absolutely to control his faith and conduct. There really was no freedom in the Church for centuries; the rule of authority excluded personal independence. Every free tongue was bound; every free voice was hushed. The ecclesiastical mandate was supreme. The 'Dark Ages' indeed prevailed."

That the Church always strove to be and to effect what you describe, I will not deny; but during the five centuries from the sixth to the tenth, the Church was not strong enough to make the attempt, and, when she attained her greatest strength, she did not

succeed in debasing the human mind to the extent which is popularly supposed. Guizot says that the period comprising the eighth, ninth, and tenth centuries was not one of apathy and moral sterility, and without intellectual activity. It *was eminently otherwise.* John Stuart Mill said, in the *Edinburgh Review*, 1845: "When the history of what are called the Dark Ages . . . shall be written as they deserve to be, that will be seen by all which is *already recognized by the great historical inquirers* of the present time,—that at no period of history was human intellect more active or society more unmistakably in a state of rapid advance than during a great part of the so much vilified feudal period." Guizot says: "Impartiality will never be popular; the masses are governed by exclusive ideas and passions, and there is no fear of their ever judging too favorably of the social and intellectual state of the Dark or Middle Ages."

JOHN CHAPPELLSMITH.

NEW HARMONY, Indiana, July 20, 1874.

[Mr. Chappellsmith is substantially correct. The broad generalization needs to be supplemented by the careful qualification. But it is true that, while the Church has fostered thought *in accordance with its creed*, it has always done its best to suppress thought not in accordance with it; that this repression has succeeded in proportion to its power; and that it made the "Middle Ages" certainly "dark" in comparison either with Græco-Roman civilization or with the civilization of modern science.—ED.]

THE PROHIBITION QUESTION.

EDITOR INDEX:

Dear Sir,—Allow me to presume upon your patience so far as to say that the "explanation" called for in my article on "Prohibition," in THE INDEX of August 6, is not satisfactory, and by your permission I will state why.

You say: "Selling liquor for gain is not a crime." Here we join issue. Correct definitions are always in order. Webster defines crime to be: "1st. Any violation of law, either divine or human." I need scarcely say that it was not in this sense that I used the word, because violations of law are not always crimes (instance, the Fugitive Slave Law and the Sunday Law); and crimes are not always violations of law (instance, selling men and women into slavery, and selling alcoholic poisons as a beverage under license). "2d. Any aggravated offence against morality or the public welfare." This latter was the definition had in view. Now the question arises, Does selling liquor for gain come under this head? I answer, it does. I do not assert that selling alcohol for *any* purpose is a crime; my desire to be brief prevented me from saying so in my last communication. I meant selling it for gain as a beverage, knowing that it would be used as such.

"The only crime in the case is the subsequent abuse of the liquor sold. Of course, if the liquor-seller knows or believes that the liquor will be abused, he becomes an accomplice in the crime; but this does not justify society in punishing him *simply for selling.* There is no getting over or round or under this fact."

I am surprised that one usually so clear and forcible in argument should give us both law and logic in such questionable shape. Suppose an apothecary sells arsenic to a customer to poison rats; would not the act be right in every sense of the word? It would, because the death of the vermin would conduce to the happiness of the individual and to society at large; *utility* being the standard of morality. But if the apothecary had heard the customer declare his intention to use the arsenic to poison himself or his neighbor, would not the selling become a crime, and would not society be justified in punishing the vendor, and does not the law itself recognize him as a criminal?

Now let me ask further. How many of the 175,000 saloon-keepers in the United States believe that the 13,000,000,000 glasses of poison they annually deal out will be used for medical or mechanical purposes? It is the height of absurdity to suppose them ignorant of the misery, destitution, and crime which their hellish traffic entails. If they sell, knowing the effects of the traffic, but persist because "it pays," are they not legally and morally guilty? And has not society a right to restrain them?

"One and the same principle requires compulsory education and forbids prohibition." This is an assumption based upon two other assumptions; namely, that the vendor of alcoholic poisons plies his trade innocently, and that society proposes coercion for *other* purposes than self-protection. No one has claimed the right to coerce or restrain the liquor-seller on any other grounds than the protection of society.

I confess my inability to appreciate a philosophy which characterizes the "free love" theories of Austin Kent as "disgusting" and "hideous" because of the evils which it is feared *may* flow from them, if put in practice, and at the same time advocates free liquor, the evils of which are real, tangible, and present,—felt in every household, and mourned over by every one who hopes for a better future for our race. The same spirit which declares against prohibition would condemn the Chinese for legislating against opium, and laud the amiable Englishmen who forced it down the throats of the obstinate Celestials.

Yours for the right, HARRY HOOVER.

CURWENSVILLE, Clearfield Co., Pa.,
August 16, 1874.

[May we without discourtesy say that Mr. Hoover's reply is itself not "satisfactory"?

1. In this discussion the word crime should be used in the sense of "an offence against society which society has the right to prohibit or to punish." Lying is an "aggravated offence against morality or the public welfare;" but only certain kinds of lies are crimes in this sense. If all "aggravated offences against morality or the public welfare" may be properly prohibited or punished, we demand forthwith a sweeping statute against lying. Lying is always injurious, directly or indirectly, as undermining that mutual confidence without which society is impossible; but society will have its hands full, if it undertakes to deal with remote consequences. It can deal only with immediate consequences; and this principle must limit its right to prohibit or punish.

2. The apothecary who sells liquor for medicine sells it "for gain," but he confessedly commits no crime. Mr. Hoover now admits (if we understand him) that selling liquor for gain is not always a crime, thus modifying his former unguarded statement. He now says that "selling it for gain as a beverage" is a crime. But this is not true, unless the *use* of it "as a beverage" is a crime. Will he maintain that all use of it as such is a crime? If he does, we must decidedly take contrary ground. But Mr. Hoover must either maintain this hazardous position, or else admit that "selling liquor for gain as a beverage" is not always a crime, and still further modify his first statement.

3. The illustration of the arsenic is all on our side; for it only shows that, while selling arsenic for rat-poison is innocent, selling it for man-poison is criminal. Precisely; that is what we urged. Selling liquor for temperate use, even as a beverage, is innocent; selling it for intemperate use is criminal.

4. The saloon-keepers will like our doctrine just as little as the teetotallers, for it binds them to a conscientious discrimination among their customers. Sale to any one whom they suspect of the least excess is just as wrong on our principle as on Mr. Hoover's; and society has a right to hold them as accomplices in any subsequent excess.

5. The "vendor of alcoholic poisons," by Mr. Hoover's own previous admissions, does sometimes "ply his trade innocently;" it is, then, no more our assumption than his. But he evidently has not perceived the full force of the argument so inadequately met.

6. The closing paragraph of the above letter "strikes out wildly"—too wildly to be replied to. One thing at a time; and, above all, don't misrepresent. But Mr. Hoover is far too ingenuous and fair-minded to intend any misrepresentation at all. The spirit of his article is all that could be wished.—ED.]

PLEDGES AND CONTRACTS.

FRANCIS E. ABBOT, ESQ.:

Dear Sir,—I have read very carefully your very able argument published in THE INDEX, August 20, 1874, on "Temperance and Total Abstinence," and beg to say that I heartily concur in every word you have to say on the subject.

It has been suggested to me that the second ground of argument presented by you (see page 398) is as applicable to the marriage tie as to the pledge of "total abstinence" from liquor. That is, suppose that the marriage-pledge were the pledge under discussion, in what respects would your arguments not be pertinent? Yours truly, H.

[1. The temperance pledge is an attempt to enter into a contract with oneself for the non-performance of a particular act, and thereby to add to the real force of a voluntary resolution the artificial sanction of a formal external bond. But, the party contracting and the party contracted with being identical, the contract itself is an illusion, or what might be called a "moral fiction." The pledge has no more power to prevent the performance of the given act, than an internal, secret resolve not to perform it, except so far as the pledge-taker calls the world to witness that he has made this resolve and fortifies himself against temptation by imprecating social contempt as the penalty for yielding to it. The pledge is therefore a public confession of moral weakness, and so far tends to lessen the protective power of self-respect; the artificial contract it creates is merely a device to reinforce by external aids that sturdy self-reliance which, though the essence of all moral strength, is felt to be deficient. As a help to feeble wills, therefore, the pledge is practically of value, though logically absurd, while to a strong will it becomes an irritant, and adds nothing but a sense of quasi-degradation—as if a whole man were to walk the streets on crutches.

2. The marriage tie is a real contract between two different parties, which is necessary for the protection of mutual happiness and the welfare of children. Its essence is not in any legal formula, but in the solemn recognition by both parties of a sacred obligation to each other. For the sake of a greater good, each surrenders the right to form sexual alliances with any other party than the one contracted with; it is a contract freely formed, but, like all contracts, it limits subsequent freedom of action in some respects. The objections we bring against the unreal contract of the pledge do not apply to the real contract of the marriage tie, unless the principle of freedom requires the abolition of all contracts; which we deny. Moral strength is perfectly consistent with reverence for the force of all real contracts, or else society is impossible except among moral weaklings.—ED.]

WHAT IS "LEGAL MARRIAGE"?

EDITOR OF THE INDEX:—

A notable feature of the free-love controversy is that opponents continually defend and extol, not the present marriage institution, but an *ideal marriage*, more or less high and pure according to the character of the individual. Hence it is necessary clearly to define marriage, adultery, divorce, prostitution, etc., before any intelligent, candid, and dispassionate discussion of these subjects can be had. Thus Mr. Abbot demurs to our statement that ownership of the wife is the corner-stone of marriage as it is, and proceeds to tell us what is the corner-stone of that institution. But he favors us with no indisputable citations of fact: he only talks of "mutual contracts," "the freely formed union of equals," "true husbands," etc.; all of which must form part of some marital Utopia, as they can very seldom be affirmed of the present marriage system.

In considering the nature of the civil contract called marriage, it may be held that that alone is marriage which is so recognized in the law courts of to-day. But following the rule that obtains in respect to civil law in general, we shall make it to include universal and immemorial usage and tradition. According to Bishop's *Law of Marriage*, it is "a civil contract by which two persons of opposite sexes, who have arrived at the proper age, mutually agree to take each other for husband and wife so long as both shall live."

"No form of ceremony is necessary." "The consent of the parties, in the presence of any respectable witness, is sufficient." Under the head "Evidence of Marriage," we find, however, that marriage may be inferred thus:—

"The admission of the parties that they are husband and wife;

"The fact of their passing for husband and wife;

"Their general reputation as husband and wife;

"Their holding out of each other to friends, neighbors, and the world, as husband and wife,—

"Are, in law, sufficient to prove that they *are* husband and wife."

Here we have a legal peculiarity, which is ludicrous, and would be laughable, if it were not for the terrible liability entailed. We refer to the trap-like provisions under which even an agreement of "one and one," unwitnessed, is held (however differing in its character and terms) to be marriage in all its express terms; and two persons to whom "legal marriage" might be utterly repugnant could not associate intimately, even upon the highest, purest plane of social life, without incurring the liability of "the hated bond" by having "the general reputation of husband and wife" fastened upon them by gossipping neighbors. Marriage "for better or worse," in which scarcely an honorable divorce, except the divorce of death, is provided, seems to be *implied*, however the parties may have contracted with each other. It might be likened to a net catching and holding unsuspecting victims.

In considering critically the terms and phraseology of the marriage bond itself, we are led to ask if, after all, the whole thing be not farcical, since the wife's unconditional vow of life-long love becomes an impossibility, should a certain contingency arise, in which case the promise would be null and void if made in relation to any other matter. The life-long vow of *obedience* under those conditions simply makes the wife a slave, for she solemnly vows to "obey" in the absence of both love and honor, both on her own and her husband's part. It is notorious that in every feature of this contract *the man* is given "the inside track." A contract is only valid and to be respected to the extent that it is possible to fulfil it, and it has been objected to the marriage vow that it wholly ignores the nature of love, treating it precisely as something within the control of the parties covenanting.

Pope's immortal couplet was never better quoted than in this connection:—

> "Love, free as air, at sight of human ties
> Spreads his light wings, and in a moment flies."

This is manifestly its nature, confessedly the one great essential element in marriage; yet by the terms of the contract it is wholly subverted, and other elements the most base and mercenary take precedence.

It is an old adage that a bad promise is better broken than kept, and we stoutly assert that the marriage obligation is such a promise, simply because it is not made conditional. Free-lovers are much maligned and misrepresented; but on this point do not let us be misunderstood. We say most emphatically that love, *par excellence*, is first and *all*, N.B., though it does not in our view necessarily imply either sexual commerce or offspring; and we inquire if it is not the one genuine guarantee of the "permanence of the home," with all relations appertaining thereunto.

Much of the criticism of the advocates of social freedom and their views is a sad muddle, because it is wanting in the important ingredient—knowledge. Believing that the true relation of the sexes is as yet unknown to the human race, and believing that the laws of that relation can never be discovered, con-

firmed, and applied to the extinction of sexual evils and the elevation of mankind except through conscientious, scientific sexual experimentation, we remain "open," pledged to abide the issue of social freedom as defined to mean, not a broader license for passion, but the opportunity (or, shall we say the possibility) for such experimentation.

Studying the sexual relations of animals, birds, etc., we do not discover that coercive power has been vested in the males; but it would seem that man has assumed it, or by both the terms and traditions of marriage he becomes "clothed upon" therewith.

THE INDEX may ignore, or may wish to waive the consideration of the total effect of this sexual subjection of women; but surely THE INDEX may not deny the immemorial sad fact. Many great minds in the past have regarded the power or influence which has operated to keep women bound to exclusive sexual servitude during life, or what is almost as bad, doomed her to ignominy, should she seek alliances with man in obedience to the primal instincts of her motherhood outside of marriage, as the monster evil of humanity. Dr. Rosch observes: "If it were possible to bring home simultaneously to the minds of mankind its undeniable truth, we should have made an advance which would outweigh the wisdom of ages." Mill sturdily says: "The law of servitude in marriage is a monstrous contradiction to all the principles of the modern world." And again, in this connection: "Marriage is the only actual bondage known to our law. There remain no legal slaves, except the mistress of every house." (See Mill's *Subjection of Women;* page 147.)

Let THE INDEX, then, be assured that our warfare is not Quixotic, and has not been initiated without a full comprehension of the magnitude of the revolution needed to effect the removal of this bondage, which has been justly regarded as the curse of the ages. There is already much agitation of the fundamental questions of society, and the omens indicate that ere long it will become evident to all earnest reformers that *an emancipated motherhood* is the bottom rock on which the new divine temple of society must be builded.

We are very glad THE INDEX agrees with the free-lovers at least so far as to give its chaste and noble word in favor of agitation, looking to the incoming of that fair millennial era,—

> "When woman's life no more shall be
> The play-ground of hypocrisy,
> But earnest, natural, and free;
> And Love shall stay unfrighted,
> And reign in sacred, sweet content,
> And offer service reverent
> *For marriage shall be sacrament,*
> When this old earth is righted."

Thanking THE INDEX for its courage and liberality,

I remain, A. BRIGGS DAVIS.

CHARLTON DEPOT, Mass.

[1. It is an equally "noticeable feature of the free-love controversy" that advocates of that doctrine argue on the assumption of an ideal social state which requires everybody to be perfect; whereas all laws, including marriage laws, are based on the fact that nobody is perfect.

2. In order to refute our statement that the idea of a civil contract, and not that of ownership of the wife by the husband, is the corner-stone of marriage, Mr. Davis quotes a legal authority which defines marriage simply as a "civil contract," and in terms which treat both parties to it as absolutely equal! This supports our statement, and nothing else; and it is difficult to see why Mr. Davis should quote an authority which annihilates his own case.

3. The husband, as much as the wife, makes the "unconditional vow of life-long love." So far, then, marriage is as much the wife's ownership of the husband as the husband's ownership of the wife.

4. The vow to "obey" is rapidly growing obsolete. It is already disused in the majority of marriages; and it is not quite fair to consider it otherwise.

5. The marriage contract, it is true, ought to be made on equal terms in all respects; this we have already admitted.

6. We cannot admit that love is wholly beyond control. On the contrary, we hold it to be both a possibility and a duty to prevent the formation of an attachment known to be in violation of a solemnly recognized obligation. It is a miserably weak character which surrenders itself to the absolute guidance of emotion, and moth-like rushes into the flame.

7. No marriage ought ever to be formed where love does not already exist; and the marriage contract ought to be based wholly upon it. How, then, is love "wholly subverted" by marriage?

8. Whoever wants to make his marriage promise "conditional" proves that he or she does not love enough to make the promise at all. No whole-souled love can admit the possibility of its own death. This is the justification of the unconditional promise.

9. Mr. Davis inquires if love "is not the one genuine guarantee of the 'permanence of the home.'" If so, the unconditional promise can be safely made. But if not, the free-love doctrine evidently threatens the permanence of the home.

10. The experience of mankind for thousands of years has decided that the "true relation of the sexes" is marriage; and it is as preposterous as it is revolting to suppose that "scientific sexual experimentation" could throw the least additional light upon it. There have been, and are, too many experiments in that direction, to countenance any such Utopian notion.

11. "Coercive power" is an abuse possible only to human brutes. It is no part of marriage as defended by any one.

12. THE INDEX is as decidedly opposed to the "subjection of woman" as Mr. Mill or anybody else. The duty of conjugal fidelity is as absolute for man as for woman, whatever lax notions on this point may prevail in immoral quarters. If this is "sexual servitude," it includes husband and wife impartially; but the servitude which is simply mutual fidelity is the highest possible freedom, namely, freedom from all outside interference to obey the natural laws of right.

13. Neither "emancipated motherhood" nor emancipated fatherhood nor emancipated donkeyhood is the rock on which any "divine temple" will be built. It is "Quixotic" in the highest degree to suppose that the social welfare of humanity can depend on anything but the permanence, the purity, and the sanctity of home.

14. THE INDEX certainly favors the brave and open agitation of all questions of public concern, believing that repression is always the worst possible policy for the truth. The utmost possible agitation can do nothing but deepen both man's and woman's reverence for faithful wedded love.—ED.]

SIGNS OF REACTION.

BEAVER, BEAVER CO., Pa., 19 August, 1874.

MR. F. E. ABBOT:

My dear Sir,—You have thought it proper to publish my views in regard to Mrs. Victoria Woodhull's "Free-Love" doctrine. Permit me to make the following *addenda*, in justice to myself and in view of the fact that my communication was dated June 23d, and that, consequently, the famous number of her *Weekly* containing your quotation from an editorial on the Beecher-Tilton Scandal had not then appeared.

As long as the principles Mrs. Woodhull advocated could be formulated into the following propositions, I think she was entitled to an audience; but when she appears in her new *rôle* defending adultery and seduction, and proclaiming an [assumed] miserable hypocrite as the Messiah of the coming Social Revolution, then I agree with you that it is time to protest, even if I do not believe it necessary to baptize her new social republic "hell," as you do.

Her propositions formerly were as follows:—

"1. Marriage-laws that would be consistent with the theory of individual rights would be such as regulate all other associations of people. They should only be obliged to file marriage-articles, containing whatever provisions may be agreed upon as to their personal rights, rights of property, of children, or whatever else they may deem proper for them to agree upon."—*Principles of Social Freedom.*

"2. These, then, are our deductions:—

"We demand for woman that she shall be emancipated from dependence upon the individual man for physical support; that such an order of industry shall be inaugurated as will make it unnecessary for women to depend upon or surrender their sex for maintenance, which they now do almost wholly, whether in or out of marriage; that their relations to man shall be such that their maternal functions shall remain under their own control absolutely; that they shall never be called upon to submit to sexual intercourse except at their own election, and that they shall be so enlightened about the science of generation, procreation, and gestation, that hereafter none but the best children, physically, mentally, and morally, may be born."—*Weekly*, Aug. 15, 1874.

There is nothing in these propositions which is shameless, immoral, or calculated to encourage vice, adultery, seduction, crime. Here Mrs. Woodhull follows in the footsteps of such earnest social reformers as John H. Noyes, Ann Lee, Robert Owen, Robert Dale Owen, Frances Wright, Margaret Fuller, and Wolfgang Goethe. There has been a very ignorant cry raised against Goethe's *Wahlverwandtschaften* (Elective Affinities), as very dangerous reading for the young, the uneducated, the ignorant; "as if dull and ignorant people wanting insight and imagination would not find the highest literature of every land,"—says Hepworth Dixon, in his *Spiritual Wives*, "be it profane or be it sacred, the work of Homer, Dante, Shakspeare, Cervantes, the Bible, the Talmud, the Vedas, the Koran,—to be dangerous reading for the young."

So far, then, Mrs. Woodhull was an earnest reformer; but she did even more than her noble predecessor, that inspired rhapsodist of free love, Frances Wright, the female companion of Dale Owen, who preached the new gospel of emancipation before large audiences, who publicly declared that the law of marriage, as enforced by the Church, makes every woman who adopts it a slave. Mrs. Frances Wright was also in favor of free divorce, and described the wedding days as symbols of the chains of female slavery. She published the *Free Enquirer* in New York, and no doubt the advanced thoughts on social, political, and religious questions published through that fearless paper very often shocked the more pious and conservative minds. Yet no American mob ever attempted to tar and feather, or to insult, her or her noble companion.

It is not very long since THE INDEX contained the following words from Mr. A. W. Stevens: "We do not expect the truth ever to become popular; it will always be too 'new' and 'radical' for any but the bravest and most rational minds to receive." So it was to be expected that Mrs. Woodhull would have to suffer a little martyrdom. But she was persecuted; in her person the entire American press was outraged; and the silence of the large, influential journals of New York at the time of her arrest and her imprisonment in Ludlow Street jail was cowardly and contemptible.

My dear Mr. Abbot, I do not endorse Mrs. Woodhull's flank movement; indeed, I find not even an explanation for it. I sincerely regret her step, as it will probably result in a general reaction. There is no necessity to disguise the fact that through Beecher's fall liberalism suffers a loss, a great loss; but Mrs. Woodhull's panegyric of Beecher's [assumed] crime will be more than a loss,—the whole liberal movement will have to bear the stigma, the odium, for years to come!

In silentio et spe!

Fraternally, HUGO ANDRIESSEN.

[So frank a repudiation of the repulsive extreme to which Mrs. Woodhull has carried her doctrine (we must say that it seems to us only a logical development of it), and by one who has more or less sympathy with this doctrine in its undeveloped form, ought to exert a very wholesome influence. But we must enter here a protest against the conclusion that "liberalism" will ever have to suffer the odium of Mr. Beecher's as yet unproved crime. It will be a perilous and fatuous blunder for Orthodoxy to attempt to make such capital as that out of the Brooklyn scandal: a crushing retort will be ready, which we forbear even to hint till the crime is proved beyond a reasonable doubt. If the Orthodox do not go crazy, they will shrink from any such assault on liberalism as is here suggested; for the charge will be a boomerang of the most deadly description. That the Orthodox are not unconscious of this fact is clear enough from the desperate energy with which Mr. Beecher has been defended. Let them beware of dealing a foul blow against the free thought which they have hitherto attacked as being "mere morality." If they ever turn about and charge it with being "mere immorality," let them look to their weapons; for they will have to fight every inch of their way.—ED.]

A VETERAN'S OPINIONS.

SPARTA, Wis., July 16, 1874.

DEAR INDEX:—

Enclosed find $3.00 for one year's subscription. I like you now, after over twelve months' acquaintance. Did not, when a friend induced me to receive your weekly visits. At first, I was determined you should discontinue them; reason, war in your household, which looked too much like Christians. "Liberal" men don't quarrel. When they do, they are illiberal. I like you now "muchly;" though not because your religious faith (excuse the word) harmonizes with mine, but for your free inquiry. This is the only panacea for the ills of this life. As for the next, I know nothing about it, and don't care to know, until we learn how to use the one we have. If there be one, it will take care of itself.

Speculation about another world lies across the path of science, while creeds choke out the reason. I am an old man; have watched the progress of events for fifty years, and am not discouraged at the result.

When very young, I learned the difference between knowledge and belief. The persecution of my father for harboring Frances Wright opened my eyes wide, though I was but fourteen years old; though I never knew a time when they were shut tight enough to be a Christian. I never had any faith in what is called religion, never took stock in any people's God. If I did, it would be the heathen's God, as I like tangible things. I have not read much of late years except current events; I was one of the earliest supporters of the *Investigator*, when it cost something to be a heretic. I left it at the time I considered its influence was on the side of the slave power. I believe its principles now harmonize with mine more than THE INDEX; though I believe your correspondents are good thinkers, and thinking is what is to save the world, not the Christs. I was much interested in Mr. Potter's essay published some time since, though unable to comprehend his God any better than I can the "God of Abraham, Isaac, and Moses."

Matter and its laws to me are sufficient. To speak of mind or intelligence apart from matter, or to separate thought from brain, is to me as incomprehensible as to talk of the secretion of bile or the digestion of food separate from a stomach or liver. Intelligence without a brain, to me is nonsense. I am content to know that brain thinks, not what makes it think.

An intelligence behind all, and over all, is no solution of the problem,—only causes the fancy to wander beyond facts into the realms of superstition. If death, as we call it, is to develop new light, I can wait; I am not dead. If it brings new life and new duties, I hope to be able to meet them. But, dear INDEX, I did not intend to bore you.

I say, go on! Make men wiser and better, if you can; for *better* we *must* be, or it's of little consequence what we believe.

If free thought can, after a fair trial, do no more for man than Christianity has, it had better die *now.*

Yours truly, J. LAMBORN.

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EDITOR:
FRANCIS ELLINGWOOD ABBOT.

ASSOCIATE EDITOR:
ABRAM WALTER STEVENS.

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5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor*.

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE FIRST AMENDMENT TO THE U. S. CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

GLIMPSES.

GUIZOT DIED on September 13, at the age of nearly eighty-seven.

WHAT Uriah Heep was it who exclaimed, "I'm the Publican, not the Pharisee—thank God!"

THE COMPLETE "Address" of Professor Tyndall, in neat pamphlet form, will now be mailed from this office, postpaid, on receipt of the price, twenty cents.

GUIZOT'S *History of Civilization* is a striking illustration of our thesis that Protestantism is a mechanical mixture of Christianity and Free Religion—two elements that have no chemical affinity whatever for each other.

MATTERS ARE COMING to a crisis in Louisiana. Two things only are certain—that the government of the United States will be sustained by the people, and that the equal rights of both whites and blacks will be defended by the government.

THE REPORTED whipping to death of a little child only five years old, at the New York Five Points House of Industry, is too sickening to be believed without absolute proof. Nobody but a *loup-garou* could be capable of such fiendishness.

SWITZERLAND has decreed "free marriages." That is, marriage has been redeemed in that country from the obstructions and superstitious regulations imposed upon it by Catholicism, and henceforth will be subject only to such laws as the people themselves determine. Another step forward.

WHEN FATHER HYACINTHE says that he wants to reform the old Church, not found a new one, the *Golden Age* responds that "he might as well try to reform the Alps." Yet the *Age* itself is trying to reform the *religion* of the same old Church; and we in our turn make the same response.

IN WOONSOCKET, Rhode Island, F. C. Birtle, a photographer, was fined $1.00 and costs before a Justice Court (so-called), for taking a picture on Sunday for a customer who could not come on a week-day. So says the Woonsocket *Daily Reporter* of August 31. Only clergymen are allowed to work on Sunday.

PROFESSOR SEELYE, of Amherst College, one of the most distinguished advocates of the Christian Amendment, is presented as candidate for Congressman by his friends. What is to hinder his election? For all that the liberals are doing or likely to do, men of his well-known opinion can be elected in every Congressional district throughout the Union.

"THE PATRIOTIC SONS OF AMERICA" is the name of an organization (numbering in all 26,000 members) which on September 5 held a picnic in Cumberland County, Pennsylvania. One of their objects is to oppose all encroachments upon liberty by Roman Catholics; and they profess to be equally opposed to encroachments by Protestants,—their principles requiring Church and State to be separate and distinct. These statements are made on the authority of a confidential letter which we are not at liberty to quote. Having never before heard of this organization, we shall be grateful to any one who can give us further information on the subject.

THIS EXTRACT from a private letter which we have received under date of August 30, 1874, from an old resident of Louisiana, is mournful corroboration of the reports with which the daily press is now teeming: "Colfax, where seventy-six negroes were ruthlessly murdered, is only thirty miles from here. Some three or four negroes have been shot in this parish since I have been here, say about three weeks. No arrests have been made, so far as I have yet heard. In fact, the people here have been so inured to crime, to cutting and shooting, for the past forty years, that they look upon these acts with as much indifference as they would upon the killing of a domestic animal."

VICTOR HUGO declined to attend the Peace Conference at Geneva because he thinks another war has got to be waged between France and Germany—a duel between republicanism and monarchy. When the Germans marched on Paris after Sedan, instead of peaceably going home when they had destroyed the Empire that attacked them, they put themselves in the wrong before the world; and we expressed this opinion at the time in a lecture in THE INDEX. Germany chose to trample her foe into the mire; the royal victor cunningly took advantage of his people's ancient grudge to strengthen his own throne; and the wrong then done will undoubtedly work out its own retribution in more blood by-and-by.

"IF WE NEEDED a proof," says the London *Spectator*, "that this age feels the meaning of that mysterious descent of power from above as much as ever, it would be afforded by the reception which was given to *Ecce Homo* a few years ago,—a book the great literary point of which was to set forth the *absolutely imperative character of Christ's personal claims.*" The words we have italicized emphasize a fact from which all Liberal Christianity studiously averts its eyes; and notably the *Golden Age*. To hunt for the secret fountain-head of Christianity's power over mankind in any other thing than faith in the personal Christ, is to walk directly away from the object sought. Free Religion can thrive only on ideas, and perishes in person-worship; but Christianity evaporates wholly except as it flows through the sap-channels of its own Vine.

THE FOLLOWING telegraphic despatch from Washington, under date of June 22, seems worth reviving now that General Butler is running again as candidate for Congress. It proves that politicians who care only for popularity find their interest in catering to sectarianism in a most dangerous way, although liberals persist in seeing no danger anywhere. "There was a vigorous discussion in the House, this afternoon, over the item in the sundry Civil Appropriation bill, inserted by the Senate, to appropriate $25,000 for the Roman Catholic charitable organization known as the Little Sisters of the Poor. When the bill was first before the House, Judge Hoar tried to have this provision inserted, but failed; to-day, Mr. Garfield made a strong speech against giving away the nation's money to any sectarian organization, putting it on the broad ground of wise public policy to avoid all such acts. On the other side there appeared Judge Hoar, Gen. Butler, and Mr. Packer, of Missouri, and they carried the House with them. There was also left on the bill an appropriation of $25,000 for erecting a building for the Young Women's Christian Association of this city." No one of these gentlemen except Mr. Garfield ought to receive a single liberal's vote.

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
BOSTON, MASS.—F. E. Abbot, President; J. P. Titcomb, G. A. Bacon, Secretaries.
JEFFERSON, OHIO.—W. H. Crowell, President; A. Giddings, Secretary.
SAN JOSE, CAL.—A. J. Spencer, President; J. L. Hatch, Secretary.
TOLEDO, IOWA.—J. Reedy, President; E. S. Beckley, Secretary.
VINELAND, N. J.—John Gage, President; Sue M. Clute, Secretary.
JUNCTIONVILLE, NEB.—J. W. Eastman, President; B. L. Easley, Secretary.
OLATHE, KAN.—S. B. S. Wilson, President; H. A. Griffin, Secretary.
DETROIT, MICH.—W. R. Hill, President; A. T. Garretson, Secretary.
BREEDSVILLE, MICH.—A. G. Eastman, President; F. R. Knowles, Secretary.
OSCEOLA, MO.—R. F. Thompson, President; M. Roderick, Secretary.
BATH, ME.—F. G. Barker, President; C. Rhodes, Secretary.
BERLIN, WIS.—President, J. D. Walters; Secretary, E. M. Bridgman.
WASHINGTON, D.C.—George M. Wood, President; J. E. Crawford, Secretary.
AUBURN, OHIO.—John Fish, President; G. W. Barnes, Treasurer.
MINNEAPOLIS, MINN.—President, J. B. Bassett; Secretary, Anton Grethen.
NEW YORK, N.Y.—J. B. Brown, President; D. M. Bennett, Secretary.
ST. JOSEPH, MO.—P. V. Wise, President; T. H. Kennedy, Secretary.
EAU CLAIRE, WIS.—President, S. J. Dickson; Secretary, W. Kennedy.
BALBEC, IND.—President, T. Gray; Secretary, W. Allen.
NEW ORLEANS, LA.—President, E. Vorster; Secretary, J. E. Wallace.
BAY CITY, MICH.—President, S. M. Green; Secretary, S. M. Johnson.
CLEARFIELD, PA.—S. Widemire, President; H. Hoover, Secretary.
SAUK CITY, WIS.—Chr. Spiehr, President; Robert Cunradi, Secretary.
AUGUSTA, WIS.—Davis Jackson, President; George P. Vaux, Secretary.

Christian---Extra-Christian---or Anti-Christian?

THE ANTI-CHRISTIAN'S PLEA.

ADDRESS OF FRANCIS E. ABBOT, AT THE SEVENTH ANNUAL MEETING OF THE FREE RELIGIOUS ASSOCIATION, IN BOSTON, MAY 29, 1874.

It falls to me in this discussion to take the least attractive and the least lovely attitude of the three positions to be represented on this platform to-day. I am conscious of speaking, therefore, at a certain disadvantage, because I know that to almost all of you, perhaps to all, the word "Christian" is associated with the holiest and tenderest feelings of your own childhood; with your mother's love; with the best thoughts and the best sentiments that have surrounded you from your infancy up. It is no gracious task to intimate anything that should withdraw from that word any of these associations. It is sufficiently disturbing to see that one stands aloof from the word, regarding it without a positive allegiance. It is still more disturbing, and must be, for one to say that that word stands for something which must be religiously opposed. I repeat that, when it falls to me to say this and to represent this attitude before you, I am conscious of doing so at a great disadvantage; for I can hardly count upon the sympathies of many, if of any, in your number. Nevertheless, I must speak the word that comes to me.

The first question to be settled, when we are discussing the relative truth of the Christian, the Extra-Christian, and the Anti-Christian positions, must be, What is Christianity? And who shall define it? Now is it fair, is it just, to go to the heretics of Christendom to get the true definition of Christianity? Is that the method of scholarly criticism, to go to those who are not recognized by the great bulk of Christians as representing the Christian faith, and take your definition of Christianity from them? Does that seem to you the exact, the fair, and the just course to pursue? Would you then go to the Liberal Christians—to the Unitarians, to the Universalists, to any other of the small handful of so-called Liberal Christians,—and take from them your definition; or would you go to the hundreds of millions of Orthodox Christians, whose substantial faith, notwithstanding great diversities of church polity and minor points, is yet essentially one and the same thing everywhere? Who, if not the Christian Church, as a whole, has the right to define Christianity? I must deny absolutely the right of any other party in this broad world to define Christianity than the Christian Church itself, by its universal *consensus*. That seems to me just; that seems to me fair; that seems to me to be the only course that a scholar or even an honest man can pursue, at least if he sees the real nature of the case. That is why I go to the Christian Church—the great Orthodox Christian Church, including the Greek, the Roman, and the Evangelical Protestant—for my definition of Christianity, rather than to the rationalistic or so-called liberal bodies of Christendom. I believe that this first question must be answered then, in this manner: It is the Christian Church itself that must give the definition of Christianity, and not the avowed heretics and the reputed infidels of the Christian communion.

What, then, is the answer that this great Christian Church (by which I mean all the institutions which have grown up out of the Christian religion) gives to our question, What is Christianity? I will not tire you with going through the list of doctrines; you know them all. I will simply sum them up as Christian Orthodoxy itself,—the fundamental doctrines of the fall of man, the depravity of man, the wrath of God, and salvation by faith in Christ alone: doctrines in which three hundred millions of Christians agree as essential and fundamental to their faith,—doctrines which only a small handful of two or three hundred thousand exiles believe to be unessential. The characteristic principle of AUTHORITY, now represented by the Church, now by the Pope, now by the Bible, determines what Christianity is, leaving us no option to evolve a new or fantastical definition out of our own modernized ideas of what is true and right. In all its forms the Orthodox Christian Church claims to hold still the same great fundamental doctrines on divine authority, and defines Christianity substantially in the same way. Christianity, it says, is the religion of Christians; and Christians are those who depend for their salvation on faith in these chief doctrines of the authoritative Christian gospel. This is the answer given to our question by the Church itself: justice and common fairness, as well as scholarly criticism, demand that this answer be accepted as the definition of Christianity.

It is not true, then, when I am criticised for having or framing a narrow definition, that I have any definition at all of my own. I make none. I have none. I simply find, and accept what I find. It would be an impertinence to come before you, or before the world, and say, "This is my definition, and I call upon you to accept it." I have no definition of my own. I say, "There is the Church's definition of Christianity; there is the definition which Christianity has written out on the great page of history for itself: take that." By that must the radical's position be determined, if I am sound in my view; by that definition of Christianity must we settle the question, Which is the true position to hold, the Christian, the Extra-Christian, or the Anti-Christian?

It would be a very long and tiresome task, were I to go through the whole history of Christendom, and trace out for you what has been the working of Christianity, thus defined, in the world,—what it has done for man and what it has left undone; what good and what evil it has accomplished in the long course of the ages. Enough for me to say that in fairness we must credit to the Christian Church, and to Christianity thus defined, both the good and the evil they have done. We must recognize in Christianity all the conserving and evolving powers it has called into play; we must recognize the great historic place that the Church filled in the middle ages, and still fills to a large extent to-day; we must accept with generous approval and hearty applause all the noble words that have dropped from the lips of Christian teachers, all the divine and beautiful deeds that have been done by Christian believers, all the sweet and beneficial influences that have proceeded from Christian souls; yes, amen to all that! I do accept them, and I am grateful for them. Far be it from me to disparage a single one of those noble and beautiful things.

No! But I insist also upon the other side; I insist that you must also credit to the Christian Church the long story of persecutions,—the black and hateful record of crimes which have been done in the name of the Church, in the name of Christ, in the name of Christianity. These things have happened, not by accident, but through intense devotion to the claims of Christianity upon the obedience of humanity. The Inquisitors were not bad men; they were simply Christians of fiery earnestness, and they carried their devotion to Christianity so far as to over-ride and violate the inalienable rights of the human soul. Charge up, then, to Christianity all the doings of all its followers [*i.e.*, all which are the logical consequences of Christian doctrines], and from this large survey you will derive the only truthful and just estimate of its real character. Institutions express the nature of ideas,—the innermost nature of ideas. What institutions do in the world is what the ideas tend to do. What the ideas contain in themselves are germs of action; and I insist that this is the only fair, just, and proper way to consider the history of Christianity. Thus, therefore, would I treat it.

Is it not true, then, looking at the working of the Christian Church in this light, that from its birth down to last Tuesday the influence of Christianity has been thrown against freedom of thought? Has it not been everywhere and always the opponent of the scientific spirit, the free spirit, the secular spirit that would disincline men to accept Christian doctrine,—the spirit which would sow distrust of the great fundamental ideas of the fall of man, the depravity of man, the wrath of God, the atonement and salvation by Christ alone? These ideas have been the very centre of the Christian faith. Whatever called them in question must be put down and crushed; and so it has been from the very start. Freedom, at every point of history, has been brought in direct collision with this great Christian system,—a system of faith which has been the great enemy of light, and progress, and modern thought. I cannot go into any lengthened argument or bring up illustrations. I must leave my argument in the brief, sketched as best I can sketch it in charcoal only; for the time is short and there is much to say. But I must take this position, that whoever faithfully studies the history of the Christian Church, crediting it with both the good and the evil it has done, as recorded on the historic page, must come to this conclusion: that the net influence of Christianity in history has been to repress, and not develop, the freedom of the human mind.

This ground may seem dogmatic and unsupported by truth; but I must take it, and go on. To say that Christianity is essentially *an organized slavery of the human mind*, may seem dogmatic, may seem harsh, may seem bitter, may seem malevolent; but it is the honest and earnest conviction of at least one man in this audience, and I can speak for no more. It is my deep conviction that the innermost spirit of Christianity is hostile to the natural evolution, the free development, of human thought; and for that I must unflinchingly stand. Come what may, stand what may, fall what may, freedom of thought is infinitely precious to mankind. The principle of freedom is not negative, but positive. It means to be untrammelled and unhampered by any human authority, by any church, or by any State, in the search for truth; and that, I say, is the one principle for which we are called upon in this age to stand. It is this positive principle, it is this love of freedom, that has made me Anti-Christian: that, and that alone. I have no personal quarrel with the Christian Church; I will bring forward no private grievances, for I have none; I have entered my own path, and abide by its results; I have no reasons why I should be angry with the Church, and tear it down or hurt it. There is nothing personal about my position. The simple fact is that my position is not a voluntary one. It is not one I have chosen for myself; but I find in this age, from which I draw my mental as well as my physical nutriment, a great stream of tendency, a great onward movement of the human race towards larger liberty, and this great wave has caught me up and thrown me where I am. It is no will of mine, no choice of mine; no! But I see whence I came and whither I am going; I see that I have been borne out of the very heart of the Christian Church to the heart of the Anti-Christian camp, if you choose to call it so. I simply accept my position, not made by me for myself, but made for me by the times and by my own simple wish to be true to the duty of the hour. This, then, I want to emphasize: the Anti-Christian position is not the main one—it is the incidental one. Anti-Christianity is anti-slavery, and anti-slavery is pro-freedom. That is where I am. I am for freedom; and whatever fetters or limits freedom, that I am against, call it what you please. I say, therefore, that the Anti-Christian position is simply the position of one who is burning in his very heart's core with the passion for freedom, and sends out his thought everywhere in all directions, to find out and bring back what truth it may. The positive side is the free side. "Pro-Freedom" is the word, not Anti-Christianity; that follows of course, if Christianity is opposed to freedom. Let me emphasize this thought that the Anti-Christian attitude is simply incidental, while the great positive thing is a burning devotion to the spirit and the principle of spiritual liberty. That is the great human truth for which I stand here to-day; and I care nothing whether it be Anti-Christian or Christian, provided I can have that truth and that principle preserved.

If I am correct, then, in holding that Christianity itself is a denial of freedom, that this denial is in its very warp and weft, and cannot be got out except by destroying the whole fabric, then I say that all freedom-lovers, whether they know it or not, are Anti-Christians. I hold that every Protestant is more or less an Anti-Christian. I hold that every Liberal Christian is still more an Anti-Christian; I hold that the American Unitarian Association is in its drift an Anti-Christian association; I hold that the Free Religious Association is an Anti-Christian association; I hold that any and every body of men who try to live by freedom are, just in that proportion, Anti-Christian. The Catholic Church—which none would admit in this audience, I suppose, to be other than hostile to liberty,—we know its history; we know its intense activity to perpetuate slavery of the mind,—I suppose there is none here, except it be perhaps a stray Catholic, who will deny that the Catholic Church is opposed to freedom. Very well, then; so far as the Protestant agrees with the Catholic, so far he is against freedom. Does not the Evangelical Protestant plant himself on the same substantial theology? Does he not profess also to believe the fall of man, the depravity of man, the wrath of God, and salvation by Christ alone? Is not that in both their creeds? But the fall of man—that is denied by Darwinism. The total depravity of man—that is denied by experience. The wrath of God—that is denied by justice. The atonement and salvation by Christ alone—that is denied by reason and common sense. The man outside of Christianity denies all this, and thinks freely. The old dogmas can only be held to men's attention by the chains of ecclesiastical authority and the greater chains of ignorance. That is the reason why the Catholic Church cannot educate the people, and why it keeps the Scriptures in an unknown tongue, and concentrates learning and intelligence in its own clergy. So is it everywhere; wherever Christianity has prevailed, intellectual darkness has brooded over the land. That is the reason, friends, why the Protestant Evangelical body comes forward, every now and then, with a new case of heresy, like that of Prof. Swing, of Chicago; a man whom it would be an honor to any denomination to hold within its communion, and yet a man who has been hounded down by persecution and obliged to withdraw from his own denomination because he dared to think. This is not because his persecutors have been unfair and unjust, but because they have been true to the fundamental principles of their religion. I do not blame Prof. Patton or the other prosecutors of that case. I charge the evil of the trial, and the misery it brings, and the public scandal it causes, all to the demands of the ideas themselves,—to the system which those men were enlisted to defend. I have no quarrel with men; it is ideas that interest me. I can throw open my arms as wide as you please, and take in every honest man; but I take him as a man, and not as a sectarian. I cannot take in a Catholic as a Catholic; but as a man I would do the utmost in my power for him. So I charge to the Christian system every such case as Swing's.

Last Tuesday, I listened all day to a similar case in our own city, tried before a tribunal which in numbers is not great, but in character and intelligence is

very respectable,—the Unitarian Association, I mean. I was drawn there by an intense desire to witness the last battle between Christianity and freedom. I went to listen to the debate on the *Year Book* and the exclusion therefrom of our friend Mr. Potter's name; and through all the debate I saw the same issues staring me in the face, and I wondered how they could fail to be equally plain to every other there. I saw those good men (good on both sides; conservatives good, radicals good; both earnest, both honest in the main, and filled with a good spirit), I saw them battling and striving to get over an historic necessity which was too strong for all their efforts. They were all pledged at the outset to be Christians; they were all pledged, radicals and conservatives alike, not to call into question that name, "Christian-Unitarian;" and the radicals among them were trying to discover how it was possible to retain that as the name of their body, and yet to admit into it one who will not call himself a Christian. Well, friends, it is no discredit to any man to say he cannot accomplish a contradiction; there is no reason to blame the Unitarian Association that they could not see their way clear to retain the fellowship of a man whom they all seemed to love and respect, without falling into a contradiction. They had to choose between one of two things: they must either take in a Non-Christian and thereby sacrifice the Christian ground they profess to occupy, or else they must exclude their friend for the sake of remaining all Christian. How could they help themselves? It was not their fault: it was the fault of Christianity, if fault it be; it was the fatality of the case that decided that question. In the most liberal branches of the Christian Church, even those that profess unbounded fealty to freedom, you see the same historic necessity, which is at bottom a logical necessity, working and compelling them to exclude members whom they love and honor from their common fellowship. Certainly they themselves perceive this same truth in the case of Evangelical and Catholic churches. This seems to me to be the hard fact which we cannot get over: that Christianity always includes, with all the beautiful things which it has said and done, this suppression of individual liberty.

A few weeks ago we were all of us horror-struck, aghast, at the news of the great calamity in Mill River,—a terrible flood bursting from the Williamsburg Reservoir and carrying destruction to three or four villages. In reading the accounts of it, I saw a statement that through the lower side of that great dam had been noticed for some time little rills of water spouting out, which were supposed by the people to be springs that had made their way through the embankment, and not to have come from the waters behind. They came really from the vast mass of water behind the dam. If they could have spoken, they would have said, "We do not want to break down this dam; we do not want to remove this precious barrier, which protects these simple and unpretending villages; we only want to get out of the reservoir; we only want to be outside; we do not want to hurt the barrier; we don't want to do any harm; we only want to get through for ourselves; we only want to escape from the confinement." Well, did they not, in coming out, carry out part of the dam, atom by atom, down the valley? Did they not prepare the way, at last, for that ruthless rush of the flood which swept away the barrier and brought ruin and destruction so far and wide? It is, it seems to me, just so with every man among you who says he is Extra-Christian, but not Anti-Christian. In making your own way out, you weaken the great barrier which I, instead of wanting to break down, pray to remain; for it protects the world from the tremendous floods of superstition behind. Let that barrier stand; I would not break it down. The water is there behind it; but I would open the flood-gates and draw off the water, and let the river take its natural course. That is the way I would go to work. I would not try to tear down the barriers between the churches or the sects. I would try to enlighten the masses in the Christian Church by the method of instruction, give larger truths and ideas, and thus draw off this confined terrific power from behind the barriers; then we can remove the barriers at our leisure and plant our grain in the water's bed. So, I say, every little rill which is bursting forth from the Christian Church is Anti-Christian. Every such rill is carrying away that which makes the dam, and is helping to bring on the impending catastrophe that must follow.

It has been said in the New Testament that Jesus declared to his disciple Peter, "Thou art Peter, and on this rock will I build my church, and the gates of hell shall not prevail against it." That is true; the gates of hell will never prevail against any religion whatever. By the great surging attacks of licentiousness, of vice, of disregard for all social and moral law, never will Christianity be removed from the world, or the walls of the Christian Church be broken down. No. There is no power in vice, no power in error, to break down or even to shake a genuine truth; but there is a power in the truth itself to supersede all limitations of itself with a more perfect faith. The Church of Christ, though built upon a rock, is washed by the great waves of the broad ocean of truth; and those waves are grinding, grinding, grinding away at the solid rock on which the Church rests, until by-and-by the waters will flow over the place where it stood. That I believe. The religion of the future will come from the ruins of all those special religions, which are mutually antagonistic, and whose "special claims" never can "shake hands." That is a fond dream; they never can shake hands while *yes* is *yes* and *no* is *no*. These religions must all give place to a broader one, a cosmopolitan one, one which must be boundless in its nature, one that is not identical with any one of the special religions, but is greater than them all. All these special faiths must give way to that at last; and then for the first time will the spirit of Anti-Christianity, which is simply the spirit of pro-freedom, become universal throughout the world. That is the coming of the unbroken human fellowship, and the unfettered union of soul with soul in the love of truth and the love of man, and the common upsurging of the human heart to that Power which we so little know, but from which we cannot withhold the allegiance of our inmost being.

[For The Index.]

ECCLESIASTICAL TRIALS.

BY BISHOP FERRETTE.

I suppose everybody is now sick of them; and my adopting the above title is perhaps not wise, as it may expose what I have to say to be skipped over. My object, however, is merely to sum up, in a practical conclusion, what is the result of my own, and should, in my opinion, be that of the public's, observations in matter of ecclesiastical trials; and this I can do without at all meddling with scandalous matter, or taking side, or naming persons.

I do not contest the legitimacy or propriety of either a church, or a family, or any private society, instituting a private inquiry as to any delinquency of its members which has not become public, and applying to it, without scandal to the community at large, such spiritual disciplinary remedies as either justice or mercy may suggest: provided that he who is the object of such discipline be not thereby injured in any of his civil rights, such as his reputation, his liberty, or his property.

But I absolutely deny that in a civilized community, where there are regular law courts, any church, or corporation, or individual, should have the right of assuming the offices of a court, and publicly trying any one, even with his own consent, for any criminal offence. Private individuals, in a civilized community, have delegated their right of doing justice to the collective sovereign power of the land; and for individuals to exercise it after delegating it thus, whether they do it by duelling, or by lynching, or by constituting themselves a court, should be considered as dishonest as selling the same horse to two different parties. All such attempts should be at once put down by the civil authorities, as they would certainly be in France and any European country except England. Even in England and in this country the attempt of individuals at exercising other offices of sovereignty, such as those of levying war or establishing a separate post-office, would no doubt be instantly repressed; and it is difficult to see why an exception should be made in favor of the private exercise of the judicial power, unless it be on account of its edifying results. Those edifying results are before us. This country has been for several months deluged with sickening literature and talk, loosening to the morals of young and old alike, simply because the Brooklyn Grand Jury or District-Attorney either neglected or was not legally enabled to deal with the case from its beginning in the only way in which it could be efficiently dealt with; that is, by prosecuting before a regular court either the one party for adultery or the other for calumny. A regular court has efficient modes of procedure, and compulsory means of bringing before it documents and witnesses. A church has no such means, and can only proceed in an incomplete, bungling way, and make itself a public nuisance by stirring up three times more scandal than a legitimate court would do in doing real and complete justice to the case.

I have given some study to the laws of this country, and it seems to me that, in most of the States, if the law does not furnish the means of directly restraining ecclesiastical bodies from indulging in the mock solemnities of public criminal trials, this could be done indirectly by the action of the Grand Jury evoking the whole affair, from its first stages, before the legal courts. The ecclesiastical court might then, perhaps, choose to go on with its own trial, but would more probably desist from it, and adopt the conclusions of the legal one. Even when the Grand Jury does not act, it seems to me that no church is placed in the necessity of dealing by itself with the case. Whether the accused person is the pastor of the church or one of its members, why should not the church committee write to him an official letter somewhat like the following:—

"*Sir*,—You have been accused by So-and-So of such-and-such conduct. These charges, if true, being inconsistent with the position which you hold in connection with us, we are under the necessity of suggesting to you the propriety of your demanding from So-and-So a formal retraction, and, he failing to give it, of obtaining reparation from him at the hands of the civil courts. Should you not choose to adopt this course, we should demand your resignation."

It seems to me wonderful that the churches of this country have not thought ere this of adopting a mode of procedure so simple.

The only cases which should ever publicly come before ecclesiastical courts are those concerning the respective Orthodoxies of the various sects, as a court of law "will be no judge of such matters." That is, in most countries it will not, but in England and America it will, as the great modern revolution which, in Europe, separated the Church from the State, never really extended to countries governed by the Anglo-Saxon law. So in England and in most of the American States, if not in all, when a legacy has been made, say to the first Presbyterian Church of such a city,—if a part of the congregation with the minister, as the age is progressing, happen to adopt views less absurd than those of the Confession of Faith for the support of which the legacy was made, a court of law has gravely to sit as a theological court; and, though composed of Jews and Papists and infidels, to decide on the precise amount of depravity of Presbyterian babies, and to say whether the pastor, as a good Presbyterian within the terms of the Confession of Faith, is to be maintained in his emoluments, or whether he is to be turned out as a heretic. The sheriff then executes the sentence, by force if it is needed.

Such a relic of mediæval rubbish in the codes of the enlightened American States, as late as nearly the last quarter of the nineteenth century, belongs really to what we may call The Humors of Law, and absolutely calls for legislative reform. Additional legislation is also required for putting down the public nuisance of criminal trials by so-called ecclesiastical courts, or by any other private parties.

[For The Index.]

INTOLERANCE AT THE SOUTH.

Alexandria, La., August 29, 1874.

Mr. Editor:—

There is no doubt of Mr. Pillsbury's position that the Christians of the South universally justified the institution of slavery by the teachings of the Bible, and that through their influence the people were encouraged in the most inhuman treatment of their slaves; and finally, with a religious fervor scarcely equalled in the annals of history, to enact with pious zeal the most barbarous laws that ever disgraced a statute book.

These facts I have verified by actual observation and study in the South since 1850. Up to the close of the war it was worth a man's liberty, if not his neck, in many places, to proclaim abolition sentiments.

Political and religious intolerance was and still is the marked characteristic of the Southern mind. This is manifested in the ostracism attempted, as well as the many brutal murders that have disgraced the country since the war.

Viewing the matter from my standpoint, I think I can safely say from experience, without fear of successful contradiction, that the Christians all over the South have not only been the most barbarously inhuman masters, but they have in politics vied with each other as holy inquisitors in ferreting out and persecuting people of supposed antislavery sentiments; while on the contrary the free-thinkers generally were the notoriously humane.

My mind now rests, as I hurriedly write, upon three prominent examples at this place.

Gov. J. M. Wells, an old-line whig, and the staunchest Union man of the State, was a heavy slave-owner, a humane master, an emancipationist, and free-thinker; and finally, to save his life, he was with his sons compelled to flee to New Orleans for the protection of the Government and army under General Banks.

Smith Gordon, also a heavy slave-holder, was a free-thinker, and notoriously one of the most humane of masters. He died before the war.

Dr. J. Casson, one of your subscribers (and, by the way, one of the ablest physicians and most learned men in our State), was notoriously one of the most humane and kind-hearted of masters. Many years ago when he inherited eight slaves from his parents (all the property he then had save a little landed property), he at once took them to Ohio, set them free, and provided for their education.

On returning to this parish (Rapids), his native home, the religious and political fanatics had so poisoned the public mind against him on account of his acts that he removed to California, where he followed his profession for several years. He has since returned, and now enjoys a large if not lucrative practice. The fanatical prejudice against him has not yet died out; his superior acquirements, however, together with the result of the war and his charitable nature, has disarmed intolerance of its venom. He, too, is a freethinker. I might mention hundreds of others all over Louisiana. It might be a pleasure to place in contrast the many bright sides of the picture, for surely there were many deserving of notice which to a casual observer served to ameliorate the foul blot of slavery upon the pages of our nation's history; but these softening scenes sprang not from the Christian side of the picture, but from the liberal and atheistic side.

The truth is that Christianity, from about the year 1840, attempted in the South to justify, if not sanctify, this vile institution by Bible authority against every principle of natural morality and the dictates of human nature.

Christianity furnished an excuse for every species of villany and oppression, sanctified it by the so-called word of God and the laws of man. Strange to say, the religious portion of the community, together with the worst class of thoughtless young men of Louisiana, are to-day our White-Leaguers, the human butchers of the country.

It is they who patronize such vile sheets as the New York *Day Book*, wherein I notice a leader in the issue of July 11, 1874, speaking of Gerrit Smith, the renowned scholar and humanitarian, in the following language:—

"What a life this old heathen has lived, to be sure! the sole consistency in which is his warfare against the Christian religion; for not only has he done this openly and directly, but all his other labors, and especially those in regard to the negro, necessarily tend to blot it out utterly."

It is painful to charge home to Christianity in the South the many iniquities I know to be facts,—to accuse Christians of being the sycophantic followers of public passion, of justifying the "peculiar institution" in all of its horrid enormities, instead of attempting to direct public sentiment and morals.

The priesthood, whether Catholic or Protestant,

have heretofore fostered and still foster public depravity. They scout at all reforms wherein humanity is most concerned, as a violation of Bible doctrines and the Divine dispensation.

The exertion of *The Home Mission Herald* of New York is the only apparently healthy effort, outside of our public school system, I have seen put forth by any Christian sect since the war.

Although the negroes have made rapid advances in some sections towards acquiring the fundamental branches of an education, still as a general rule their progress has been so slight as scarcely to be appreciable.

Out of 280,000 educable children in Louisiana, only about 53,000 attended our public schools last year. Fully seventy-five per cent. of our entire population can neither read nor write. The most indifferent teacher finds no trouble in earning from fifty to seventy-five dollars per month. The colored people are anxious to learn, but have no suitable teachers, or next to none, comparatively.

It is the nature of those who from want of mental discipline are incapable of reasoning for themselves, to rely upon authority. Christ, Sumner, and Lincoln are the authoritative triad of the colored people generally.

The politicians and priests alike seek to delude these people, and inflame their passions; none seem willing to instruct them even in the rudimental branches. There is a strong prejudice here, mainly originating from the Catholics, against a compulsory education law; hence we have as yet failed to enact one.

There is a wide field in the South for the liberal-minded teacher which the Liberals of the North and elsewhere ought to improve.

Out of the 4,600,000 recently enfranchised slaves, very few have any education whatever. The elder ones can never expect to receive any moral or mental training farther than what can be acquired from the pulpit, the stump, or the rostrum of the public lecturer. Their natural preference is for teachers, preachers, and lecturers of their own color.

The antagonism manifested in the South between the two races springs mainly from the following causes:—

1. Labor has always been regarded as disreputable by the white people of the South, and now they are too poor to hire laborers, and too proud to be seen at work themselves.

2. Their priests have so long taught them to hate the Yankees, that in their absence they make the negro the scape-goat of their own idleness, as the visible cause of all their poverty and wretchedness.

3. The negro, in his growing appreciation of his manhood as a freeman, is led to assert his rights as a man under the law, which his former master will in no wise allow or tolerate; hence the negro labors for him indifferently,—is sullen and morose.

The first great duty of the public press, the politician, the lecturer, and the teacher toward the Southern people is to teach them that labor is honorable, and the quaint old adage of Franklin is true:—

> "He who by the plough would thrive,
> Himself must either hold or drive."

Yours, J. M.

SCIENCE AND RELIGION.

CONCLUSION OF THE ADDRESS BY PROFESSOR TYNDALL BEFORE THE BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

At the outset of this address it was stated that physical theories which lie beyond experience are derived, by a process of abstraction, from experience. It is instructive to note from this point of view the successive introduction of new conceptions. The idea of the attraction of gravitation was preceded by the observation of the attraction of iron by a magnet, and of light bodies by rubbed amber. The polarity of magnetism and electricity appealed to the senses, and thus became the substratum of the conception that atoms and molecules are endowed with definite, attractive, and repellant poles, by the play of which definite forms of crystalline architecture are produced. Thus molecular force becomes structural. It required no great boldness of thought to extend its play into organic nature, and to recognize in molecular force the agency by which both plants and animals are built up. In this way out of experience arise conceptions which are wholly ultra-experiential. The origination of life is a point lightly touched upon, if at all, by Mr. Darwin and Mr. Spencer. Diminishing gradually the number of progenitors, Mr. Darwin comes at length to one "primordial form;" but he does not say, as far as I remember, how he supposes this form to have been introduced. He quotes with satisfaction the words of a celebrated author and divine, who had "gradually learned to see that it is just as noble a conception of the Deity to believe he created a few original forms, capable of self-development into other and needful forms, as to believe that he required a fresh act of creation to supply the voids caused by the action of his laws." What Mr. Darwin thinks of this view of the introduction of life I do not know. Whether he does or does not introduce his "primordial form" by a creative act, I do not know. But the question will inevitably be asked, "How came the form there?" With regard to the diminution of the number of created forms, one does not see that much advantage is gained by it. The anthropomorphism, which it seemed the object of Mr. Darwin to set aside, is as firmly associated with the creation of a few forms as with the creation of a multitude. We need clearness and thoroughness here. Two courses, and two only, are possible. Either let us open our doors freely to the conception of creative acts, or, abandoning them, let us radically change our notions of matter. If we look at matter as pictured by Democritus, and as defined for generations in our scientific text-books, the absolute impossibility of any form of life coming out of it would be sufficient to render any other hypothesis preferable; but the definitions of matter given in our text-books were intended to cover its purely physical and mechanical properties. And, taught as we have been to regard these definitions as complete, we naturally and rightly reject the monstrous notion that out of such matter any form of life could possibly arise. But are the definitions complete? Everything depends on the answer to be given to this question. Trace the line of life backwards, and see it approaching more and more to what we call the purely physical condition. We reach at length those organisms which I have compared to drops of oil suspended in a mixture of alcohol and water. We reach the *protogenes* of Hæckel, in which we have "a type distinguishable from a fragment of albumen only by its finely granular character." Can we pause here? We break a magnet and find two poles in each of its fragments. We continue the process of breaking, but, however small the parts, each carries with it, though enfeebled, the polarity of the whole. And, when we can break no longer, we prolong the intellectual vision to the polar molecules. Are we not urged to do something similar in the case of life? Is there not a temptation to close to some extent with Lucretius, when he affirms that "Nature is seen to do all things spontaneously, without the meddling of the gods"? or with Bruno, when he declares that matter is not "that mere empty capacity which philosophers have pictured her to be, but the universal mother, who brings forth all things as the fruit of her own womb"?

The questions here raised are inevitable. They are approaching us with accelerated speed, and it is not a matter of indifference whether they are introduced with reverence or with irreverence. Abandoning all disguise, the confession that I feel bound to make before you is that I prolong the vision backward across the boundary of the experimental evidence, and discern in that matter, which we in our ignorance, and notwithstanding our professed reverence for its creator, have hitherto covered with opprobrium, the promise and potency of every form and quality of life. The "materialism" here enunciated may be different from what you suppose, and I therefore crave your gracious patience to the end. "The question of an external world," says Mr. J. S. Mill, "is the great battle-ground of metaphysics." Mr. Mill himself reduces external phenomena to possibilities of sensation. Kant, as we have seen, made time and space "forms" of our own constitutions. Fichte, having first, by the inexorable logic of his understanding, proved himself to be a mere link in that chain of eternal causation, which holds so rigidly in Nature, violently broke the chain by making Nature and all that it inherits an apparition of his own mind. And it is by no means easy to combat such notions. For when I say I see you, and that I have not the least doubt about it, the reply is that what I am really conscious of is an affection of my own retina. And if I urge that I can check my sight of you by touching you, the retort would be that I am equally transgressing the limits of fact; for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear, and see, and touch, and taste, and smell are, it would be urged, mere variations of our own condition, beyond which, even to the extent of a hair's breadth, we cannot go. That anything answering to our impressions exists outside of ourselves is not a fact but an inference, to which all validity would be denied by an idealist like Berkeley, or by a sceptic like Hume. Mr. Spencer takes another line. With him, as with the uneducated man, there is no doubt or question as to the existence of an external world. But he differs from the uneducated, who thinks that the world really is what consciousness represents it to be.

Our states of consciousness are mere symbols of an outside entity which produces them and determines the order of their succession, but the real nature of which we can never know. In fact, the whole process of evolution is the manifestation of a power absolutely inscrutable to the intellect of man. As little in our day as in the days of Job can man by searching find this power out. Considered fundamentally, it is by the operation of an insoluble mystery that life is evolved, species differentiated, and mind unfolded from their prepotent elements in the immeasurable past. There is, you will observe, no very rank materialism here. The strength of the doctrine of evolution consists, not in an experimental demonstration (for the subject is hardly accessible to this mode of proof), but in its general harmony with the method of Nature as hitherto known. From contrast, moreover, it derives enormous relative strength. On the one side we have a theory (if it could with any propriety be so called) derived, as were the theories referred to at the beginning of this address, not from the study of Nature, but from the observation of men; a theory which converts the power whose garment is seen in the visible universe into an artificer, fashioned after the human model, and acting by broken efforts as man is seen to act. On the other side we have the conception that all we see around us, and all we feel within us—the phenomena of physical nature as well as those of the human mind—have their unsearchable roots in a cosmical life, if I dare apply the term, an infinitesimal span of which only is offered to the investigation of man. And even this span is only knowable in part. We can trace the development of a nervous system, and correlate with it the parallel phenomena of sensation and thought. We see with undoubting certainty that they go hand in hand.

But we try to soar in a vacuum the moment we seek to comprehend the connection between them. An Archimedean fulcrum is here required which the human mind cannot command, and the effort to solve the problem, to borrow an illustration from an illustrious friend of mine, is like the effort of a man trying to lift himself by his own waistband. All that has been here said is to be taken in connection with this fundamental truth. When "nascent senses" are spoken of, when "the differentiation of a tissue at first vaguely sensitive all over is spoken of," and when these processes are associated with the "modification of an organism by its environment," the same parallelism, without contact, or even approach to contact, is implied. There is no fusion possible between the two classes of facts; no motor energy in the intellect of man to carry it without logical rupture from the one to the other. Further, the doctrine of evolution derives man, in his totality, from the interaction of organism and environment through countless ages past. The human understanding, for example—that faculty which Mr. Spencer has turned so skilfully round upon its own antecedents,—is itself a result of the play between organism and environment through cosmic ranges of time. Never, surely, did prescription plead so irresistible a claim. But then it comes to pass that, over and above his understanding, there are many other things appertaining to man whose prescriptive rights are quite as strong as that of the understanding itself. It is a result, for example, of the play of organism and environment that sugar is sweet and that aloes are bitter; that the smell of henbane differs from the perfume of a rose. Such facts of consciousness (for which, by the way, no adequate reason has ever yet been rendered) are quite as old as the understanding itself; and many other things can boast an equally ancient origin.

Mr. Spencer at one place refers to that most powerful of passions, the amatory passion, as one which, when it first occurs, is antecedent to all relative experience whatever; and we may pass its claim as being at least as ancient and as valid as that of the understanding itself. Then there are such things woven into the texture of man as the feeling of awe, reverence, wonder—and not alone the sexual love just referred to, but the love of the beautiful, physical, and moral, in nature, poetry, and art. There is also that deep-set feeling which, since the earliest dawn of history, and probably for ages prior to all history, incorporated itself in the religions of the world. You who have escaped from these religions into the high and dry light of the understanding may deride them; but in so doing you deride accidents of form merely, and fail to touch the immovable basis of the religious sentiment in the emotional nature of man. To yield this sentiment reasonable satisfaction is the problem of problems at the present hour. And grotesque, in relation to scientific culture, as many of the religions of the world have been and are—dangerous, nay, destructive, to the dearest privileges of freemen as some of them undoubtedly have been, and would, if they could, be again,—it will be wise to recognize them as the forms of a force, mischievous, if permitted to intrude on the region of knowledge, over which it holds no command, but capable of being guided by liberal thought to noble issues in the region of emotion, which is its proper sphere. It is vain to oppose this force with a view to its extirpation. What we should oppose, to the death if necessary, is every attempt to found upon this elemental bias of man's nature a system which should exercise despotic sway over his intellect. I do not fear any such consummation. Science has already to some extent leavened the world, and it will leaven it more and more. I should look upon the mild light of science breaking in upon the minds of the youth of Ireland, and strengthening gradually to the perfect day, as a surer check to any intellectual or spiritual tyranny which might threaten this island than the laws of princes or the swords of emperors. Where is the cause of fear? We fought and won our battles even in the Middle Ages: why should we doubt the issue of a conflict now? The impregnable position of science may be described in a few words. All religious theories, schemes, and systems, which embrace notions of cosmogony, or which otherwise reach into its domain, must in so far as they do this submit to the control of science, and relinquish all thought of controlling it. Acting otherwise proved disastrous in the past, and it is simply fatuous to-day. Every system which would escape the fate of an organism too rigid to adjust itself to its environment must be plastic to the extent that the growth of knowledge demands.

When this truth has been thoroughly taken in, rigidity will be relaxed, exclusiveness diminished, things now deemed essential will be dropped, and elements now rejected will be assimilated. The lifting of the life is the essential point; and as long as dogmatism, fanaticism, and intolerance are kept out, various modes of leverage may be employed to raise life to a higher level. Science itself not unfrequently derives motive power from an ultra scientific source. Whewell speaks of enthusiasm of temper as a hindrance to science; but he means the enthusiasm of weak heads. There is a strong and resolute enthusiasm in which science finds an ally; and it is to the lowering of this fire rather than to a diminution of intellectual insight that the lessening productiveness of men of science in their mature years is to be ascribed. Mr. Buckle sought to detach intellectual achievement from moral source. He gravely erred; for without moral force to whip it into action, the achievements of the intellectual would be poor indeed. It has been said that science divorces itself from literature; the statement, like so many others, arises from lack of knowledge. A glance at the less technical writings of its leaders—of its Helmholtz, its Huxley, and its Du Bois-Reymond—would show what breadth of literary culture they command. Where among modern writers can you find their superiors in clearness and vigor of literary style? Science desires not isolation, but freely combines with

every effort towards the bettering of man's estate. Single-handed, and supported not by outward sympathy but by inward force, it has built at least one great wing of the many-mansioned home which man in his totality demands. And if rough walls and protruding rafter-ends indicate that on one side the edifice is still incomplete, it is only by wise combination of the parts required with those already irrevocably built that we can hope for completeness. There is no necessary incongruity between what has been accomplished and what remains to be done. The moral glow of Socrates, which we all feel by ignition, has in it nothing incompatible with the physics of Anaxagoras which he so much scorned, but which he would hardly scorn to-day. And here I am reminded of one among us, hoary, but still strong, whose prophet-voice some thirty years ago, far more than any other of this age, unlocked whatever of life and nobleness lay latent in its most gifted minds—one fit to stand beside Socrates or the Maccabean Eleazer, and to dare and suffer all that they dared and suffered—fit, as he once said of Fichte, "to have been the teacher of the Stoa, and to have discoursed of beauty and virtue in the groves of 'Academe.'" With a capacity to grasp physical principles which his friend Goethe did not possess, and which even total lack of exercise has not been able to reduce to atrophy, it is the world's loss that he, in the vigor of his years, did not open his mind and sympathies to science, and make its conclusions a portion of his message to mankind. Marvellously endowed as he was—equally equipped on the side of the heart and of the understanding,—he might have done much towards teaching us how to reconcile the claims of both, and to enable them, in coming times, to dwell together in unity of spirit and in the bond of peace. And now the end is come. With more time, or greater strength and knowledge, what has been here said might have been better said, while worthy matters here omitted might have received fit expression. But there would have been no material deviation from the views set forth. As regards myself, they are not the growth of a day; and as regards you, I thought you ought to know the environment which, with or without your consent, is rapidly surrounding you, and in relation to which some adjustment on your part may be necessary. A hint of Hamlet's, however, teaches us all how the troubles of common life may be ended; and it is perfectly possible for you and me to purchase intellectual peace at the price of intellectual death. The world is not without refuges of this description, nor is it wanting in persons who seek their shelter and try to persuade others to do the same. I would exhort you to refuse such shelter, and to scorn such base repose—to accept, if the choice be forced upon you, commotion before stagnation, the leap of the torrent before the stillness of the swamp. In the one there is at all events life, and therefore hope; in the other none.

I have touched on debatable questions, and led you over dangerous ground—and this partly with the view of telling you, and through you the world, that as regards these questions science claims unrestricted right of search. It is not to the point to say that the views of Lucretius and Bruno, of Darwin and Spencer, may be wrong. I concede the possibility, deeming it indeed certain that these views will undergo modification. But the point is that, whether right or wrong, we claim the freedom to discuss them. The ground which they cover is scientific ground; and the right claimed is one made good through tribulation and anguish, inflicted and endured in darker times than ours, but resulting in the immortal victories which science has won for the human race. I would set forth equally the inexorable advance of man's understanding in the path of knowledge, and the unquenchable claims of his emotional nature which the understanding can never satisfy. The world embraces not only a Newton, but a Shakspeare; not only a Boyle, but a Raphael; not only a Kant, but a Beethoven; not only a Darwin, but a Carlyle. Not in each of these, but in all, is human nature whole. They are not opposed, but supplementary—not mutually exclusive, but reconcilable. And if, still unsatisfied, the human mind, with the yearning of a pilgrim for his distant home, will turn to the mystery from which it has emerged, seeking so to fashion it as to give unity to thought and faith,—so long as this is done, not only without intolerance or bigotry of any kind, but with the enlightened recognition that ultimate fixity of conception is here unattainable, and that each succeeding age must be held free to fashion the mystery in accordance with its own needs,—then, in opposition to all the restrictions of materialism, I would affirm this to be a field for the noblest exercise of what, in contrast with the knowing faculties, may be called the creative faculties of man. Here, however, I must quit a theme too great for me to handle, but which will be handled by the loftiest minds ages after you and I, like streaks of morning cloud, shall have melted into the infinite azure of the past.

THE RELIGIOUS CONDITION OF FRANCE.

The distinguished French divine, Dr. E. de Pressensé, contributes to the *International Review* for September a very interesting and instructive survey of the present religious condition of France. The chronic instability of French political institutions he explains by the general unwillingness to sacrifice preference to judgment; and by the fact that the contending parties are actuated by religious rather than political motives, clericalism (in the form of royalism having formed the project of reconquering France. Since the wild outbreak of the Revolution, the Ultramontane school has grown in importance every day. Liberal Catholicism was absolutely prostrated by the Council of 1870, with its affirmation of the dogma of Papal Infallibility. Henceforth the pulpit teaching of Ultramontanism is nothing more than a feverish exaltation of the Papacy. The miracles of Lourdes and La Salette coined money for the church treasury; and in the pilgrimages to these shrines the acclamation "Long live Henry V." has been blended with the cry "Long live the Pope and his temporal power." The Catholic party has domineered over public instruction, discarding the great system of compulsory education; it has clamored for great Ultramontane universities in order to create a breach in similar lay institutions; it seeks to usurp authority over the national army; and it inspires the Government with prejudices against universal religious liberty.

Antagonized to this oppressive Church influence is found a radical unbelief, which does not contend simply against religious observances, but against religion itself. The positivism of Comte, the materialism of Büchner, the pantheism of Rénan, with the school of English scepticism, have resulted in a marked intellectual movement tending to lead the minds of men far from the cause of Christianity, and from all that is spiritual. This tendency has been accelerated by the antipathy aroused by the extreme demands of Ultramontanism, and it is this, in the opinion of Dr. Pressensé, which constitutes the gravest side of the situation. From an absolute faith men have sunk to the depths of a fearful scepticism, or a materialism which neither acknowledges the soul nor God. This unbelief, instead of being confined to the cultured and scholarly circles of society, has pervaded the laboring classes, inspiring them with a furious hatred for everything which suggests religion.

Between these two extremes, of absolute devotion to the Papacy on the one hand, and a revulsion into unbelief on the other, there exists an important body of the people which takes little regard of the changes which have come over Catholicism, and still looks to it for spiritual comfort and guidance. The situation is, nevertheless, a grave one, in Dr. Pressensé's opinion, and there is a great falling off in the influence exercised by Christianity, evidenced in the domains of literature and art as well as public morals.

Concerning French Protestantism, Dr. Pressensé chooses to say but little in the present article, deeming it worthy an article by itself, which we hope he will give us soon. This Reformed Church is split into two factions, one clinging to the old faith, and the other drifting into rationalism. The Orthodox section is in the ascendant, and the Government conceded its right to convene a Synod, at which a profession of Christian faith was adopted. In spite of these divisions, Evangelical Protestantism has accomplished a great deal of work, and has won some valuable victories over Catholicism. Notwithstanding all that is discouraging in the moral and religious aspects of France, Dr. Pressensé indulges the hope that something better is in store for her; and he closes his article with these words:—

"We dare to hope that she will turn at last to that which alone can say to society in general, as well as to each individual, *Ascend!* France retains all her material and intellectual vitality. The day upon which she accepts the gospel of liberty she will discover the secret of her regeneration, which she has sought for in vain until now in a religion without liberty, and in a philosophy without God."

It is gratifying if even this much of hope can be gathered from the present situation of affairs in France. Founded upon such various and so bitterly hostile religious opinions, it is not strange that little but political chaos should come out of the efforts of the French people at self-government. All well-wishers of the Republic must join in Dr. Pressensé's prayer for fuller religious liberty and a more settled religious belief. With these there must come a better condition of public morals, and an end of the apparently ceaseless social and political agitation which distract the popular mind and heart.—*Boston Journal.*

REPRODUCTIONS OF ORGANS IN FISH.—Darwin's statement regarding the new growth of pectoral and tail-fins of various fresh-water fish has been proven in the aquarium of the Boston Young Men's Christian Union. The discovery was made by Prof. F. W. Clarke, who communicated the fact to the *American Naturalist.* It appears that in the spring of 1873 a fish-fungus made its appearance in the tank, and several fine fishes died. Among the specimens attacked by the fungus was a young gold-fish, which, by some unknown means, had lost its tail-fin. The fungus covered the whole stump of the tail; the fish became sick, and was apparently dying. Mr. Clarke's attention having been called to the case, he at once concluded that he had some parasite to deal with, and resolved to exterminate it. He applied a few drops of nitric acid to the tail-stump, allowing it to remain a moment or two, and put the fish back in the tank. The parasite, of course, was killed; the patches of fungus sloughed off, and the fish was soon well. In the course of a few days he thought he saw the fungus again appearing on the affected part; but, on looking closely, found that the appearance was really due to the growth of new rays. A month later, a new tail-fin, about a fourth of an inch long, had appeared, and three months from the time of the experiment the fish was undistinguishable from others of the same species in the aquarium.—*Commonwealth.*

ENGLAND'S DEBT AND WEALTH.—The whole national debt of Great Britain, amounting to $3,700,000,000, and all British municipal debts, estimated at $500,000,000, are held by English capitalists. Bonds of other nations, including those of political and municipal subdivisions of other countries, are owned in England to an estimated amount fully equal to the total British debt. The debts of all kinds due to the capitalists of Great Britain by the nations of the East yield, it is stated, $500,000,000 per annum, indicating, at a general average of from six to seven per cent. for interest, a principal of $8,000,000,000.

Poetry.

[For THE INDEX.]

A PRISONER.

A captive bird with broken wing,
I strive to soar, I strive to sing;
Unheard my feeble warblings die,
Repeating oft one eager cry:
"Better one hour of liberty
Than ages of captivity!"

I watch the flight of upward wings;
From azure heights the rapture rings
Through morning's sunny hours, while I,
Imprisoned, only gaze and sigh,
And beat my bars and watch and wait,
Unhoping freedom soon or late.

I mind me of those earlier days
When life was filled with tuneful lays;
The shady wildwood's green retreat,
Where just to be alive was sweet;
While fair the future stretched serene,
Lost in a haze of heavenly sheen.

When this brief life is overpast,
A heap of ashes at the last,
Shall I return to mother earth,
And never know another birth?
What matter whether free or chained,
If naught beyond this life be gained?

Nay! I am sure that God doth keep,
Beyond Death's pale, mysterious sleep,
Some recompense for such as I;
He will not mock me with a lie!
He gave my soul's unquenched desire
For something nobler, purer, higher.

And fairer regions now unknown
Will be my spirit's final home,
While each high longing here repressed
Will find its utmost aim expressed:
A life of endless growth will be
The sweetest joy of being free!

GRACE MORVEN.

CASH RECEIPTS.

FOR THE WEEK ENDING SEPTEMBER 12.

G. H. Foster, 45 cents; W. Willicutt, 40 cents; H. D. Lyman, 75 cents; A. Williams & Co., 68 cents; F. A. Angell, 35 cents; A. J. Davis & Co., $1.35; Mrs. Davis, 42 cents; C. W. Storey, $3; Charles I. Church, $3; R. M. Whipple, $6; B. C. Magie, 75 cents; Lewis G. Janes, $4; Austin Ross, $2; John Hardy, $3; W. S. George, $3; S. P. Putnam, $3; T. J. Crouse, $3; M. E. Martin, $4; H. B. Buck, $2; J. F. Adams, $5; A. Klebe, $3; T. H. Evarts, $3.25; John S. Baldwin, $2; J. F. Trazer, $2; Sarah J. Derby, $3; J. H. Mason, $3; Marshall Pierce, $1.50; M. H. Isbell, $1.50; Judson A. Gager, $1.50; D. R. Lamson, $1; C. Hazeltine, $1; J. P. Smith, $3; H. L. Hall, $1.50; S. S. Hunting, $3; James Dillaway, $3; Henry J. Hathaway, $2; Elizabeth N. Copeland, $1; Henry Deering, $2; John L. Butin, $1; G. G. Briggs, $5; C. N. Harlow, $2; A. Van Brakle, $5; E. S. Cross, $5; D. E. de Lara, $3; Henry C. Finney, $2; Julia E. Miller, $3; E. Levezey, $1; G. H. Stockman, $6.50; E. A. Willats, 75 cents; A. d'Erlach, 75 cents; S. H. Holmes, 75 cents; G. Shields, 75 cents; W. B. Pennington, 50 cents; S. R. Honey, 75 cents; Frank J. Mead, $4.10; Wm. Barker, $1; Benj. S. Brice, 75 cents; A. K. Loring, 24 cents; S. Barnard, 35 cents.

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RECEIVED.

Pamphlets and Periodicals.

PLATO, PHILO, AND PAUL: or, The Pagan Conception of a "Divine Logos" shewn to have been the Basis of the Christian Dogma of the Deity of Christ. By Rev. J. W. Lake. London: Thomas Scott. [Price, one shilling. pp. 76.]

HALF-HOUR RECREATIONS IN POPULAR SCIENCE. No. 12. *The Circulation of the Waters on the Surface of the Earth.* By H. W. Dove. *What is Actinism?* Boston: Estes & Lauriat.

THE GENESIS AND ETHICS OF CONJUGAL LOVE. By Andrew Jackson Davis. New York: A. J. Davis & Co. Boston: Colby & Rich. 1874.

NO LEGISLATING FOR TEMPERANCE.—WOMAN'S WAR UPON THE DRAMSHOPS.—THE BIBLE FOR "TOTAL ABSTINENCE." —Three Letters by Hon. Gerrit Smith, Peterboro, N. Y.

THE WORTH OF HEREAFTER: The Sermon before the National Conference of Unitarian and Other Christian Churches at Saratoga, Sept. 15, 1874. By Robert Collyer.

PROTECTION OF ANIMALS. By George T. Angell, President of the Mass. Soc'y for the Prevention of Cruelty to Animals. Boston: Am. Soc. Science Asso. 1874.

EVILS OF THE DAY AND THEIR REMEDY.—THE TREE IS KNOWN BY ITS FRUITS.—CONSCIENCE.—By Samuel Keese, Great Neck, Long Island.

COMIC TRANSLATION OF THE FIRST AND FOURTH BOOKS OF THE ÆNEID. Winsted, Conn.: Winsted Herald Office. [Price, 25 cents: good.]

JOURNAL OF SPECULATIVE PHILOSOPHY. July, 1874. St. Louis: Gray, Baker & Co.

UNITARIAN REVIEW AND RELIGIOUS MAGAZINE. September, 1874. Boston: L. C. Bowles.

BRITTAN'S JOURNAL OF SPIRITUAL SCIENCE. July, 1874. New York: Standard Spiritual Library Association.

OLD AND NEW. October, 1874. Boston: Roberts Brothers.

HERALD OF HEALTH. September, 1874. New York: Wood & Holbrook.

SANITARIAN. September, 1874. New York: 234 Broadway.

MEDICAL MIRROR. September, 1874. New York: A. K. Butts & Co.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.
Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

Francis Ellingwood Abbot, ... *Editor.*
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TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

BOSTON, SEPTEMBER 17, 1874.

Part of Professor Tyndall's address is republished on another page. If we had not begun to reprint the three addresses on Christianity, just before securing a complete copy of it, we should have reproduced it in full. What we now republish is enough to accompany our editorial comments without injustice to the distinguished Professor.

TYNDALL'S ADDRESS.

The address of Professor Tyndall before the British Association at Belfast, on August 19, is attracting a degree of attention which shows afresh the wide and deep interest taken in seemingly abstract speculation. It is marked by the usual lucidity and elegance of his style, and also by a somewhat baffling vagueness of thought on the fundamental problems he discusses. Professor Tyndall ranks very high among the students, promoters, and expositors of science, and has won a world-wide reputation by the charms of his literary culture and the exquisite beauty of his spirit; but those who look to him for a permanent enlargement or advancement of the philosophy of science will scarcely be helped by his present address. Some criticisms and reflections suggested by it will not be out of place here, though it will not be possible to go into a detailed discussion of the points involved.

Apparently Professor Tyndall makes a "new departure" in the direction of "materialism," or at least is supposed quite generally to do so. "Abandoning all disguise," as he expresses himself, he now "feels bound" to "make a confession" that he discerns in matter the "promise and potency of every form and quality of life." But it is difficult to see what disguise he has abandoned. He had already said as much, and quite as explicitly, before. In his address on "The Scope and Limit of Scientific Materialism," delivered before the mathematical and physical section of the British Association at Norwich, August 10, 1868, he said: "You see I am not mincing matters, but avowing nakedly what many scientific thinkers more or less distinctly believe. The formation of a crystal, a plant, or an animal, is in their eyes a purely mechanical problem, which differs from the problems of ordinary mechanics in the smallness of the masses and the complexity of the processes involved." In this same address, however, he also says: "In affirming that the growth of the body is mechanical, and that thought, as exercised by us, has its correlative in the physics of the brain, I think the position of the 'materialist' is stated, so far as that position is a tenable one. I think the materialist will be able finally to maintain this position against all attacks; but I do not think, in the present condition of the human mind, that he can pass beyond this position. I do not think he is entitled to say that his molecular groupings and his molecular motions *explain* everything. In reality they explain nothing. The utmost he can affirm is the association of two classes of phenomena, of whose real bond of union he is in absolute ignorance. The problem of the connection of body and soul is as insoluble in its modern form as it was in the pre-scientific ages. . . . On both sides of the zone here assigned to the materialist, he is equally helpless. If you ask him whence is this 'matter' of which we have been discoursing, who or what divided it into molecules, who or what impressed upon them this necessity of running into organic forms, he has no answer. . . . Let us lower our heads, and acknowledge our ignorance, priest and philosopher, one and all."

We cannot see that Professor Tyndall has said any more than this in his recent address. He now says: "Molecular force becomes structural. It required no great boldness of thought to extend its play into organic nature, and to recognize in molecular force the agency by which both plants and animals are built up." But he also says still, as emphatically as before: "We can trace the development of a nervous system, and correlate with it the parallel phenomena of sensation and thought. We see with undoubting certainty that they go hand in hand. But we try to soar in a vacuum the moment we seek to comprehend the connection between them. . . . The same parallelism, without contact, or even approach to contact, is implied. There is no fusion possible between the two classes of facts [physical and psychical]—no motor energy in the intellect of man to carry it without logical rupture from the one to the other."

In both these addresses, therefore, the one delivered in 1868 and the other in 1874, Professor Tyndall advances substantially the same propositions; namely, that physics alone will account for the brain and all its motions,—that brain-motions are correlative with all thought-processes,—but that neither class of phenomena will explain the other. To him who would take advantage of his admissions to infer that "matter" can be taken as "explaining everything," Professor Tyndall replies by urging the arguments of idealism,—"and it is by no means easy to combat such notions." He seems to admit that he himself is unable to combat them, when he says: "The 'materialism' here enunciated may be different from what you suppose, and I therefore crave your gracious patience to the end;" and when, after stating the idealist's position as represented by various thinkers, he winds up with these words: "Considered fundamentally, it is by the operation of an insoluble mystery that life is evolved, species differentiated, and mind unfolded from their prepotent elements in the immeasurable past. There is, you will observe, no very rank materialism here."

In fact, neither of these two addresses, if carefully analyzed, will be found to state anything more pronounced in the direction of materialism than is contained in an article of our own published in the *Christian Examiner* for March, 1866,—more than two years before the earlier address of Professor Tyndall was delivered. We shall be pardoned for quoting from this paper a few sentences here, though it was republished in The Index for July 20 and 27, 1872. It will be seen that Professor Tyndall takes the identical position on this subject which we then took with equal precision and explicitness: "Two synchronous series of phenomena take place in the life of every human being, the one physical, the other mental. Admitting that all changes in the physical organism are changes of position among its component atoms, according to a certain order, it does not follow that all changes in the formation of intellectual and moral character are also re-arrangement of atoms; these are changes quite as real as the former, yet only rash and presumptuous hypothesis will pronounce them to be mere atomic re-distributions. The connection between these two orders of phenomena may be as close as you please, and it is undoubtedly very close; yet the want of parallelism between them is too great to suffer a true Positivism, at least in the present state of science, to fuse the two, or regard one as the efficient cause of the other. . . . Positivism, which is simply *science true to herself*, finds two radically distinct orders of phenomena presented to her observation and study,—the one material, the other mental; and, in her present stage of development, she can neither reduce one to the other, nor yet trace their ontological connection. Any hypothesis as to their ontological dualism or monism is at present premature, or at best can serve only as a convenient supposition which may turn out either a reality or a fiction. The philosophic instinct favors, perhaps, the theory of monism; but, until this instinct shall be either inductively or deductively justified by verification, the question between monism and dualism must remain an open one. All fanciful guesses, however plausible, must be rigorously shut out from the sphere of science, and never elevated to the rank of positive results. . . . If physical science sneeringly objects that mental science proceeds on a sheer assumption of mind, the retort is cogent and crushing that physical science proceeds on the sheer assumption of matter. Who ever yet demonstrated the existence of either? Something must be *given*, as a basis, as the condition of all science, whether physical or mental; and the problem of the connection between these two bases, if it cannot be positively solved, may be indefinitely postponed. But this is clear, that, starting from matter alone, science can never arrive at mind; and, starting from mind alone, can never arrive at matter."

Nothing can be more clear, on close analysis, than that Professor Tyndall has not adopted "materialism" in the sense that "matter explains everything," or in the sense that it explains the "phenomena of sensation and thought." We repeat, then, comparing his two addresses, that we do not see what "disguise" he has "abandoned." Even the special form of "scientific materialism," which he has openly professed at least since 1868, seems to introduce elements into the conception of matter which make the term "materialism" far less descriptive of his philosophy than the term monism, which denotes the inherence of all phenomenal qualities in one sole substance. Referring to the reticence of Darwin and Spencer as to the origination of life, he says: "We need clearness and thoroughness here. Two courses, and two only, are possible. Either let us open our doors freely to the conception of creative acts, or, abandoning them, let us *radically change our notions of matter.*" This is what he does. He idealizes matter, so to speak, by discarding the old Democritean conception of atoms for a conception which endows them with inherent polar forces, and reduces the "activity of each animal" to the "transferred activities of its molecules." (By the way, why does Professor Tyndall, in his account of the atomistic philosophy, mention Democritus and Empedocles, but pass over Leucippus and Anaxagoras,—the latter of whom was forty years older than Democritus, and whose doctrine of *homoiomerē*, or *semina rerum*, undoubtedly suggested to Democritus the atomic theory itself?) But it is precisely here that the difficulty of materialism in all its forms centres. So long as all motion is *communicated from without*, the laws of mechanics can be conceived as applying equally to molar and molecular motions; but how can they be conceived as applying to motions *originating from within?* For instance, the polarity of the whole magnet, according to Professor Tyndall, is the sum of the polarities of its molecules; all polarity must be traced ultimately to the molecule itself. That is, each molecule spontaneously manifests a polar force not referable to any outside cause, while this polar force acts as an outside cause upon all other molecules. The fundamental conceptions of physics break down here; they cannot explain why the opposite poles of the molecule should manifest opposite attractions, or indeed any attraction at all. When Professor Tyndall comes to ponder more profoundly the enormous difficulty here indicated, we suspect that he will be driven to make a still more "radical change" in his "notions of matter." In fact, whether the notion of matter itself must not absolutely melt into that of force, is the next question; and how much even of "scientific materialism" will remain when that question is answered, is another question of absorbing philosophical interest. It will, we believe, be found that the present materialistic conception of substantial atoms permanently endowed with inherent forces or qualities must dissolve, under the influence of the new doctrine of the Conservation of Energy, into that of pure forces manifesting themselves under fixed conditions of extension in space and of permanence in time; and this atomo-dynamical conception, as it might be termed, is the reverse of materialistic in the ordinary meaning of the word. The analogies it suggests are more in harmony with the ordinary notion of "spirit" than with the ordinary notion of "matter," though neither of these words has, it is true, any strictly defined signification in popular use. Moreover, the assumption of an independent existence in the old atoms, which reduces the universe to a multiplicity insoluble in any real unity, must in some way give place to a philosophy which shall preserve equally the many and the one in its treatment of matter; and this, too, is a result of the atomo-dynamical theory. When the essential idea of matter has been thus fundamentally revolutionized, it is of little consequence whether matter or spirit is selected as the most fitting name for the one reality underlying all things. The distinctness of the two orders of phenomena, physical and psychical, will be preserved, without postulating two substances absolutely irreducible one to the other, while at least a path leading to their ultimate reduction will have been opened. Professor Tyndall has not carried his thought to the consideration of these root-problems, and leaves his subject, therefore, shrouded in no little obscurity. His arbitrary and unsatisfactory stoppage in "mystery" is not a procedure likely to prove universally imitable; while his admission of two ultimate orders of phenomena, coupled with his statement that "no fusion is possible" between them, however closely "correlated" they may be, is likely to act only as a powerful provocative of further speculation. A new philosophy is demanded by the present state of science, as the

absolute condition of its advance beyond the bog in which it seems just now stuck fast; and sooner or later it will be developed.

Following Herbert Spencer with a fidelity to which that philosopher is by no means entitled, although his merits in many respects are indubitably great, Professor Tyndall settles down into the recognition of an "insoluble mystery" as the last word of modern science. "In fact, the whole process of evolution," he says, in an exposition of Spencer's thought which he apparently gives as also his own, "is the *manifestation of a Power absolutely inscrutable to the intellect of man.*" Are we, then, shut down to the submissive acknowledgment that evolution is the manifestation of a Power which does not manifest itself? If so, science is degraded to the rank of the theological cosmogonies which Professor Tyndall so energetically repudiates, and the human intellect is driven to the *hara-kiri* of a new sacred contradiction, which it must accept by a new species of "faith." For one, we repudiate such science as we repudiate the theology of which it is the bastard offspring. Science that deserves the name will refuse to admit the existence of any "insoluble mystery." She must, by the very law of her being, assume that every mystery is soluble, and forthwith proceed to solve it. She recognizes the co-existence of the known and the unknown, and admits that the latter is probably vaster, nay, inconceivably vaster, than the former,—an admission she justifies solely on the ground of her own past experience; but she cannot possibly recognize the existence of the "unknowable," since even to affirm it would be to affirm some knowledge of it. The "Power" which manifests itself in "the whole process of evolution" *manifests itself*, does it not? It cannot, then, be "inscrutable to the intellect of man." The business of science is *to study the manifestation of it*, and not to cut her own throat by the confession that the "manifestation" of anything under heaven is "inscrutable" to her. The unutterable shallowness of this Spencerian philosophy of "the unknowable," now so fashionable, is the intellectual disgrace of the century. It makes a quasi-God out of "the unknowable" by printing its name with a big U as "the Unknowable;" it sets aside "theism, pantheism, and atheism" as equally untenable, notwithstanding the fact that, by the law of contradiction, either theism or atheism must be true (pantheism being merely one form of theism); and so it contrives to cheat its deluded followers into believing that philosophy sits between yes and no on the little end of nothing whittled down to a point. It is enough to make every thinker blush with shame to see philosophy so villainously impaled. Most certainly the humiliating spectacle will be a brief one. Compared with this farce of a philosophy, straight-out atheism is infinitely respectable. The issue raised by modern scientific reflection is a serious and honest one; does God exist or not? The answer must be as honest as the question: yes or no. Science herself must give the answer, for science herself propounds the question; and, as our readers already understand, we believe her answer will be yes. That is the true state of the case; and we are sorry to see Professor Tyndall helping to confuse the public mind still further by reiterating Herbert Spencer's meaningless jargon on the subject. There is no religion in ignorance; but there is religion in a knowledge that seeks to lessen its own ignorance. There is no religion in mystification, or in the apotheosis of "insoluble mystery;" but there is religion in the modest recognition of a mystery which we are here to solve, and thereby to convert into known and nutritious truth. That we shall solve it all, least of all in our own day, is not to be expected; but to give up the attempt to solve it on the plea that it is insoluble, is to bury our talent in the earth because we know that we have a hard master.

For one, we refuse to juggle, or be juggled with, by this empty gibberish of "the unknowable" or "the inscrutable." The "Power" which confessedly manifests itself in the process of evolution is not only to be studied but known in and through its manifestations or effects; that is, in and through the grand order of Nature, the adaptation of part to part in the organic and limitless whole, the eternal series of sequences according to law by which it has been developed. Admitting that but an "infinitesimal span" of the wondrous "cosmical life" is as yet known to us, science has already taught us to seek its explanation in one omnipresent cause. If we consider this one cause to be matter, even in Professor Tyndall's enlarged use of the word, we are defeated in the search for real unity, which is excluded by his illimitable multitude of self-subsistent molecules; we can find it only in such a philosophy of atoms as shall show them to be indeed "manifestations" of a unitary energy or "Power." That is, the way out of Tyndall's imperfect materialism is clear through it into a philosophy which may be called materialistic or spiritualistic as you please, yet which shall recognize the infinite "cosmical life" as embracing our little human life, not as an alien thing, but as part and parcel of itself. What we require is a more radical treatment of science itself, sure that such a treatment will leave abundant room for every sentiment that now ennobles man, without imposing on him the dire necessity of pouring contempt upon his own "understanding," or of narrowing religion down to a mere emotion or feeling, as Professor Tyndall does. We plead for a religion that shall not be at swords' points with thought, but shall thrive in and through thought; as Tyndall refuses to divorce science from literature, we too refuse to recognize the divorce which he himself would make between science and religion; and we thus do only what he gently rebukes Carlyle for not doing—"open his mind and sympathies to science, and make its conclusions a portion of his message to mankind." We too have a "message," none the less true that we cannot clothe it with the garb of beauty and eloquence with which Carlyle has sent forth his message radiant to the world. It is that Religion is the free effort of man to expand, elevate, enlarge, beautify,—in one word, *perfect*—his own nature in all its aspects, not by any means neglecting his nobler part, his intellect and reason; and that this effort of his to realize his own ideal by a natural process of free development is the mirroring in his little career of Nature's own religion—her own endless striving to realize an unattained better for which there is no name but Evolution.

VIRTUOUS IN SPOTS.

What is it to be virtuous? It is well for us to find out, if we can; because this is the demand which is made upon us by society, and is, moreover, the aim of every thoughtful, earnest man and woman.

Society, I say, demands of us that we be virtuous. The basis of this demand is utility. Society could not exist unless its members were virtuous. Good order, quiet, security for the rights of the individual and the rights of all, could not be maintained unless virtue abided in the character and conduct of each man and woman.

But society not only demands that we be virtuous; it goes farther and prescribes to us a standard of virtue. To a limited extent, this also is necessary and right. We cannot live together in peace except we observe certain general rules and regulations, which no one in particular makes, but which all make, and which each and all agree to live by and maintain. There is a true science of society; and this true science is a general knowledge of, and a general consent to, certain laws and principles which must govern social living.

But society must be very wise in prescribing a rule of conduct to its members. It must not go too far in taking responsibility from the individual. It is individual virtue that is the great desideratum; for, unless we have virtuous individuals, we cannot have a virtuous society. Personal character is, after all, the finest fruit which can be grown in a true society. We demur to the notion that the species is of more consequence than the individual. The species is nowhere without the individual, who is at once its root and its branches. Society, therefore, must encourage the individual to find out for himself what virtue is; and, having found out, to practise it in his own way so far as he can without interfering with anybody else. More or less of experimentation is required even to find out what it is to be virtuous. Let the individual experiment as well as society. The risk is largely his; the responsibility should be, also. Society shall stand by while the individual thus learns from experience; and interference on its part shall be only for self-protection. Public sentiment should be a means of education rather than of coercion,—a warning, an illustration, an encouragement, a counsel, a help; for this public sentiment is really only general wisdom accumulated by individual experience. It is sometimes right, and sometimes wrong. It is never wholly right; and, probably, it is never wholly wrong. But history abounds with clear cases where the individual has known, not only what was best for himself, but what was best for society, much better than society itself has. "One with God is a majority,"—as to wisdom this has been proven true again and again.

But both the individual and society, at the best, learn slowly. There is plenty of conceit and vanity, and foolishness and perversity, and ignorance and stubbornness on both sides. While we are learning what virtue is, in all its broadness and thoroughness, we in the meanwhile are contenting ourselves with being virtuous in spots. One man does not drink intoxicating liquors, and he calls that being temperate. But no person, except he be a "temperance" fanatic, is satisfied with this definition of temperance. The "temperance" of some men is more intemperate than the "intemperance" of some other men. To be truly temperate means a great deal more than to be either moderate or abstinent as to spirituous liquors. The glutton, or the coarse feeder, is not temperate, even though he uses neither wine nor beer nor cider. Cicero, the pagan, had a better notion of temperance than prevails among some of our Christian, and even radical, temperance men. "Temperance," says Cicero, "is that which, either in things to be desired or to be shunned, teaches that reason should be followed." And Plato says: "Temperance consists in not being carried away by the passions, but in holding them in contempt, and keeping them in subjection."

There are other persons, again, who, in addition to eschewing all intoxicating drinks, never smoke or use tobacco in any form, and never swear; and these consider themselves free from all "bad habits" and "small vices." Yet sometimes these same persons are jealous, suspicious, irritable, selfish, and mean. Is it not as bad to "feel swear" and "think swear," as to say "swear words"? When a boy, we once worked for an Orthodox deacon. He never swore at us; he never set us the "bad example" of drinking, smoking, or chewing. But he often made our days miserable by his cross, ugly, and tyrannical disposition.

Some men, because they are the husband of one wife only, esteem themselves, and are esteemed, pure and chaste. We have no doubt that monogamy is the highest state in which man can live, and that one can experience the most complete purity and chastity in such a relation. But we are not so sure that all who live in that relation at present are thoroughly pure and chaste. In order to have every doubt cleared from our mind that any given man who is the husband of only one wife is pure and chaste even under such circumstances, we should want not only his testimony but the testimony of his "one wife." Legal marriage alone does not confer purity and chastity upon the sexual relation. For these we must look deeper than law. We must look into those chivalrous instincts of manly character that make a man bow before the shrine of womanhood wedded or unwedded, and hold him back from the least headstrong thought or wish or gesture which might impair woman's self-respect, or trench upon her sacred prerogative.

To be virtuous is to be self-controlled in all respects and in all directions. To be virtuous is to obey the law of right reason in all things. To be virtuous is to be self-poised and equable,—free and spontaneous, yet steady and firm. Virtue resides not in any one part or function of the body, but in personal character; in the whole *animus* of the man or woman. It is to be determined, not so much by what one thinks or says or does at a given time, but by the general tone, tendency, atmosphere, and influence of one's personality. Virtue is something *essential*, not something external. It is not some *thing*, but *something*.

Virtue is strength. And yet it is not more strength than it is beauty. "Beauty of holiness," says the Scripture. Yes; and *beauty of virtue*, too. Some "sinners" are more agreeable than some "saints." "Mother," said the daughter of a distinguished Methodist layman in this State,—"Mother, somehow I like the unconverted young men better than I do those who have experienced religion!" The poor girl could not help it. And why should she? We love what is lovable; and if virtue is austere and cast-iron, or warped and fanatical, or conceited and supercilious, we shall not love it even though we feel we ought to. The thoroughly virtuous person possesses a certain dignity, gentleness, grace, and suavity of character which puts us in love with him or her as irresistibly as with stars and flowers, and beautiful youth and winsome children.

A. W. S.

THE QUAKER CONTROVERSY.

When Dr. Clarke invited Augustine Jones to read a lecture from his pulpit on Quakerism and its relation to the Universal Church, he performed a service to the Quaker society little anticipated by him. The lecture delivered by Mr. Jones, since published in pamphlet form, has given rise to a controversy in th

branch of the society of which he is a member which, if it does not ultimately result in a schism, will at least lead to a material modification of opinions hitherto unquestioned. Mr. Jones' discourse purports to portray "The Principles, Methods, and History of the Society of Friends;" the writer has apparently endeavored to give such an account of Quakerism as he finds in the Quaker literature of which he has knowledge. His reading has led him to affirm that the "Inward Light" is the "fundamental doctrine of the society." This statement, so far from being accepted, is repudiated by many of his fellow-members, and is regarded as a heresy to be shunned and denounced.

The most important review of Mr. Jones which has come to our notice is written by Thomas Kimber, of Philadelphia, and is entitled "Early Quakerism Scriptural Christianity." The pedantry and partisanship which mark this production are in strong contrast to the genial and catholic tone of Mr. Jones' pamphlet. By dexterous quotations from the writings of Fox and other early Quakers to sustain his argument, Mr. Kimber attempts to obliterate the essential difference between Quakerism and the many Christian sects so prominent in the time of Fox. These sects, almost without exception, regarded the Bible, not simply as a divine revelation, but as the *only* revelation from God to man. Fox took issue with them on this point; he proclaimed the all-sufficiency of the Divine Light in the soul of man; this was his "one ideal;" he did not reject the Bible, but made it secondary and subordinate; the book was a sealed book until this Light revealed its meaning to him. In his journal he says: "The Lord opened to me by his invisible power how that every man was enlightened by the divine Light of Christ. This I saw in the pure openings of the Light without the help of any man; neither did I then know where to find it in the Scriptures, though afterwards, searching the Scriptures, I found it." On the same page he says: "They (the Scriptures) will not give a knowledge of Christ." "The letter is carnal and killeth." Robert Barclay speaks of some Friends "who could not read, ... and, being pressed by their adversaries with some citations out of the English translation, and finding them to disagree with the manifestation of the truth in their hearts, have boldly affirmed, '*The spirit of God never said so,*' which, when on this account I seriously examined, I really found to be errors and corruptions of the translation." To quote Barclay again: "The letter of Scripture is outward; of itself a dead thing—a mere declaration of good things, but not the thing itself." It seems to us impossible to rise from the study of Fox's *Journal*, Barclay's *Apology*, and other Quaker authorities, with warrant for any other statement of the cardinal principle of Quakerism than the one made by Mr. Jones.

Had our friend been as faithful in his study of the history of the society in its later days as he has been careful in his examination of its earlier career, he would have discovered that the controversy now launched by him, so far from being new, is the same as that which has already divided the Quakers in this country into two distinct organizations. Mr. Jones puts the number of yearly meetings in the world at thirteen, utterly ignoring the meetings of the Hicksite branch of the society. He seems to be refreshingly innocent of all knowledge of the separation that took place in this country in 1827, and of the existence of a large and influential body whose claim to the Quaker title is at least as good as that of the organization of which he is a member. About the year mentioned, a strong tendency was manifested by a large number of Friends to forsake the doctrine of the Inward Light for the "Scriptural Christianity" now advocated by Orthodox Friends. Elias Hicks, the most prominent preacher of that day, headed the opposition to this apostasy. Bitter controversy ensued, which resulted in the schism to which we allude. Numerically, the two branches were of nearly equal strength; what we may term the aristocracy of the society, however, having official control, disowned Hicks and those who sympathized with him.

While acquitting Mr. Jones of all intention of making a partisan statement, we cannot forbear to express astonishment at the possibility of any one's attempting to write a "history" of Friends without so much as knowing of, or at least recognizing, a branch of the society in this country which numbers its members by thousands, and has for its most distinguished exponent the venerable Lucretia Mott. In view of this serious defect in Mr. Jones' essay, we are almost compelled to believe that Dr. Clarke was not especially fortunate in his selection of a Quaker representative. This criticism seems the more necessary because the policy of Orthodox Friends since the separation has been to repudiate what they call Hicksism as heresy, their test of Quakerism involving, as is emphatically shown by Mr. Kimber, a confession of faith in the creed of the evangelical churches.

So far from preaching heresy, Elias Hicks simply insisted upon referring to the Inward Light as the great corner-stone of the Quaker faith. Many conflicting doctrinal opinions were held by the early Quakers. From Fox, Barclay, and others, Hicks learned that agreement in doctrine is not essential to true Quakerism. He accorded to each member the right to hold and to interpret doctrines as they were revealed by the Light within. R. P. H.

Communications.

"WHAT IS ATHEISM?"

The communication entitled "What is Atheism?" in THE INDEX of July 30, treats of a subject that must become one of growing interest. But I have found the answers there given to the question strangely unsatisfactory. There is an effort to explain away atheism into nothingness in order to prove that we are not atheists—indeed, that no one is an atheist. Let us not throw aside old ideas till we have found new ones that are better. But this communication from W.F.P., of New Orleans, savors of the struggles of conservative Unitarianism to prove to its Evangelical brethren that it is Christian. By usage or by natural development, words may grow to have a character and signification quite other than the original; but the effort to force upon a word a meaning different from its first and still largely accredited one is up-hill work, and seems not quite an honest use of our intellectual faculties. Our ideas have changed. Then why try to retain an old name, and silence a conscience that rebels at falsehood by explaining new meanings into it! With new ideas let us have new names, or bravely accept unwelcome old ones, and, as generations pass, *live* a new meaning into them. Let us honestly use old words with their accepted signification, and at least feel ourselves not moral cowards.

Atheist signifies, by derivation, one without God; hence a disbeliever in God. Thus the definition hinges on the signification of the name God. When the word atheist was coined, no one dreamed of any other than a personal God, a Being of power chiefly, to whom was ascribed the creation and ordination of all of which man could not otherwise explain the origin. The progress of science has materially lessened the aggregate of primeval creation, and promises to do so still more. The discovery of the method of natural evolution makes the present as wonderful as the past, and, though it diminishes adoration for the great invisible idol of the past, it deepens and increases honest reverence and humility. The horror that has long attended the name of atheist awakes in sensitive hearts a shrinking dread of it; and the character that can assume and glory in it is often of an aggressive and rudely independent disposition that attracts no followers. Hence we find shambling evasions, and free-thinkers saying: "O yes, I believe in God; listen, this is the God I believe in." For each has a God of his own invention. Loving souls, pitying the distress of the many who cannot recognize the old Trinitarian or Unitarian God, and yet dread atheism, comfort them with a confusion of literal and figurative language, thus: "God is the great cause of all things. 'There is no atheist save he who disbelieves in cause and effect. To believe in a cause of all things is to believe in God.'" So says a heart more kind and loving than brave. It is not honest reasoning. As well say: "God is love; whoever believes in love believes in God." Let us have a heart brave enough to follow where honest reasoning leads.

Many thinkers of to-day have outgrown belief in a personal deity who is first powerful; second, good; and third, incomprehensible to human intellect. Imagination gives place to investigation. "Truth is stranger than fiction." The wonders of daily life—if our eyes be but open to see them—are better fitted to arouse religious feeling than any mystic tale or strange legend the mind of man has ever fabricated. Why puzzle ourselves with infinities and a first cause, eternities and immortality? The words may sound well, but they mean nothing save vague impressions of the vastness of what is unknown; and even these impressions are deeper and more lasting if gained by investigation of what is known and present. Belief in God—giving to the name God its generally accepted signification of personal deity representing always chiefly power—has been and still is in direct ratio to ignorance of the resources of the natural world, and of the possibilities of human nature.

The author of the communication "What is Atheism?" explains away the word altogether, thus: "There is no atheist save he who disbelieves in cause and effect." "Science knows but three states of mind: denial, conviction, and suspension of judgment; the latter is not atheism." Since none but an idiot can *practically* deny the relation of cause and effect—whatever French fame-seekers may have claimed as theory,—it follows there is no such thing as atheism. "That's nice!"—for those who dread the name. But if we be honest with ourselves, and give to the name God the value and significance most widely accorded to it, it seems to me we are, in greater or less degree, all atheists together; and then "that's nice," too, for the social feeling must be satisfied even if by sacrifice of intellectual exercise and power. Christianity has fought the evil traits, self-assertion, and headstrong aggression, to such good effect, that present generations show moral weakness engendered by such doctrines and ideas as atonement, salvation by faith only, leaning on Jesus, and crying to God to do for them what they might better be at work doing for themselves. Of all the "calling on the Lord" that finds occasion in the name of religion, what proportion is thankful and praise-giving, and what is of a mendicant character? How much of it is born of discontent, discouragement, and despair, and how much of cheerful, brave-hearted, onward striving that first humbly learns the grand laws under which human life exists and develops, and then endeavors to work according to them? There is enough in visible creation as found in the present to call into exercise all the moral sentiments and all the holy feelings of wonder, admiration, and humility that constitute the only valuable, the truly spiritual, part of what we call religion. Sects, denominations, and churches, but offer their own pet patented recipes for arousing the religious feelings. Little as we have learned of the world we inhabit, we are arriving—perhaps are arrived—at a time when, with even stronger religious sentiment than has ever before been known, we can do without, not only miracles and the Trinity, not only Bible-worship and Christ-worship, but without any fetich whatever, living both kindly and honestly, having *faith* in man, *hope* in his continual progress and development, *charity* for his blunders and weaknesses, and a *love* that shall help each one we meet on his halting way by cheery words of sympathy that will give comfort and also strength to be brave and true. L. M. T.

BERTHIER ENHAUT, C.E., Aug. 10.

[Above all things let us have honesty, in our thinking and our speaking alike. This brave challenge to a higher sincerity must be respected by all the sincere. Perhaps, however, it is not insincerity that causes the reluctance to lay aside the name God, but rather a conviction that this immemorial word is still the container of a truth that is less fittingly expressed by any other. Something else than a "loving heart" (though it would indeed be melancholy to be devoid of that) may make men cling to this grand old Saxon root. Whoever is led by modern thought itself to a conviction that the central, creative, formative, and conservative principle of Nature is intelligent or spiritual in essence, agrees with more than he differs from those who believe in a "personal God," and may without concession to prejudice accept the words still. There is no strangeness or impropriety, in our opinion, in using the name God in any sense which retains the thought of *self-conscious being in absolute illimitation;* but we do not for an instant doubt that there are those who reject this thought as false,—who therefore are rightly termed atheists, and would be wrongly termed anything else. When we too reject this thought, we will not flinch from the name that would then fitly describe us; but hitherto the whole drift of our philosophy and our life has been rather to confirm than to reject that thought. Let each one stand simply, without ostentation, without fear, without dissimulation, by his own secret conviction; and the world will be the better, if he uses such language to utter it as best suits his own sense of truth.—ED.]

WHAT WAS SLAVERY?

PAINESVILLE, Ohio, September, 1874.

EDITOR OF THE INDEX:—

You compliment me by renewed invitation to continue these *hurrygraphs* on the old slavery warfare. And as I expect soon to establish headquarters for the present at Toledo, in this State, you *may* have them, at least a few more of them, with more regularity than heretofore.

My last related to the cruelties of slavery as upheld and practised by the American Church—ministers and members, men and women, in all the great leading Protestant Evangelical denominations, without exception.

The Methodists, by lies and hypocrisy, gained for a time, at the North, an antislavery reputation by a separation into a "Northern General Conference." But two plain facts expose the whole "pious fraud": first, the division, such as it was, occurred by withdrawal of the South from the North for the sake of peace,—not of the North from the South for the sake of purity; and second, the Northern Conference, instead of being *Northern* in the sense of separation from slavery and slaveholders, retained the whole border territory, including Missouri, Arkansas, and Texas, making in all eight whole annual conferences of slaveholding Methodists, numbering, as was computed by Methodists themselves, not less than 4,000 slaveholders and 27,000 slaves.

So palpable was the fraud that a subdivision followed, and the "Wesleyan" connection of Methodists was organized out of the more conscientious membership of the "Northern General Conference," who would not be partakers in such hypocrisy and guilt as was thus attempted and carried out.

But I am aside from my main line of thought on the cruelties of Methodist and other forms of *Christian* slavery. I gave in my last a North Carolina proclamation of *outlawry* affecting some runaway slaves in that State, by virtue of which such slaves might be lawfully killed by their pursuers, "without

accusation or impeachment for any crime or offence for so doing."

But the advertisement of the owner should have contained the following, which I accidentally omitted:—

"I will give $100 for each of the above-named negroes to be delivered to me, or confined in the jail of Lenoir County, so that I can get them; *or for the killing of them*, so that I can see them"!

Now a word as to the manner of hunting slaves. Perhaps it is not known that packs of hounds were trained expressly for the business of hunting slaves, and that the *training* of puppies for that infernal work was also a lawful, respectable, and (so far as ever appeared) a perfectly pious, prayerful, and Christian calling. At any rate, the Sumner County, Alabama, *Whig* contained the following advertisement, over date Nov. 6, 1845, and continued it six months in the paper:—

"NEGRO DOGS.—The undersigned, having bought the entire pack of Negro Dogs of the Hay and Allen stock, now proposes to catch runaway negroes. His charges will be three dollars a day for hunting, and fifteen dollars for catching, a runaway. He resides three and a half miles north of Livingston, near the Lower Jones Bluff road.

(Signed) "WILLIAM GAMBEL."

Two presidential candidates during their canvass were charged, and rightfully, too, no doubt, with employing, even importing, from Cuba, bloodhounds to hunt out the Indians from their fastnesses, in our wars with those unfortunate tribes,—one Whig, the other Democrat; Generals Jackson and Taylor. And the fact was used by the opposing party as capital against the candidate in both instances.

But whoever was known to lift voice or pen against the frightful cruelties of a bloodhound slave-hunt in the dreary years while slavery lasted? Surely not the Christian Church nor clergy! As a body they were impliedly accomplices, when not even *principals* in the fiendish work.

THE INDEX is warring upon their faith, doctrines, creeds, catechisms. That is well. But in all this account behold their works! See here what they did through scores of years!

PARKER PILLSBURY.

"BELIEF" AND "UNBELIEF."

TO THE EDITOR OF THE INDEX:

Dear Sir,—I see by a recent number of THE INDEX that your contemporary, the *Independent*, has lately been discussing in a tone of great disparagement the "Strength of Unbelief." Compared with believers, unbelievers are but a small minority, and the monuments they have erected in brick and stone are in proportion to the exiguity of their numbers. This apparently is the aspect of the question on which your contemporary loves to dwell, and, as the facts are indisputable, and seem to support a very edifying conclusion, it is by no means extraordinary that he should give the preference to so advantageous a basis of discussion. I could not help thinking, however, as I read the article reproduced in your columns, of Robert Browning's fine lines in "Rabbi Ben Ezra:"—

> "Not on the vulgar mass
> Called 'work' must sentence pass,
> Things *done* that took the eye and had the price:
> O'er which from level stand
> The low world laid its hand
> Found straightway to its mind, could value in a trice."

If we regard churches, denominational colleges, etc., as the "work" of belief, that work must certainly weigh immensely in any scales adapted to brick and mortar; but what it would weigh as the expression of a high moral impulse is a point upon which there may be wide differences of opinion. Believers themselves do not deny that excessively worldly motives prompt to much of that liberality which has its outcome in $100,000 and $500,000 churches. The Jews of old could point to their stately temple and their numerous synagogues; but one whom Christians, and not they alone, revere formed and expressed a very low estimate of the spirituality of that church-building people. And how many of our modern believers would like to invoke the judgment of Christ upon the *spirit* that has built the temples and synagogues of to-day?

The strength of Christianity, as of every religion that has ever existed in the world, consists in the alliance it has contrived to effect with the desires and passions of mankind. One proof of this is that every age moulds its inherited faith into forms suited to its own character. There is about as much resemblance between the Christianity of to-day and that of the third and fourth centuries as there is between the character of Tertullian and that of Charles Dickens. The modern world finds a gospel—pretty nearly all the gospel it wants—in the writings of the great novelist; the ancient world found the gospel it wanted in a vivid apprehension of a supernatural order of things, and above all in vivid conceptions of a future heaven and hell, the former to be the portion of believers, the latter of unbelievers. And hell, be it remembered, in those days, was hell—not the washed-out article of modern theology, but a good, honest pit, full of fire and brimstone, where men, women, and children were to be tortured eternally for want of faith. And heaven was heaven, in Tertullian's eyes, mainly because it afforded a gorgeous and delightful view of the torments of the lost.

Give any age what it wants—that is, what it likes and craves,—and it will cling to it. The present age does not want the theology of Tertullian, nor yet of Augustine or Luther. These men could all have reared $100,000 churches in their day; but it requires a different language from theirs, and much milder and vaguer doctrines than they would have tolerated, to work the same miracle now. Our contemporaries (of the Protestant world) have worked Christianity into a shape that they like, and, having done so, they are prepared to sustain it by such efforts as may be necessary. And they do sustain it; they build churches and colleges, and organize missionary enterprises, etc.; and the *Independent*, wheeling round in a well-stuffed arm-chair, says: "Look at the works of belief! What can you poor sceptics show that will in any way balance the account?"

The sceptic's answer to this challenge is already given. He sees in all these monuments and organizations the result of a certain *sum of motive*, but he wholly refuses to acknowledge that, because this sum of motive is potent, its elements must all be good, or even that they must be mainly good. As to his own work, or rather the work of the spirit he has imbibed, he sees it in the very theology which ten thousand pulpits and hundreds of religious papers preach,—a theology that has lost entirely its old absolute, domineering tone, and tries its best not to come into collision with the spirit or the science of the age; he sees it in the temper of mind of numberless so-called believers who smile evasively when questioned as to the harder portions of their belief, and who would soon reduce the salary or dispense with the services of any clergyman who undertook to administer such doctrinal doses as their forefathers seem to have found palatable; he sees it, finally, in the fact not to be disputed that modern literature in its highest walks is not instinct, as literature once was, with Christian faith, but either tacitly or explicitly claims for the human spirit a freedom which Christianity never has granted, and never can grant.

What has the sceptic to do in the pulpit? He has no system of revealed morality to expound, to supplement, or to render acceptable. He has no texts to mangle, no sophistical tissues to weave, no strained interpretations of history or science to put forward; above all, he has no indulgent congregation with whom it is a recognized duty to be profited by what he says, and who are therefore prepared to place a premium upon the very foolishness of his preaching. Why other men preach is obvious; why the sceptic only preaches when there is a special justification for it, is equally so.

These, Mr. Editor, are some of the thoughts into which I have been led by the perusal of the article to which I referred in the beginning, and in the hope that they may add a little strength to some who are only too sensitive to such taunts as those of the *Independent*, I place them at your disposal.

I am, dear sir,
Very sincerely yours,
WM. D. LESUEUR.

OTTAWA, Canada, September 2, 1874.

THE RIGHT TO PROHIBIT.

WEST CHESTER, Pa., Aug. 21, 1874.

EDITOR OF THE INDEX:—

In common with a great many advocates of the temperance reform, you seem wholly to lose sight of the important distinction between the merely private, moral offence of rum-drinking, and that which, judged by its results, constitutes one of the most dangerous of public crimes, the infamous practice of rum-selling; while with a boldness born of honest conviction, you adopt the doctrine that the temperance principle, to be established and enforced by moral teaching merely, as contradistinguished from legal prohibition, is the only weapon which the consistent reformer can properly make use of in the great battle which is being waged against the enemies of the cause. No honest seeker after truth, however (and your radical is transformed to a truckling conservative, when he ceases to be such), can afford to exclude the light, come from whatever source it may, and it is in the light of this truth that I make bold to offer a few thoughts upon the subject.

Evil doers alone are the proper subjects of legal restraint, and for them alone are laws made and enforced. The good are always "a law unto themselves." The only proper purpose of civil society is to protect the weak and the innocent from the avarice or the cruelty of the vicious and the strong. Hence wrongs, and their correlative, rights, the primary object of all legal study, are divided into, first, private, such as affect individuals only, and are known as civil injuries; and, second, public, or such as affect the whole community, and are known as crimes and misdemeanors. In the latter class, with which our present discussion leads us particularly to deal, are comprehended all offences in which the public are either directly or indirectly concerned. Thus, if a man kills my neighbor, I am interested in having him properly punished (restrained, if you prefer it), inasmuch as my own safety is intimately connected and interwoven with that of every other citizen. The trouble, however, with that class of radicals above alluded to appears to be, that while they are perfectly willing to concede that such crimes as murder, rape, arson, battery, and the like, are direct injuries, and therefore properly within the sphere of legal cognizance, there is another class which, being indirect and merely consequential in their nature, are not therefore proper subjects for legislative interference; or in other words, that to merely moral evils moral remedies only can properly be applied. In asserting their utter want of faith in that morality which exists only by virtue of legal compulsion, indeed, they lay down a very grand as well as a very valuable moral truth, and it is extremely unfortunate that they should err so sadly in making the application; for while it is an undoubted fact that there is a class of strictly private moral offences which the law should not and cannot properly reach, it by no means follows that offences of an indirect or consequential nature, merely, are necessarily exempt from legal punishment. While it is perfectly true that a man may drink to never so great a degree of drunkenness in his own house with absolute impunity, yet it is none the less true that if he goes into the street in that condition, even although no direct injury be done to any one, he has nevertheless committed an offence against society, for which society may very justly hold him amenable. If a butcher sell tainted meat, he is guilty of a legal crime; so also, perhaps, would be the apothecary who should engage in the indiscriminate sale of poisons; while the storing of gunpowder, or other explosive material, is looked upon as a very grave offence against the community. It may still further be said that no one objects to the law prohibiting the carrying of concealed deadly weapons, while it is universally conceded that the public safety demands that in all our larger cities the erection of inflammable wooden buildings be strictly prohibited. In none of these cases, however, is the injury to society any more direct, nor in fact as much so, as in that of the liquor vender, who grows rich by industriously plying his trade, as the public trainer of criminals.

The only question, as the writer conceives, which can properly present itself in connection with this subject, is, whether or not the public evil be sufficiently great to demand a public remedy. Upon this point it would doubtless be extremely difficult to convince either the rumseller or his victim that the best interests of society demand the abolition of the traffic; but certainly the advocate of temperance should find little difficulty in forming a conclusion. If the doctrine adverted to in the commencement of this article be correct, then every law tending in any degree to restrict or regulate the sale of intoxicating drinks is equally indefensible, since license or restriction is but a modified form of prohibition. The whole subject, therefore, is resolved to the question of prohibition or free rum. Of the latter where is the temperance man who is willing to place himself upon record as the avowed advocate? Against him would arise the ruling spirits of the brothel and the grog-shop, and pour at once upon his defenceless head the full measure of their righteous indignation as a vile and inexcusable corruptor of the public morals.

WM. E. DINGEE.

[Our recent essay must stand as our answer to the above article. But dissentients ought to be heard fairly in THE INDEX.—ED.]

THE IDEAL LIFE.

It is to have clear thought, far and fine vision. It is to see the meaning and the true relation of all things. It is to be free, unprejudiced, unawed by custom. It is to be open to all light, and sincere in the reception and expression of it. It is to have an inward life forever tending to the outward. It is to have the outward forever made splendid by inward illumination. It is to be independent, centred in ourselves, getting the grandest truths from ourselves, yet eagerly yearning for and recognizing the help of others.

It is also to possess the exact means for the utterance of our thought; to have well defined words, strict language, and precise rhetoric. It is to be able to say what we mean without being misunderstood, to put into full expression our most delicate analysis, our deepest logic. It is to know even to a hair's breadth the distinction between our thought and that of another. It is to put our very soul into language as clear as the mountain stream, so that all the winding way of our experience can be seen in the clear sun-light. It is to have people realize just what our moral and intellectual position is, to know us as we know ourselves in the unclouded radiance of pure ideas. This paradise, I am afraid, is afar off. Words! words! words! What terrible barriers they are to the communion of saints! That which is an angel of light to one is a devil to another.

The ideal life is also fellowship of souls, founded not upon similar opinions, or like premises, or like sympathies even, but upon the universal burning desire for truth. He who wishes to know what really is, and live up to it, is my fellow-worker. He who is struggling anywhere for a glimpse of the eternal verities, out on the ocean, or on the mountain-top, or in the solemn church, or gay carnival, or club-house, or silent study,—he is my helper. When will all human goodness recognize the essential loveliness of its most diverse aspects? When shall we realize the grandeur of its multiplicity? That evil only is homogeneous, a dull monotony forever, but that the good is heterogeneous, ever changing into new forms of beauty and power?

The ideal life consists also in congenial work, the doing of that thing which is dearest and sweetest to us, the putting into outward act our best thoughts and noblest aspirations. There is such a vast chasm sometimes between what we think, and feel, and hope, and what we are obliged to do. There is harsh discord between our inward and outward fate. Happy the day when this shall be removed, when each can earn his bread and butter by doing his very best, when the outward toil is the fruitful expression of the inward fire.

S. P. PUTNAM.

SPURGEON says it is a remarkable fact that ministers of the gospel are not able to live on much less than other people. They can't make a shilling go so far as other people can make a sovereign. Some of them try very hard, but they do not succeed. A member once said to a minister, who wanted a little more salary as his family increased: "I did not know that you preached for money." "No, I don't," said the minister. "I thought you preached for souls." "So I do; but I could not live on souls; and if I could it would take a good many the size of yours to make a meal."

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PUBLISHED BY THE

INDEX ASSOCIATION,

AT

No. 1 Tremont Place, Boston.

EDITOR:

FRANCIS ELLINGWOOD ABBOT.

ASSOCIATE EDITOR:

ABRAM WALTER STEVENS.

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BOSTON LIBERAL LEAGUE.

Our organization some time since decided to direct its efforts for the present towards securing the

Repeal of the Laws

whereby church and other corporate property is unjustly exempted from its share of the burden of taxation.

As a means to this end, we have published for general circulation several thousand copies of a

TRACT

on Church Exemption, being the article by Mr. Abbot which appeared in THE INDEX of Nov. 27.

We have already issued three editions, the last of which is nearly exhausted.

We desire soon to issue

Another Large Edition

of this and other tracts on the subject, so that we can place a copy in the hands of

EVERY VOTER IN THE STATE,

and generously to supply the calls for them in other States.

To do this, we need funds; for, although we have made arrangements for printing the Tract at very low cost, it is impossible for the Boston League, with its various other expenses, to bear the entire expense alone.

Will not, then,

All Friends of the Movement

come forward and help us with liberal donations?

We frequently receive communications from parties wishing tracts to distribute, asking how much they shall pay. To such we reply that the cost to us is about $2.50 per thousand, and we shall be pleased to furnish them at this price per thousand, or 30 cents per hundred, to all who will circulate them. But all additional donations will be gratefully received for the purpose of circulating them gratuitously throughout the country.

Last winter this subject was brought before the Legislature of the State, and many petitions were presented asking a repeal of these unjust laws.

The matter is still in their hands, and at the next session will undoubtedly be acted upon. Meanwhile the

Voice of the People,

favoring justice and equity, should be distinctly heard.

We shall soon be ready to send out

BLANK PETITIONS AGAIN,

thus giving an opportunity to those who have not already done so, to protest against this continued wrong.

Let us make it

THE LARGEST PETITION

ever presented to our legislative body.

Will those willing to assist in circulating these petitions please

SEND IN THEIR NAMES?

We would say, also that we feel deeply the need of

Other Organizations

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The Index.

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VOLUME 5. BOSTON, MASS., THURSDAY, SEPTEMBER 24, 1874. WHOLE No. 248.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor.*

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE FIRST AMENDMENT TO THE U. S. CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

GLIMPSES.

JAPAN HAS 300,000 members of the priestly class.

"PATERNAL GOVERNMENT" is no novelty; but Mr. Vernon Harcourt has invented "grandmotherly government." We prefer to be governed by our great-grandparents.

DETROIT HAS sixty churches, or one church to every seventeen hundred inhabitants. The edifices are valued at $1,123,510; the sites at $1,700,000. Total, $2,823,510—and of course untaxed.

MR. HARCOURT told Parliament some time ago that "the people will not endure to be put to bed when they want to sit up;" which shows that human nature is about the same in England as in Yankeedom—even on the temperance question.

LADY BARKER'S new *Lessons in Cooking*, published by Macmillan, is a book highly commended by *Nature*. She says that "no school-boy ever gets as much nourishing food as he requires." That sentiment will be cheered by the school-boys.

FATHER HYACINTHE is a trifle tiresome. He shies like a skittish horse, and evidently made a great blunder when he set up for a reformer. In default of a natural backbone, he had better procure a substitute from the fireplace, or vacate a chair in which sitting up straight is a necessity.

THE LONDON *Spectator* thinks that Cosmian Hall, at Florence, Massachusetts, ought to have been baptized Chaotic Hall. The *Spectator* labors under the disadvantage, common to all Christians, of not being able to distinguish between chaos and cosmos. There is a far profounder cosmos in freedom of thought than in the lifelessness of enforced uniformity.

THE BIG row in England over the right or wrong of a Wesleyan minister's putting "Rev." before his own name on his daughter's tombstone is funny enough. Of course the Bishop who forbade it was a religious coxcomb, and the Dissenters are not unnaturally incensed by his impudence. But then is it wise to get vexed with a fellow who picks a burr off your back?

SEVERAL TELLING ARTICLES have been published by the Lansing (Michigan) *Republican*, charging the Appletons with "catering to the Roman Catholics" in their *New American Cyclopædia*, and supporting the charge with evidence that is at least enough to raise a serious suspicion of its truth. Such an offence, if committed, would be akin to the crime of fountain-poisoning. The charge ought to be met with very full and very frank explanations.

THE PROPOSITION to create a new sea in French Africa, 480 miles long and 60 miles wide, illustrates in an impressive manner the widening dominion of man over Nature which is conferred upon him by Science. Captain Roudoire lately had a paper on the subject in the *Revue des Deux Mondes*. Formerly an immense inland sea filled a series of slimy hollows in Tunis and Algeria, called chotts; but, being cut off from the Mediterranean by the gradually formed isthmus of Gabes, it dried up under the hot African sun. It is now proposed to cut through this isthmus and fill up the sea once more. M. Lesseps estimates the cost of the enterprise at only about two and a half millions of dollars; and the hope is that the constant evaporation from the new sea, followed by rain, would convert the surrounding desert into fertile country. What a gigantic dwarf is man!

THE *Nation* says with its accustomed keenness: "We trust, too, that in any legal proceedings taken Mr. Henry C. Bowen will be somehow put into the hands of a skilful cross-examiner. The escape of this worthy thus far is one of the most discreditable features in the investigation. The temporary suspension of the business of 'bringing souls to Christ,' in which he says he is engaged, would be a cheap price to pay for having him turned inside out by a remorseless and practised hand in open court." No other paper, so far as we know, has touched on this point, which has seemed to us very important from the first. The strangest thing about the "Investigating Committee" was its total neglect to secure Mr. Bowen's testimony; yet he has the reputation of knowing more than anybody else of the "scandal." There is evidently hard work ahead for the courts, but we hope it will get thoroughly done at last.

THE SOCIAL CHANGES rendered inevitable by the issue of the civil war are thus referred to by one of our correspondents in Louisiana: "The planters here are nearly all hopelessly insolvent, too proud and too lazy to work. The mortgages must necessarily soon foreclose and sell them out. The alluvial lands here are generally some eight or ten feet above overflow, and have never been known to be inundated during the highest water. I have never seen so beautiful or productive a country elsewhere in the United States, either North or South. The lands must soon go into other hands, and, instead of remaining in from two to ten thousand acre plantations, must be cut up into hundred acre farms in the hands of thrifty farmers, when the country will again prosper and smile like a rose. Cleared lands now are scarcely worth ten dollars per acre; and, should another riot occur, they could hardly be given away for several years to come."

MR. SAMUEL WILKESON'S dolorous exclamation that the Brooklyn scandal would "knock the *Life of Christ* higher than a kite" indicated a commercial sagacity which is proved by the following paragraph in the Brooklyn *Argus* of September 10: "The Dahman publishing house in Leipsic, which issued a German translation of the first volume of Beecher's *Life of Christ*, has issued a card stating that, owing to the disreputable disclosures about Beecher, it will discontinue the publication of the work, and it offers for sale at actual cost the remaining copies of the first volume. 'We are sorry to be compelled to take this step,' the card concludes, 'but due respect for the character of our house renders this determination inevitable.' In commenting on this card, the *German Universal Gazette*, of Leipsic, says, under date of August 18: 'This is eminently right and proper. Mr. Beecher stands self-accusing, self-convicted, before the whole world. No virtuous man or woman will care to read a *Life of Christ* emanating from so foul a source.'" This action is over-hasty, though not much to be wondered at in consideration of Mr. Beecher's infatuated silence and delay. Nothing but a unanimous acquittal by a jury above suspicion can possibly restore his reputation now.

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
BOSTON, MASS.—F. E. Abbot, President; J. P. Titcomb, G. A. Bacon, Secretaries.
JEFFERSON, OHIO.—W. H. Crowell, President; A. Giddings, Secretary.
SAN JOSE, CAL.—A. J. Spencer, President; J. L. Hatch, Secretary.
TOLEDO, IOWA.—J. Reedy, President; E. S. Beckley, Secretary.
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SAUK CITY, WIS.—Chr. Spiehr, President; Robert Cunradi, Secretary.
AUGUSTA, WIS.—Davis Jackson, President; George P. Vaux, Secretary.

Christian---Extra-Christian---or Anti-Christian?

THE EXTRA-CHRISTIAN'S PLEA.

ADDRESS OF COL. T. W. HIGGINSON, AT THE SEVENTH ANNUAL MEETING OF THE FREE RELIGIOUS ASSOCIATION, IN BOSTON, MAY 29, 1874.

MR. CHAIRMAN, LADIES AND GENTLEMEN.—Mr. Abbot's point in regard to the recent disaster in Western Massachusetts brought to my mind another incident of that casualty which comes home more to my sympathy, perhaps, than any other, and which suggests the thoughts that were vaguely in many minds, I dare say, during this discussion. It is a strange thing that in that fearful flood, when granite dams proved nothing, brick walls crumbled, bridges were swept away, roofs of houses afforded no solid raft to carry anybody in safety down the stream, there was yet one little craft that rode the storm from its launching to its landing, and carried its little captain quite safe. That particular craft was a cradle, the captain of it was a baby, the first mate was a baby, and the crew was the same baby. The baby had known that cradle as a place of absolute safety on land hitherto; in its first experiment on the water the cradle was a place of safety still. The baby floated down in the cradle, laughed and crowed, or cried and bewailed, as it went along that swift voyage; nobody knows. At any rate, it landed at last, and was taken back to its mother's arms unhurt, that little child; and now the only question, I suppose, remaining in that family, suggested by that particular transit, is, What are we going to do with that cradle? On this point, I notice that our two friends who have spoken have diametrically opposite opinions. "What to do with the cradle?" Mr. Calthrop would say, "Why, the baby must stay in it, of course; if he outgrows it, have another one built on the same pattern." "What should we do with it?" Says our friend Abbot, "Smash it, for fear somebody else should be taken and stowed away within its uncomfortable limitations."

I stand here, ladies and gentlemen, in the most humble position as the defender of that cradle. A cradle is a convenient and comfortable appendage to a family,—in fact, I don't know what most of us would have done without one; but there comes a time when a man outgrows his cradle, and the decision of his life has to be made. There is the first question, What shall he do with himself? shall he stay there? There is the second question, What shall he do with it after he goes out of it? And I find myself on the decision of each of these questions in that most painful position, quite opposed to two of my best friends, and only hoping that in the brief statement of my own position I may emulate, in some small degree, the candor and the courtesy which marked their statement of theirs. It is the pride of the Free Religious Association that its members differ from one another. It is also their pride that they are able to state that difference very frankly without going to pieces. We may be most of us born and bred with a little taste of fighting, but, at least, we keep it from people outside. Dr. John Brown, of Edinburgh, describes a Scotch shepherd who was very proud of his dog, and he said to some one who was stroking the animal, "Oh, but there's a great deal of *sairiousness* in life for that beast,—he just never gets enough of fighting." There is a terrible amount of seriousness in our lives as members of the Free Religious Association, but at least we get enough of fighting outside to satisfy us, and nothing can exceed the peace and harmony which prevail at our meetings. That metaphor of the cradle may not do complete and full justice to the position of my friends, or to my position; metaphors never do, and therefore metaphors are never arguments, and it is dangerous even to use them; but I think it will not be very hard to show briefly my reasons for dissenting from each of those two arguments so persuasive and so sincere.

First, as to that matter of the Christian name. I travelled with Mr. Calthrop through all the wide range of his argument,—wide indeed, for it began with monads and came down to that highly collective unit, the Free Religious Association,—and yet I did not hear, from beginning to end, a single word that precisely touched my own position. I heard him say or imply in regard to those who are born in a Christian land, bred in Christian civilization, trained by Christian parents, that it is their duty to call themselves Christians, to stand by the flag, in a manner. He did not tell us where that obligation ended, or where the obligation of truth to one's self begins. There are men in this audience who are atheists, have been so from childhood, never asked for any better faith, never found any better tonic anywhere else, materialists through and through, resenting the invitation to believe in God as an insult. Is it their duty, in deference to the land that bore them, to forswear every consideration of their souls and take the Christian name? Or our friend the Rabbi, here on the platform, born in Vienna, trained at the universities of Heidelberg and Göttingen, Christian institutions throughout,—is he to call himself a Christian from deference to local training, when all the private traditions of his family and his personal convictions go the other way? Or take a step further: one like myself, born in the very mildest and most vanishing type of Unitarianism,—and how vanishing a type of dogmatism that is those who have observed any of the microscopical investigations going on over our friend Potter can judge,—what is one like myself, bred from childhood to consult his own reason and his own conscience, to seek for light everywhere, and to follow the best light he could find,—what has he to do about the Christian name? How can he call himself a Christian when, from the best investigation he is enabled to make, he is not strictly a Christian? That is the trouble. You know you can call yourself a great many things if you are willing to tell a lie, but if you are a fellow-countryman of George Washington and cannot tell a lie, what are you going to do about it? No matter what others may say or think, if to you Jesus Christ is simply and absolutely a man, how can you, without man-worship, call yourself technically a Christian?

Thus far, I am with my friend Abbot. I do not make my position; it was made for me before I knew anything about it; it was made for me before I went to Sunday-school; it was made for me before I studied theology. One day, at the theological school in Divinity Hall, at Cambridge, I met my fellow-student Frothingham. He was then a comparatively unsuspected, seemingly innocent, virtuous, deserving young man; not one of the million crimes that have since been discovered to coil their fiery serpents around his head had then come to light; he was as good as any of us, and I said to him, I remember, "If we believe that Jesus Christ was a man, and we seem to believe that, how can we call ourselves Christians, thus lettering ourselves, as it were, with the name of a man?" And he said, with that total depravity which even then doubtless secretly characterized him, "I am not at all anxious to call myself a Christian; I am perfectly willing to be known to the world as a Frothinghamian"—and I think he has held to that position pretty faithfully ever since.

It is not a new position to many of us, I fancy, to find, on coming to maturity, that even without taking into account all those vast schemes of Christian doctrine to which Mr. Abbot has referred, when we merely reduce Christianity to its simplest terms in doctrine,—the recognition of Jesus Christ as an infallible authority different in kind from all other authorities,—we not only are not Christians, but never have been Christians. Such, at any rate, being my simple experience, my friend Mr. Calthrop's suppositions did not reach me.

Then, again, we are constantly told, "Even if you are not a Christian in this intellectual sense, you may be still a Christian in the recognition of an authority higher in degree than any other, not necessarily different in kind. Take the best authority you can find anywhere, get the best,—as they say in the war of the dictionaries,—label yourself by that name; men do it in other spheres of life, why not in religion?" I know they do it in other spheres of life, and how much good have they got by it? Men have called themselves Aristotelians. The consequence was that for years and years the advanced minds of Europe were perplexing themselves to find out, not what was true, but what Aristotle said in "the book," as his writings were called,—nothing more than that. Men have called themselves Newtonians; and in that charming autobiography of Mrs. Somerville you will find her saying that in her youth mathematical science was at a low ebb in England, because reverence for Newton had prevented English mathematicians from employing the "Calculus," through which the French had accomplished so much. Men have called themselves Shakspearians, and our greatest critic has pointed out that the English dramatists have Shakspearized ever since his day. Men have called themselves Swedenborgians, and the finest mind among American Swedenborgians, Henry James, called attention twenty years ago to the fact that there were already Swedenborgians who were making the infallibility of Swedenborg an article of faith. Danger rests upon this subservience even to the noblest authority; safety begins with each rising generation of young men when some one appeals to them, as Emerson appealed to all of us years ago and said, "Be yourselves." Then, after we have got that into us, if we still recognize the authority at all, it is in that exceedingly comfortable way in which Henry Ward Beecher still claims to be a good Calvinist; for he says, "I faithfully believe what John Calvin believed, or what he would have believed if he had lived in these times and believed as I think he ought to."

There is a danger on the spiritual side, on the moral side, on all sides, in carrying your recognitions of any human authority so far as to call yourself by its name. It is often easier to decide whether a thought is true or not than whether it is Christian or not. It is often not so hard to settle whether your moral code is right or wrong as whether it is Christian or otherwise. The whole history of the temperance movement, of the antislavery movement, and the woman suffrage movement proves it so. A woman said to me not long ago, a woman of an absolute purity that one reveres, but narrowed by her theology,—she said to me, speaking of banishing wine from her table, round which her young sons were growing up, "I should feel that I was insulting my Savior if I excluded wine from my table." Thus perilous, thus formidable, is the result which follows from limiting one's moral and spiritual standard even to the loftiest standard. Take your own conscience as your guide, and you have something that can be educated through great examples. But anchor yourself in absolute subservience to any one example, even the greatest, and you may find yourself, at least if you are consistent, much as a gifted woman once told me it was with her in the Roman Catholic Church to which she had belonged and which she had left. She said she found herself revolving and revolving in a narrower circle every year, until it seemed to be getting about as big as a walnut, and she came out of it.

And then again, apart from these special dangers, how shall we take the Christian name, who find every fibre of our souls yearning for contact with all nobleness, all of beautiful tradition, all of superb mythology, that the world can yield? In this day of universal travel, of universal science, when the farthest parts of the earth are being ransacked for their literature and their mythology, how shall we call ourselves Christians and yet embrace, as we long to embrace, the sympathy of this grander brotherhood, the statements of this wider faith? How trivial seem our little Congregational and Presbyterian churches, even our Episcopal churches, before the historic grandeur of the Roman Catholic, that church which has had kings for confessors, and made nations for converts, carrying to all the world, in its way, one Lord, one faith, one baptism; making as its own standard that which has been believed "always, everywhere, and by all,"—*semper, ubique et ab omnibus!* And yet when you once cast your eyes outside of Christian limits, what a child of yesterday the Roman Catholic Church seems! Why, how young it is, if you come to that, how small, how few converts, how trifling its range compared with this vast range of spiritual activity of the human race! I am not satisfied with Unitarianism. It is so much less in its compass and range than Orthodoxy. I am not satisfied with Orthodoxy. It is so trifling compared with Roman Catholicism. I am not satisfied with Roman Catholicism, which after all is simply the older branch of but one religion of the world. I long for something more than a cathedral above us, for a tradition more grand. I don't think we, any of us, in this age, ought to be satisfied with anything less than a theology to which the whole human race has contributed, and a liturgy to which the whole human race adds its prayers.

The human race is outgrowing our special and limited religions. You may take the robin's egg from the nest on yonder tree, and so near is the bird to being hatched you may crack it with the edge of your nail and the bird is free. But all your power, and all your patient fidelity, and all the mucilage and sticking-plaster you can put on it, will never get that birdling back into that little egg again. So complete is the sense of satisfaction, such is the feeling of freedom which comes from once finding yourself, not merely out of these little sectarian names, but out of the name of the larger and grander sect which is Christianity, that you will find when the egg is once broken the bird is free forever. You had better let him use his wings, even if he comes to mischief in consequence.

And yet, on the other hand, is that bird to turn back and blame the egg, or that institution of egg, which somehow does in its own way hatch birds for good or for evil into being? Here again I must differ from my friend Abbot,—whom I love to agree with, because I always hope that by agreeing with him I may perhaps catch something of that courage and fidelity of conviction that leave him too much alone. He has recognized what it is needless for me to repeat. The sweetness, the virtue, the love that still for multitudes around us are engraved in Christianity,—he has recognized that. I recognize in return what he has said, that if the brightest pages of the past are written with the name of Christianity, so also are some of the darkest. I recognize that, but where I take issue with him is this. I think that his view of Christianity is too scholastic, too much of the closet and the office, too little of the world of practical life. It is true, as he says, that when we are interpreting the word "Christianity" for ourselves, we must interpret in view of all accuracy, all strictness of construction; but I cannot agree, as he says, that in interpreting what Christianity means for others we are to insist on that same strictness. Let each man interpret for himself, and let us judge him according as he interprets it. God forbid that I should hold any man, because he calls himself Christian, to be Christian in any other sense of the word than that which he habitually recognizes. Words change. You cannot keep a word unaltered. It is the business of a man who lives among men to take words at their current valuation for current purposes. You

must deal with Christianity for what it is to-day, not for what it was in the past.

I think it is a mistake to go about the world treating all our fellow-creatures as if they were their ancestors who lived a great many centuries ago and behaved very differently. Let us take the facts as they are. Clergymen in Boston in old times had those who differed from them tied to a cart and whipped through the town. Am I to carry the natural animosity of those days in dealing with a modern clergyman who simply puts me into his buggy and drives me out over the Brighton road behind his Morgan mare? Because clergymen in other days lighted the fires of the Inquisition, am I to keep up that good old honest "no popery" resentment to the man who offers me nothing more perilous than a lighted cigar? It was all very well for Miles Standish to go among the Indians of Massachusetts in his iron helmet and iron corslet, but am I called upon to make a visit in similar armor to the peaceful Indians of Martha's Vineyard, merely because their great-grandfather may have tried to scalp my great-grandfather? The principle of change rules human events. We cannot leave it out of sight. We cannot accept the kindness, the courtesy, the amenities of life that the civilized world gives us in these days, and yet return them with the old war-whoop and the tomahawk. It is impossible.

Theology is everywhere softened. In this week's *Independent*, Dr. Taylor Lewis mourns that there is not a really Evangelical pulpit left. The old woman says in the story, "If you take away my total depravity, what else have I to depend upon?" That is the position of some of those good men, and so they are moaning over it at the rate of two columns a week in the *Independent*. We are not dwelling in a world of theologians who act consistently up to their theories. Why, in those old Puritan times in Massachusetts, as one form of punishment or penalty for certain crimes, a certain offender was doomed to "go and talk with the elders;" and yet barbarous and cruel punishments were forbidden in another clause: so they were very inconsistent. We are not sentenced to that. The only difficulty is to get the elders to talk with us; and that is very hard in the Free Religious Association, for I corresponded with half a dozen of them three years ago and could not get one to appear upon this platform. No, the times have changed, and Christianity, refined and softened, loosening its own barriers, still retaining them in theory but not in practice, cannot be met as before. Its persecution would nerve us, but its toleration disarms us.

Oh, but, my friend Abbot would say to me, "Remember the proposed 'Christian Amendment' to the United States Constitution." If ever anything has happened in America to indicate the truth of what I have been saying, it is the history of that Christian Amendment up to this time; for if anything ever organized Liberal Leagues for us, if anything ever rolled in petitions to Congress and to State Legislatures, it was that little caucus of discontented theologians stranded somewhere out in Ohio. No doubt they found here and there in the denominations some to go along with them, but for one whom they found they sent a dozen another way. But there is another thing, one more final, one higher ground yet to be considered. I don't wish to fight against Christianity or the Christian Church, but only against their excesses and abuses. We cannot spare the Christian Church from the world yet, till it has done its mission and been discharged in the natural way. Spare the Christian Church—why, we cannot even spare the Roman Catholic Church. My friend Abbot was rather hard upon the elder branch just now, I thought, when he said that it had never been anything but an enemy to freedom. Sail down the beautiful Rhine, and you see on either side of you castle after castle, once the terror of every peaceful citizen, but now in ruins. Sail down that river with the remembrance of those iron times haunting your imagination, and you land at last at Cologne, and as you enter the door of that magnificent cathedral you find yourself in the only place that in the Middle Ages protected the freedom of mankind against those robber barons.

No matter if in after times it became a tyranny; all organizations run that risk sooner or later; no breadth saves them wholly. We may have a tyranny in this organization sometime or other, though it will not be till we get some other president. All these organizations are dangerous,—theological, scientific, no matter what. And yet remember how, at a much later time, when among our early American colonies there were but two in which freedom of religious thought was distinctly recognized from the outset,—the Quaker colony of Rhode Island, and the Roman Catholic colony of Maryland. And even at this time, looking at the vast work of the Roman Catholic Church, looking at the shoals of Irish emigrants pouring upon our shores, these young girls scattered one by one into every family, unprotected, unguided, each with nothing on earth between her and ruin except what the traditions of her Church keep alive in her heart,—who can say that he would, if he could do it by a single waving of his hand, extinguish even the Roman Catholic Church from the world?

And as we cannot say it of that, of course one cannot say it of the Christendom of which the Roman Catholic Church is but one sect. It is easy to see the faults of an old institution that has the sins of ages accumulated on its head. Don't let us forget that after all there are certain things for which the Church has stood and still stands—for which, as yet, even that new science of to-day, which Mr. Abbot loves so much, has not yet stood,—the spiritual realities, the heart of man, the love, the patience, the meekness, the trust, so long cherished by Christians, not yet developed by the modern science that threatens it. We talk about the superiority and dignity of the scientific method. Was there ever an old school theologian who hated Arminianism with a more good, thorough-going, almost unquestioning, hatred than our dear Agassiz hated Darwinism? We talk about the quarrels of theologians,—why, the one natural history magazine of New England was filled, for months after months, with the quarrels of the scientific men in regard to the bones of a single animal, with a long name, which was dug up in Colorado; and they carried it so far that the editor had to shut down on them at last, and let them print extra leaves at their own expense, and their angry controversy only died as their pockets grew empty. It is easy to see the great results that science is bringing us, but remember that religion, even the Christian type of religion itself, is giving us also a great deal. Science, secularism, give us the *North American* and the New York *Nation*,—periodicals of great intellectual value, but whose maxim is not, as our friend Frothingham quoted, the Irishman's, "Wherever you see a head hit it," but, "Wherever you see a heart hit it." It is, on the other hand, Christianity, that still gives us newspapers like the New York *Independent* and the *Christian Union*, that scatter by tens of thousands through the nation such a breadth and liberality of doctrine that the *Independent* was criticising THE INDEX a while ago for stealing its thunder. Secular science gives us Harvard University, and no woman inside its doors. The only person on the Board of Overseers who wanted to have them there was the only doctor of divinity on the Board of Overseers, and there he is. [Pointing to Rev. James Freeman Clarke, who sat on the platform.] But Evangelical religion gave us Oberlin College and the Boston University, which know no distinction of sex in knowledge.

No, I cannot see as yet that science is so far displacing Christianity as to make Christianity legitimately a dead letter to the world. The time may come when equal intellect, with more of heart, equal thought, with more of tenderness, shall give us something before which the Christianity of to-day, or of all days, shall find itself but an incomplete thing, and shall withdraw itself so peacefully that it shall not need the word "anti" to dispel it.

And yet, for the reasons already given, I can see no consistent position for many of us except that which might be called "Extra-Christian," simply outside of Christianity, because we cannot confine ourselves to it,—an attitude taking in Christianity, with what is best of all religions of the world. But for Christianity itself I have not merely the same sympathy that I should have for Buddhism if I was within its temples, but a nobler sympathy as for a still nobler religion. When the first large company of colonists came to the Massachusetts Colony, it is reported that, as they left England, the clergyman who was the leader of them looked back over the stern of the vessel, and said, alluding to the earlier Pilgrims who had settled Plymouth, and who had called themselves Separatists, "We will not say, as the Separatists did, 'Farewell, Babylon! Farewell, Rome!' But we will say, 'Farewell, dear England! Farewell, the Church of God in England, and all the Christian friends there!'" And as we look back upon the Christian Church, if we leave it, I see no reason why we should not echo the loving words of that farewell.

SIGNS OF THE TIMES:

SEPTEMBER, 1874.

A pitiful cry comes from the East; Christianity is fallen, is fallen; the Hindus shake the head at her, the Mussulman and the Buddhist pass her by unmoved. We, freethinkers, have long pointed out that the Christianizing of India has been the most palpable of failures, but we scarcely hoped to hear our strictures reëchoed by the leaders of the Christian camp. We quote, *literally*, from a document addressed to Convocation by the three Bishops, R. Calcutta, F. Madras, and H. A. Bombay. After expressing their "thankfulness to God that the general intercessions of the past year have borne fruit," they naturally proceed to express a wish to see something of that fruit. "We would urge you to consider that the season is critical. . . . Forces, Christian in their origin, though only partially religious, and predominantly of a civilizing and intellectual kind, are everywhere in operation," and the Bishops look askance at these forces which, however Orthodox in their origin, develop in this aggravatingly intellectual but irreligious manner; carnal reason is taking the bit in its teeth, and the episcopal charioteers do not like the prospect. But there is "balm in Gilead": "Among those original races which have never been Aryanized, and those lower castes of Hinduism whose state is one of great degradation" (where the intellectual and civilizing influences have not spread, in fact), "the labors of the missionaries have not been unrewarded." "In certain parts of India" some few are Christians, "but in India we are dealing with millions, not with thousands, and *we should mislead you if we gave you to understand that any deep general impression has been produced, or that the conversion of India is as yet imminent.*" (Italics are our own.) This is encouraging news for the subscribers to the gigantic missionary societies which annually draw thousands of pounds from the open purses of confiding Christians, and it may also be regarded as a striking testimony to the value of the prayers of the Church. "There is *nothing which can at all* warrant the opinion that the heart of the people has been largely touched. . . . There is *no advance* in the direction of faith in Christ, like that which Pliny describes. . . . In fact, looking at the work of missions on the broadest scale, and *especially upon that of our own missions*" (O most candid Bishops!), "we must confess that, in many cases, their condition is one rather of stagnation than of advance." Then—as indeed might be expected in the uncivilized and uneducated classes which afford the few Christian converts—the morality is low: "The converts too often make such poor progress in the Christian life that they fail to act as leaven in the lump of their countrymen. In particular the missions do not attract to Christ many men of education, *not even from among those who have been trained in their own schools.* *Educated* natives, as a general rule, still stand apart from the truth." In India, apparently, as in Europe, Christianity is going down before the glorious tide of advancing knowledge. Not content with thus speaking the truth with such startling candor, the Episcopal trinity give the lie direct to those who prophesy smooth things in Exeter Hall and elsewhere; they state this "to dispel any illusions of marked religious success, *which might arise out of the statements and reports of official and other eminent authorities.*" To complete the sad tale, the "false religions seem lately to have gained some new religious life and energy, and have in some measure become active once more, and even aggressive;" and they are even—poor Christianity—poaching on the degraded castes, the special Christian manor of ignorance and brutality. Of course, a piteous appeal follows for men and money; though why more money should be thrown away on a task confessed to be so entire a failure the sceptical understanding fails to perceive. We can pass on Christianity no satire so keen as that with which the Indian prelates have supplied us. Is it a hoax, penned by some unscrupulous opponent to cast discredit on Christianity, or has it been published by some fraud? Certes, in one way or another, an enemy has done this. The Archbishop of Canterbury adds his testimony to the truth of the above, saying, that though the population of India "is about 180,000,000 of persons, . . . still, with all efforts, not above 318,000 Protestant converts have been made." A convert must be quite a lion in India.

The Bishop of Capetown is the next to say an encouraging word, and to inform us that special efforts are needed to "cope with the Mohammedan propaganda which is being carried on in South Africa." A Mohammedan propaganda means, we must remember, the worship of *one* God.

Nearer home, a Bishop—he of Lincoln—comes forward to destroy the doctrine of the "resurrection of the flesh," with the astounding assertion (from Christian lips) that cremation will destroy that belief. Alas for the "noble army of martyrs" and their dispersed bodies! The Bishop has no word of comfort for them. It is another reason for urging cremation that we now know, on such good authority, that it will convince good Christian people that flesh and blood do not retain their original character after death. But surely the Bishop of Lincoln might be aroused to a sense of the difficulty of his position by taking him to the side of an open grave whose occupant has lain there for six months. Would *that* be more easily revivified than a handful of ashes?

A remarkable volume of sermons has appeared from the pen of the late Dr. Lee, of Edinburgh. Their strong common sense is most refreshing, as where he advises any persons suffering from irritability to attend to their digestion rather than to their prayers. It is also encouraging to find Dr. Wallace preaching to a crowded and deeply-interested audience that "faith in God was native to the human spirit apart from the action of any revelation." The age of free thought is dawning in Scotland, and we shall soon have good news from the north of the Tweed.

Mr. Moncure Conway's *Sacred Anthology* is drawing a good deal of attention in Christian circles, and is being commented on by many religious newspapers; it will be preëminently useful if it succeeds in convincing Christians that Revelation is coextensive with Humanity, the corollary of which statement is, that there is nothing "supernatural" in any "sacred" book.

A remarkable example of the Christian style of carrying on war has come before the readers of a provincial paper. The well-known Dr. Parker was the subject of a sketch, and, as a public man, his preaching and his work were criticised. The clergyman, however fond of publicity, was too thin-skinned to bear criticism, and accordingly wrote to complain of the article; instead of meeting and contradicting its misstatements—if misstatements indeed they were,—he goes out of his way to pen a cruel and unmanly sneer at the supposed poverty of his critic. We do not mention this in order to blame Dr. Parker, who was only availing himself of a weapon consecrated by ages of Christian use, but simply that we may remind all freethinkers that our higher morality does not allow such personal attacks as these, even in retaliation, and that foul language and unmanly insinuations should be left entirely to the Christians.

Lady Amberley was faithful in death to the principles she professed during life, and offers one more proof of the absurdity of the taunt, "You will think very differently when you come to die." She expressed a wish to be cremated after death, a request it was unfortunately impossible to carry out, and she was buried in "unconsecrated" ground without either religious ceremony or childish ostentation.

The extreme parties, "high" and "low," are doing our work for us with commendable vigor. They turn Christianity sometimes into derision and sometimes into an offence to refinement and right feeling. Of the former class are the following specimens. At the Agricultural Show at Bedford, a placard was stuck up near the sheep-pens,

BEHOLD THE LAMB

Of God who taketh away the sins of the world.

We can imagine the comments of the profane. In the *Literary Churchman* is reviewed a book by a "A Layman," who speaks of "the hoary head of the Almighty" as a literal fact, and describes Moses as

seeing God's gigantic figure, towering "eighty feet high." Of the second and more offensive class, we cull the following flowers from Church papers: Oliver Cromwell, John Bunyan, John Stuart Mill, and the devil, are classed together as a modern quartette of worthies; a church reformed by Parliament is spoken of as an "abominable and damnable institution;" Sir W. Harcourt's statement regarding an Establishment is "disgusting and degrading;" we hear of "regal infidelity, archiepiscopal Erastianism, and church association lunacy;" we are told that Mr. Gladstone's view of the Church is "as low and grovelling" as Mr. Disraeli's. These papers, by disgusting the educated and the refined, are helping to undermine Christianity, and are most useful as missionaries. Freethinkers would do well, therefore, to circulate them as widely as possible.

The Public Worship Bill, grossly unjust as it is to one party in the many-colored Church, will do us good service, for it will aid in crushing out the sacerdotal party, our deadliest foe; priestcraft and liberalism cannot live side by side; the freeman and the priest are natural enemies; one or the other *must* go down: the battle will be a sharp struggle, but it *must* be fought; the darkness, in which alone the authority of the priest can flourish, cannot exist beside that light of knowledge and free inquiry which is the only air in which liberty can breathe.

The remarkable book entitled *Supernatural Religion*, which is now preparing for a second edition, is one of the keenest thrusts delivered in this century at the authority of all "revelation." The author, after a most acute essay on miracles, passes on to criticise the evidence offered for the existence of the four Gospels during the first and second centuries. It is not too much to say that he completely disposes of the idea that the earlier fathers possessed or venerated the records we now possess under names of the apostolic age. With rare candor he lays the whole evidence before his readers, and leaves them to draw their own conclusions. The volume concludes with a clever critique on the Fourth Gospel, and an eloquent plea for *natural*, as against *supernatural*, religion. Men's minds are much exercised regarding the authorship of these two clever volumes, and one could wish that the writer would boldly sign his name to a work which is too noble to be a "blow in the dark." This work is more than a passing "sign of the times:" it marks an era in the evolution of religious thought.

Notes from Roman Catholic countries remind us now and then that—with all our complaining about home superstition—we are not so utterly silly as some of our neighbors. At Aix-la-Chapelle, in this nineteenth century, they have been exposing "for veneration" a collection of odds—very odd—and ends. A dress of the Virgin Mary, a cloth which covered the charger on which lay John the Baptist's severed head, swaddling clothes of Jesus, blood-stained cloth which girdled Christ's waist on the cross. We rub our eyes as we read, marvelling that men should be such fools; surely the dawn must be near when the night is so dark.

But we have worse news than this childish mummery: in Mexico a man and his wife *have been burned for sorcery*, and others are threatened. This is what the Church still does in lands where it can have its own way; *it does not forget:* we, in England, are sometimes half imposed on by a kind of spurious Christianity, which speaks softly and smiles sweetly; we, freethinkers, have forced it to hide its bad side; free thought is in the air, and it moulds Christianity into a fairer form than the Church approves. It is well that we should see sometimes what Christianity is when it is not cowed and restrained by the presence of a freedom stronger than itself.

Our last Roman Catholic item comes from America, and refers to a priest named Father Terry. This startling product of Mother Church has been delivering some lectures on the "Poetry of Genesis." After various quaint remarks on the creation, he arrives at the Deluge, and runs his tonsured head against the difficulty of the animals going to and returning from the ark. "It is rather remarkable how the different animals, said to have been preserved in the ark, reappeared again in the very parts of the world to which they must have been originally indigenous. Some theologians thought that they were transported to the ark and back by angels. Just think of an elephant sitting jauntily on the shoulder of a seraph, and of apes borne grandly in the air on the wings of cherubim!" This is indeed a shaking amid the dry bones, for if a Roman priest begins to use his reason he will not long stay in Rome; the scandalized bishop of this very irreverent, though humorous, priest has, of course, relieved him of his functions. Roman discipline is still not an empty threat.

In Germany the religious war is being waged fiercely, and the issue of the combat remains uncertain; the bishops have the courage of their opinions, and prefer fine and imprisonment to submission, while the "iron hand" shows no sign of loosing its grasp. The conflict is an unsatisfactory one, because religion and politics are inextricably mixed up, and Prince Bismarck is accused of religious persecution where he really only seems to be defending the State against conspirators who hide their plots under the cassock of the priest and the monk. But all liberals must hope that the very fatherland of free thought will shake off the Roman chains.

France gives us no "signs" this month. From Spain we hear that the Church is sheathing her claws, for the nonce, and Don Carlos promises not to re-establish the Inquisition if he wins his way.

Both in America and in England a conflict is going on about the use of the word "Christian;" and much disturbance is taking place in Unitarian circles. Some members of the Unitarian body, being well on in the ranks of free thought, fidget rather under the restriction implied in the name "Christian;" others are most anxious to retain it, and a good deal of bitterness is arising on the subject. We may hope that so utterly unimportant a point will be allowed to drop quietly, instead of becoming a bone of contention among friends and fellow-workers. The name is getting thoroughly discredited by these squabbles, and an American paper quaintly remarks that "Christian is a title that just now is lying around loose." It is a "sign" that we are growing strong that we can afford to scrutinize so closely our neighbors' dress; but we shall do well not to make molehills into mountains.—*Published in tract form by Thomas Scott, Esq., of London.*

TWO INTERESTING LETTERS.

MESSRS. EDITORS:—

I made one of the congregation assembled in the Unitarian Chapel of this city on Sunday morning last. The sermon, by the pastor, was in some respects quite remarkable. For in the course of it Mr. Potter, with a candor and unreserve which did credit to his manly integrity of thought and feeling, advanced a platform of religious belief in harmony with the most radical hypotheses of the present day.

He said that he accepted heartily and fully the doctrine lately broached by Tyndall, that matter has in itself the promise and the potency of every form and quality of life; that he believed matter to be eternal; and the word "God" to be only a name for the potency of life abiding in matter. He added that his prayers are only the expressions of his aspirations and longings, not addressed to any conscious being; and remarked incidentally that these views had been the basis of his preaching and conduct of public worship for several years.

The sermon appeared to be extempore. If it were so, it is unfortunate. Because declarations of such a character from such a man and in such a connection affect the whole public, and, in a sense, become legitimately public property. They are sure to be repeated, discussed, and criticised; and it is eminently desirable that the friends of the speaker should be able to recur authoritatively to the very words he uttered.

But Mr. Potter evidently did not mean to be mistaken. His statements were admirably clear as well as bold. He left no margin for misapprehension or misrepresentation. He had evidently taken his stand thoughtfully and deliberately, and held himself ready to abide the issue.

I confess, Messrs. Editors, that I was deeply moved as I listened, and my thoughts are continually reverting to those remarkable utterances. I ask room for one or two comments and deductions.

Would it not be judicious for the Unitarian society to change the form of that part of the public service which is called "Prayer"? If it is in future to be considered as only a means of self-excitation, a medium for the expression of aspiration and longing, the existence of no Supreme Being being recognized on whom we are dependent, the use of such phrases of address as "*O God*," "*Our Heavenly Father*," and the like, seems to be inconsistent and irrelevant. I can imagine that it must be specially distasteful to one of Mr. Potter's truthfulness of spirit. It must appear like an unworthy concession to existing prejudices. When Mr. Abbot preached in Mr. Potter's stead, not long ago, he did not engage in any exercise like that of prayer. He gave fair scope to his convictions.

Again, if there is no room in the universe for a Supreme Being outside of matter, how can there be room for any spirit of man outside of matter? When we die, all that was of us materially still remains on earth in the shape of gases, lime, mould, etc., endowed with all its original potency, and ready to take on new forms of life. Nothing has escaped; nothing been parted with. *Where then is there the slightest room for a doctrine of immortality, for a conscious existence beyond the grave?*

Tyndall and Darwin may be the evangels of absolute truth and a new dispensation. But if so, then the ideas suggested by such words as God, eternity, heaven, immortality—according to their accepted signification,—must disappear from among the conceptions of mankind. CHANNING.

—*New Bedford Mercury of September* 16.

MESSRS. EDITORS:—

In your paper of this morning, a correspondent, over the signature of "Channing," makes some strictures on my sermon of last Sunday, and in doing so gives a view of the sermon which in one or two particulars I desire to correct; for, though the writer evidently meant to be just, and wrote in a spirit sufficiently kind, on some important points he gives an interpretation of the discourse in which I do not recognize my own ideas or expressions. The fault was perhaps mine, in not stating my views with requisite clearness; or possibly the writer listened through preconceptions of his own, and so drew inferences from what I said which he supposed I would draw, but which were really his and not mine. The sermon, it is true, was extemporaneous, and I have nothing to depend upon now for recalling it but my own memory and my knowledge of my own beliefs.

Yet I am very confident that I could not have spoken of prayer as "not addressed to any conscious being." What I did say, as nearly as I can remember my words, was, that, with my conception of Deity, prayer could not be a petition for gifts addressed to an almighty Monarch supposed to be sitting apart from the world on a distant throne in the heavens, with the expectation that the gifts would come by some supernatural process without the effort of man; but that it is the natural reaching out of the human soul in aspiration and longing toward the Infinite Power and Life that pervades the whole universe both of Nature and man,—the divine energy and vitality coming into our natural faculties, and working by natural process through them, just in proportion as they are open to it and observe the laws of their existence. To my critic this view of Infinite Being and of man's relation thereto may seem equivalent to saying that Deity is "not a conscious being;" but to my mind it is not so. I freely admit that my understanding fails to grasp a definite conception of a being of infinite consciousness utterly distinct from the forms of finite consciousness; yet it is necessary also to admit that in the ultimate source and cause of things there must be at least the potency of consciousness, as of all other phenomena that have appeared in the world's evolution,—and hence on the question of divine consciousness I take no attitude of denial. But into this question—a metaphysical rather than a practical one—I did not enter in the discourse, and will not enter now. It is impossible that to the finite mind there should not be mystery concerning the Supreme Power and cause. For one, after all revelations, I am compelled reverently to say with the old Hebrew writer, "Lo, these are parts of his ways, but how little a portion is heard of him!" Yet of our relation to Him I can say with Paul, "In Him we live, and move, and have our being."

I wish it to be observed, too, that the phrase describing prayer "as only a means of self-excitation" is not mine. I by no means assert that the power which prayer makes available resides wholly in the human faculties. I believe in a Divine Energy beyond the human faculties as well as in them, and that the two are so intimately and organically connected that it is impossible to draw the line where the human ends and the divine begins. So believing, one cannot speak of prayer as mere "self-excitation" or "self-elevation," since divine elements enter into the very substance of the soul, and the human faculties are in natural communication, with the ever present Energy and Life that is the vital source and sustenance of the universe. The office of prayer is to keep open these lines of communication and increase the influx of vital supplies of mental and moral power that flow through them. With this view of prayer I see no inconsistency in the public expression that goes by that name in the Sunday service, but rather great possible use and beauty. The form and method and occasions of prayer will doubtless change in the future as they have in the past; but that man, seeing, as he does, more and more every day his intimate relationship to the eternal, all-pervading power of the universe, should ever sink into a prayerless spirit, I cannot believe.

In conclusion let me say that I had no thought of "taking a stand" that was new or "bold" in this discourse. To those much accustomed to hear me I imagine the utterances did not seem so unfamiliar and remarkable as they appear to your correspondent. Professor Tyndall's address, as quoted from, may have given new emphasis to the thought, but essentially the same ideas of God and of man's relation to him were expressed in the first sermon I ever wrote. Nor would I have it understood that in endorsing Tyndall's doctrine of matter I endorsed the interpretation of it as an atheistic doctrine. It is not atheism in the least, as the address in other parts and in the sentence quoted bears witness. For whence, as I asked in the sermon, the "promise" and the "potency" of matter? Here is the element of *mind*, or of what is commonly called *spirit*, recognized as eternal with matter. It is no *dead* matter of which Tyndall speaks, but matter instinct with life and ceaseless energy; matter, as he has elsewhere said, through which in all its transformations may be traced "permanence of power." What is this "permanence of power" but another name for Deity?

Yours truly, WM. J. POTTER.

September 16.

—*New Bedford Mercury of Sept.* 17.

A NEW SATIRE.

A clever production from the author of *The Fight at Dame Europa's School* is now in process of reprinting from the recent English edition, and will be issued here early next week. The book appears anonymously, as did its predecessor, which the reader of recent literature will remember was most unfavorably received in England, appearing as it did during the excitement of the Franco-German war, and ridiculing the national attitude of neutrality. Every Englishman with a neutral heart beating in his burly breast felt personally aggrieved and insulted by that satire, and it was after a fashion suppressed. Fortunately for the author it appeared unfathered, as have all recent English satires, and in fact as works of that description usually appear. The wisdom of this reticence regarding the personal identity of satirical authorship is seen, inasmuch as it enables the author to remain quiet in his retreat, to witness the storm of opposition his work may have called out, without being destroyed by it. When the sky clears he may emerge to enjoy the light that he has done something toward helping on, and perhaps to receive some honor from his mollified countrymen.

The present work bears the rather startling and aggressive title of *Modern Christianity, a Civilized Heathenism*, notwithstanding which, the publishers say that orders have been already received from clergymen of undoubted Orthodoxy. This information is not surprising, because the book is so skilfully written as to be commended to every person with a taste for theological controversy, whatever his particular opinions or pet prejudices may be. If the radical religionist finds something to approve in the audacious prefatory assertion that revealed religion is on its trial before the world, not for some trifling blemishes which a little mild correction may mend, but for its very life; if his rationalistic soul revels in the vigorous satire and earnest protest of the critical Parsee, while he argues against Christianity because of the worldliness of its disciples, the conservative Chris

tian may point to the fact that the heathen was finally converted to the Christianity he attacked, by finding the personal witness of one devoted life to testify to its beauty and truth. The full preface states the views of the writer fairly and frankly. If the professed religion of English men and women survives the scrutinies of the next century, it will be because the profession and practice of Christians become less discordant. Solemn beliefs ought either to be acted out or else abjured. As it is, Christian women drive and dress, and Christian men hunt and dine; and Christian children, who may die to-morrow, are told to enjoy themselves while they can; and Christian priests and Christian bishops join the happy throng, and say that it is all right and proper, and laugh with the loudest, and joke with the funniest, and would think it the very worst possible taste if some wicked unbeliever were humbly to suggest a doubt whether any gentleman or lady present had one single thought in common with the persecuted, despised, and sorrowing Christ. Because he was poor, and bade his followers be like him, is there anything in the world to prevent a Christian bishop from taking rank among dukes and earls, and enjoying an income of fifteen thousand pounds a year?

The further contents of the volume consist of some narrative, and much conversation between the parson, who holds a small town-living in the south of England, and esteems himself pretty comfortably off in having good health, kind neighbors, and work that suits him, besides the ability to drive his friends from the railway station in his own trap, and give them a very fair bottle of claret after dinner, and the grandson of Sir Jamjeebhoy Curtsetjee, who received a baronetcy from a Christian government for having amassed an enormous fortune in opium smuggling. The grandfather was, no doubt, a rigorous Parsee, but his descendant, being a younger brother, and in no danger of succession to the family honors, has had the good sense to abbreviate his name to Curtis. He has also drifted out of the ancient tenets of his faith as a Parsee, and into believing in nothing whatever. He has read, with considerable diligence, the Bible and other Christian books, and is distinguished among the members of his own learned profession at Lincoln's Inn, for the remarkable vigor and acuteness of his mind. The parson and his "heathen guest" were seated in the former's study after dinner, during which they had drunk as much wine as was good for them, and were making themselves very particularly comfortable over a couple of long clay pipes, and a "small September fire," when the conversation accidentally turns upon Christianity. Contrary to the usual custom, the argument is continued without anger on either side, though any reader can see that the heathen sceptic and critic gets the better of his opponent while the discussion lasts. It is only when the parson bethinks himself that faith is, after all, to its possessor the best justification it can have for existing, that the talk is discontinued, and both go together to visit a man named Ainslee, who has been commonly accounted mad because he so closely followed the precepts of his Master as to give away a large fortune and live on a pittance afterwards. In this Ainslee, the easy, good-natured, pleasure-loving parson finds rebuke for his own inconsistency, and the heathen finds the personal witness to the truth that he has been crying for, and is converted. This conversion of the sceptic is a master-stroke of skill, and proves the writer's title to be called a most diplomatic artist. Nevertheless, some of the words that he spoke before his conversion will linger in the mind. These, for instance:—

"You have made an egregious mistake in calling this country of yours a Christian country. It is a genuine heathen country. Its principles are heathen; its policy is heathen; its laws are heathen. Look at that newspaper on the table. From the first column to the last it is utterly heathen; and it forms the expression of public opinion throughout the land. I am not abusing it. I delight in it. I read my *Times* every day, and my *Saturday* every week. I don't always agree with what they say, though I usually find that, on most subjects of general interest, they take a sound and sensible view, but it is always a purely heathen view. The editors themselves would not pretend that it is otherwise. It is the view of writers who leave Christ entirely out of the question, who would never dream of stopping to consider what Christ might have to say about this or that. They would laugh at you if you suggested such a thing. The public press is concerned with the rights of the country, and the temporal welfare of mankind. It utterly ignores Christ and Christianity. And yet you Christians read it, regulate your opinion by it, and suffer it to influence insensibly your thoughts, your principles, your moral tone. And all the while you cannot doubt that the modern newspaper's discussion of things is on the heathen principle of common sense, and not on the Christian principle of divine revelation. The very fact that you parsons allow the *Times* to be brought into your houses shows plainly enough that you have abandoned Christianity and drifted quietly into civilization."

The satirical method of treating the abuses, faults, or foibles of individuals and institutions seems to be much in favor among English writers. A short time ago *Ginx's Baby* appeared to awaken English sympathies for that infant plebeian and unfortunate outcast; then *Little Hodge* followed, as an attempt to solve the problem as to what should be done with him. Between the two, and in strong contrast, was presented the picture of aristocratic life as seen in the favored and fortunate *Lord Bantam*. Then came *The Fight at Dame Europa's School*, and now that there is an end to the active strife among nations, the theological waters are to be stirred by *Modern Christianity, A Civilized Heathenism*, which, although more serious in tone, perhaps, and more polemic in style, is yet to be ranked in the same category.—*Advertiser*.

THE GREAT AMERICAN CHAPLAIN.

When President Grant sent his own minister and the United States Senate's Chaplain, a year or two ago, upon a roving commission round the world, with instructions to inspect that portion of it particularly in which American Consulates are situated, the full force of what was to come from his travels was by no means appreciated. There had been no similar credentials conferred upon any man since the days of John Tyler. That functionary accredited a Great American Traveller much in the same way. When the Senate found this out, it tried to stop him. But he had already started, and, telegraphs not being then in existence, all that could be done was to send another man in pursuit. He proved too shrewd in the end for those who were after him. He kept on travelling, and would not be overtaken. He never stopped, indeed, till the sands of President Tyler's official life had run out, circumnavigating the globe more than once with an alacrity that bid defiance to those on his trail. Dr. Newman has fallen upon a period when Senators are compliant, not obstructive. He journeys leisurely, secure in the favor of the Cæsar at home who compels Senators to his wishes. His mind is not unnaturally bent upon conferring something in reciprocation for the great boon he is enjoying; and finding himself in a little private paradise of his own through the President's bounty, the most natural thing in the world was that, when he reached the Holy Land, his thoughts should have reverted to that original Paradise from the expulsion from which the very few frailties that beset even his great patron were derived. So he said to himself, off-hand, "Go to! I will seek this Paradise. I will re-discover it, and I will thus further immortalize the reign of my already immortal guide, philosopher, and friend." That he found it easily, there is not much occasion to wonder. A man so ecstatically situated walks right into Paradise by instinct, whenever he reaches its region. But this was only the beginning of the Scripture verification that Dr. Newman was destined to afford. He bearded all the lions that were left in Daniel's den, and he even sought to reach the crumbling heights of the Tower of Babel. He has only seen the former spot, but he has actually got in his trunk a brick from the latter, which he proposes to add to the sacred and profane stores of this article already in the President's possession. The Hartford *Courant*, fitly impressed with the value of this experience and these trophies, proposes prosaically to utilize the stupendous results of the chaplain's mission. It assumes, as a matter of course, that, when he walked the Garden of Eden, he did not fail to cut a slip from the tree of knowledge. This, it urges, should be placed in the Washington Conservatory, where nothing is more needed than a plant that shall teach the difference between good and evil. As regards his visit to the den of lions, it will enable him to report usefully as to its resemblance to the House of Representatives in the days when Butler and Farnsworth used to go upon the rampage. The destiny of the brick from the Tower of Babel is thus foreshadowed: "Whether this brick is intended for the Patent Office or for the Washington Monument we are not informed, and it is of no consequence. The brick is of great value, being stamped with the name of the maker, and warranted genuine. Dr. Newman deserves much of the country for bringing home this interesting relic of a tower that is the prototype of our monument to George Washington; both are touching spectacles of man's impious efforts to reach heaven by material means in a materialistic age."—*Boston Saturday Gazette*.

An amusing story of an English nobleman, recently deceased, is told by the "Man About Town," in the English *Sporting Gazette*. We give it in his own words: "The duke," he says, "was once in church, no matter where, when a collection was announced for some charitable object. The plate, or bag, or whatever it might be, began to go round, and the duke carefully put his hand into his pocket and took out a florin, which he laid on the pew before him ready for transfer to the plate. Beside him sat a little snob, who, noticing this action, imitated it by ostentatiously laying a sovereign alongside the ducal florin. This was too much for his grace, who dipped his hand into his pocket again and pulled out another florin which he laid by the side of the first. The little snob followed suit by laying another sovereign beside the first. His grace quietly added a third florin, which was capped by a third sovereign on the part of the little snob, Out came a fourth florin to swell the duke's donation; then the little snob triumphantly laid three sovereigns at once upon the board. The duke, not to be beaten, produced three florins. Just at this moment the plate arrived. The little snob took up his handful of sovereigns and ostentatiously rattled them into the plate, then turned defiantly toward his rival, as who should say, "I think that takes the shine out of you." Fancy his chagrin when the duke with a grim smile put one florin into the plate and quietly swept the remaining six back into his pocket. His grace used to chuckle when he told that story, and I think on the whole he had the best of it."

A noted Baptist politician and divine, who was an expert at a horse trade, is reported to have sold a horse to one of his deacons. A day or two afterward the deacon called on him, when the following colloquy took place:—

Deacon N.—Elder K., that horse you sold me is *stove* in the fore-shoulder.

Elder K.—Eh, Deacon? If that be so, I advise you to say nothing about it. You may want to sell the animal, and it would injure the sale of him.

The deacon withdrew.

Poetry.

A STUDY FOR THE CRITICS.

BY JAMES MAURICE THOMPSON.

A great king once, so I have heard,
Went out to hunt a single bird
Whose voice should be so sweet and strong,
So fraught with all the tricks of song,
That they who heard it would confess
The king's fine taste and perfectness
Of judgment. And it came to pass
That where the wind poured through the grass,
Fringing a brooklet's sinuous way,
He saw a bird demure and gray,
Of awkward mien and sleepy-eyed,
Bathing in the crystal tide.

"O bird!" the king said, looking down,
"A monarch I of high renown
Am searching for a singing bird
Whose voice, the sweetest ever heard,
Shall cheer me in my hours of gloom,
And coax my dead loves back to bloom."

"Take me, O king!" the gray bird said,
"A sad and lonely life I've led,
Singing with not a soul to hear,
Pining for but one word of cheer."

"Thou!" cried the king, half in surprise,
A sudden anger in his eyes—
"Thou insignificant, nameless bird!
Thou ninny! Hast thou never heard
Of my grand palace and my throne
Of pearl and gold and precious stone?
Thou gray, sad-eyed, presumptuous thing!
Thou entertain a court and king!
Begone! Say not another word;
My cage must hold a royal bird!"

There came a silken sound of wings
Above the brooklet's murmurings;
The wind fell still upon the grass
To watch the gray bird upward pass;
The sunlight milder, softer grew;
The leaves took on a tender hue—
As if all Nature, gently stirred,
Bade farewell to the going bird.

The monarch stood with lips compressed,
Regret and choler in his breast,
While from the sky, well-sent and strong,
Came back a Parthian shaft of song.

—*Lippincott's Magazine for September*.

NEW SUBSCRIPTIONS TO INDEX STOCK.

Mrs. F. W. Christern,	New York City,	One	share,	$100
Richard B. Westbrook,	Sonman, Pa.	"	"	100
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R. W. Howes,	Boston, Mass.	One	"	100
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FOR THE WEEK ENDING SEPTEMBER 19.

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All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

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N. B.—When writing about a former remittance, always give the date of such remittance as exactly as possible.

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The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.
Toledo Office: No. 35 MONROE STREET. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

BOSTON, SEPTEMBER 24, 1874.

SUNDAY LECTURES.—The Editors of THE INDEX will lecture occasionally on Sundays, if desired, within a convenient distance of Boston.

PROF. TYNDALL'S late address is now for sale at this office, in the form of a neat pamphlet of 72 pages, with large type. Price, 25 cents.

THE INDEX will be sent to any name *not now on our mail-list* until January 1, 1876, on receipt of $3.00 in advance. Here is a chance to receive the paper for *fifteen months* at the price of *twelve months*. Please tell your friends and neighbors of this liberal offer, and help us to increase our circulation.

RABBI SONNESCHEIN forbore to print his speech at the May meeting of the Free Religious Association in the columns of his own paper, the *American Israelite*, in advance of its publication in the Association's *Annual Report*. We would respectfully express our appreciation of his delicacy in this matter.

MR. EDWARD M. DAVIS, of Philadelphia, requests us to copy this statement, which we do on his authority: "The government loans to the National Banks over three hundred and fifty millions of dollars *without interest!* and allows the banks *interest on the securities* deposited for the loan!! Send no one to Congress who approves of this injustice."

THE *Free Sunday Advocate and National Sunday League Record*, in its issue of August, 1874, republishes an editorial article from THE INDEX of July 2, entitled "The Danger of Dead Letter Laws." We notice, also, that the same monthly has adopted THE INDEX motto, "Liberty and Light," which it puts in quotation marks on its first page. It is necessary to state that it is published in London, as otherwise the *Independent* will locate it at random on the prairies.

WE MUST ask some of those who send articles criticising our views to be more careful not to misrepresent them. It is a sheer waste of space to print papers to which the only reply possible is that they fight a man of straw. Take pains to understand us before you fly to arms. The closer your argument and the nearer home you strike, so much the readier are we to publish what you write; but it is tiresome and profitless to all concerned to mistake the points at issue. Before you begin to write, pray read carefully enough to know exactly what the error to be corrected is. Some otherwise good communications fail to get printed because we cannot spare room for refutations of what has never been said.

AN EXTRAORDINARY ARTICLE on "Liberty of Speech," showing the secret intent of the Christian Amendment party, is contained in the *Christian Statesman* of August 8. The editor takes the ground that, if any man's "teachings and efforts" "in any way weaken the foundations of law and good government," then it "becomes the imperative duty of the State to suppress both deed and word." Now we credit the *Statesman* with the courage of its opinions, and with this belief solicit a reply to three plain questions:—

1. Do our own teachings and efforts in any way weaken the foundations of law and good government?

2. Is it the duty of the State to suppress THE INDEX accordingly?

3. Would the editor of the *Statesman*, if he represented the State and had the power, suppress it?

Will the *Statesman* please answer these questions briefly and to the point, as we would answer any similar questions it might choose to put?

THE THREE PLEAS.

The three addresses made at the last May meeting of the Free Religious Association on the true relation of Free Religion to Christianity are now fairly before the readers of THE INDEX, the last of them being contained in our present issue. In the second of these addresses, republished last week, we stated (with all the incompleteness of an extempore speech) our own view of the question in an affirmative form, embracing these chief positions:—

1. That the true definition of Christianity is the first point to be determined, and that the *consensus* of all organized Christian bodies, more particularly Orthodox Christian bodies, ought to determine it. That is, Christianity should be conceded to be what the great Christian Church as a whole declares it to be,—the conflicting views of the dissenting, small minority of "heretics" not being entitled, on any just ground, to be taken as the definition of it.

2. That, defined by this *consensus* of the Church as a whole, Christianity rests on the principle of Authority and consists in the system of faith and practice known from the beginning as Orthodoxy.

3. That, notwithstanding all that is noble and beautiful in it, this Christian system has steadily opposed all mental and spiritual freedom which has not first submitted to its own authority; and therefore, by the inherent necessity of its nature, it has been one continuous crime against some of the most precious rights and interests of mankind.

4. That, in consequence of Christianity having thus identified itself with spiritual slavery, every free mind is necessarily, though incidentally and perhaps unconsciously, Anti-Christian; that to live for freedom is to oppose its opposite by the very nature of things; and that Free Religion, however some of its friends may temporarily delude themselves, is and must be Anti-Christian in fact.

5. That the principle of spiritual freedom, meaning the full natural exercise of all human faculties unrestricted by any unnatural or arbitrary conditions, is fundamentally positive, not negative, in its essence; and the relation of antagonism to Christianity, which is involved in the central principles of Free Religion, is purely incidental, and merely results from the fact that Christianity is essentially a restriction of freedom by person-worship.

6. That every one imbued with the spirit of Free Religion, whether he fully comprehends or not the real drift of his own thought and the real influence of his own life, is Anti-Christian, and nothing else; and any middle ground is logically impossible between the two principles at stake. In a word, all we who go for Free Religion are Anti-Christian in reality, as all the rest of the world sees; and we cannot help ourselves. Why not, then, see and acknowledge the fact?

Now it will not be taken amiss, we are confident, if we say something at this time by way of examination of what Mr. Calthrop and Col. Higginson have urged against the views we have expressed.

Mr. Calthrop thinks that the "platform" of the Free Religious Association can be neither Christian, Extra-Christian, nor Anti-Christian, without "omitting the word 'Free' from its name:" all religions must meet on that platform on equal terms, and "shake hands" there with a mutual "God bless you." What is the fact of the case? Suppose that there were such a society as the "Slave Religious Association," the object of which was avowedly to promote the cause of spiritual servitude and thraldom; must we admit that our platform is broad enough to welcome the workers for such a religion as that on equal terms? Could the "Free Religionists" and the "Slave Religionists" shake hands and bid each other God-speed? We think not. The Free Religious Association must sympathize with all who seek freedom in religion, whatever they believe; but it could not without idiocy sympathize with those who should seek slavery in religion. *On the question of liberty it must take sides.* On that it can never be neutral without indeed belying its name. It has no right to ask, "What do you think on this or that particular point?" but it cannot help asking, "Do you concede the right to think freely on all points?" The great right of free thought it must defend to the uttermost, or it has no excuse for being.

Now apply this view of the Free Religious Association and its platform to the case of Christianity. To all Christians it must say, "If you hold your Christianity so as to admit the rightfulness of free thought without limitation, we welcome you, not because you are Christians, but because you are freedom-lovers. We do not inquire how it is that you reconcile your Christianity with your free thought; that is your own affair. You may think you have reconciled the two when you have not; that is none of our business, so long as you hold our principle of liberty in good faith. At the threshold of our communion you must at least drop the claim to prescribe limits to human intelligence, for our communion exists to abolish all such limits. We will shake hands heartily with you as men and women; we will welcome gladly your broad and universal principles; but you must leave at home the 'special claims' which deny those principles. It is these 'special claims' which make all the mischief; they fight everywhere else like cats and dogs, and they will never 'shake hands' on any platform. The Jew, the Christian, the Buddhist, the Mohammedan, and the rest, cease to be such in fact, when they drop their 'special claims' and meet on the ground of recognized equality; though they may keep their old names here, they have really outgrown the only ideas that gave these names birth and still give them meaning. Christian you imagine yourself, but Christian you are not, if you stultify your faith in Christ by faith in freedom. We welcome you, then, as fellow-men; but we cannot welcome you as Christians. In short, no man can be a *consistent Christian* who plants himself on Free Religion." That is what the Free Religious Association (in our opinion) says to the Christian world, not by any set form of words, yet by the necessary implication of its collectively affirmed faith in free thought. And it has a cordial welcome for Mr. Calthrop because he is in fact as much of a free thinker, and as little of a Christian, as the rest of its members. He believes as heartily in freedom as the most pronounced Anti-Christian in it; and by-and-by he will wake up to the fact that he is an Anti-Christian too, if he ever comes to perceive what sledge-hammer blows he is wont to plant between the eyes of the real Christianity. His address, in fact, was not a plea for Christianity at all, but rather a general defence of the evolution philosophy.

Turning to Col. Higginson's genial and spicy speech, which was ten times as eloquent as ours, we must say "right out in meeting" that we do not think it was one tenth as true. He opened with a "parable of the cradle," very telling by its wit. He thought that Mr. Calthrop was for staying forever in his cradle, while we were for "smashing" ours the minute we got out of it. We joined in the laugh, of course; but we had our revenge when he came to his "parable of the bird's egg." To make good the outside position he too defends with reference to Christianity, he argued that the bird must be free from the egg in order to use his wings. But how was the bird to make himself free from the egg? Why, *he must smash it!* Just so with Christianity—the antique eggshell which confines to-day a humanity all ready to use its wings. Putting the two parables together, we submit that Col. Higginson is about as abandoned an Anti-Christian as we are. The only difference is, by his own showing, that we go for smashing cradles, while he goes for smashing eggshells!

With great truth Col. Higginson points out how Christianity itself has "softened;" we should rather say, decayed. It is going to pieces—no doubt about that. But our friend misconceives our meaning, if he thinks that we would "hold any man, because he calls himself Christian, to be Christian in any other sense of the word than that which he habitually recognizes." The natural effect of disorganized thought is disorganized speech; and many a man of good parts in our day gets muddled over the everlasting conundrum, "What is Christianity?" Into the chaos of modern definitions of it, we would fain introduce a little scientific precision. This done, it will sufficiently appear what a terrible indictment humanity must bring against Christianity as it has written out its own history, and also what is the real enemy that still, under a thousand disguises, blocks the pathway of real reform. Here, for instance, is the *Woman's Journal*, the rather dull setting of weekly jewels of our friend's; on the one hand it builds up woman suffrage by fair argument, and on the other hand pulls it down again by eulogizing the gospel that is to-day its strongest enemy. Analyze the opposition to any forward step of progress, and you will find its roots in the Church or the Bible. Why serve, like Samson, the very foe that has blinded us? Let the modern Samson, if need be, atone for the blunder as heroically as the old!

But Col. Higginson urges the present feebleness of the Christian Amendment movement as disproving its real dangerousness. We do not think he appreciates the grounds on which we consider it dangerous.

These grounds are not the number of its adherents, the success of its plans, or the popularity of its objects; but rather the logical necessities of Christianity itself. The Church in this country is becoming aware of the peril it is now in by the irresistible spread of free thought, which is surely undermining its hold upon the privileges and legal advantages it still enjoys, as well as its power over men's minds. If it is determined to retain these privileges and advantages (and it seems to us fatuity to suppose otherwise), the only possible means of retaining them ultimately lies in the Christian Amendment in some form or other. Col. Higginson's reply to this is no reply at all; for he simply points out the *present* feebleness of the movement. Just as wisely might one have argued the feebleness of the old abolition movement from the feebleness of the Antislavery Society thirty years ago. The Christian Amendment movement is simply the old claim of Christianity for POWER, put in a form adapted to the times. It represents the fundamental principle of Authority which is the essence of Christianity, as proved by its entire history; and this is a principle necessarily antagonized by all our political traditions, instincts, and institutions. Is not collision absolutely inevitable in some shape? We believe it is, and hold that everybody is Anti-Christian in fact, whatever his opinions, who *acts* for freedom.

But, says Col. Higginson, "I don't wish to fight against Christianity or the Christian Church, but only against their excesses and abuses." The trouble is that this claim of Authority, this demand for power, is not the abuse, but the essence, of Christianity. Even in its most heretical forms, the Church still declares that Jesus the Christ is Lord, Master, and King of the human race; and this declaration, politically translated, means encroachment on individual and public liberties. This is what we repeatedly urge, but it is the point universally evaded. We emphatically challenge the world to dispute it. It was our hope that this discussion would have brought out some argument to the point; but we must confess it has not done so. The old political parties tried to dodge discussion of the right or wrong of chattel-slavery, but they failed at last. The present political parties try to dodge discussion of the right or wrong of the Demands of Liberalism, but they will fail at last. Whoever stands for freedom in this issue,—believes in it, advocates it, votes for it,—is an Anti-Christian; and all the words in Webster's Dictionary can never prove him anything else.

SPECIAL NOTICE.

A few members of the Free Religious Association may not have received the Annual Report to which they are entitled, because they did not give any post-office address with their names. Any such persons may obtain a copy by calling at the office of the Association, No. 1 Tremont Place, Boston, giving their names, or by sending their post-office address to the Secretary, New Bedford, Mass.

WM. J. POTTER, *Sec'y F.R.A.*

THE DESOLATE CHILDREN.

"The desolation that Free Religion makes in the lives of little children." This is the phrase used by the *Independent*. It is but fair to say that it uses these words as describing the statement made by a writer in the *Golden Age;* and it is but fair to that writer to say that these words do him, as well as the truth, great injustice.

Let us consider the matter from the point of view of one reared, as I was, under the very mildest form of Unitarianism,—a form less like the modern Unitarianism which the *Independent* encourages than of the Free Religion which it reprobates. I had, therefore, as good an opportunity as those times afforded to experience "desolation." Moreover, my immediate playmates were so situated that I could compare the comforts of their condition with my own. "Ministers' sons and deacons' daughters" are proverbially troublesome subjects; and I can honestly say that these small boys, belonging in the former class, taught me quite as much mischief as I taught them, and not so very much either. But, at any rate, I was not made aware in my own life of any source of "desolation" which did not extend to theirs.

In later years it was my pleasant lot to conduct, for months together, a Sunday afternoon service for children; doing all the talking, except when the children asked or answered questions, which they very often did. Any one who has ever talked to children knows that they form the most inexorable audience in the world, and the hardest to feed with chaff. No power on earth will make them listen longer than they are really interested, or profess any interest that they do not feel. To hold an audience of children, you must have not merely a fluent speech, but something to say. There seemed to be no "desolation" in the Sunday afternoons of those children; and as I often heard of children's begging off from their Sunday-schools, in order to come to our meetings, there must have been, in any event, more "desolation" somewhere else.

Other duties led, long since, to the discontinuance of those meetings; but whoso will may see similar gatherings—improved, I doubt not—whenever my friend Octavius Frothingham talks to the children of his congregation in New York. I know from the best testimony, that of the auditors themselves, that nothing so thoroughly averts "desolation" from those juvenile lives, for the time being, as a good half-hour's talk from the President of the Free Religious Association. I know that I once heard him tell to those children the story of Bret Harte's *Luck of Roaring Camp*, translated into such simplicity that it seemed to me—judging as well as I could, through the tears in my eyes—that there was not a six-year-old present who did not take in every word of it.

Turn now from public to private instruction. "By their fruits ye shall know them" is a text still insisted upon; and if some angelic inspecting officer could be detailed to visit the families, let us say, of the Vice-Presidents of the "Free Religious Association"—beginning with Lucretia Mott's three generations of descendants, and going on through the households of Garrison, Emerson, Owen, Curtis, and the rest—we could soon form an opinion as to the amount of "desolation" put by Free Religion into children's lives. And if any merely mortal observer, who knows the actual households, will look over the remaining list of officers, and consider the faces and demeanor of the young generation of heretics whom he has seen clustering round the fireside of each, he will find something deliciously absurd in characterizing their condition as "desolation." If their lives are "desolate," what picture shall we paint of childish lives that are joyous and innocent and happy?

I never wish to describe private intercourse, but I know that Mr. Darwin will pardon me for saying that the very pleasantest association I brought away with me from his hospitable home was of the look of loving pride he cast at his two manly sons when he said (this very subject being under discussion) that he had never found his opinions to cause any embarrassment in the training of his children, nor did he feel any sort of dissatisfaction as to the result. He added that, as his own training had been equally liberal in its tone, and as his father had been similarly reared before him, the experiment of freedom was in a fair way to be pretty thoroughly tried, so far as concerned the house of Darwin.

I can well understand that where the minds of individual men and women are in a peculiarly unsettled state, the fact will have a bearing upon the training of their children. But unsettled minds are not a monopoly of Free Religion; nor are fixed convictions a monopoly of the Church. The common complaint is that the minds of unbelievers are altogether too fixed. But for a mind troubled with doubts there is nothing better than to talk with little children. Their fearless questioning encourages the questions of their elders, while their loving confidence teaches confidence. No speculation can be more daring than theirs; no faith more tender. Many a parent has found peace, I fancy, by the very effort required to become "as a little child," or at least to explain himself to children. I can understand the embarrassment that some men and women find in answering the questions of their children; but the embarrassment relieves itself. I can honestly say that I have never known a person whose life was avowedly "desolated" through the heretical opinions of his parents; while I have known many lives to be "desolated"—temporarily at least—by the reaction from revival-conversions.

T. W. H.

THE CIVIL RIGHTS BILL AND "THE NATION."

To men of ordinary minds an act of Congress designed to secure civil rights to some millions of citizens, if efficiently enforced, would be regarded not only by the people benefited, but by their friends, as a boon and a blessing. The late Mr. Sumner introduced such a bill into the United States Senate. In the judgment of the great Senator it was necessary for the protection of the Southern negro whose rights are daily outraged.

It has been reserved for the editor of the *Nation* to make the discovery that this bill "can do nothing for him (the negro) but turn his friends into enemies." Of course the *Nation* is his "friend." As every one knows, that paper owes its origin largely to professed interest in the freedmen. Will it take the lead in this suggested apostasy, if Mr. Sumner's bill becomes a law? What a following it will have! Jefferson Davis, Andrew Johnson, Louisiana Penn, and a host of similarly devoted "friends" may safely be counted upon.

Another discovery of the *Nation* is the unconstitutionality of the bill. These "friends" were ever conspicuous for their devotion to the Constitution. In the good old times they nursed it; they were untiring in their efforts to defend it from the attacks of such foes to the negro as Giddings and Sumner, Phillips and Garrison. How grandly the *Nation* now revives the waning spirit of loyalty! It insists that "the mere suggestion of the constitutional points ought to have killed the bill forever." An enemy to the negro would perhaps seek to reconcile the letter of the law with the letter of the Constitution; his "friends," in their zeal, would not only kill it but kill it forever. The bill, however, is not dead, but still wields its potent influence for injury to the *Nation's* wards, the freedmen. Its passage by the Senate is characterized as "hounding on his old masters to acts of violence and lawlessness." Mr. Sumner and the Senate are responsible for the white leagues, the outrages, the butchery of negroes, the usurpation of State governments; in short, the anarchy and reign of terror throughout the South. What are the provisions of the bill so fraught with evil, so inimical to the welfare of the freedmen, and therefore so abhorred by the editor of the *Nation?* We reproduce them from that paper:—

"This bill provides that 'all citizens and other persons within the jurisdiction of the United States shall be entitled to the full and equal enjoyment of the accommodations, advantages, facilities, and privileges of inns, public conveyances on land and water, theatres, and other places of public amusement, and also of common schools and public institutions of learning or benevolence supported in whole or in part by general taxation, and of cemeteries so supported, and also the institutions known as agricultural colleges' . . . . without regard to race, color, or previous condition of servitude; and makes 'any person' who shall deny these equal privileges liable to $500 damages at the suit of the aggrieved person, and to conviction for a misdemeanor, with a fine of $1,000 and imprisonment for a year; and gives exclusive jurisdiction to the United States courts in all criminal proceedings arising under the act. There are also provisions with regard to service on juries; but the important part of the bill, and that which is causing the present excitement in the South, is that we have just cited."

The mere citation of this bill is sufficient answer to the virulent condemnation of it by the *Nation*. It provides for simple justice, for equality of citizenship without regard to race, color, or previous condition of servitude. It is an attempt to secure to white and black alike equal chances to win any position to which they are entitled. It does not violate the religious, social, civil, or political rights of any man.

And this is the bill denounced by the *Nation* as "violent and lawless," "equally" so with "acts of violence and lawlessness" of the negroes' "old masters." In his heated imagination the editor sees even the "children" (white) of the South arrayed in rank rebellion against the "parents and guardians" who would send them to schools where they would meet their playmates of perhaps an hour before. If he is to be believed, there is no public sentiment in the South in favor of the bill; and yet on another page of the same paper he chronicles the fact that "the South Carolina Republicans have adopted a platform" which "demands the passage of the Civil Rights Bill."

The *Nation* calls upon the government that gave freedom to the slave to remand him to the service of his former master. It would have us stand by, consenting to a reconstruction of the rebel States upon a basis, not of freedom, but of wicked caste. This is the plain English of the matter. This is the meaning of its opposition to Mr. Sumner's bill, thinly disguised under a pretence of sympathy for the freedmen. Men who look with closed eyes and listen with cocked ears may ascribe "the present excitement in the South" to the mere proposal of the Civil Rights Bill; but men who look and listen in the ordinary way will not be deceived by such a weak invention. The old demon of slavery has been once more aroused, and its present defiant and aggressive attitude is to be referred to the encouragement it found in the *failure* of Congress to pass a bill that would adequately protect the negro. Had Mr. Sumner's bill been passed and enforced, we hazard the opinion that white leagues, that is, anti-negro leagues, would

not now infest the South, defying law and murdering unoffending citizens. But Congress is not alone to blame. The *Nation* and other Northern papers that have allied themselves with these Southern cutthroats must share the heavy responsibility. Contemplating the present condition of affairs, recording the incipient rebellion now in progress, the *Nation* coolly says: "The reconstruction period is ended, and the negro in future will occupy such a position as his industry and sobriety entitle him to." Such a statement, coming on the heels of recent white-league outrages, implies incorrigible stupidity, or something far worse than stupidity. It involves a flagrant, wanton disregard of facts, sufficient to establish the moral obliquity of any pretending sympathizer with the colored man. Only mental or moral obfuscation can lead one to charge the crime of "hounding on his old masters to acts of violence" upon such men as Mr. Sumner and those who supported him in the Senate. The guilty parties are the men of the North, aiders and abettors of ex-slave holders and rebels, who, with hypocritical regard for the well-being of the colored race, do their utmost to foster and develop a spirit of class and caste; a spirit resolved upon the subjugation or destruction of that race in this country. To know that they are fitly represented by the *Nation*, one has only to read its editorial columns, and for evidence of its peculiar ability in the "hounding on" business we refer especially to its latest issue.

R. P. H.

ENGLISH LETTER.

To the Editor of The Index:

Sir,—It is difficult in these days to avoid a little moralizing on the free-love question, yet I have no desire to continue the discussion of it in your columns without an adequate reason.

Instead of doing so, I would throw out a few hints to the army of freethinkers and lovers of freedom, which may be just taken for what they are worth.

No one, I trust, can accuse me of want of sympathy with any individual who is struggling to escape from the mental and conventional shackles which have hitherto stood in the way of knowledge and of human happiness. I wish to be a reformer to the backbone, and not a mere whig; to maintain inviolate individual liberties, and not to forge a new set of chains for the old ones.

But with all that anxiety for true liberty, I feel convinced that, if we do not take care, our cry for freedom will become a mere cant, and degenerate into a nuisance which will deserve an extra strong dose of Carlylese denunciation. Of course, no one denies that man will be capable of infinitely higher achievements when all his faculties are fully developed, and when the present restraints and impediments are withdrawn. But unless each man thus set free perceives and aims at the true and legitimate object for which liberty is to be gained, the chances are that additional freedom will be an evil and not a good; will conduce to anarchy instead of order; will demoralize instead of purify; will hinder and not promote the advance of mankind.

I do not agree with those who regard human freedom as an end in itself. Liberty is but another form of power, inasmuch as it involves the raising of all previously acquired powers; and power by itself, as the world knows to its sorrow, is not an unmixed good.

In so far as power is combined with what we all understand by the term "want of principle," it is an evil and not a good at all. Only when joined to high moral qualities is power beneficial and salutary.

On this ground I can only regard freedom as a means to an end, only to be sought for to make its possessor to be more serviceable to his fellow-men; only to be granted by those who have power to withhold it if it be not properly used.

Now it would be mere folly and flattery to say that all the advocates of liberty (whether in thought or action) are seeking for it with pure, disinterested, or lofty motives. With many it is a personal question entirely, a selfish desire for the ease of mind or indulgence of body which they expect to gain from the rupture of the old restraints. It is quite natural. Every caged bird longs to fly; every captive, whether bound in iron chains or in the silken bandages of conventionalism, longs to escape and to do as he will. But while men are only in this stage of feeling, they must not take unction to themselves that they are the world's benefactors, nor flatter their souls with the belief that they are helping on the progress of mankind. Unless they are inspired with a spirit of true generosity and benevolence, their freedom will only become a nuisance and add to the world's difficulties.

Others there are among our ranks who cannot conceal from themselves, and scarcely conceal from their neighbors, the base motive which lies at the root of their craving for liberty.

If they are poor, they want the riches that belong to others; if they are in the humbler walks of life, they want to deprive honored men of their justly acquired titles of fame, that their envy may be gratified; if they have an illicit passion, they advocate free-love that they may do respectably what is really disreputable.

The cry for freedom on the lips of such men is simply an offence to men of right feeling in every station in life and of every shade of political opinion.

If liberty be only sought for personal gratification—still worse, if it be sought for gratification at the expense of others,—its acquisition is a public outrage, and should be resisted by the wise and good.

Men have only right to such measure of freedom as is consistent with the rights of others, and the axiom on which this rests is that our first duty is to others rather than to ourselves. It may sound a hard saying, and many may rebel, some on selfish grounds, others on philosophical. But I will back the heart of man in the main to ride over the logic of any school, and—better still—to conquer native selfishness.

I don't wish even to appear to be lecturing my brethren as if they needed the warning more than I. I believe we all need now and again to examine ourselves and prove our motives, lest we should be pursuing so great a prize as liberty from unworthy motives, or selfish motives, or from no motives at all.

To be in a thoroughly healthy condition of mind, our highest regard must be set on the welfare of our fellow-men, on the true moral and intellectual progess of the race; and if this be our real aim, we shall scrutinize every fresh proposal to extend our liberties, or to claim new rights; and before we lend our efforts to second it, we shall test it as far as we are able by that eternal canon of lawfulness for men and for nations which commands us to seek the welfare of others.

It seems to have escaped the observation of some sturdy champions of liberty that the world's progress is not only marked by the comforts and privileges of civilization, but by the increased self-restraint and personal self-denials which the human race have found it necessary to undergo in order to promote the general welfare. The tokens of mere animalism have one by one been disappearing, or, what is nearly as good evidence, have been driven from general toleration and recognition to hide themselves among the outcasts of society.

Has it cost men nothing to unlearn brutality and to follow social law? Surely the price may be found in countless pains and mortifications which only God's eye could see, or his mind reckon. And by this door of self-restraint, the very opposite of what many in these days account as liberty, has our race passed from its animal bondage into every open field which in the highest human sense might be called "freedom."

Before any one takes up the cause of free thinking, or goes in for some new "right," let him solemnly ask himself first, "What good purpose do I hope to put my liberty to when I have got it?"

I am, sir, very truly yours,

Charles Voysey.

August 30, 1874.

Some of our Western contemporaries are exercising their skill as theological experts in trying to detect in the *Christian Union* the flavor of "Free Religion." We are sorry to discredit a sagacity so laudable as theirs, but we cannot forbear saying that the only two articles which they have thus far specified as emitting the objectionable odor were written, one by a distinguished Methodist divine, the other by a Congregational clergyman. Evangelical clergymen who write for us should take warning and make their utterances "sound." Our Western critics, by their rare power of seeing what is not to be seen, remind us of the doctor who always treated his juvenile patients for "worms," whatever might happen to be their symptoms. One day, being called to a boy who was suffering severely, he felt the pulse, and, looking at the mother, with a solemn shake of the head, said: "Worms, madam, worms!" "Now, doctor," said the mother, "it isn't worms at all, I tell ye; that boy fell down on the wood-pile and broke his leg, and I want you to stop crying 'worms' and set it immediately." "Ah!" said the doctor, determined not to be put down, "worms in the wood, madam! worms in the wood!" A similar diagnosis, no doubt, will always reveal, to those who are determined to find it, the presence of the "worm" of "Free Religion" in whatever any Orthodox divine may write in these columns.—*Christian Union.*

Communications.

DON'T "STOP MY PAPER."

Editor Index:—

I feel an almost irresistible impulse to write. I don't like your views on temperance at all. Therefore, *don't* "stop my paper," please! I wish to read what you have to say on the subject, *just because I don't agree with you.* I wish to find out something different from what I already believe, and hence would like to learn what other people think upon subjects that interest me. Besides, there is something about The Index that I like. I like its seeming candor and fairness. Of course, I am an old fogy Orthodox preacher, but I don't think everybody ought to be such because I am. I believe you radicals ought *to be*, to keep us Orthodox fellows stirred up, so we shall not stagnate. I think you are doing a good work in your way. I think The Index is doing more good than harm, and this is about all that can be said of the best things and the best men. Please to remember, don't "stop my paper." I don't like your radical infidelity, your anti-Church, anti-Christianity views; and that is the reason that I don't like to have my paper stopped. I do hope you will not feel it your duty to stop everybody's paper whose views on practical issues you oppose, because I, as a fighting animal, am very desirous of an opponent, and hence protest against such a rule. Therefore let me say as my last words, *Don't stop my paper.*

Kansas.

[If a hearty hand-shake could go by telegraph, it would have been travelling over the wires long before this reaches the reader. If, however, the freedom-loving and truth-loving temper of this "old fogy Orthodox preacher" were the temper of Orthodoxy itself, we should be obliged to "stop his paper" notwithstanding our reluctance to disregard his wishes; for The Index would shut up its office forthwith. As it is, we can safely promise him not to "stop" it till he himself gives the word.—Ed.]

"IF A MAN DIE, SHALL HE LIVE AGAIN?"

Never, perhaps, was this solemn question asked with more earnestness than to-day. With the mental stimulus imparted by modern discoveries in science and the facilities for thinking furnished by our varied educational surroundings, this age is distinguished for its unparalleled activity in all of the departments of intellectual research. No system of belief, however sacred its traditional claims or however ancient its acceptance as infallible truth, is protected from the irrepressible and piercing search of free thought. Ideas that have for ages reposed in the tranquil consciousness of their unquestioned authority are now challenged to appear in the arena of free discussion, divested of their fabled invincible armor, and contend for the right of continuance against the dauntless and irreverent champions of modern scepticism. We are in the midst of one of the most radical revolutions that ever changed the character of human thought. The subject of this revolution, its vitalizing soul, is Man. Human destiny is the grand problem whose solution every noble mind is seeking. "The proper study of mankind is *Man*," is no longer a dead abstraction, but is the living inspiration of the eager thousands who to-day are searching for the secrets of knowledge.

There never was a greater effort to comprehend the mysteries of life than is now making throughout the enlightened world. Whatever new theory promises to reflect the faintest ray of light on the question of man's existence is greeted with an eager welcome; and those who profess the most scepticism concerning the possibility of obtaining more knowledge of this subject find themselves led, by their longing to know the realities of life, to hear or read the views of the wildest dreamers. The old dogmas are now being thrust aside, and inquiry enters into unexplored avenues of thought. The stale crumbs with which the Church has endeavored to satisfy man's appetite for religious food are rejected by the hungry multitude.

The Spiritualist in a transport of ecstasy cries, "Eureka," and invites the doubt-wearied mind to the repose which this new faith offers. He laughs at the fear of death, calling the "King of Terrors" by the pleasing name "Transition;" and though we are not endowed with the professed powers of the Spiritualist seers, and cannot see the continuation of life through the beautiful gradations of spiritual existence of which they so rapturously speak, yet we sometimes think, when listening to their earnest declarations, their eloquent appeals to the lofty aspirations of the soul, that they are influenced by a veritable inspiration from some other world of intelligence, and that their "spirit-land" is no delusion, but a happy reality. But when some veteran student of Nature gravely announces, as the final conclusion of his studies, that he has discovered no evidences that support a rational expectation of existence after death, such convictions, calmly expressed by those who have grown gray in the pursuit of knowledge, fall like the words of doom on the anxious heart.

As one who endeavors to respect the right of honest belief in all, I cannot impugn the conscience of those who hold and teach what seems to me this narrow idea of human destiny. Some who have toiled through doubt, seeking immortality, and finally, becoming wearied and disappointed in the unsuccessful search, have seen the hope of life extinguished in death, are still supported by a character of integrity and unselfishness which distinguishes them as the noblest souls that dignify humanity. Such persons,

from the rigid discipline of their philosophy, may also meet the vicissitudes of life with a resignation not exhibited by those who cherish the impatient hope of a future existence. But I cannot surrender the faith in immortality to their philosophy, however formidable its logic. I cannot refute the objections that any mind can offer to the doctrine of a future existence. But still at times there comes from the manifestations of outward nature and from every consciousness of my own being an assurance of immortality which, though no champion in debate, protects me from the terror of annihilation.

The belief in the individual and conscious existence of the soul after death comes from my noblest impulses and efforts toward moral excellence. If I were bereft of this hope, beauty, love, and truth would lose their divine charms. Man's existence in this world without a supplementary life beyond would seem to me insufferably useless and dreary. The mind's loftiest aims would then seem vain as the traveller's pursuit of the mirage over the hot and shadeless desert.

I cannot yet yield up "this pleasing hope, this fond desire, this longing after immortality." I will grant an indefinite latitude for religious opinion. I will not cavil concerning theological differences while this shrine of hope is spared. If I cannot show to others a rational foundation for this faith, it is to me the most rational view of life that I can conceive, daring to hope that this ancient belief in a future existence, though now based on ideas as incoherent and fitful as the wild fancies of a dream, may yet, through the progress of knowledge, receive a demonstration that will convince the most ultra scepticism.

H. Clay Neville.

Ozark, Mo.

OUT OF MY OWN LIFE.

I was aware of halting not between two but many opinions. I first crept out of the Church, and landed upon the shores of a "debatable land"—not Mr. Owen's,—and not a desert by any means, but yielding nothing of real good to my honest truth-seeking. Yet there were voices there that urged me, and thoughts that filled my soul with a kind of pleading which charmed me out of my fear of forsaking the old ways, and striving for something better,—something, indeed, to replace not only what I had apparently lost, but to kindle a hope that the losing was clear gain. How fearful I was! It was "creeping," indeed; very much as the slave crept away from his master in the days of *Uncle Tom's Cabin*, taking refuge in the dismal swamps of South Carolina rather than die in chains. That, then, was the love of liberty without the faintest glimmer of a hope beyond it, not even bread to eat. It was first the love of liberty that urged me out of the Church, and I dared not so much as speak of what I should become, to my family and friends. I was in the dismal swamp of non-conformity, and never knew what it was that assailed and oppressed me, until Mr. Abbot, at my solicitation, wrote me a comprehensive letter, and made plain to me where I was. Until then, I was like one whose hands and feet are bound; thereafter I was not free absolutely, but on the way to freedom.

My family are all Church people to this day. My mother still pleads with me to be a *Christian*, and "come to Jesus." It is not a matter of astonishment to them that they should still remain where they are, but to me it is. I ought, perhaps, to be quite as astonished at my own condition years ago. I had no need of a proffered "chromo" to "come forward." I was very anxious lest I should "come short" of attaining to that high altitude where a soul "feels itself forgiven" and comfortably settled for life, and at perfect peace as regards the hereafter.

Being naturally timid, urging the matter was quite needless. The devil was indeed by far the worst foe to my childish imagination,—worse than any "bear" or "ghost" such as nursery amusements naturally culminate in on dark, rainy nights, when Biddy has been out to a "wake," and comes home with eyes half starting out of their sockets, ready to creep behind the children, and "keep them aisy wid a bit of the ould counthry tales."

That was no worse, indeed, than many an explanation in Sunday-schools, when Deacon Jeremiah Fearful was called upon to tell whether the devil had a tail or not, or whether in his opinion he was black or white. "Black, of course!" Whoever could suppose a *devil* to be white! Horns, too, and "went about like a roaring lion seeking whom he may devour." The last word was looked up in the dictionary at home. A fearful thing! No "bear story" was ever for a moment to be compared with it. For a long time after the "devil" had been explained, and Deacon Jeremiah had told the whole truth, we children went by twos and threes whenever the apples or potatoes were to be brought out of the cellar. Ah! we certainly had the fear of the devil before our eyes, if not "the fear of God."

The matter did not stop there at the border-land of childhood. The fears and the superstitions grew with my growth, and strengthened with every step of mental progress, till I found myself a woman in years, my education entitling me to some freedom of thought in other directions, but none at all in religious matters. I must stay right where Deacon Jeremiah left me, and grope in the dark, as afraid of the "horns" and "tail" and open mouth as ever. There was no release unless it was in shutting the Bible lids, and declaring absolutely my disgust with a "plan of salvation" that had nothing but a devil in it, and a burning lake, and gnashing of teeth, to frighten people, or persuade them that God was good, and love was the whole plan of redemption, and the two places were alike his, both heaven and hell. I could not at first reason myself out of my fears; they had taken such deep root, nay, were born with me. No wonder that it took years, and that my record of freedom dates back but five years.

The work had to be done in my case by the *Radical*, and the works of Auguste Comte, and later The Index, which I first met with four years ago.

Nelson on Infidelity was too early for me, and all I remember of that book is that it was sold by colporteurs, and was so fearful of the encroachments of certain infidel books and papers that it overstepped the boundaries of prudence,—was like the first "rotary guns" which were introduced on the battle-field as a test, but rejected: the complaint being that the machinery was so complicated "that it caused great havoc on both sides." It was so with *Nelson on Infidelity;* so faithful to do duty that its arguments "pro" and "con" were alike conclusive. My mother perceived the harm, and wisely laid it up too high for me to reach. She wished to spare me the misdirection, and kept secret as far as she could the infidel side to every question relating to the Church. Ignorance was, then, the only safeguard. The *Evidences of Christianity*, which was a text-book in our college, was simply a re-hash from the Bible.

Years after, I applied to my teacher for Rénan's *Life of Jesus;* but he shook his head gravely. "It is a bad book; it is infidel in its tendencies," quoth he; "better let it alone,"—and, to ease the gap a little, he presented me with Dr. McCheney's works, which, to tell the truth, are hypochondriacal, and make one feel all sighs and tears, and bemoan the fact of existence. So I was not to see the other side (the "night side," Professor Peck would have said), lest it do me harm. But I did afterward see that book of Rénan's; and, though he clouds over with mystery some parts of the history which he should have held up to our gaze in the clearest sunlight of reason, he has blest my soul, and I doubt not others', by the sweet humanness which he has infused into the life of the man of Nazareth.

I was in a bewildered "buzz-box" condition, as Mr. Beecher styles it, in which the mind is brimming over with negations, and afraid to affirm a single point, lest it fall into error. The first step out was through the *Radical*. Those pages were the "anxious seat" of my later, riper years. How my reason dethroned, by the help it gave me, the old gods and the old fears! The "horns" and "tail" vanished, and even the gates of the holy city dropped off from their hinges, and the city itself faded away as "viewless as air."

It robbed me of psalms, and crowns, and hosannas, but it gave me instead my right to reason, and a new faith in myself, which now I would not exchange for worlds for the old belief in man's total depravity.

There were deeper depths, sublimer heights, and moral altitudes waking up to my vision, such as it were not possible, in the nature of its teachings, to glean from the Bible. Instead of "metaphysical vagaries," I found stable ground for my feet, and a veritable "rock of ages," star-crowned, at its summit, and lifting itself into immensity.

Let no one lament over Mr. Abbot's negations, or over the undoing of the old chains which ignorance has riveted fast; but rather rejoice that reason is coexistent with God, and links man to the god-like here, and now, and hereafter. Charlotte Barber.

Lebanon, Ohio, Aug. 18, 1874.

ORGANIZATION.

Mr. Abbot:—

One word on "Organization," if you please. Secret organization is not the highest type of organization. Members are drawn in for the "mystery and secrecy," who have no idea of "furthering a principle," as you hint in your reply to "Secret Organization Proposed," in your issue of Sept. 3. The whole idea is embodied in your editorial in the same number—"Conscience for Freedom: A Point to Carry." You inquire, "*Have the liberals any point to carry*—any point of sufficient importance to justify or demand immediate organization?" I should think they had, if they could only see it.

How many true antislavery men at the North, and good Unionists, could see no point to carry, and could not justify the strong language and measures of the antislavery party, till they heard the bombardment at Fort Sumter, and when, awakened from their slumber, they found that the enemy had stolen all the means which they should have had in readiness wherewith to beat back their assailants! Will the liberals sleep on in fancied security till all *their* means are stolen?

We are told very encouragingly by a correspondent in the same number: "Let the leaders keep their armor bright, and they may rest assured the rank and file will be ready;" and that "our late civil war developed leaders from the body of the army." Yes, but can we wait for such development after the attack commences? Did not even our McClellan, our Burnside, our Meade, and our Hooker, prove their incompetency at first? Can we afford to wait three or four years of bloody death for a Grant, a Sheridan, and a Sherman to "develop," while our "brave boys" are dying by the tens of thousands?

Would they have us wait till the Christian's God is *in* the Constitution, and we liberals taxed to *keep* him there? Shall the watchword be, Peace, peace, when there is no peace, when the war is actually begun,—the war of ideas and *attempts* to bind us hand and foot? Woe to us, if we listen to those sleepy, easy-living, conciliatory, compromising radicals, who assure us there is no danger, who cannot read the signs of the times, who cannot see the lurid flames in the sky, and who seek to pacify and console us with the assurance that "when the danger becomes imminent they will be ready." As well might the inhabitants of a city, when appealed to to organize a fire department, excuse themselves by saying: "When the city is on fire then will we organize and procure our engines and apparatus. Do not fear; we will be ready in case of need; we see no flame or smoke yet; why should we hurry?"

Yes, Mr. Editor, you are right. We should organize, and organize *now*. There should be no delay. Besides, our apathy emboldens the enemy. While we sleep and mutter, "There is no danger," they are wide awake, and at work, laughing at our fancied security. Were we now organized, and our forces all drilled, we should number millions of effective warriors, all ready for the contest when called into the field. We could then say to the *Independent*, the "Strength of our Unbelief" is not only individually powerful and increasingly so, but collectively as strong and effective as justice, truth, and coöperation can make it.

Yes, these scattered elements must be congregated; these facts, these dangers must be presented; and in view of this necessity I offer my humble services to the friends of organization to assist in effecting this purpose.

On and after Oct. 1, whenever called for, I will go, as long as health and strength will permit, to proclaim these truths to the best of my ability; namely, the Demands of Liberalism, as set forth in The Index.

Ella E. Gibson.

Barre, Mass., Sept. 4, 1874.

AN EYE-WITNESS'S TESTIMONY.

Brooklyn, N. Y., Sept. 12, 1874.

My dear Index:—

Believing you to be an honest friend to truth, I wish to correct a misstatement in your paper of Sept. 10, made by Charles D. B. Mills in reference to the meeting at Plymouth Church on the evening of August 28. He says: "Mr. Moulton essayed quietly to withdraw; but instantly the crowd (the statement says 'the major part of the immense audience'), rushing after him like a mob as they were" [that is the mistake], "pursued him with murderous cries and blows."

Mr. Mills has every right to believe it true, owing to the reports in most of the papers; and those reports grew out of the fact that all the confusion occurred around the reporters' table, near which Mr. Moulton had placed himself. I, as one of that audience, wish to give my testimony to the facts. We had been rejoiced to hear from the report of the Committee that *not one charge against Mr. Beecher had been proven.* In the midst of our enthusiasm, Mr. Moulton appeared on the scene. The whisper went round, "There's Moulton!" Necks were craned to look at him. Perhaps twenty-five (sprinkled all over the church) shouted indignantly, "Turn him out!" "Choke him!" The rest of the three thousand (of whom I was one) were terrified lest any violence should be done to him. We arose in our alarm to see what was going on. Then there were cries of "Sit down!" "Turn him out!" "Go on!" All this made dire confusion. My only thought, then, as one of that "mob," was, "Oh! don't turn him out! While he behaves quietly, *don't* turn him out!" Just then Mr. Halliday came forward, and "in the name of Plymouth Church" requested order, and that Mr. Moulton should be allowed to remain while he created no disturbance. The church was quieted, and order reigned again, until Mr. Moulton got up and shouted to the speaker, "You're a liar, sir!" Then again all was confusion, when Mr. White (one of the committee) arose, came forward, and with a single gesture stilled the multitude; then said: "Let the man stay where he will hear the truth." There was no more disturbance near where I sat (under the clock) after that. Some of the papers said "the Doxology was not sung." It was, as two or three thousand people can testify.

What occurred in the street after Moulton went out I am unable to say, as I stayed inside with "Plymouth Church," singing the Doxology.

S. N.

P.S.—Thanks for your honest sentence on page 441: "Mr. Beecher's as yet unproved crime."

A WORD OF ENCOURAGEMENT.

Editor of The Index:—

The duration of individual animal life is limited, that the earth may prove equal to the sustenance of mankind; yet none of the latter are exempt from the painful speculative theories imposed upon them from birth by fellow-beings, as to what is to be their condition beyond the life here.

I recently had the pleasure to listen to a discourse at Montague, Lake Pleasant, by B. F. Underwood. The discourse accorded with my preconceived idea of truth; but the main point was that for the first time I heard a public speaker openly proclaim that he is an infidel. The speaker's power of eloquent reasoning was sufficient to transform the word infidel from a reproach into a shining jewel. From the shoulders of good men and women who are bending beneath the weight of the name infidel, our friend lifts the Orthodox mantle of scorn, and this too is transformed into smiles of peace and joy.

Gilbert Billings.

Chicopee, Mass., Aug. 24, 1874.

A sea-captain, invited to meet the committee of a society for the evangelization of Africa, when asked, "Do the subjects of the king of Dahomey keep Sunday?" replied: "Yes, and everything else they can lay hands on."

It was an Irish coroner who, when asked how he accounted for an extraordinary mortality in Limerick, replied sadly: "I cannot tell. There are people dying this year that never died before."—*New York Observer.*

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PUBLISHED BY THE

INDEX ASSOCIATION,

AT

No. 1 Tremont Place, Boston.

EDITOR:

FRANCIS ELLINGWOOD ABBOT.

ASSOCIATE EDITOR:

ABRAM WALTER STEVENS.

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(This pamphlet has not been on sale for a number of years, and many persons who have all of the Annual Reports succeeding do not possess this.) Price 50 cents.

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BOSTON LIBERAL LEAGUE.

Our organization some time since decided to direct its efforts for the present towards securing the

Repeal of the Laws

whereby church and other corporate property is unjustly exempted from its share of the burden of taxation.

As a means to this end, we have published for general circulation several thousand copies of a

TRACT

on Church Exemption, being the article by Mr. Abbot which appeared in THE INDEX of Nov. 27.

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We desire soon to issue

Another Large Edition

of this and other tracts on the subject, so that we can place a copy in the hands of

EVERY VOTER IN THE STATE,

and generously to supply the calls for them in other States.

To do this, we need funds; for, although we have made arrangements for printing the Tract at very low cost, it is impossible for the Boston League, with its various other expenses, to bear the entire expense alone.

Will not, then,

All Friends of the Movement

come forward and help us with liberal donations?

We frequently receive communications from parties wishing tracts to distribute, asking how much they shall pay. To such we reply that the cost to us is about $2.50 per thousand, and we shall be pleased to furnish them at this price per thousand, or 30 cents per hundred, to all who will circulate them. But all additional donations will be gratefully received for the purpose of circulating them gratuitously throughout the country.

Last winter this subject was brought before the Legislature of the State, and many petitions were presented asking a repeal of these unjust laws.

The matter is still in their hands, and at the next session will undoubtedly be acted upon. Meanwhile the

Voice of the People,

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BLANK PETITIONS AGAIN,

thus giving an opportunity to those who have not already done so, to protest against this continued wrong.

Let us make it

THE LARGEST PETITION

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We would say, also that we feel deeply the need of

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VOLUME 5. BOSTON, MASS., THURSDAY, OCTOBER 1, 1874. WHOLE No. 249.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ———.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor*.

BOSTON, Sept. 1, 1873.

For List of Liberal Leagues, see next page.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

GLIMPSES.

IN THIS COUNTRY there are 63,000 churches and 43,874 clergymen.

THE TOTAL AMOUNT of real estate in Detroit exempted from taxation is $8,480,460.

THE TOTAL POPULATION of Japan is put at 33,110,825, by the just published official census of the Japanese government for the year 1872.

THE DISCUSSION on the Euthanasian creed does not seem to have interested so many minds in this country as in England; yet it is surely an important one, at least to some invalids.

THE LONDON *Spectator* has a neat way of putting things. It holds that Englishmen prefer "to put up with annoyances from want of regulation, rather than put up with annoyances from being regulated to death."

IT WAS the Bishop of Peterborough who declared that, "if the choice must be made, he had rather see England free than sober." This apothegm would hardly serve as a transparency motto for a Prohibitionist torchlight procession. Dr. Miner would reverse it.

THE ARCHBISHOP OF CANTERBURY himself declares that, out of a population of 180,000,000, "with all efforts, not above 318,000 converts have been made." Will the *Independent* please cite this as a fresh proof of our "want of candor" with regard to missions?

IF THE *Nation* indulges too often in such sharp little bits of blasphemy as this, it will be shoved into the category of "infidel sheets" without mercy: "We must request Plymouth Church to stop praying publicly for Tilton. This disgusts the community, which is already much nauseated, and does Tilton no good. Plymouth Church has had charge of his moral and religious training, and has failed in it so miserably that we are confident that no petition it now utters about him will receive any attention."

THE *Saturday Review* gives an instance of "low" style that is almost amusing, when it says of John Stuart Mill's land heresies: "The task of transferring all the property in the country from those who have to those who want, though it is the natural and logical consequence of Mr. Mill's theories, *would not be unattended with difficulty*." Could the supposed advocates of a tremendous socio-political cataclysm have been touched with greater feline softness and treachery? Depend upon it, the vicious old tom-cat of vested interests had his claws all ready to unsheathe.

AT THE LATE "National Conference of Unitarian and other Christian Churches," at Saratoga, Rev. Dr. James Freeman Clarke offered two resolutions, one to send a committee of three to express the sympathy of the Unitarians in the Congregational Council at New Haven next month, and the other to send a similar committee to the next annual meeting of the Free Religious Association. The former was carried and the latter tabled. Rev. Dr. Bellows moved that the Conference "heartily endorses the action of its officers" in inviting Mr. Potter's society to be present by pastor and lay delegates. Like the other, this motion was (in the phrase of the *Liberal Christian*) "voted down sharply and decisively." A resolution offered by Rev. Charles W. Buck, the substance of which was to put an undogmatic meaning into the words Christian and Christianity, was lost in the Business Committee, to which it was referred. We confine ourself this week to a simple statement of fact, reserving comment for our next issue.

KAULBACH'S great cartoon of "The Era of the Reformation," representing eighty-three chief representatives of perhaps the most momentous epoch of human history, is now on exhibition at the Boston Athenæum, and is visited daily by crowds. The four Catholic altar-pieces of Zurbaran, belonging to the collection of the Duke de Montpensier (son of King Louis Philippe), and representing the Annunciation, the Adoration of the Shepherds, the Adoration of the Magi, and the Circumcision, are ranged side by side in the adjoining apartment, but easily visible at the same time from a midway position. To how many of the enthusiastic, admiring spectators has it occurred to contrast the ideals embodied respectively by Kaulbach and Zurbaran? In the splendid figure of the king kneeling before the Christ-babe, Zurbaran has expressed the innermost spirit of Catholicism—the sentiment of humble and fervent devoteeism almost unmixed with other elements; in almost every face of the cartoon, Kaulbach has expressed the essence of the free religious (not the Christian) side of Protestantism—the inflexibility of masculine will and the grandeur of unsubmissive intellect. The effect of this contrast, accidentally set before the thoughtful beholder with all the power of great genius, is profound; but the deeper meanings of it are hidden from him who lacks the key of Free Religion.

IN BRATTLEBORO, Vermont, the Catholic priest asked the School Committee to excuse Catholic children from attendance at school on Corpus Christi Thursday, that they might keep the day according to the regulations of the Church. The Committee refused. The children, however, having absented themselves, the Committee suspended them altogether. A petition was at once presented to the Supreme Court for an injunction to restrain the Committee from excluding the children from school privileges; but this petition was denied. Such collisions are greatly to be regretted. The request of the priest could not well have been granted by a formal excuse from attendance on sectarian grounds, without establishing a bad precedent; but it would have been far wiser to have taken no notice of the children's absence, at least by the infliction of a heavier penalty than attaches to unexcused absence under ordinary circumstances. We cannot approve of anything that looks like persecution on account of religious faith; and we specially deprecate any unnecessary exasperation of the Catholics against the public school system. Without departing from the strictest principles of secular education, let us refrain from heaping fuel uselessly on the fires of superstition, which are quite hot enough already. The Boston *Advertiser* thinks the priest's request should have been granted. While we cannot agree with it to that extent, we do think that the School Committee were too harsh, and would have acted more justly, as well as more kindly, by following the course here suggested.

LIST OF LIBERAL LEAGUES.

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The Literary Genius of Bunyan.

A LECTURE RECENTLY DELIVERED IN LONDON, AT THE CO-OPERATIVE INSTITUTE.

BY GEORGE JACOB HOLYOAKE.

This world is a big place. This is not an original observation. Yet men's attention needs calling to it at times. People are always forgetting what a variety of humanity society contains. Two hundred years ago the authorities of Bedford made things very unpleasant to one John Bunyan, because they thought they knew all about their neighbors, and did not imagine that a common street-workman might have in him the elements of the most famous man that that wilful and patriotic county ever produced. The world is not only big, but it is growing bigger every day with wonders. Science so enlarges men's vision that all our famous calculations and creeds seem uncertain, weak, and small, on the shore of the vast ocean of facts whose mighty currents are yet undetermined.

The trade of a tinker seems a very unpromising preparation for a literary career. A tinker in Bedford to-day would not find himself very much flattered by the attentions that would be paid to him; and if he had the additional disadvantage of being "known to the police," the prospect of a duke erecting a statue to his memory would seem very distant; and it says very much for the genius of Bunyan as a writer, that being a tinker and a schismatic, in the hands of those ungifted regulators of doctrine, the parish constables, he attained unrivalled ascendancy in literature. Disbelieving in this world, despising this world, Bunyan obtained renown by the arts of this world. He was a very remarkable writer. If he mended pots as well as he made sentences he was the best tinker that ever travelled; but he has told us nothing as to his skill as a workman which would be as useful to mankind as the story of his skill as a saint. When a wealthy citizen of London offered to take his son as "an apprentice without a premium," Bunyan declined, on the ground that "God had sent him to preach the Gospel, and not to advance his family;" which was very fine in the preacher, but very bad for the boy. Bunyan had no worldly notions. His great doctrine was that men were not saved by any good they might do, but by something which some one else had done; and that they were not to depend upon their own merit to advance themselves, but on that of another—a doctrine which would ruin the morals of any commercial establishment in a month; and if preached generally in business would make a poor-house and a police-office necessary in every street.

It is of course no part of my intention to call in question Bunyan's religious views, or the depth and sincerity of his unquestionable personal piety. These considerations lie outside my record altogether. My sole concern is with the literary method and art with which he stated them. I honor the rhetorical skill which enabled him to command the admiration of men who, were he living, would not meet him in company, nor give him the right hand of fellowship in public. The plebeian victory which the prisoner and pamphleteer won by dint of original capacity is one of the triumphs of the self "educated mechanic," as Mr. Disraeli once called a possible rival in that republic of literature where privilege is unrecognized, and where birth—mean or noble—is neutral, and genius alone is greatness.

There is no doubt that John Bunyan was a serious-minded and well-disposed man, robust in frame and robust in understanding, who misled the world about him by his disparagement of himself. Like many other Christians, he judged himself by the standard of the infinite perfection of God, and compared with our highest ideas of sinlessness and purity the best of men would have to give but a very shabby account of themselves. Nevertheless, the human observer, who compares one man with another, knows that some are just and comparatively pure, while others are base and vile. Judging himself by the standard of God, Bunyan declared himself the "chief of sinners;" but compared with his townsmen he was a stout-hearted, stout-minded, scrupulous man. If he seems to us offensive and contemptuous to all who differ from him in theology, we must remember that he lived in days when men were new to the study of the Bible—when no one had experienced the million interpretations which sincere, truth-seeking Christians have since put upon it. Bunyan lived when the most ignorant sectary believed himself infallible, when clergymen taught that faith was higher than learning, and when criticism was regarded as the latest form of sin.

Bunyan was not a pleasant man to know. He had an unrelenting sincerity which his doctrines and not his nature turned into severity. He gave men a chill who met him in the street. Yet, like all manly men, he had great natural tenderness which he yet restrained, like the beginning crime, towards all who took a more lenient view of life than himself. He had a soul like a red Indian's—all tomahawk and truth—until the literary passion came and added humor to it. Bunyan had wonderful self-insight. It was part of his genius. He was under no delusion as to his own morose views. See with what worldly art he sought to reconcile men to it. He demands in his vigorous doggerel,—

> "May I not write in such a style as this?
> In such a method too, and yet not miss
> My end, thy good? Why may it not be done?
> Dark clouds bring water when the bright bring none."

Mark his offensive assumption. He does not ask to explain his views, for the chance of your seeing by them, or finding guidance in them, but stands up as your monitor. His tone is, "my end, thy good." Then comes the fine apologetic line—rich as a proverb—

> "Dark clouds bring water when the bright bring none."

Like men of original genius, this stout-minded potmender had abounding confidence in himself. Manifestly he had no doubt as to his own powers. No man knew better what he was about. He could take the measure of all the justices about him, and he knew it. Every shallow-headed gentleman in Bedfordshire towns and villages was made to wince under his picturesque and satiric tongue. To clergymen, bishops, lawyers, and magistrates he gave names which all his neighbors knew,—Mr. Pitiless, Mr. Hardheart, Mr. Forget-Good, Mr. No-Truth, Mr. Haughty. Thus he named the disagreeable dignitaries of the town of Mansoul, who were very well known to those to whom he spoke and for whom he wrote.

At first he was regarded by his "pastors and masters" as a mere wilful, noisy, praying sectary. Very soon they discovered he was a fighting preacher. As tinker or as Christian he always had his sleeves turned up. When he had to try his own cause he put in the jury-box Mr. True-Heart, Mr. Upright, Mr. Hate-Bad, Mr. See-Truth, and other amiable persons. *His* witnesses were Mr. Know-All, Mr. Tell-True, Mr. Hate-Lies, Mr. Vouch-Truth, Mr. Did-See. *His* town clerk was Mr. Do-Right; the Recorder was Mr. Conscience; the jailer was Mr. Trueman. Lord Understanding was on the bench, and the judge bears the dainty name of the "Golden-headed Prince." Bunyan's adversaries are always a bad set. They live in Villain's Lane, in Black Mouth Street, or Blasphemer's Row, or Drunkard's Alley, or Rascal's Corner. They are the sons of one Beastly, whose mother bare them in Flesh Square; they live in the house of one Shameless, at the sign of the Reprobate, next door to the descent into the Pit. Their relations are Mr. Halter, Mr. Impiety, Mr. False-Peace, Mr. Covetousness, who are housed by one Mr. Simple, in Folly's Yard. Bunyan had a perfect wealth of sectarian invective at command. His epithets are at times unquotable and ferocious. When, however, his friends are at the bar the witnesses against them comprise the choicest scoundrels of all time—Mr. Envy, Mr. Pickthank, and others, whose friends are Lord Carnal Delight, Lord Luxurious, Lord Lechery, Sir Having Greedy, and similar villainous people of quality. The judge's name is now Lord Hate-Good. The jury consist of Mr. No-Good, Mr. Malice, Mr. Love-Lust, Mr. Live-Loose, Mr. Heady, Mr. Hate-Light, Mr. Enmity, Mr. Liar, Mr. Cruelty, and Mr. Implacable, with Mr. Blindman for foreman. Never was such an infamous gang impanelled. Rancor, and rage, and vindictiveness, and every passion awakened in the breasts of the strong by local insolence and legal injustice, is supplied by Bunyan with epithets of immense retaliative force. He is the greatest name-maker among authors, and had he been with Adam in Eden there would have been no difficulty in naming the beasts of the field had they been twice as many. He was a spiritual Comanche. He prayed like a saint, he denounced like a savage. He said himself when describing the art of the religious rhetorician—an art of which he was the greatest master of his time,—

> "You see the ways the fisherman doth take
> To catch the fish; what engines doth he make?
> Behold! how he engageth all his wits,
> Also his snares, lines, angles, hooks, and nets;
> Yet fish there be that neither hook, nor line,
> Nor snare, nor art, nor engine can make thine;
> They must be groped for, and be tickled too,
> Or they will not be catched, whate'er you do."

Bunyan never tickled the sinner. It was not his way. He carried a prong. He pricked the erring. He was as determined as his namesake William Bunyan, who published a pamphlet to suggest what ought to be done to holy pedestrians whose difficulties lay rearward. John Bunyan was for no half measures. He put detonating balls under his pilgrims' feet, which exploded as they stepped, and alarmed them along. He lined the celestial road with horrors. If the holy travellers turned their heads they saw a fiend. Worse than Lot's wife, who was merely changed into a pillar of sweet, wholesome, all-preserving salt, were Bunyan's unfortunate converts, who looked back into a pit filled with fire where they howled and burned through unknown time.

It was not an agreeable business for Charles Dickens to draw the character of Harold Skimpole, considering that it might be taken in part for one of his own honored friends—Leigh Hunt—to whom it does not apply. But the appropriating temerity of a man of genius is often a mercy to generations after him. How many people have been warned against those airy, idle, and gracious impostors, who take the money of hard-earned and scrupulous persons, and transfer their debts to them to pay. Many an unconscious knave has blushed, and many an honest man's pocket has been saved by the portraiture of Harold Skimpole. Bunyan drew religious Skimpoles and Pecksniffs with an indelible pencil.

Ah, with what pleasure the great Bedford artist must have contemplated his masterly pages, as day by day he added to them the portrait of some new scoundrel, or painted with dexterous and loving hand the wholesome outlines of some earnest man, or devised some new phrase which, like a new note or a new color, would delight singer or painter for generations yet to come! He must have strode proudly along his cell as he put his noble praise and his pitiless scorn into imperishable similes.

But Bunyan had never been great had he been merely disagreeable. He had infinite wit in him. It was his carnal genius that saved him. He wrote sixty books, and two of them—*Seige of the Town of Mansoul* (otherwise known as *The Holy War*), and *The Pilgrim's Progress*—exceed all ever written for creativeness, swiftness of imagination, racy English speech, sentences of perfect art, cunningness in dialogue, satire, ridicule, and surpassing knowledge of the picturesque ways of the obscure minds of common men. In his pages men rise out of the ground; they always come up on an open space, so that they can be seen; they talk naturally and familiarly, so that you know them at once, and they act without delay, so that you are straightway entertained by them, and never forget them. They surprise you, delight you, instruct you, and disappear. They never linger, they never weary you. Incidents new and strange arise at every step in his story. The scene changes like the men and their adventures. Now it is field or morass, plain or by-path, bog or volcano, castle or cottage, sandy, scorching desert, or cold, fathomless river, the smoke of the bottomless pit, or bright, verdant Delectable Mountains and enchanted lands, where there are no bishops, no jails, and no tinkers; where aboundeth grapes, flowing drapery, saintly brides, unending conversation, sweet music, and praise. The great magician's genius forsakes him when he comes to the unknown regions, and he knoweth no more than the rest of us. But while his foot is on the earth he steps like a king among writers. Take this one example of his delineation of the moral and spiritual time-servers of his day. He brings his own favorite pilgrims, Christian and Hopeful, in contact with Mr. By-Ends, and this is what occurs:—

"So I saw," says Bunyan, "that quickly after they were got out of the fair they overtook one that was going before them, whose name was By-Ends; so they said to him, 'What countryman, sir? and how far do you go this way?' He told them that he came from the town of Fair-Speech, and he was going to the Celestial City, but told them not his name."

Having got at these facts, mark how artfully our excellent friend Christian winds towards his adversary: "From Fair-Speech?" said Christian; "is there any good that lives there?" "Yes," said By-Ends, "I hope so." "Pray, sir, what may I call you?" said Christian. To this natural and seemingly unpremeditated question, By-Ends answers: "I am a stranger to you, and you to me; if you be going this way I shall be glad of your company; if not I must be content."

By-Ends craftily avoids giving any answer; but he is no match for Christian, who continues as though he did not notice the omission: "This town of Fair-Speech I have heard of, and, as I remember, they say it is a wealthy place." By-Ends: "Yes, I will assure you that it is; and I have very many rich kindred there." Christian quickly and adroitly interjects: "Pray who are your kindred there, if a man may be so bold?"

By-Ends, quite thrown off his guard, answers: "Almost the whole town; and in particular my Lord Fair-Speech, from whose ancestors the town first took its name. Also Mr. Smooth-Man, Mr. Facing-Both-Ways, Mr. Anything; and the parson of our parish, Mr. Two-Tongues, was my mother's own brother. And to tell you the truth, I am become a gentleman of good quality; yet my great-grandfather was but a waterman, looking one way and rowing another; and I got most of my estate by doing the same thing." The construction of this answer of By-Ends is a triumph of controversial wit and malice. It hits eight of Bunyan's neighbors at once. Without disclosing what he thinks of By-Ends' answer, Christian says incidentally: "Are you a married man?"

"Yes," replies By-Ends, betrayed into further self-criminatory loquacity: "and my wife is a very virtuous woman, the daughter of a virtuous woman; she was my Lady Feigning's daughter; therefore she came of a very honorable family, and is arrived to

such a pitch of breeding that she knows how to carry it to all, even to prince or peasant. It is true we somewhat differ in religion from those of the stricter sort; yet but in two small points. First, we never strive against wind and tide. Second, we are always most zealous when Religion goes in his silver slippers; we love to walk with him in the street, if the sun shines, and the people applaud him."

Having put in all these disagreeable incidents, Bunyan continues:—

"Then Christian stepped a little aside to his fellow Hopeful saying, 'It runs in my mind that is one By-Ends, of Fair-Speech; and if it be, we have as very a knave in our company as dwelleth in these parts.' Then said Hopeful, 'Ask him; methinks he should not be ashamed of his name.' So Christian came up to him again and said, 'Sir, you talk as if you knew something more than all the world doth; and if I take not my mark amiss I deem I have half a guess of you. Is not your name Mr. By-Ends, of Fair-Speech?' "

There is no escape from this well-devised directness of interrogation, and By-Ends has no help but to answer:—

"This is not my name, but indeed it is a nickname that is given to me by some that cannot abide me, and I must be content to bear it as a reproach as other good men have borne theirs before me."

Christian (sharply): "But did you never give occasion to men to call you by this name?"

By-Ends: "Never! never! The worst that ever I did to give them an occasion to give me this name was that I had always the luck to jump in my judgment with the present way of the times, whatever it was, and my chance was to get thereby. But if things are thus cast upon me, let me count them a blessing; but let not the malicious load me therefore with reproach."

Christian here falls back upon what is called "plain speaking," and observes, "I thought indeed that you were the man that I heard of; and to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it."

By-Ends: "Well, if you will thus imagine, I cannot help it; you will find me a fair company keeper if you will still admit me your associate."

Then Christian made one of those bold, manly, and honest observations which constitute the grace of his accomplished character, as drawn by Bunyan. Christian says, "If you will go with us you must go against wind and tide; the which I perceive is against your opinion; you must also own Religion in his rags as well as when in his silver slippers, and stand by him, too, when bound in irons as when he walketh the street with applause."

Here By-Ends is represented as supplicating to accompany his resolute adversary: "You must not impose or lord it over my faith," he says; "leave me my liberty, and let me go with you."

Christian: "Not a step further, unless you will do in what I propound as we—"

Then said By-Ends: "I shall never desert my own principles since they are harmless and profitable. If I may not go with you I must do as I did before you overtook me, even go by myself, until some overtake me that will be glad of my company."

The dialogue is now over; but the great artist dashes with a big brush further colors on By-Ends as he retreats.

"Now I saw in my dream that Christian and Hopeful forsook him and kept their distance before him; but one of them looking back saw three men following By-Ends, and behold as they came up with him he made them a very low *conge;* they also gave him a compliment. Their names were Mr. Hold-the-World, Mr. Money-Love, and Mr. Save-All—men that Mr. By-Ends had formerly been acquainted with; for in their minority they were school-fellows, and were taught by one Mr. Gripeman, a schoolmaster in Love-Gain, which is a market town in the county of Coveting in the north. This schoolmaster taught them the art of getting either by violence, cousenage, flattery, lying, or by putting on a guise of religion; and these four gentlemen had attained much of the art of their master, so that each of them could have kept a school himself.

It may be said of Bunyan as he parts from By-Ends:—

> "As the Parthian turned his steed
> And from the hostile camps withdrew,
> With cruel skill the backward reed
> He sent; and as he fled he slew."

Bunyan knew well the admonition, "Be ye wise as serpents and harmless as doves;" but it was the serpent he respected. It was not in his nature to believe in the dove. This Christian who confronts By-Ends is no dove and no fool. He is cunning of fence, suspicious, sagacious, witty, satirical, abounding in invective and broad, bold, delicious insolence. He doubles on By-Ends like a hare, and then bites sharp like a rat. By-Ends himself is a subtle, evasive knave, drawn with infinite skill. With Mr. Talkative he was as masterful and merciless. Bunyan threw a text like a lasso, captured the sinner, and pulled him to the point. If he proved docile Bunyan was very tender of speech to him; but if otherwise he was dismissed with long-living epithets as a Satanic scaramouch. Had Bunyan only preached the gospel he had no more been remembered than thousands of preachers of his day who are gratefully forgotten—had he prayed to this time he had won no statue; but his literary genius lives when the preacher is dead. Bunyan had the eye of a poet. He saw with such vividness that the very passions and wayward moods of men stood apart and distinct in his sight, and he gave names to them, and endowed them with their natural speech. He created new men out of characteristics of mind, and sent them into the world in shapes so defined and palpable that men knew them ever after. A vice was to Bunyan as palpable as a burglar, and courage and faith as real as his father and mother. It was the way of the age for writers to give names to adversaries. Bunyan imitated this in his *Life of Mr. Bad-Man.* Others did this as well as he; but Bunyan did it better than any man. His invention was marvellous, and he had besides the faculty of the dramatist; where others merely gave names he drew characters; he made distinctive and individual the qualities of his men. You knew them by their minds better than by their dress. That is why succeeding ages have read the *Pilgrim's Progress,* because the same people who met that extraordinary traveller are always turning up in the way of every man who has a high purpose and is bent upon carrying it out. Manners change, but humanity has still its old ways. It is because Bunyan painted these that his writing endures in repute like a picture by one of the old masters who painted for all time.

If any man wrote the adventures of a coöperator as Bunyan could, he would have to tell of his meeting with Mr. Obstinate, who will not listen to him and wants him to turn back. We all get into the company of Mr. Pliable who is persuaded without being convinced, and who at the first splash into difficulties crawls out and turns back with a cowardly adroitness. We have all encountered the stupidity of Mr. Ignorance, which nothing can enlighten. We know Mr. Turn-Away, who comes from the town of Apostacy, whose face we cannot perfectly see, for he hangs his head like a thief because he is now in pursuit of something more profitable than honesty. We all remember Mr. Little-Faith, who joined us for a time, but turned down Dead Man's Lane, where three sturdy rogues, Faintheart, Mistrust, and Knavery, did for him. Every one happily knows the braver coworkers—Mr. Unpretending, who is always sure; Mr. Conviction, who never gives way; Mr. Long-sight, who sees all down the movement, and knows where the quagmires lie; Mr. Four-Square, whom you always find at right angles; Mr. Watchful, who warns us in time; Mr. Constant, who is with us always; Mr. Resource, who never fails us; Mr. See-All, who overlooks nothing; and Mr. Never-Weary, whose counsel and aid are ever at hand. And if there is Mr. Cantankerous, who gives us no peace; and Mr. Querulous, who is never satisfied; and Mr. Pompous, who overwhelms us; and Mr. Cloudy, who gives us fits of confusion; Mr. Many-Things, who never does anything; Mr. Sympathy, who gives us no help; Mr. Poor-Soul, who would get everything done for nothing; Mr. Needle, who always turns to the dividend; and Mr. Vacancy, who thinks the Education Fund does not pay,—we are not worse off than other people. True, Bunyan only knew Mr. Facing-Both-Ways. I know Mr. Facing-Six-Ways. All societies of honest men are infested with these knaves and simpletons; but we have to thank Bunyan—great teacher of us all—for enabling us to know them, and not be dismayed at them evermore.

[For The Index.]

LAW---HUMAN AND NATURAL.

BY CHARLES MORAN.

Science each day more and more clearly demonstrates that Law, perfect and immutable, rules every portion of the universe. But before we can form a clear conception of the full meaning of this word, when applied to the forces of Nature, it is necessary to examine the meaning hitherto attached to it when applied to the enactments and edicts of human governments. To this end we have referred to the article on Law in the *Encyclopædia Britannica,* in which it is thus described:—

"Something laid down or established—a rule of action prescribed to and enforced upon the people by a sovereign. Four distinct ideas are included in this definition. 1. A will as the source. 2. A command to enforce it. 3. Authority to enact it. 4. That those to whom it is addressed are capable of either obeying or disobeying it; and hence it invariably enacts or implies a penalty for disobeyance."

"Law is an expression of will, in the form of a command, sanctioned by applicable penalties, proceeding from a competent authority, prescribing to free agents a rule of action for a practical end."

"The latest conception of law is said to be that it is an active force, restricting and directing the various social activities so as beneficially to determine the character of the social progress."

"The assumption in every speculation on laws must be that they ought so to govern men as, on the whole, to secure the greatest good of society. A scientific knowledge of the tendencies of human nature and society is the only safe basis of legislative action."

"Every law imports that something is to be done or left undone. But a command is impotent unless there is the power of enforcing it, which is the power of inflicting penalties if the command is not obeyed. *An authority to which only a temporary obedience is paid does not come up to the notion of that authority which is requisite to give execution to laws.*"

The whole tenor of these remarks clearly indicates that, over and above what is stated, the term law further implies the belief that the law-makers are superior in intelligence, knowledge, prevision, and virtue, to those on whom the laws are to be enforced; that the law-makers know fully the effects which the laws they enact will produce, now and hereafter; that individual wants, desires, and pursuits can and ought to be controlled in accordance with the views of the law-makers, in the belief that they are better judges of what will insure individual welfare and progress than the individuals themselves; and, further, that governments are competent to detect every infringement of law, and inflict, in all cases, a penalty sufficient, finally, to induce individuals to conform to the laws.

Now all these ideas, when connected with human laws as means of controlling human actions and ensuring the welfare and progress of humanity, will be found upon close and careful analysis to be wholly fallacious; but they are, in the main, perfectly correct when applied to the immutable laws or forces of Nature. The idea of enacting human laws as means of insuring human welfare and progress is a radical error, because based on an entire ignorance or disregard of the important fact that every human action is as fully controlled by Nature's immutable laws as the movement of the planets or the various combinations of the atoms out of which matter, in its multifarious forms, is composed. The failure of every attempt hitherto made to enact and enforce human laws as means to an end should long since have convinced man that this is a power beyond his control, and hence which he should never attempt to exercise.

The history of all past legislation and governmental control clearly demonstrates that no human being or human organization, however intelligent, can ever foresee all the consequences that will flow from any law that is enacted; that no one can fully know the momentary and ever-varying wants and desires of individuals, and the relative importance and extent of each; and hence that these can never be properly supplied by any one but the individuals themselves: that, therefore, no one, however wise, pure, and intelligent, has a right to enact and impose a law upon any one but himself, or should ever attempt to prescribe the actions of others, or interfere with them, so long as they do not infringe the legitimate liberty and rights of other members of the community; and, further, that no government, whatever be its form and however despotic be its nature, can properly exercise the power to control individual actions, detect the infringement of its laws, and inflict proper penalties on the disobedient.

Social progress and human well-being are due to, and therefore require, constant changes in human actions. Human laws, to benefit humanity, must be adapted to existing circumstances and conditions, because circumstances and conditions cannot be made to adapt themselves to existing human laws, since that would give man the power to overcome the laws of Nature. Hence human laws should never be permitted to extend over more than a very limited area of territory, and should differ and be changed with every variation in the circumstances that surround and affect the community. Human well-being and progress greatly depend on constantly increasing heterogeneity in human actions, thoughts, desires, pursuits, and ends; whereas human laws all tend to deprive the individual of his natural right to differ in all these from his fellow-beings. Human laws, if they could be maintained and fully enforced, would prolong the *status quo ad infinitum,* and reduce human actions, pursuits, and ends to one uniform homogeneity that would arrest all progress by destroying all individual initiative,—one of the main sources of all past achieved human progress. Legal restrictions on individual action and individual activity can never be the source of human well-being and progress. How can human laws properly control the future actions of humanity so long as the future and its accompanying circumstances remain unknown to man? Legislation is invariably addressed to the future, never to the present.

Before laws can be enacted and enforced, the circumstances they are intended to control become more or less modified. Hence the whole history of legislation has ever been, and will ever be, the enactment of laws which, ere long, are modified or annulled, and replaced by others which share the same fate. Why should not every individual be left free to act at all times as he may deem most conducive to his own well-being under existing circumstances, so long as he does not attack the legitimate right of others? All men do not seek the same ends, nor find their happiness in the same things. How, then, can one judge what is best for others at the moment? And why should all be ever forced to conform to one and the same rule?

Nor is it true that the average of legislators and government administrators are more intelligent or more virtuous than the average of the people on whom the laws act. The reverse is usually the case, because the exercise of power almost invariably develops man's bad impulses, and checks the development of his better attributes and qualities, whilst mutual dependence on each other produces the opposite results.

But the more completely the laws of Nature are discovered, and the more they are studied and analyzed, the more fully will man become convinced that these perfect and immutable laws, when unimpeded and uninterfered with by human laws and regulations, produce at all times, in all places, under all possible circumstances, all the legitimate results sought to be attained by means of human laws; and that in the simplest and most prompt manner, and without any of the numerous drawbacks and disadvantages that invariably accompany human laws and regulations.

INORGANIC MATTER AND THE ATOMIC LAW.

The entire universe is in constant motion—a condition indispensable to modifications and changes of every kind, as no change or progress can occur in anything while in perfect, absolute rest.

Attraction and repulsion appear to be the two great antagonistic forces that retain the planets in their respective orbits, and maintain constant motion and harmony throughout all Nature.

The movements of every atom of matter in the universe, whatever be the form it momentarily as-

sumes, or into which it becomes incorporated, are all controlled by the immutable laws or forces of Nature.

Simple bodies are those which thus far it has been found impossible to decompose into simpler substances. These are called *elements*, and form the bases of all chemical compounds. As yet only sixty-eight elementary substances have been discovered; of these about one-half are only found locally, and in such small quantities that they evidently play but a comparatively unimportant part in the mineral, vegetable, and animal kingdoms.

Adhesion or cohesion may exist between bodies or parts of bodies, enabling them to hold together without alteration in the properties of either, all remaining what they were. A chemical change, on the contrary, produces new bodies or substances, differing in their properties from those of the elements of which they are composed. Hence, all chemical compounds form far more intimate combination than mere adhesion or cohesion. The chemical union of the elementary component parts extends to the smallest particles of which the body is formed. The uniting force that thus firmly links particle to particle, and opposes itself to their separation, is called *chemical affinity*.

Chemical combinations between two or more elements arise from the intimate union which takes place between the atoms owing to the chemical affinity peculiar to each individual atom. Only whole or undivided atoms can combine together.

The atomic law of chemistry, discovered by Dalton, reveals the important fact that, in every compound substance, its elements can only combine in certain fixed, constant proportions, and under certain unalterable circumstances. Thus oxygen and hydrogen form water only when combined in the proportion of one volume of oxygen to two of hydrogen, and by weight, in the proportion of eight parts of oxygen to one part of hydrogen. Sulphur and oxygen form sulphurous anhydride only when combined in the proportion of one atom of sulphur to two atoms of oxygen. To form phosphorus anhydride requires the combination of two atoms of phosphorus with five atoms of oxygen. To form carbonic anhydride requires the combination of one atom of carbon with two atoms of oxygen. Ethyle consists of four atoms of carbon and five atoms of hydrogen.

Elementary atoms are the smallest particles of matter capable of entering into, or existing in, a state of chemical combination. Elementary atoms combine and form molecules which are the smallest particles of matter capable of existing in the free state. Most inorganic bodies can readily be reduced into their constituent elements. Weak affinities in binary compounds may be overcome by heat alone; powerful affinities must be overcome by other elements possessing stronger affinity for one or other of the component elements of the oxide or other compounds.

Throughout Nature disintegration and combination are incessantly going on. Matter and force are indestructible, but they incessantly undergo protean transformations productive of wondrous results. The same particles of matter, in time, form a part of an infinite variety of substances or bodies, each different in its nature and in the results it produces. And all these bodies are constantly reduced into their elements by the forces of Nature, which again combine them into other forms as evanescent as those of which these various elements had previously formed a part. This seems to establish that it is matter that is immortal, and not the combinations which matter forms or assumes. Electricity and magnetism probably play a far more important part in both chemical combinations and crystallization than we are yet aware of. In order that a body may crystallize or combine, it must first be brought into the liquid or gaseous state, the only conditions in which atoms become sufficiently free to move; and without motion or movement no change nor combination can take place. Combinations of elementary substances and of their binary compounds are supposed to be in some way dependent upon the electric condition of the elements; two elements that combine together to make a compound are believed to do so in consequence of having opposite electric energies. The affinities between acids and alkalies are very strong, and by their union they form salts. In such instances the acids are endowed with the electro-negative energy, and the alkalies with the electro-positive. The union of two salts is called a double salt. In such instances, of two combining salts, the one has an electro-positive and the other an electro-negative energy. Crystallization is due to the atoms being endowed with polarity, which *attracts* dissimilar poles and *repels* similar poles. The crystallizable atoms, set in motion by electricity, invariably arrange themselves in the order prescribed by their polarity, and the various chemical combinations invariably follow the atomic law. Thus are all the movements and combinations of every atom of matter ever controlled by Nature's immutable, automatic laws or forces, no movements or combinations being possible except those in accordance with these laws, accident never being the cause of any change or new combination in Nature.

Now if the atomic law of chemical combinations and the laws of crystallization control the various movements and combinations of which the elements of matter are susceptible, it becomes evident that no new compounds, and no new combinations or results, can ever appear unless new elements or new forces are first produced. And there is no evidence whatever that a single new elementary substance or natural force has ever been evolved in the universe during the entire period of time of which we possess any reliable record, or have discovered any relics. On the contrary, every new discovery of elementary substances or of natural forces is accompanied with ample evidence that these substances and forces have existed as long as all the other substances and forces previously known.

Whenever the various elementary atoms of inorganic matter are brought into contact under proper conditions and in the requisite proportions, the laws or forces of Nature act through what *appears* to be a force inherent to the atom; the law and the process of crystallization and of chemical combination are one and the same thing,—they form one act, and they, like all the laws or forces of Nature, act automatically. As George Henry Lewes says, "The law is the process," and "the process must be the process;" but this only means that neither analogy nor reference to anything else ever conveys to the mind a better knowledge of what anything is than its exhibition to the senses,—sole agencies through which the human mind obtains a knowledge of objective things. We may get to know something of the unknown through the known; but the fullest knowledge we can obtain of anything is through its direct contact with our senses.

All combinations of elementary inorganic matter are automatic processes; and the process and the force that produces the process are inseparable—are apparently one and the same,—simply because force only acts on or through matter, and because the senses are only adapted to take cognizance of material things. Hence, force aside from matter, if it can and does so exist, will probably ever be incognizable to man; but this in no way proves that force is not the efficient cause of the movements of inorganic matter. Although matter and force may never be separable except abstractly in the human mind, man is nevertheless forced to believe that inorganic matter is invariably impelled by force of some kind or other, since every observed effect which has been traced back to its cause has been found to be due to some anterior efficient cause or phenomenon. All human reasoning is nothing but tracing back observed phenomena to their anterior efficient causes or phenomena. This man has successfully done so often and to so great an extent that, by analogy, he is forced to accept as an axiom the conclusion that no phenomenon can ever occur without an efficient, necessary, antecedent cause or phenomenon. The opponents of this conclusion, before they can hope to refute or overthrow it, must furnish some well-established evidence of the occurrence of a phenomenon without connection with a preëxisting cause or phenomenon. Force cannot be a mere attribute of inorganic matter, for that would make matter the efficient First Cause of all things. It may be that in time all the movements of matter for which as yet we have discovered no efficient cause will be proved to be due to electricity and magnetism, probably two different modes of action of one and the same force. But electricity and magnetism must be something different from mere matter, since they appear to be transmissible, separate, and apart from the matter on or through which they act, since matter can be made to conduct or transmit electricity without any apparent movement in the conducting matter.

ORGANIC MATTER.

When we closely examine and analyze *organic* matter, we find that though composed of the same elementary substances, and though as fully and as efficiently controlled by the immutable laws of Nature, as *inorganic* matter, yet its movements and combinations are carried on in so different a manner, and produce such different results from those produced by *inorganic* matter, that there can be no doubt of the absolute necessity of the great fundamental division of matter into INORGANIC and ORGANIC,—notwithstanding that the validity and soundness of this distinction has for some time past been questioned and decried by materialists and superficial observers and thinkers.

All the movements and combinations of organic matter seem to be due mainly to *vitality*, or *vital force*, or *life*; which, possibly, may hereafter be found to be only another effect or mode of action of electricity and magnetism. But in the mean time, let us see if it be not possible to demonstrate conclusively the existence of *vitality* or *vital force*, and prove that it is the true efficient cause of the various phenomena ascribed to it.

Inorganic matter, as we have shown, is composed of atoms of elementary substances which, when free in the fluid or gaseous state, and brought into contact under certain circumstances, combine together automatically, through forces apparently inherent to the atoms. But under no circumstances, as yet, have these elementary substances been found to combine together into vital cells or protoplasms, *except within what may be called the internal laboratory of the vital organism of which it forms a component part.* Every organism, vegetable as well as animal, has to absorb, in one manner or another, various inorganic substances, and transform or transmute them within itself into the vital cells of which it is composed, as these cells cannot be assimilated from without, the epidermis preventing this; and hence *all vital cells have to be formed within the organism itself at the very spot they each are to occupy.* And not only must each organism form within itself all the cells of which it is constructed, but it must further construct within itself the cells out of which the vital germs are formed (except so far as the male element contributes its part to their impregnation, another important fact which the doctrine of evolution in no way accounts for); which germs, in time, separate from the parent organism, and, under favorable circumstances, through the inherent internal power of transmuting inorganic matter into the vital cells of which they are composed develop into organisms similar to their progenitors. This internal power of assimilating inorganic matter and transmuting it into the vital cells of which each organism is composed is no doubt the power or force we denominate *vitality*—LIFE—and the loss of this power is what is denominated DEATH. The fact that the same food which at one time will sustain and develop an organism, at another time, though absorbed in precisely the same manner and condition, will not prevent the decay and ultimate death of the organism, is a conclusive proof that inorganic matter is not the sole source of *vitality*—is not alone the cause of the existence of *life*.

When inorganic elements enter into a living organism, they entirely pass out of the realm and control of ordinary inorganic chemistry. Chemical affinity perishes and dies as completely as life does after an animal has heaved its last sigh. In their composition, in their properties, in their very physical conformation, the elements of living structures altogether differ from inorganic compounds. The proximate principles formed in organized beings never crystallize, although composed of elements that do form crystals when not in a living body. The only apparent exception to this is *when a portion of their structure is in the act of passing to the dead, inorganic world, as for instance in urea.* And although we know the composition of the proximate principles in animal and vegetable structures, we cannot synthetically construct them, the only exception being again urea, which is a *dead*, and not a living, substance. While endowed with life, every vital organism possesses the power of overcoming, more or less, the force of gravitation, which so powerfully controls all inorganic matter when not in a gaseous state; whereas, the moment life is overcome by death, every vital organism becomes instantly as fully under the control of gravitation as inorganic matter in any of its forms.

The ingenious, persevering, and accurate investigations, long carried on by eminent scientists of various ages and nations, have as yet produced no proof that vital germs of any kind have ever been evolved from any other source than the coöperating forces of their own fully developed, vital progenitors, male and female. This necessity for the coöperation of the male and female element to the evolution of vital germs alone appears to be a perfect and all-sufficient refutation of the theory of spontaneous generation, a theory which not only has never yet been established even in regard to the simplest form of vital organisms, but which, if proved in regard to these, would further require conclusive evidence that these primitive cells and germs are endowed with the power of transforming themselves, through evolution, into all the higher existing organisms, before science should accept the theory of the evolution of all vital organisms from one or a few of their simplest forms. As Professor Lister well said, in his recent introductory lecture before the University of Edinburgh: "The doctrine of spontaneous or equivocal generation has been chased successively to lower and lower stations in the world of organized beings, as our means of investigation have improved." And now Dr. Bastian, the ardent and indefatigable advocate of spontaneous generation, in his reply to these remarks of Professor Lister, thus relegates the doctrine back into the invisible regions beyond the ken of man: "It should be distinctly understood that those who strictly adhere to the evolution hypothesis could never believe in the origination of any but the lowest and simplest organic forms by the process of archebiosis. . . . Molecular combination, giving rise *to units of protoplasm far below the minimum visible stage of our most powerful microscope, would represent these initial collections by which alone living matter could come into being*—though the germs thus initiated *may* afterward appear as minutest visible sparks growing into bacteria or vibriones." Now so long as these germs (if they really exist) thus remain invisible to man, even with the aid of the most powerful microscope, as they cannot be watched and observed to grow or develop into bacteria, vibriones, or any other forms, how can science accept them as the germs from which all the vital organisms of the world have been, and are still, evolved? It would be most unscientific to accept as a fundamental truth an unproved and evidently unprovable hypothesis, contradicted by numerous well-established facts, such as that all hitherto discovered vital germs have been the joint product of free-existing, fully-developed, male and female organisms—that all the cells of which vital organisms and their germs are composed *are and must be formed within the vital organisms themselves, and nowhere else*—and that all intelligent horticulturists and breeders of domesticated animals have observed it to be an invariable rule that each germ develops itself into an organism similar to its progenitors, the utmost variation being quite limited, and never altering the main characteristics and attributes of its prototypes; and most of the variations being due to man's intervention and protecting care, which, by propagating from the best and most perfect individual specimens that can be found, and by assuring to the germs and to their progenitors shelter against the inclemencies of the weather, and better, more abundant, and more regular supplies of food than they could themselves obtain, place them in circumstances far more favorable to their full and perfect development than is possible in their state of nature, which maintains the original types through the law of the survival of the strongest and fittest; *but this never permits the slightest advancement beyond that condition*, man being the only vital organism that possesses the power of aiding his own development and that of the inferior organisms which he takes under his protecting care. This is fully proved by the well-known fact that improved domesticated plants and animals, when replaced under the unaided influence of Nature, in time invariably relapse into their original low types.

The fact is, the evolution theory of Darwin is mainly based on accidental modifications of vital organisms, which, thereafter, are supposed to be perpetuated by inheritance *when found beneficial to the first modified organisms*. But not only has it never

been proved that the will or desire of progenitors has ever effected any modification in the structure of their descendants, but this theory is contradicted by the well-known fact that important modifications or variations in any one member of an organism rarely take place without corresponding variations in all the other parts. Were this not so, how could naturalists, from a single bone of an animal, be able to describe the size and form of the individual of which it had formed a part? Excessive variations are generally followed by sterility, which insures their eventual disappearance. If there is one thing which Nature has fully proved to be within her power, it is the maintenance of species through time without important modifications, nearly all those that occur being due to variations in the surroundings in which the organisms are placed, which variations never exceed certain fixed limits.

The transmutation of inorganic matter into vegetable forms must have preceded its transmutation into animal forms, as the latter cannot absorb or feed, to any extent, upon inorganic matter, which must first be transformed into vegetable cells before it can become the food and means of development of animal forms. The transformation of inorganic matter into vegetable and animal cells or tissues is probably somewhat similar in principle to that which controls chemical combinations. Vegetable germs and forms absorb carbonic acid gas, their main food, through their leaves, and other substances through their roots, transformed into sap; when these various substances meet they probably combine into cells, or into the substances of which the various cells are formed. The same with animal organisms: the various elementary substances which they absorb in the form of food and drink, and the air they breathe, combine together and form the corpuscles which, through the circulation of the blood, reach every portion of the organism, and furnish the materials required for its development and repair, and for the construction of the germs which perpetuate the species. Thus all living organisms are divisible into two great divisions—vegetable and animal. The nutriment of the vegetable kingdom is derived from inorganic matter drawn from the soil, the water, the air; —these the digestive organs of animals cannot appropriate and assimilate; they require to be previously transformed by the vital forces or power of vegetable organisms into gluten, oil, and other proximate principles. And plants contain cellulose, which is never found in animals, while animals convert some of their food into gelatine, which is never found in plants. Although we know the composition of the proximate principles in animal and vegetable structures, we yet cannot synthetically construct them; we cannot take these principles and combine them so as to form an organ—a leaf, a liver, etc. All organic beings must possess a nutrient fluid constantly circulating through all their parts, and constantly parting with its constituent elements to the various organs—sap in vegetables and blood in animals. The stoppage of this circulation is fatal to the organism, because upon it depends its development, and the repair of any injury it sustains, as well as the replacement of everything effete, which every organism is constantly throwing off. And this nourishing fluid must be frequently exposed to the air: the sap to appropriate carbonic acid and give out oxygen—the blood to appropriate oxygen and give out carbonic acid.

Thus do we find that throughout all Nature everything has a specific function, and aids in producing the great final results which are assured by the persistent, unchanging forces of Nature. When this is fully perceived and understood, can any one believe that everything in the universe is the result of inorganic matter and the forces inherent to it? Can we refuse to admit that vitality or vital force plays a most important part in Nature, and controls inorganic matter in many of its transformations or transmutations, instead of inorganic matter being the efficient cause of all the results of which it forms a part?

THE UNITARIAN CONFERENCE.

BY REV. JOHN W. CHADWICK.

At the Second Unitarian Church, Brooklyn, yesterday, Rev. John W. Chadwick, the pastor, gave a brief review of the proceedings of the Unitarian Conference, held at Saratoga, last week. He took his text from the Proverbs, xxvii., 17: "As iron sharpeneth iron, so man his friend." . . . "With the exception of the discussion which took place on Thursday afternoon, the whole temper of the Conference was liberal, and kind, and forward-reaching. Mr. Hale's report, as President of the Council of the Conference, was marked by the most exalted sentiment of liberality, the most absolute freedom from all merely verbal and technical limitations. The two essays that stood out from all others as preëminently free and strong were of a sort that would have been impossible in any Unitarian gathering a dozen years ago, and yet they were listened to with profound attention, and were applauded. The addresses referred to were those by Charles G. Ames, of Germantown, on the 'Voluntary System in Church Government and its Results,' and S. R. Calthrop, of Syracuse, on the 'Relations of Scientific and Religious Thought.' The highest point of inspiration touched by any speaker during all the meetings of the Conference was that touched by Dr. Bellows, on Wednesday afternoon, when he made such an appeal for what is sometimes spoken of as "mere morality." The preacher bore his testimony to the grandeur of this utterance all the more willingly because on Thursday afternoon the same speaker made a speech in which, 'tried as by fire' in the white heat of his previous utterance, it was made manifest that it was not of God. Besides the great addresses made by Ames and Calthrop, several other thoughtful and excellent papers were presented. The preacher then went on to say that he had twice referred to the discussion which had taken place on Thursday afternoon, as in some degree an interruption to the general harmony that prevailed throughout the meetings of the Conference. This discussion originated in a resolution offered by James Freeman Clarke, the object of which was to express the sympathy of the Conference with the Free Religious Association in endeavors to promote the cause of liberty in religion. This resolution was not offered alone, but together with a similar one addressed to the Congregational Churches soon to meet in New Haven, expressing the sympathy of the Conference with the endeavors of the Orthodox Congregational Churches to promote religious independence and freedom from ecclesiastical restraint. Even this resolution excited not a little opposition, some persons contending that Orthodox Congregationalism did not mean to promote the independence of the churches. Witness, they said, the Council held in Brooklyn at a very recent date. The word independence was changed to freedom, and then the resolution was passed. After this there seemed to be no valid reason why the resolution of sympathy with the Free Religious Association, not as such, but in its efforts to promote the cause of liberty in religion, should not pass. On the contrary, it aroused a storm of indignation. It was one thing to express sympathy with the mother who had driven us with contempt and loathing from the door, but quite another to express sympathy with the strong man-child that had parted from us more in sorrow than in anger, and set up a roof-tree of his own. He was a pitiful example of Mr. Emerson's assertion, 'The new man always hates the newest, and the seceder from the seceder is as damnable as the Pope himself.' 'I can sympathize with criminals,' said one doughty individual, 'I can sympathize with Mormons, but I cannot sympathize with anybody who rejects the Christian name.' As if there were not a great many Free Religionists who do not reject the name, thirty or forty Unitarian ministers being members of the Free Religious Association. Mr. Collyer, and Mr. Clarke, and Mr. Ames supported the resolution with words that ought to have convinced the Pilgrim Fathers, but the Unitarian laity in conference assembled were not convinced. The resolution was laid upon the table by a large majority. But the spirit underlying this resolution was a Proteus, which, quelled in one form, immediately appeared in another, and, strangely enough, it was the stoutest opponent of it in its first form that offered it in the second. Dr. Bellows offered the following resolution:—

"'*Resolved*, That this Conference heartily endorses the action of its officers, in inviting to be present, by its pastor (William J. Potter) and delegates, the Unitarian Society in New Bedford, and desires to have its general spirit interpreted by this particular action.'"

"This resolution was a coming down from the general to the particular. Mr. Potter's name, as many of the congregation well knew, was dropped last May from the list of Unitarian ministers at a meeting of the Association, packed for that purpose. But the Conference, more generous than the Association, had invited him to be present. 'Blessed are those who do good by strength and get found out afterward,' said Charles Lamb. The Conference had done good by strength, and it had got found out. But when it was proposed to do openly what had been done stealthily, though all the best intelligence of the Conference was enlisted in favor of such action, the resolution, like its predecessor, was laid upon the table. There was really something splendid in the superiority of the Conference to all the ordinary traditions of leadership. Bellows, Clarke, Collyer, and Hale threw themselves in vain against the inert mass of the body of the lay delegates. In the whole course of the debate it was noticeable, as it has been in every similar debate at previous meetings of the Conference, that all the hard, uncharitable expressions came from those who imagined themselves set for the defence of the Gospel. The Christian spirit in these debates is always in an inverse ratio to the love of Christian shibboleths. The preacher said that he should not speak as if illiberality was the order of the day in the Conference at Saratoga. It was far otherwise. When not labelled as such, the most liberal sentiments elicited the warmest admiration, and this was generally so. The officers chosen for the next two years were such as to insure the broadest liberality in all the practical works of the Conference. Prof. Carrol Everett, of Cambridge, is to be the President of the new council, and where the spirit of Prof. Everett is, there is liberality." Mr. Chadwick closed his address with an eloquent and feeling allusion to a death that had taken place among his congregation during his absence.—*New York Times, Sept.* 21.

HIGHLAND ANCESTRY.—A dispute arose between two members of the clan Campbell and M'Lean, on the never-ending subject of their ancestors. M'Lean would not allow that the Campbells had any right to rank with the M'Leans in antiquity, who, he insisted, were in existence and a clan from the beginning of the world. Campbell had a little more biblical lore than his antagonist, and asked him if the clan M'Lean was before the flood. "Flood! What flood?" said M'Lean. "The flood that, you know, drowned all the world except Noah and his family and his flocks," said Campbell. "Pooh! you and your flood!" said M'Lean; "my family was before the flood." "I have not read in my Bible," said Campbell, "of the name of M'Lean going into Noah's ark." "Noah's ark!" retorted M'Lean in contempt; "who ever heard of a M'Lean that had not a boat of his own?"

Poetry.

[For THE INDEX.]

THE SITUATION.

Let craven cowards shirk the fight,
And Treachery sneak to dens away;
Let guilty Falsehood shun the light
Of e'en the stars' remittent ray.

The brave shall breast the danger nigh;
The innocent unfaltering stand;
The faithful lift the banner high
That bears the motto: "Free the Land!"

While holy Truth, with sinless head
Uncovered, to the front shall run;
And with her own white hands shall spread
Her record to the shining sun.

E. M.

FAREWELL.

BY CELIA THAXTER.

The crimson sunset faded into gray;
Upon the murmurous sea the twilight fell;
The last warm breath of the delicious day
Passed with a mute farewell.

Above my head in the soft purple sky
A wild note sounded like a shrill-voiced bell;
Three gulls met, wheeled, and parted with a cry
That seemed to say, "Farewell!"

I watched them: one sailed east, and one soared west,
And one went floating south; while like a knell
That mournful cry the empty sky possessed,
"Farewell, farewell, farewell!"

"Farewell!" I thought, It is the earth's one speech:
All human voices the sad chorus swell:
Though mighty love to heaven's high gate may reach,
Yet must he say, "Farewell!"

The rolling world is girdled with the sound,
Perpetually breathed from all who dwell
Upon its bosom, for no place is found
Where is not heard, "Farewell!"

"Farewell, farewell,"—from wave to wave 'tis tossed,
From wind to wind: earth has one tale to tell;
All other sounds are dulled, and drowned, and lost
In this one cry, "Farewell!"

—*From the October Atlantic.*

CASH RECEIPTS.

FOR THE WEEK ENDING SEPTEMBER 26.

N. P. Martin, $1.10; James Ramsden, 40 cents; Julius Kirschbaum, 45 cents; D. J. Bastian, 20 cents; George Lewis, 20 cents; George H. Foster, $1.34; A. K. Loring, 48 cents; G. M. Royce, 20 cents; P. S. Sherman, Jr., 20 cents; George Iles, 30 cents; J. S. Palmer, 25 cents; Galen Coffin, $3; A. J. Moody, $3; W. H. Parsons, $3; O. M Hawley, $2 25; J. Vila Blake, $2.25; F. A. Green. $3 50; E. M. Berry, $3; J. Spencer, $5; A. G. Wheelock, $3; Ellen Groot, $3; H. G. White, $5; John Consalus, $3; R. B. Miller, $3; M. B. Comins, $3; C. A. Thompson, $4.50; E. B. Seeley, $1.50; G. H. A. Morse, $3; M. C. Huling, 3; Oscar Roos, $3; Will. Kennedy, 50 cents; W. M Bennett, $3.50; J. A. Walters, $6; Emeline Fowle, $1.50; C. Ankele, $2.25; John D. Stranahan, $3; H. S. Bancroft, 1.50; George O. Smith, $3; W. W. Frothingham, $3; George T. Alpress, $4.25; Harry Grundy, $5; J. M. Bussell, $2 25; F. D. Nellis, $2.25; F. S. Allen, $3; J. H. Clifford. $1; George Brucke, $5.25; George Shepherd, $3; Henry Townsend, $3; J. K. Ingalls, $5.25; S. J. Faber, $1.50; Clarence Vail, $3; Robert Haydock, $3; W. H. Wrightington, $3; Mary A. Fenner, $1.50; Miss S. J. Baker, $3; N. C. Nash, $1; C. W. Barrett, 50 cents; J. A. Lapham, 25 cents; C. D. B. Mills, 20 cents; Mrs. Otis, 25 cents; C. A. Day, 20 cents; James T. Blakeney, 20 cents; James Humphreys, 75 cents; W. K. Smalley, 25 cents; N. P. Olson, 15 cents; Warren Griswold, 20 cents; A. W. Kelsey, $1; C. S. Patrick, 20 cents; S. Henshaw, 25 cents; W. I. Bowditch, 25 cents; S. R. Koehler, 25 cents; I. W. Graffam, 25 cents; Charles Hazeltine, 25 cents; G. W. Batchelder, 25 cents; George Batchelor, 25 cents; H. T. Wright, 20 cents; G. F. Upton, 20 cents; Am. News Co., $7.20.

RECEIVED.

Books.

MODERN CHRISTIANITY, A CIVILIZED HEATHENISM. By the Author of *The Fight at Dame Europa's School*. Boston: William F. Gill & Co., 151 Washington St. 1875.

THE CHURCH PORCH. A Service Book and Hymnal for Sunday Schools. Compiled and Edited by William R. Huntington, D.D., Rector of All Saints Church, Worcester. New York: E. P. Dutton & Co. 1874.

Pamphlets and Periodicals.

THE MARTYRDOM OF JESUS OF NAZARETH. A Historio-Critical Treatise on the Last Chapters of the Gospel. By Rev. Dr. Isaac M. Wise. Cincinnati: Office of the *American Israelite*.

OF SELF-CONSCIOUSNESS. An Essay by Rev. Charles E. Grinnell.

BIBLIOTHECA DIABOLICA. Being a Choice Selection of the most valuable Books relating to the Devil, etc. On Sale by Scribner, Welford & Armstrong, 654 Broadway, New York. 1874.

SERMONS by Mr. Hope Moncrieff, at St. George's Hall, London.—"The Spirit of God:" August 2.—"The People of God:" August 9.—"The Will of God:" August 16.—"The Salvation of God:" August 23.—"The Service of God:" August 29.

ATLANTIC MONTHLY. October, 1874. Boston: H. O. Houghton & Co.

OUR FIRST HUNDRED YEARS. In 12 Parts: Part 3. New York: United States Publishing Co.

PENN MONTHLY. October, 1874. Philadelphia: 506 Walnut St.

SANITARIAN. October, 1874. New York: 234 Broadway.

MEDICAL ECLECTIC. September, 1874. New York: R. S. Newton, 137 W. 47th St.

PHYSICIAN'S MONITOR for 1874. New York: W. A. Townsend, 177 Broadway.

HERALD OF HEALTH. October, 1874. New York: Wood & Holbrook.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.
Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

Francis Ellingwood Abbot, ... *Editor.*
Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), *Editorial Contributors.*

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

BOSTON, OCTOBER 1, 1874.

THE INDEX will be sent to any name *not now on our mail-list* until January 1, 1876, on receipt of $3.00 in advance. Here is a chance to receive the paper for *fifteen months* at the price of *twelve months*. Please tell your friends and neighbors of this liberal offer, and help us to increase our circulation.

OUR ACKLOWLEDGEMENTS are due to Mr. George Jacob Holyoake, for thirty years editor of the London *Reasoner*, and famous as the chief founder of the Secularist party in England, for his kindness in furnishing us with a printed copy of his lecture on Bunyan, which is contained in this number of THE INDEX. As a piece of genuine literary criticism, its merits will strike every one who is familiar with the *Pilgrim's Progress*. It is appreciative in the highest degree of that marvellous book, and will command the respect even of those who may not be in sympathy with radical ideas.

"WE MUST each shape our lives by our own standard," writes a correspondent in courteous condemnation of our treatment of the free-love question. But this is only a half truth, which must be supplemented by the further statement that "we must shape our own standard by the truth of things." Morality is an objective science, or it is no science at all; and, like every other objective science, it requires us to conform our thinking to real relations, on peril of fatal blunders. The laws of sexual morality are not whatever the individual fancies them to be, but must be determined by the scientific study of society, its organic conditions and its normal development. Whoever undertakes to determine them by a mere subjective theory, regardless of the fact that marriage is the result of necessary evolution and not of arbitrary enactment, is wholly unfitted to be a teacher on this subject. The trouble with the free-love doctrine is that it is based on a denial of moral obligation as superior to mere sentiment. The conscience and reason of the individual ought to give law to love in his private life; the universal conscience and reason of the race ought to give law to love in all social regulations of marriage. In any other sense, free love is an absurdity—an offence against reason and conscience.

THE STRAIGHTFORWARD and manly conduct illustrated by the following card deserves and commands our profound respect:—

A CHANGE OF BELIEF.

TO THE EDITORS OF THE BOSTON DAILY ADVERTISER:—

I should esteem it a favor if you would give publicity to the following statement submitted by me to the Baptist Ministers' Conference in Tremont Temple on Monday, the 21st instant.

EDWARD F. STRICKLAND.

TO THE BAPTIST MINISTERIAL CONFERENCE, TREMONT TEMPLE:—

Gentlemen,—I beg leave to notify you that in consequence of my experiencing a change of belief respecting the fundamental doctrines of your Church, to wit: total depravity of the human family, the eternal punishment of the finally impenitent, the doctrine of the Trinity, and divinity of Christ, I therefore can no longer retain my position in your ranks, and feel it to be consistent with honor and propriety to inform you of my change of sentiments and the dissolution of my connection with the Baptist denomination. In doing so I request that you will give the fullest publicity to the same. The letter of commendation and dismissal from the pastorate of my last charge—the Calvary Baptist Church, of Westerly, R.I.,—now in my possession, will be returned to that body with a copy of this notice.

EDWARD F. STRICKLAND.

BOSTON, Sept. 21, 1874.

ECCLESIASTICAL ENCROACHMENTS.

Liberals are very sceptical at present as to the possibility of religious questions getting into politics. From the Boston *Daily Advertiser* of September 22 we learn of two instances which have just occurred, and which, however trivial they may appear to some, we consider to be very important signs of the times.

In New Haven, the Catholics openly tried to elect a school board that should carry out their own sectarian schemes. "A prominent Roman Catholic clergyman," says the *Advertiser*, "had announced from his pulpit that it was time for the Roman Catholics to act and get control of the board, so that their schools might be supported by the public funds. A Catholic ticket was in the field. Two members of the present board are of that religious belief. The excitement called out a vote of 5,000, unprecedented in the history of New Haven school elections. About 1,400 votes were cast for the Catholic candidates, but they were defeated, and the regular nominees were elected by a majority of about 1,500, the cumulative system being used. Many Roman Catholics condemned the sectarian *animus* of the others, and refused to vote the Catholic ticket." This account shows that nearly one third of the votes cast were Catholic, and that now, as always, great excitement followed the appeal to the ballot in matters of religious belief. The fact that the Catholics were defeated is far less important than the fact that they have openly attempted to carry sectarian plans by political means.

The other instance shows that the Protestant clergy are quite as willing as the Catholics to combine to exert political influence in favor of whatever they choose to advocate. At the "regular weekly meeting of the Methodist ministers" held on September 21 (apparently in Boston), the following resolution was introduced by Rev. Mr. Gill, and adopted: "*Resolved*, That if the Republican party nominate for Governor a man who is known to be in favor of a license law, or an anti-prohibitionist, we pledge ourselves to vote and use our influence to induce others to vote against his election." The particular object for which the Methodist clergy thus combined is of far less consequence than the fact that they combined at all *as a clerical body* to influence a political election.

Would either of these events have been likely to occur in 1860? If not, why not? Is any one so blind as not to discern a rapidly growing tendency to bring religious questions for decision to the ballot-box,—so blind as not to discern the great and imminent danger involved in such a tendency? We see no way so speedy and so sure of averting this danger as that of frankly and bravely meeting it. If the true American principle of the utter separation of Church and State shall be unflinchingly carried out by conceding the Demands of Liberalism, all such collisions will be rendered impossible in the future; but such collisions will become increasingly numerous and perilous until that final settlement of the great question at issue. Liberals! You have a great public duty to discharge; are you sufficiently in earnest to discharge it?

PRACTICAL MEASURES FOR THE REPRESSION OF INTEMPERANCE.

Mr. J. Sedgebeer, of Painesville, Ohio, has written us an interesting letter with reference to prohibitory legislation which, as he states, embodies "the substance of twenty-five years of reflection on the cause and partial cure of intemperance, and on the 'license or no license' question." "Being constitutionally opposed to using any kind of intoxicating drinks (even down to lager beer or old cider), I am opposed to granting licenses to any one. But I desire free trade in liquors, as in all other articles of merchandise; holding, however, the venders of intoxicating beverages responsible for all damages of every description, to person or property, which may arise out of their business."

The plan he favors in dealing with intemperance embraces the following points:—

1. Any person who proposes to trade in alcoholic liquids of any kind shall be required to give notice of his intention to the proper authorities, and at the same time give ample bonds for the payment of whatever damages he may be sentenced to pay by the courts.

2. Any person convicted of selling such goods without previously giving the required notice and bonds shall for the first offence be imprisoned not less than thirty days, and for the second offence imprisoned sixty days and fined not less than fifty dollars.

3. Any person found drunk in the streets, or disturbing the public peace in consequence of drinking, shall be arrested and held in durance till sober, and then put on his oath to testify when, where, and from whom he obtained the intoxicating drink. The vender thus pointed out shall be brought at once into court, and examined under oath as to the facts of the case. If guilty, he shall have judgment rendered against him for damages and costs.

4. Such other provisions should be made as may be necessary to give efficiency to the general policy here indicated: the object being to curtail and lessen intemperance, and at the same time to ensure personal freedom to all—simply holding every man responsible for all damages to others which may be entailed by his own free acts.

That the true policy on the temperance question—the policy which shall at the same time protect social interests, and respect individual liberty, in the highest possible degree—lies in the general direction of Mr. Sedgebeer's proposal, seems tolerably plain.

The crime of intemperance must be admitted to be the act of the intemperate man himself, in drinking what deprives him of his humanity for the time being, and makes him an irrational animal guided solely by his passions. But, as no man gets instantaneously intoxicated, he who supplies the sot with drink when he is evidently losing his reason must be admitted to be *particeps criminis*. If intemperance is a crime at all, the intemperate man must be held to be the criminal, and he who helps make him intemperate must be held to be the accomplice. No view of the case can be a just or true one which reverses the fact, making the vender the principal and the drinker the accessory; yet this is what the prohibitory law does, by punishing the vender and letting the drinker go. We certainly hold that society has a right to treat intemperance as a crime very threatening to its own peace and safety; but we also hold that the intemperate man himself is the primary criminal, while the vender is criminal in a secondary degree. Equitable legislation on the subject must be conformed to this actual state of the case.

It seems necessary, therefore, to assign the severer penalty to the greater offender. If the vender should be punished by one or two months imprisonment in case the sale is made to an improper person, the drunkard should be punished by imprisonment for at least twice as long. Supposing that every man found drunk on the streets should be sentenced to several months' imprisonment in the House of Correction, while the man who sold him the liquor he got drunk on should be imprisoned for a shorter term, is it not likely that arrests for drunkenness would be very soon diminished in frequency? Is it not likely that, if the fact of open intoxication involved with certainty such public disgrace and ignominy, a healthier public opinion would soon be created by the reflex influence of the laws upon it? Make the laws just in themselves, and they become powerful auxiliaries of public morality; make them unjust, and they more or less tend to demoralize the whole community. On every ground both of intrinsic equity and practical expediency, we believe that legislation which confines itself to meting out penalties for actual intemperance in the manner we have suggested will do more in five years to make intemperance discreditable and infrequent than prohibitory statutes can do in fifty years. Such legislation we shall emphatically approve until better arguments for prohibition than we have yet seen shall have been invented. It would not go beyond the universally conceded right of society to protect itself by penalties against dangerous crimes, while it would not violate in the slightest degree the personal liberty of unoffending citizens.

We doubt not a little, moreover, whether it is practicable or really just to make the vender pay uncertain "damages" for acts he did not personally commit. It appears more equitable to fine him a fixed sum for every case in which he is convicted of being an accomplice in the crime of intemperance, according to a fixed scale of fines for the first offence, second offence, and so on. This legislation would be more readily approved by public opinion, we suspect, and therefore more easily carried into execution. The vender would know beforehand exactly what risk he was running by selling to improper persons, and would be cut off from the sympathy of those who might consider the damages excessive in any particular case. There is inherent wrong in any law which, after a given act is committed by one man, makes the degree of punishment it incurs dependent on what

some other man does subsequently. This wrong is a grave objection to the "Adair Liquor Law" of Ohio, if we understand it,—not to mention here other objections. The only way in which the recovery of "damages" could be secured with any approach to equity would seem to be something like this: to allow all who could prove their claim to "damages" to recover them from the State, and then to assess the total amount of such "damages" upon the whole body of liquor-sellers in the proportion of the amounts of liquor they respectively sell. This would oblige the liquor-traffic simply to pay its own expenses, which would seem to be no more than just in one view of the matter. But the chances of fraud and evasion would be so great that we doubt the feasibility of such a policy. It would be easier and simpler, we apprehend, to establish a regular scale of fines, as above suggested, and devote the proceeds, after all other expenses were paid, to the relief of those who are the worst sufferers by the existence of intemperance, namely, the families of the intemperate.

These are only crude hints or suggestions, offered with befitting modesty as a slight contribution to the proper consideration of a grave public question. What we are satisfied of is this: that the protection of public interests must be reconciled with the preservation of private liberties, which the prohibitory principle fails to do. The prohibitionists think they strike at the root of the evil by suppressing (or attempting ineffectually to suppress) the sale of alcohol; whereas they only lop off the branches. "Stop the supply!" they cry. We answer, *stop the demand.* The mad lust for liquor is the fountain of intemperance; drying up the fountain is a more radical cure than damming the stream. You may make an individual temperate against his will by locking him up in jail; but you cannot lock up a whole community. It is impossible to prevent the public's getting what the public are determined to have. Is it not every way wiser, as it certainly is juster, to rely on such means and measures as shall diminish the demand for liquor rather than to fight against nature by striving to suppress the supply? The crazy passion for drink is not natural to man; it is a disease created by ignorance, misery, poverty, idleness, absence of innocent amusements, and a thousand other things which prohibitionists do not seem to consider at all. Just laws may do much to free society from intemperance in the streets and other public places; but nothing short of such improved social conditions as shall give instruction to the ignorant, happiness to the wretched, employment to the idle, honorable ambition and an honorable career to the desperate, pure and elevating recreation to the unoccupied, and so on, will ever cure the monstrous evil of such intemperance as does not make itself an open, public offence. So long as mischievous social conditions prevail, arbitrary suppression will only drive the disease inward to prey on society's vitals. Let us not forget wisdom in our philanthropy, but seek the best things by the best ways.

THE ART OF GETTING TRUTH FROM OTHERS.

Whenever I meet an earnest and honest man, who makes to me a statement of his belief which does not tally with my own, I immediately inquire of myself, "Why did he say that? He must have said it because he believes it to be true; and, surely, he would not believe it to be true unless there really were some truth in it." And so I feel it incumbent upon me straightway to find out, not how much error there is in the man's belief, but how much truth there is in it.

This is the way, I think, we should meet all those who differ from us, and all who advance novel and uncommon theories. For, I take it, all men are natural lovers of truth. The human mind in each individual gravitates towards truth, seeking it as naturally as the growing plant seeks the light. There is no inherent disposition in the mind of any man to avoid the truth, but, on the contrary, one to find it and see it. The moral significance of the doctrine of evolution assures us of just this, and nothing else. It knocks the underpinning from beneath the old theological dogma that men choose evil and error knowing them to be such; and it shows that there is one propulsion, mighty and irresistible, operating upon all the world of Nature and of man towards the true, the good, the beautiful,—in other words, towards perfection. The only remnant of truth left of the doctrine of innate or total depravity is that nobody is perfect; that everybody is imperfect; and that some are much more imperfect than others. We all somewhat stick in the mud of our earthly origin; and yet we all are trying to find a clean and firm place to plant our foot.

In meeting one, then, who differs from me, no matter in what respect nor in what degree, I am not to presume that he is wholly wrong, or that I am wholly right. More than this; if he is at all honest and sincere, I am to presume, not only that his opinions *seem* to him to be true, but that in fact they *are* more or less true. If I do not presume this, then I must presume either that he has no capacity to discern the truth, or that he has no disposition to do so. This last presumption, surely, no true radical will make.

My honest opponent has had his own mental processes and his own experience, as I have had mine, whereby to come at the truth. If not equally with myself, yet as truly is he a lover of the truth as I am. From him it never has been wholly hidden, any more than it has from me. Prejudiced he may be, and narrow-minded and wilful. Yet, unless he be utterly stupid or utterly perverse, his opinions and statements *do* stand for more or less of truth. If I am not myself a confirmed egotist; if I am not disposed to overbear his judgment with my own; if I am not willing to rule the evidence of his mental and moral experience entirely out,—then I shall perceive that the task set for me is to discover the amount of truth there is in his position. And I shall be even more anxious to find out what error may lurk in my belief, than to ascertain what error may be in his.

Now the art of getting truth from others is one well worth studying—so few seem very deft in its practice. Conversation would appear to be the best method for receiving and imparting truth: debate and controversy almost invariably ending in driving people farther apart, instead of bringing them nearer together. Nobody can converse well, who is not above all things *sympathetic,*—not sentimentally sympathetic, merely, but intellectually so. One must have the power, for the nonce, to put oneself in another's place, to take another's standpoint, to see with another's eyes, in order fairly to understand and appreciate, and do reasonable justice to, another's opinions. Of course this cannot be done entirely, nor is it necessary; but it can be done approximately and effectually,—and it must be, if one would either get or give the truth. By a calm, modest, gentle manner, we must put the person at ease with whom we talk; we must assist him to think and speak his best. If we ruffle, or disconcert, or distemper him, his command over himself, his power to express himself well, is instantly gone. We must *listen* respectfully and encouragingly; this is a wonderful help to any one who is trying to utter himself, and is a rare accomplishment among talkers. If we think we know more about the subject in hand than the one with whom we converse, we must be careful that we do not show this consciousness, that our manner is not in the least arrogant or supercilious. If our knowledge really is superior, let it manifest itself in all modesty and kindness; only thus can even superiority command respect. We must not get impatient with our interlocutor, nor press our lance too rudely against any weak joint in his armor. We must show him the infirmity of his argument and the untenableness of his position in such a friendly though clear way, that he will be glad to recognize it and yield the point without shamefacedness or attempt at wilful defence. If there is any heat on either side, any friction of controversy, any pride of reason, at once does truth veil her face and retire from the scene.

How increasingly small do we find the number with whom it is profitable to converse, simply because the requisites to a true conversation are not present to temper the spirit on both sides! The dogmatist, the egotist, the opinionated fellow, the self-asserting man, cannot converse; he can only "argue" till doomsday, making himself more narrow, and nobody else any more enlightened. The controversies that take place in public,—in the newspapers and on platforms,—as a rule do not result in making truth conspicuous and luminous, but in drawing lines between partisans, and establishing "sides." Even in private circles, not impossibly in radical clubs, the spirit of debate and combat is apt to appear, setting minds awry, distorting judgments, hardening opinions, obscuring perceptions, and creating chaos generally. Of course, the great Genius of the universe knows how to wrest good out of evil and truth out of error, and is never floored by the most disadvantageous circumstances; he is equal to turning all human asininity into some sort of gain to each and every one. But we cannot help wishing that we all were more docile to the unseen hand that guides, and that we might step along more amiably together in the path that leads to truth.

Any one who has ever entered into the spirit of a true conversation with another knows how, at such a time, the heavens open and the horizon expands; how the vision clears, the thought kindles, and the emotions sweep grandly upward; how one surprises oneself with the new and fine things that one says under the genial stimulus of such unwonted intercourse; and how, in short, the time and the place of such conversation become memorable and glorious, and the mind and heart equally yearn for the occasion to be oft repeated. A. W. S.

ENFORCED ABSURDITIES.

The appended clipping from a newspaper gives a good illustration of the ease with which well meaning people fall into absurdity when they abandon the plain ground of reason for the fanciful ways of sentiment. The piece is so remarkably preposterous that I at first took it to be satirical. But two or three friends to whom it was shown, one of them a devout Episcopalian, expressed their belief in its genuineness, and regarded it as an honest account of the rules by which good ritualists conducted themselves. And why not? Once concede the sanctity of a rite, and you must concede the reasonableness of the most minute regulations made for the purpose of guarding that sanctity from violation or neglect. No care can be excessive; no punctiliousness can be exaggerated; overmuch righteousness is impossible. The casuistry of the Scribes, the scrupulosity of the Pharisees, the pettiness of the priests in all ages and all churches is justifiable, commendable, and even imperative. If the risk of giving offence by dipping the moustache into soup and coffee is great, how much greater the risk of giving more mortal offence by allowing the pendent hair to draggle in the cup which contains no festive wine, but the Redeemer's purifying blood! And what absolute insensibility to the preciousness of the divine ichor is manifested by those who suffer its drops to be absorbed by the gauzy veil designed to protect a dainty complexion from the rays of the sun, or to enhance the charm of a skin-deep beauty, or by the soft cambric, the portage whereof suggests uses even less æsthetic! If our ritualist friends are sincere they will presently carry their reverence for sacred, things much further than these very mild rules prescribe. They will forbid any but consecrated hands to touch the chalice, and will avoid contamination by the insertion of a nonconducting substance in the stem of the cup. They will contrive a method by which the contents of the holy goblet and the consecrated paten may be passed into the recipient's interior without touching the lips that profane the Redeemer by so many light words and so many passionate kisses. The ingenious device of imitating the form of the cross by the position of the hands when the Body of Christ is taken would be improved on by opening the mouth, and shutting the eyes, and letting the priest drop the mysterious morsel upon the tongue. The *non sequitur* of the last provision need not be insisted on. The priest probably intends to say that the partaker, being unworthy to gather up the crumbs from the Lord's table with the profane touch of fingers, should stoop the head and take the particles up on the tip of the tongue already sanctified by contact with the transmuted bread. A more proper way would be for the priest to collect them himself, at the instant of their falling, and offer them to the next recipient in order.

We are quite serious. If the first principles of the ritualists are correct, a scrupulosity is demanded of them which these few rules feebly express. They are but on the threshold of their formalities. Their reproduction of the Ages of Faith is in its infancy. Nay, they must outdo the Ages of Faith by the additional minuteness which the perfection of modern expedients supplies. The resources of chemistry in our age will certainly assist them in their endeavor to convey the divine elements to the recesses of unregenerate man in a less bungling manner than was practised five centuries ago. Neither they nor the hair-splitters in theology have any right to hesitate on the ground that their directions and definitions, their sentimental or theological *fraisse*, their delicate shades of faith and observance, may seem ridiculous to people of ordinary common sense. They will, as matter of course. But the more they do, the more certainly will they be in accordance with the demands of a supernatural religion. O. B. F.

RITUALISM IN BOSTON.

Directions to Communicants.

The following printed directions furnished to communicants at the ritualistic Church of the Advent, in

Boston, will give a clearer idea of what ritualism is than could be imparted in an elaborate essay on the subject:—

"1. Come fasting; it has been the practice of the Church from the earliest times, and experience will soon teach you the benefit of the custom. If you cannot conveniently come fasting on Sunday, come on a week day.

"2. It is good to prepare one's self for receiving, or to return thanks after receiving, by being present during a celebration of the Holy Communion without receiving.

"3. Come up to the altar rails as soon as the priest turns round to the people, after making his own communion.

"4. Kneel near the middle of the altar rail if there are only a few communicants.

"5. Your hands ungloved; ladies' veils uplifted, otherwise they sweep the rim of the chalice.

"6. Receive the Body of Christ in the palm of the right hand, supported by the left, crosswise, and so raise it to your lips.

"7. When the priest returns the chalice, do not bend down; keep your head erect and unmoved. If need be, gently raise it with your hand on the stem.

"8. Gentlemen will take care that their moustaches do not enter the chalice.

"9. Do not put your head down suddenly after receiving the Precious Blood, or you might strike the chalice from the priest's hands.

"10. Do not use a handkerchief to wipe the lips, after receiving.

"11. If, by any misfortune, a crumb should fall, pick it up, remembering that 'we are not worthy so much as to gather up the crumbs from the Lord's table.'"

Some uninitiated person remarks that the reason given for the concluding direction is a very neat example of a *non sequitur*.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Articles for this department should be SHORT, and written only on one side of the sheet.

N. B.—Illegibly written articles stand a very poor chance of publication.

PARKER MEMORIAL AND PARKER'S MEMORY:

THE SPIRITUALIST CONVENTION.

BY BISHOP FERRETTE.

On September 17, having heard that the Spiritualist Convention would hold its meetings in Parker Memorial Hall on that and the two following days, and having never been at a Spiritualist Convention before, I went there in due performance of my duty of seeing and hearing everything. I like that hall for its quiet surroundings, for its harmonious simplicity, for the support, and mellowness, and distinctness that its acoustic dispositions give to the voice, and for the name that it bears. I have preached from its desk, and sat on its seats to hear Samuel Longfellow's beautiful, liberal sermons, delivered in that saintly manner which is his. Thinking of holding afternoon services this winter alternately in French and English, the idea of Parker Memorial was the first that suggested itself to me as that of a natural spiritual home. But I confess that my notions of the decorum of the place, and of general decorum, were put in some dismay when I witnessed the proceedings of that Spiritualist meeting.

"I'm not a chicken: I have seen
Many a September gale"

before this severe one. I am not ashamed of hearing or talking on any subject, even on those scabrous, still important, ones, which self-respect compels us to touch with hands gloved in Latinism. I hope I am not a coward either; and if I recognize in our social diseases the work of a dumb devil upon whose mock modesty Mrs. Grundy has made it a rule for every one not to intrude, I will remember that, before being ordained a bishop, I was ordained an exorcist. I'll exorcise the dumb devil and make the possessed speak. But there is a manner of speaking of everything. Great wrongs should never be spoken of scurrilously—that would accustom us to consider sin as a light matter. This is especially true of carnal sins; and in treating of sexual subjects we should never forget that from the name of Venus the ancients derived the word veneration.

Irrelevant matter uttered for the sake of its obscenity, not of argument, deserves no refutation and no mention. But it is justice to say that some speakers expressed with evident earnestness, and without gratuitously lewd verbiage, great and terrible heresies. However I may disapprove the latter, I admit that there should be a place where those things may be freely said; and as I have no superstitious notions of places, let them be said in a church if need be. If Spiritualists are wrong in their solutions of social problems, they are familiar with the questions themselves; while most of their adversaries appear to have as indefinite ideas of those matters, as Napoleon III. is said to have had of the military condition of France just before the Prussian war.

Of Spiritualism proper, that is, of the evoking of spirits and of miraculous intercourse with the other world, very little was said while I was present; and the drift of the speeches was pretty much as if Spiritualism was merely a vehicle for free love,—free love being the satisfaction of all sexual impulses with any person of the other sex, in marriage, or out of it, or across it. Were such a doctrine ever made the basis of the social system of any nation, what would the results be? I will talk of things plainly, lest the self-styled reformers should imagine that it is out of blushing shyness that I am afraid of embracing their views. The first result of promiscuous sexual intercourse would be universal national syphilis, which can only be kept from propagating by limiting each person to one of the other sex. The second result would be to make childhood a hell, the difficult relation existing among us between children of different beds being made the rule instead of the exception, and the family circle, with its holy and blessed associations, being utterly exploded. Happily there would not be many children, for Nature would shrink from propagating the race under such conditions. There would not be many children, because most of them would be killed or aborted by unnatural parents. Conjugal love and parental love are two correlative things; and those who are deprived of the faculty of sticking to one husband or wife for life are also deprived of that love of progeny without which they cannot, as an ordinary thing, bring children to the age of men and women, to be in their turn good fathers and good mothers. A nation of free lovers would therefore in a short time come to extinction for lack of progeny. That lack of progeny would also be insured by the fact that none but old and disappointed people could ever become free lovers. Young people, who have in them all the freshness of heart, and before them all the prospects of life, know better than to become free lovers. The noble young man aspires to win a fair maiden, and make her his forever. He sees no happiness whatever in a love or in a possession, of the perpetuity of which there should be the least doubt. The torment of that doubt would be hell itself. The fair maiden, likewise, wishes to be won forever or not at all. The Convention was preëminently one of gray-haired men and women; but youth, whose business love is, will not have free love on any account, unless driven to it by force. It is true that our reformers demand to be entrusted with the control of youth, but it had better provisorily remain with those who have it. Our present social system, with all its blunders, and the misery and corruption to which they lead, preserves, in principle at least, a tradition of purity which free love knows not.

The radical vice of our civilization, the one which makes prostitution and conjugal misery inherent to it, lies in our false notions as to the importance of the fact of puberty and the proper age of majority. Prevented from marrying, or interfered with in their love affairs, at an age at which parental control should have legally ceased, our youth are driven to sinful alternatives not better than free love, and not worse either. This would not cease to be the case, did the law fix their majority at an earlier age, and not provide that the education of every male, prior to that age, should include a self-supporting industry. A man, young or old, who is not able by his labor to support a family, has no right to have it; and if he wastes his life in vice, that evil, however great, is less great than the crime of begetting children to be helpless paupers. But in a properly constituted society there would be no such alternative. Its presence is the evil that we have to reform; and this reform is to be in a direction opposite to that suggested by free lovers. It is the obstacles to early, and wise, and virtuous marriage, not to promiscuous intercourse, that we want to remove. Our return to the principles of Nature in this respect will be a complete operation, not to be executed in one day. But to deny the possibility of establishing society on those principles would be frivolous, in presence of the fact that such a type of society is the only one in existence among Eastern Christians. The idea of a social constitution like that of Popish and Protestant countries, where big girls old enough to be mothers play with dolls instead of with babies, and where young men waste their strength in self-abuse or libertinism instead of begetting children, would appear to them as strange as would be the sight of the whole people of a city walking on the sidewalks on their hands with their feet upward.

Through early and chaste marriage alone will Nature consent indefinitely to perpetuate a race. Make marriage late, or substitute for it concubinage, or free love, and a race comes to an end; and what will then become of the theories of its pretended reformers? Their houses, fifty years hence, will be occupied by the children of their Irish servants of to-day, who have less of such theories. What I say here is not limited to free lovers who are honestly and cynically such. Their errors are secretly believed and acted upon by increasing multitudes of all ranks and of all outward forms of belief. About this great system of corruption, "mum" is the fashionable word of order. Christ exorcised the dumb devil out of one man; who shall exorcise him out of a whole body social? The worst part of the task is not that of dealing with the possessed man who has already begun to speak. With him we can argue at least.

Let then free lovers, or Spiritualists (if that be the name), be met with argument, and that even in Parker Memorial Hall, if they, in future occasions, will use it so as not to make a serious speaker ashamed of his presence there. But in meetings conducted as that at which I was present they will run, indeed, very little risk of refutation, whether they be held in Parker Memorial Hall or elsewhere. If the Hall Committee at all foresaw what was to take place, on what grounds could they have permitted their hall to be used in this manner? On the ground of liberty of speech? I know that they profess in this respect very liberal principles; and if their liberal principles extend so far as that, I will not object a word. I will only suggest that the Hall drop Parker's name. Would Theodore Parker, if yet alive, be seen in his own hall while thus occupied? His widow, who is living among us surrounded with our respect, certainly would not. But if the considerations were that the Hall is not yet paid for, that a heavy debt hangs upon it, and that money must absolutely be raised, let the Committee rather go to the public for it. If, to make a picture of the extremities to which they have been reduced, they will only read some abridged report of the proceedings of the late Spiritualist Convention, they will certainly excite sympathy. After all, the Parker Memorial case is not an isolated one. The Christian Church also would be more creditable to the memory of her hero than she is, had she not to let herself out to the world for a living.

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[It is due to the Committee of the Hall to say that their undoubted reason for letting it on this occasion was their willingness and desire to encourage freedom of speech. Was it not a right of the free-lovers to be allowed freedom of speech? Unquestionably. Then the Committee did well in not refusing them the use of the Hall for their Convention. There the responsibility of the Committee ended. If the various speakers, or any of them, violated the laws of purity or decorum in what they said, upon themselves must rest the blame of the offence. We attended one evening session of the Convention, and, while the ideas broached were sufficiently distasteful to us on grounds of reason and common sense, we ought to bear witness that we heard no obscene language used that evening. Let this distinction be borne in mind: the Committee did right, on every principle of true liberalism, not to refuse their Hall to this Convention, while the officers and speakers of the Convention itself must bear all blame for whatever bad thing was said or done at the meetings. Last year we felt called upon to criticise respectfully the refusal of this Hall by the Committee to Mrs. Woodhull; now we feel called upon emphatically to approve their granting of it to the free-love Convention. This we do without the least approval of free-love as a social theory; and we add that the Spiritualists as a body ought not to be considered free-lovers. Nay, we add that espousal of free-love notions ought not to be a ground of personal censure at all; personal immorality alone can justify that. "By their fruits shall ye know them"—not their speeches.—ED.]

SECRET ORGANIZATION.

NEW YORK, Sept. 21, 1874.

EDITOR INDEX:

Dear Sir,—Your correspondent in THE INDEX of Sept. 3 favors a secret organization of Liberals. While agreeing with him as regards the isolation of many who favor free thought on religious subjects, I would express myself as opposed to secret organizations.

Is not the *outspoken* advocacy of faith in humanity as opposed to faith in Evangelical Christianity what is most needed among those of liberal views? And will not the forming of secret societies by us tend to lessen the *open* advocacy of liberal views in the same ratio as it increases our earnestness to build up the society, leaving to it the open, manly work we as individuals should do?

And there were danger, also, that our minds would be closed to free inquiry, if such inquiry in any way might hurt our society.

Looking back but a short time, and remembering the influence of the Abolitionists, who were particularly outspoken, we should be reminded that those who favor free thought should be opposed to secret organizations.

We ought to be ready at all times to receive new light, even should such light carry us back to the old faith and not forward; and I cannot feel that free inquiry could be materially benefited by secret societies.

Just at this time the whole world is commenting on Professor Tyndall's late address, which surely would influence very few if he were the exponent of a secret society.

I am glad you wrote that all your instincts are opposed to secret organizations, for any other views would seem unworthy of THE INDEX.

But if it were proposed to form social societies for a free and open exchange of views on all subjects of interest, such idea, I think, would meet with general favor among Liberals. There are many places where the known Liberals are too few to form Liberal Leagues, and therefore we who live in such places must content ourselves without meeting our friends in council.

Better "isolation" than secret societies in times of peace; for the moment we cease bearing our testimony for the truth *openly*, we become less manly.

Yours truly, A.

NORTH COLLINS YEARLY MEETING—RESOLUTIONS ON MARRIAGE, etc.

DETROIT, Mich., Sept. 19, 1874.

F. E. ABBOT:

My Friend,—In THE INDEX I see the "social question" sometimes discussed; of which I make no complaint. I *thank you* for your strong and clear exposure of so-called, but miscalled, "social freedom" not long ago. We need the gospel of self-control, and the higher harmony and purity that go with it, not of self-indulgence. We need a clear and high ideal of the sanctity of marriage,—the life-long union of one man with one woman, in which each devotes soul and

person to the other in mutual and reverent love, guided by wisdom, and which banishes all wish for "variety." This is the demand of man's nature, and the higher our culture, the more perfect our development, the more will this demand be met. This union must be openly and publicly recognized, for the common good and for that order which is "heaven's first law;" and for this recognition, and the regulation of duties and responsibilities which grow out of marriage, we want laws, just and equal, and always shall. For the frailties and mistakes of poor humanity we need provision, and so need divorce; but the *ideal* of the lasting marriage must rule for best results. I look upon woman suffrage as the only hope for the repeal of the present injustice of marriage laws, and especially for the framing of statutes which shall protect the person and the maternity of woman from the awful crime and outrage now kept hidden under the sacred name of marriage. At North Collins, Erie County, New York, in August, was held the "Yearly Meeting of Friends of Progress"—a large and influential gathering, mostly of Spiritualists, for free discussion. This question came up, and was fully discussed, with a fair hearing of various views.

The resolutions I give, as a contribution toward the best thought on this subject, were heard by fifteen hundred persons, and the vote was hearty and unanimous from all parts of the audience with but a single "no."

"*Resolved*, That we earnestly favor woman suffrage, as just and as a help to higher civilization; and especially do we feel the need of woman as a law-maker with man, that our marriage laws, so largely based on the falsehood of woman's subjection, may give place to laws inspired by the idea of her equality, under which there shall be personal liberty, protection for the sanctity of maternity, and equal property-right—all helping to a higher sacredness of home and family, and to a decrease of vice and licentiousness, both in and out of marriage.

"*Resolved*, That, while we believe in monogamic marriage, we believe in divorce as an escape from cruelty and crime, and a relief from the sad mistake of an unhappy and loveless union."

These represent the convictions and matured thought of a large company of intelligent and liberal men and women.

Truly yours, G. B. Stebbins.

TEMPERANCE ONCE MORE.

Editor of The Index:

My Dear Sir,—Since I have been a subscriber to The Index, I have been much interested in the various subjects on which it treats, and while finding much to agree with, I find something to which I am compelled to object. The attitude of yourself and of most of your correspondents on the temperance question has so far been of the latter class.

With the general drift of your lecture published in the paper of August 20, I fully agree; while I think the principles you so strongly recognize may be applied in a manner different from that which you so vigorously advocate.

I saw the rise of the temperance movement in the United States, and have been an outspoken advocate of it in principle and practice for forty years. I have always been able to act with all classes of the real friends of the cause in every practical effort to overthrow the enemy against which we have so long had, and still have, to contend, while I have not always been in agreement with the methods adopted, as the most likely to secure success. But I would have temperance succeed, by any method which any class of workers have thought proper to adopt, if only such method can secure success.

Believing intemperance to be the greatest evil except superstition that has ever cursed mankind since the first husbandman drank of the vine and was drunken, I will help and encourage every class of temperance men and women to try their plan, while I plainly set before them the only method which to my understanding can ever cause the curse to disappear.

Perhaps I shall not be considered a true man by those of your school, as you say that no true man can follow parties until parties follow right principles, etc.; but although I should be found in the minority in the taking of the vote by which the majority decided the drinking of alcoholic beverages to be universally a sin (for I do not so believe, and I never knew such a vote to be taken where I have belonged), still I do hold it to be universally unsafe, and I can act with the majority in striving to put away the evil from the land. Although it is inconsistent and absurd for Christians to take such a position, yet there is safety in abstinence, and no certain safety without it, as the observation of my whole life has taught me to believe; and I am not responsible for the inconsistencies of those who pronounce judgment against the practice of the Master whose disciples they profess to be.

You are perhaps right in saying, "Nothing is more unjust or more harmful to the temperance cause than heated denunciations of strictly temperate men under the name of moderate drinkers, as the worst enemies of the temperance cause;" but I think abstinence to be the safer and therefore the better principle. For myself I never felt any danger, but for the sake of and to help to save my fellow-men, I will abstain, and try to persuade others to do the same.

Your idea of the true temperance principle is the one that prevailed in the world from the days of Noah until the close of the first quarter of the present century; and I never met with a young man whom I considered in danger and sought to save, while his countenance was flushed, and his eyes bloodshot, and his step unsteady, from the wine he had taken, who did not use the same argument, and thought he could always stop at the right time and place. If such young man was to be saved, it was only by taking the pledge of abstinence, and adhering to it; and, although there have been many backslidings and much falling away, thousands have stood who could not have stood upon the principles you advocate, because their strength of will was not equal to their understanding.

Men accustomed to drink, and loving the indulgence, will not take the pledge, unless they feel themselves in danger and wish to escape from it; and it is too often, alas, that they are found not able to stand. No one is compelled to take the pledge: each one does it of his or her own free will, either for the safety of self or to help to save others. If a man feels it to be a fetter, and that he has cast away his moral freedom, he has only to choose whether he will be free from the self-imposed restraint, or be free from the bondage of a ruinous self-indulgence. I am not able to perceive any greater moral bondage in a pledge than in a resolve not to do a special act without signing his name to a paper containing such a promise; for the one is in reality as much a pledge as the other, only the one is made to himself, the other to his peers, and the violation of the one is equally as bad as the other.

Yet I would not condemn the man that is temperate merely because he does not pledge himself, although I should feel that he would help to promote the cause more by doing so than by refusing.

You say, "There are not a few persons that are greatly tempted to do what they are prohibited from doing, and sometimes they go and do it just to get rid of the offensive prohibition." Such a person has lost his manliness any how; and if there is so much "human nature in it," it is a sad commentary upon human nature, which every lover of his race should strive to elevate above so mean a motive. Again: "The pledge once broken, the sacred sentiment of self-respect is so fearfully injured that many a poor fellow straightway rushes headlong into the wildest excesses, believing that all hope of salvation is gone"—and he would have done the same had he taken no pledge, for such a mind would not have strength to stand without it.

I admit that "moral means alone can lay the foundation of a true reform;" and, as I do not wish to be tedious and the subject is inexhaustible, I will postpone the farther consideration of the subject to another time in which I will consider your other objections to the temperance party.

Yours in behalf of all real reforms,

D. S. Grandin.

Upper Gloucester, Maine.

[We have read Mr. Grandin's article with great respect, and thank him for the extremely gentlemanly way in which he controverts our position.—Ed.]

THE NORTHUMBERLAND SOCIETY.

Northumberland, Pa., Sept. 3, 1874.

Editor of Index:

Dear Sir,—The concluding paragraph of a late article in The Index, written by Rev. D. H. Clark, apart from its questionable taste, has a remark, which in justice to some of "the descendants of the brave iconoclast" (Priestley) merits a reply. The facts of Priestley's treatment by his countrymen, the destruction of his property, danger to his life, and compulsory exile, make Mr. Clark's claim to a "similar experience" absurd. But the *rôle* of martyr is more easily assumed than the title deserved. Mr. Clark, after careful thought and study, as he informed his congregation, changed his religious views and announced the change to them. They were not prepared to accept the views which he held, and declined to listen to them or to pay him for preaching them. In the matter both parties acted conscientiously. If Mr. Clark's views were the result of thought, so also were those of his congregation; and theirs, to many of them, were endeared by association, and hallowed by those experiences which at times make *what we believe* more to us than life itself. Consequently they preferred not to accept the new gospel offered to them. Believing what they held to be the truth, but in no wise "bidding" their minister to believe the same, they remained true to their own convictions, accepting what was truth to their hearts.

Mr. Clark received no personal unkindness from his congregation at or after the time of the separation; but surely he can testify to more than ordinary kindness from some of those he so unjustly blames, to which, as I was no participant except in sympathy with the occasion which called it forth, I may allude.

In theology Mr. Clark chose one path; his congregation, another. That these paths diverge may be a matter for regret, but certainly not for just censure.

Respectfully, Fanny B. Toulmin.

[The precise circumstances of this case are not familiar to us; but enough is stated above to show that the society at Northumberland dismissed their minister because they did not like his theological "views." On the Orthodox theory, this would be quite the ordinary course to take; but we hope our correspondent will pardon us for thinking that a Unitarian society, founded by a radical like Priestley, would have shown a greater fidelity to truth and spiritual freedom, if they had not "declined to listen." We do not blame the society, because it is a Christian one; but the case is one more illustration of the incompatibility between Christianity itself and liberty of speech. No liberal can be satisfied with a society which "declines to listen" to any side of any question.—Ed.]

A MANLY ACT OF SEPARATION.

16 Medford St., Chelsea, Mass., Sept. 25, 1874.

Editor Index:

My Dear Sir and Brother,—In requesting the publication of the enclosed statement, I venture to solicit the advice and coöperation of your co-laborers, many of whom have passed through the same fiery ordeal that it has been my lot to encounter. I am also desirous of enjoying the privilege of replying to the various correspondents of the "religious press" who, I am informed, are busy in charging their heavy theological guns to pour into, and if possible sink, the deserter who has dared to detach himself, and go ahead of their slow sailing and cumbrous fleets.

I beg you will accept my sincere thanks for the valuable aid you have afforded during my three years' struggle for mental freedom by *gratuitously* sending me a copy of your invaluable paper, thus enabling me to select the works of the great minds of the age that are fast revolutionizing the bigotry and superstition of the churches.

I shall have much pleasure in corresponding with the friends and champions of free religious thought, feeling that a nineteen years' ministerial experience in the Close Communion Baptist ranks may not prove uninteresting.

Believe me faithfully yours,

Edward F. Strickland,

Pastor of the First Union Association, East Stoughton, Mass.

The following document was read by me at the Conference of Baptist Ministers in Tremont Temple, last Monday, Sept 21:—

To the Baptist Ministerial Conference, Tremont Temple, Boston:

Gentlemen,—I beg leave to notify you that, in consequence of my experiencing a change of belief respecting the fundamental doctrines of your church—to wit, total depravity of mankind, the eternal punishment of the finally impenitent, the doctrine of the Trinity, and the divinity of Christ,—I can no longer conscientiously retain my position in your ranks, and feel it to be consistent with my sense of honor and propriety to thus publicly inform you of my change of sentiments and the dissolution of my connection with the Baptist denomination; and request that you will be pleased to give the fullest publicity to this statement.

I also beg to inform you that the letter of commendation and dismissal from the pastorate of my last charge, the Calvary Baptist Church, Westerly, R. I., now in my possession, will forthwith be returned to that body together with a copy of this notice.

Edward F. Strickland.

Boston, Mass., Sept. 21, 1874.

CONSTANCY OF MORAL FORCE.

The constancy or persistence of matter, in all its varied changes, was a magnificent guess in ancient days. Modern observation and experiment have verified the guess, and extended it to force, proving that the various modes of motion always produce the same total, however different forms may vary in amount.

A further extension of the same principle into the sphere of morals seems possible; and what is true of carbon and iron, heat and electricity, may be also true of moral forces, good and evil.

The constancy of enjoyment of life can be noticed in the cases of insects, and the domestic animals; which in proportion to capacity seems to be as great as in man, the climax of the series.

Evolution of form and mind may be unlimited, but the evolving intellect no more than keeps pace with the evolving universe; the hind wheels of the wagon never overtake the front ones, no matter how constant and rapid their motion may be. And all pervading truth in Nature seems to be that nothing shall be received that shall not be paid for; there are no gratuities, and no wrong has been done in leaving so much earth to remain earth, and making a little of it into men.

All expectations of millennial bliss and perfection seem absurd in this view; for all that a philanthropist does here is balanced by what a blackguard does elsewhere; each develops his individual nature, and works accordingly.

It is better to be natural than to be good; and attempts to create or annihilate moral force are as vain as the search after the philosopher's stone or perpetual motion.

J. G. H.

Montreal, Canada.

An irreconcilable, under the title "Wanted, an Englishman," pitches into the corporation of informers calling themselves the Society for the Suppression of Vice. "If I were asked on my conscience what I believe to have been among the most frightful corrupters of the human mind and heart, what particular corrupters of society have most frequently made me exclaim in anguish, Can there be a good God? I should name certain theological doctrines, and certain ecclesiastical ways of looking at things. I believe in my conscience that certain so-called religious ways of looking at social questions have been, and still are, incalculably worse hindrances to human well-being than all the coarse impulses that ever provoked society to suppress vice. I believe that if persons of the stamp of those suppressors would only help, or at least would not hinder, the access of daylight to matters over which they now shut down the hatches, the daylight would prove itself the natural purifier and sweetener, and we should get rid, without unjust compulsion, of all this sewage."—*National Reformer.*

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AT

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EDITOR:
FRANCIS ELLINGWOOD ABBOT.

ASSOCIATE EDITOR:
ABRAM WALTER STEVENS.

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(This pamphlet has not been on sale for a number of years, and many persons who have all of the Annual Reports succeeding do not possess this.) Price 50 cents.

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The Index.

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VOLUME 5. BOSTON, MASS., THURSDAY, OCTOBER 8, 1874. WHOLE NO. 250.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

So far as I am concerned, the above is the platform of THE INDEX. I believe in it without reserve; I believe that it will yet be accepted universally by the American people, as the only platform consistent with religious liberty. A Liberal League ought to be formed to carry out its principles wherever half a dozen earnest and resolute Liberals can be got together. Being convinced that the movement to secure compliance with these just "Demands" must surely, even if slowly, spread, I hope to make THE INDEX a means of furthering it; and I ask the assistance and active co-operation of every man and every woman who believes in it. Multiply Liberal Leagues everywhere, and report promptly the names of their Presidents and Secretaries. Intolerance and bigotry will tremble in proportion as that list grows. If freedom, justice, and reason are *right*, let their organized voice be heard like the sound of many waters.

FRANCIS E. ABBOT, *Editor.*

BOSTON, Sept. 1, 1873.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

GLIMPSES.

READ THE INSTRUCTIVE and incisive article on "The Two Hodges," on a following page.

THE BOSTON Radical Club will meet at Mrs. Sargent's, 13 Chestnut Street, on October 19, for its first session of the season.

THE RADICAL CLUB of Syracuse, New York, had a lively discussion over Tyndall's address on September 27. Messrs. Green, Mundy, Boynton, Calthrop, and others, took part in it.

"KICKING AGAINST THE PRICKS" is a Scriptural phrase which well characterizes the fate of the radicals at Saratoga. A less sacred but equally felicitous phrase is "fooling with the business end of a wasp."

THE SECOND RADICAL CLUB of Boston held its first meeting this autumn on September 28. It is intended to have a wider range of topics discussed than was the case last year. Professor Gunning will deliver a scientific lecture before this club on October 12.

THE WASHINGTON *Chronicle* says: "If thievery in journalism were punishable with death, we should be the sole surviving journalist of this unhappy country." When you hear an editor indulging in such language as that, clap your hands on your literary pockets, and think yourself lucky if you do not find them empty.

IN 1868, Bishop Reinkens (not then a Bishop) visited Rome, and was arrested for having a newspaper in his pocket! "Are you quite sure," queried the suspicious official, "that you are a born Catholic?" "I am quite sure," was the impatient rejoinder, "that I was born a Catholic, but you are doing your best to render it doubtful whether I shall remain one."

AT THE CONVENTION of the Young Men's Christian Association, held at Germantown, Pa., on September 25, the secretary of the international committee reported 946 Associations in the Union, 48 of them possessing buildings valued at $200,000 each. There are 78 general secretaries giving their whole time and energies to this work. The numbers, wealth, and influence of the Young Men's Christian Association are rapidly increasing; while the liberals travel their separate ways like G. P. R. James's "solitary horseman."

WHILE THE Economic Science Section of the British Association, at their recent Belfast meeting, was discussing the relations of labor and capital, delegations from the workingmen of the place (who had been on a strike for seven weeks) and from their employers were present. The practical suggestions they heard led to a mutual understanding which terminated the strike. The next day work was resumed, and Professor Tyndall, in his closing address, had the pleasure of announcing the fact to the Association. "Religion" must yield to science the crown of pacificator!

Dr. BLAUVELT apparently thinks that Christianity could survive, even if the inspiration of the Bible should be given up as a lost dogma. Romanism might survive the loss, as it relies on perpetual inspiration through the Church and the Pope; but surely Protestantism loses all its "inspiration," if it loses the "inspired Bible." The Doctor's airy hope does not offset this candid and crushing admission: "Even in the judgment of multitudes of the most intelligent Christians living, therefore, it may be regarded settled that it will be utterly impossible to save the belief in so much as the leading supernatural features of Christianity, if, despite modern objections, the effort be made to save that belief by maintaining the Orthodox dogma of the inspiration of the Bible."

THE FOLLOWING DESPATCH to the Boston *Journal* bears date of September 20: "Henry L. Norman, once a Methodist preacher in London, has come to the United States as a missionary from the Mohammedan religion. After spending a week in this city he started last evening for Chicago. A reporter of a Sunday paper called upon him at the Windsor House yesterday and got from him the following recital of his errand: 'I have been sent here by a wealthy Mohammedan of Constantinople, who made his fortune in trade with England and America, and so became somewhat familiar with Christian countries. He was struck with the energy of Christians in spreading their religion, and being intensely devoted to his own faith, he became convinced that counter measures ought to be taken. He formed my acquaintance in London, and much of our leisure for months was spent discussing Mohammedanism. The result was I became a convert to his views. It would not interest you or the public to follow the operation of my mind all through this radical change of belief, but I assure you that I am now a firm, conscientious follower of the Eastern religion. That religion is not understood in Christian countries. If it was, it would make converts rapidly. Why, sir, you have probably no adequate estimate of the extent of Mohammedanism. Its followers number two hundred millions, spread over half a dozen Eastern countries.'"

THERE is a noble article in the *Irish World* of September 12, on "The South: Arrogance of the Ex-Slaveocracy." It counsels the South to come to its senses, stop its bloody blackguardism, and go to honest work; and it concludes with these ringing words: "Men of the South! awake to the requirements of the hour. Recognize the fact that the nation has passed through a revolution. Recognize the fact that the slave power was demolished and beaten flat to the ground, and that it can never more lift its iniquitous head. Cut yourselves loose from the trammels of the aristocracy. Cast away your own childish prejudices against the black man. It was the hand of the Omnipotent GOD that broke his fetters and liberated him! You are entered upon a new era. Advance in it in the newness of the spirit of our regenerated nation. Cherish the memory of your departed heroes, but do not fight for the shadow of the Lost Cause. Dismiss every lingering antipathy to the 'Yankees'—an antipathy which in the past was fostered by your old despisers, the slaveocracy. Clear away the *débris* of the broken-down walls of partition; go to work like honest men and reconstruct; and then our men of enterprise and our mechanics—a score of whom are worth a thousand of your 'gentlemen'—will go down to you and coöperate with you, and will build you up to the glorious position which you are entitled to occupy." If our Catholic fellow-citizens obey the grand spirit of this whole article, they will have no warmer friend than THE INDEX.

[For THE INDEX.]

The True Optimism.

A DISCOURSE BY WM. J. POTTER.

"We know that all things work together for good to them that love God."—ROM. viii., 28.

I suppose that all people who have any thoughts about the matter want to believe in the proposition announced in this sentence of Paul. Perhaps most people have moments and seasons when they do believe it. And yet I suppose to most people there come frequent times when they are compelled to doubt it,—times, at least, when "things" seem so adverse to good, when the apparently untoward and evil circumstances that beset human life press so heavily, that it does not look so certain that they "work together for good." Even if faith come to the rescue of the bewildered understanding with the assurance that, since Infinite Goodness reigns, it *must be so*, nevertheless the question arises, and keeps urging itself, *how* it can be so. Though Faith may be able to say, We believe that *somehow*, however dark and difficult the problem may look, all the ills of life are wrought over into good, yet if reason do not see at all into the process, if the logical understanding gets no clew towards a satisfying solution, it is hard to keep back intruding questions, and to hold that height of certainty wherein the mind with unshaken confidence can affirm that it *knows*.

"We KNOW that all things work together for good." *Do* we know it? To say that we believe it must be so, because we believe that the Sovereign of the universe is infinitely good, is rather to beg the question at issue than to answer it. This is the refuge of the baffled mind when, having come to the limits of its knowledge, it then throws into the scale for its beliefs the weight of its hopes, aspirations, and desires. And this refuge is legitimate provided the limits of knowledge are not reached too soon. If we have proved the road over which we have been travelling to be safe, though many a passage-way at the time may have seemed perilous and many an ascent insurmountable, we learn to trust it to the end. It is natural and right, too, that we should accept the veracity of our better aspirations and hopes. Until proved the contrary we may legitimately accept their testimony as evidence of the real drift and tendency of things in the universe. The writer of the epistle to the Hebrews says, "Faith is the substance of things hoped for, the evidence of things not seen." And there is a grand truth in this statement; a very full and satisfying truth. That ideal which the human soul possesses in its higher hopes and desires it instinctively trusts as the pledge of a future reality. And reason may well accept this natural mental bias, to trust the future for something better than the past has provided, as a proof that the immanent spirit which is the central life of Nature and of man is moving in the direction of good and is overruling evil for the promotion of good. Still, there are few people who can in all circumstances keep this high ground of faith. Hope is not knowledge. Aspiration is not certainty. A vision of the future may be trustworthy, but it is not to ordinary people so palpable a reality as a present fact. Faith may be good evidence for things not seen, but the things seen are so close at hand, and cover so fully the field of vision, that they are apt to shut out all sight of this evidence. And these things that are seen are sometimes so inscrutably evil, so impenetrably dark, that, even though the soul may believe there is light beyond, it yet cannot trace one ray through the thicket,—cannot explain how all this evil is to be transmuted into the substance of virtue, how it is to be surmounted and put to use in the progress of the world. Optimism—the belief that the world is the best possible, and that every act and incident in it at any particular time is the best possible in view of all circumstances and in reference to the ultimate good of the whole—may be a true theory; and it may be a comforting theory to the theologian in his studies, to the philosopher in his speculations, to any person in moments of serenity, when individually free from the pressure of evil conditions. But I suspect that this belief does not generally come to comfort those who stand most in need of comfort. When the iron enters one's own soul it is not so easy to be an optimist. I can hardly conceive it possible that those classes of society who are crushed under some great oppression, who are ground down by poverty, who are the victims of injustice and tyranny, who are forced to live in daily companionship with vice and misery; or those upon whose hopes and careers has fallen the blight of constant disappointment and failure, upon whose once fair auspices and happy home there has come, for instance, the wreck of fortune and love that persistent intemperance brings in its train; or those—and they may be in the most guarded and moral social circles—whose hearts are smitten by a sudden blow from some villany too black to name—I can hardly conceive that any persons in such conditions can comfort themselves with the thought that "all things are the best possible,"—can look up out of their misery, out of their sense of humiliation and wrong, and say serenely, "Whatever is, is right." No; there are ills in our human lot too profound, too heavy, too bitter, for any who are under the burden of them to have the heart to say, "This is all as it should be; this is what I need; this is the best thing which could possibly have been arranged for me." Could such a sentiment find utterance, it would seem, indeed, but solemn mockery, and would betray a want of the very feeling from which must come the motive power which is to resist the ills of life and triumph over them. If optimism is to be interpreted as meaning unconditionally, in the moral as in the material universe, that "whatever is, is right," as Pope put it in his oft-quoted aphorism; if it mean that everything in the world this moment is the best thing possible in the eye of Infinite Goodness, and just as we might conceive Infinite Goodness would approve and wish it to be, then,—to my mind, optimism is most false both in theory and experience.

And thus understood, it not only seems to me groundless in reason, but dangerous to morals. I cannot bring myself to say that even all things are the best possible considered with reference to the after and ultimate good of all persons; that Infinite Goodness, though looking to the future, were it to keep full control of human conditions and actions, would arrange everything, will everything, just as we find it to-day. Such a doctrine of optimism appears to me to blaspheme the Infinite Goodness nearly as much as did the old dogma of predestinating a portion of the human race to eternal misery. To suppose that a Being of Infinite Purity could look with complacency upon the assassin's crime, the swindler's plot of lying and robbery, the profligate's infamous lust and treachery, the cruelties under which millions of human beings have been crushed by selfish power, because in the future His omniscient eye sees that good will come out of them,—much more, to suppose that He has by his own free purpose and will arranged all these acts as the best way of producing this after good,—this is to violate the very idea of goodness, and to confound all valid distinction between right and wrong. The only sense in which I can conceive optimism to be acceptable to a rational and morally earnest mind is that the world as a whole is the best possible, *considering that human beings are free responsible actors in it and help to make it what it at any moment is*,—that is, that the conditions of human existence with regard to physical and moral evil have progressed as far as could rationally be expected on the plan of making man a prime agent in improving his own condition.

Why man was made a responsible agent in arranging his own lot and destiny, why he was made subject to evil and suffering instead of being necessitated to a path of rectitude and happiness, is another question; and a question which it may be difficult to answer. We can only say that he is not thus necessitated,—that the human race, considered collectively or individually, has before it the tremendous task of working its own way up and out from evil conditions, and by a rational and virtuous use of its own powers achieving its own destiny. And we can say, besides, that this seems a higher order of being, even with all the liabilities and actualities of evils that attach to it, than would be a condition of existence in which there should be only a mechanical adherence to right. At any rate, so things are; and however better it might seem if we had all been made angels incapable of going astray, it is evident that, if we are ever to reach that state, it must be by our own effort and struggle. And very likely there can be no such thing as conscious *angelhood*, no such thing as the full development of a vital, organic, moral personality, without this effort—without the rational perception and *choice* of truth and right rather than their opposites. In history, the fact that man by his own effort has been making his lot better, that human virtues have been continually blotting out the record of human crimes and woes, that truth and justice have triumphed over wrong, and right and love have been gradually winning supremacy over brute might and cruelty,—it is this fact that gives us a right to affirm that there is a supreme moral order ruling in the affairs of men. Man has himself overruled his own evil doings. Whenever, therefore, it be said that "the world is the best possible," and that "all things in it are arranged in the best possible way for the ultimate good of all," we can justly use the optimistic assertion only in the sense that it was best that man should be left free, or should become responsible to a great extent for his own condition; and that, being left free, though he will bring many evils upon himself, his moral intelligence can be trusted to overcome them and ultimately to make "all things work together for good."

But Heaven forbid that we should suppose that with reference to man's future good all present things are alike available as material,—that one act is as good as another; that a bad man is as good for the purpose as a good man; that wickedness is as serviceable as virtue; that all moral distinctions vanish in the presence of some supreme transforming spirit that takes all our human conditions, the ill and the good, the bitter and the sweet, the vicious and the virtuous, and, putting them all together into its crucible, straightway brings forth a product always of the same texture and serviceableness! Heaven forbid that in any absolute, unconditioned sense, we should say "Whatever is, is right," and that we should lose our horror of evil and crime because possibly we may see some way in which they may, by-and-by, ages hence perhaps, be converted into good! All things do, indeed, work together for good. But they do so because human beings keep clear in their minds the distinction between things as they are and things as they ought to be, and strive to make the "ought to be" actual. They do so because man sees the difference between good and evil, and knows from daily observation and experience that there are many things in the world that are not right, and that will not be likely to come right, or be transmuted into any form of goodness, unless human beings take hold and help do it. "All things work together for good,"—*but not without man as a worker*.

And if we recur to Paul's words from which we set out, we shall see that they also express essentially this condition. "All things work together for good *to them that love God*:" in other words, to paraphrase the conditional clause, to them who look up rather than down,—to them who seek the truth, who espouse right, who strive to know and to do the good, who honor virtue, who love the Infinite Excellence, in which all truth, right, beauty, goodness, are conceived to harmonize as parts of one Ideal, and who study constantly to copy that ideal into character and life. In a word, all things work together for good to those *who love and aim at the good*. The spirit of this aspiration and effort is the transmuting agency that converts the base elements of human error and wickedness into the pure coin of virtue. Those to whom this effort and aspiration are wanting, those whose look is downward, those whose career is only a yielding to the cravings of selfish passion, those who find their most alluring solicitations in the direction of sensual appetite, those who are bound in the chains of avarice and animalism, those who have given themselves up to false and vicious propensities and are making little or no struggle against them—these have no right to hope that things will in any way work together for their good. The soliciting spirit of the Eternal Goodness must find some coöperating response within the soul, or its effort is in vain. Not until that desire for goodness, which we cannot suppose is ever wholly crushed out even of the worst of men, is somehow, somewhere, aroused into a positive purpose and endeavor, so that the soul looks and reaches up again, will a man find himself possessed of the faculty of making even the ills and sorrows of his lot steps in his ladder heavenward.

If we apply these principles to the problems of life's evils, we shall find them as true in practice as in theory. Look at the history of the human race. Humanity has progressed in proportion to the activity of its own rational and moral intelligence. The work of progress has not been carried on by some overruling Power outside and independent of the power that resides in the human faculties. It is through the human faculties themselves that the divine purpose is unfolded, and the destiny appointed for man by the Creative Spirit is gradually achieved. Henry Ward Beecher once said, "The *elect* are those who *will*, the *non-elect* are those who *won't*." That is the modern interpretation of the Calvinistic doctrine of foreordination. And it is a true hint of the actual historical fact that the Creative Intelligence works through human agency, and depends for its success, in no small measure, upon the coöperation of the human will. Humanity advances and achieves its grand triumphs, not through any spirit of fatalistic philosophy that would fold the hands and piously leave everything to God, but through its own prying, restless energies. The Hindu Brahmins have taught that men get nearest to God when they renounce the world and its activities, and indulge in retired meditation, cultivating an artificial spiritual clairvoyance; and this sentiment has reappeared to no little extent in the Christian Church. But nearer the truth was the old Greek legend which represented Hercules as mounting to Olympus and becoming a companion of the gods through his gigantic labors for the benefit of man on earth. It is true that in the historical progress of the race the doings of evil men are gradually overruled for good, and the pernicious result ultimately eliminated from the product that permanently remains. But this is because there are always some people, many people, who are seeking and striving for just that end—Herculean hearts and wills seeing clearly the demands of truth and right, and setting themselves to the task of answering them. And if, as Count De Gasparin has well said, "there are moments when certain causes rule so absolutely that everything serves them, war as well as peace, defeats as well as victories, obstacles as well as means," it is because of the vast momentum which any moral truth has acquired through the consenting and coöperating exertions of many rational wills to push it forward and give it supremacy. Without this the great moments would never arrive.

And the same thing is true in our individual experience. We overcome personal trials and obstacles of every kind, we defeat evil both in its causes and in its results, when our heart and will lay hold upon goodness with their whole strength. In this alembic of a supreme moral purpose all experiences are dissolved, however hard they may be to bear—temptations, adversities, griefs, old transgressions—and all are converted into materials of future character. We then mount by the very obstacles that would seem to hinder us. We get visions of heaven through the very tears that sorrow wrings from our eyes. This is the mood in which all things work together for good, the working spirit being in the human soul; and it is in this mood that we come to understand, with Paul, how "neither death nor life, principalities nor powers, height nor depth, things present nor things to come, shall be able to separate us from the love of God,"—which to Paul was specially manifest in Christ, but which is equally manifest to-day throughout the universe. Through this human mood of aspiration after goodness and active receptivity to it, light streams into the darkest places of human experience. Often we may see how the evil actually passes into good,—how under the hammer of temptation and trial the soul may be tempered to a finer virtue. We see men and women pressed under great burdens of woe, who, instead of sinking thereby, rise under the burden to heights of wonderful strength and serenity; we see sometimes sweetness and purity of character growing right out of the midst of foul corruption, the ashes of sorrow converted into "beauty of holiness," the thorns which passion and wrong may have pressed upon the brows of their victims to torture them blossoming into crowns of roses for their immortal glory.

And with these principles, which seem to be thus confirmed both in the aggregate history of the race and in individual experience, we may even venture to ascend to the larger and more metaphysical problem of the existence of evil in the general plan of creation. When we contemplate the universe as a whole, through all the ages and epochs of its marvellous history, whether we view it as believers in the

theory of its gradual evolution or of its creation by special acts, what a scene do we behold! How everywhere into the web of existence are woven inextricably the opposing elements of good and evil! Not only in our human life, but in the great world-experience of which our human life is a part, the light and the shade are everywhere commingled. Light and darkness, virtue and vice, beauty and ugliness, joy and pain, right and might, hope and fear, order and violence, love and hate, creation and carnage, life and death, reason and passion, justice and wrong, spiritual aspiration and animal appetite, the attraction of a mental ideal and the clog and weight of physical circumstance—thus everywhere are the world-elements matched in fierce and persistent contention. Verily, from the very beginning of motion in the first plastic form that matter assumed in the primal origin of things to the latest struggle with calamity or temptation that may be going on this moment in any human breast, it is a "struggle for existence;" a struggle for existence under that law which recent science, with a narrower application, has styled "the survival of the fittest." What wonder if, in viewing this struggle, theologians have felt themselves obliged to conceive of an incarnate principle of evil in some satanic personage, or that philosophers have affirmed that the world is ruled by fate rather than by providence. But science itself, and in this very phrase, "survival of the fittest," is beginning to show us the mistake of both theologian and philosopher. For what means this "survival of the fittest"? It means the survival of the *worthiest*,—not by any means always the survival of the strongest, or the largest, or the fiercest. Whole species of animals, huger and mightier than any now existing on the earth, have become extinct. Savage races of men, persistent, and strong, and fierce, in adhering to their savage ways, have yielded to the milder manners of civilized men. And the cruelest individual passion or most degrading personal appetite, though it be the accumulated hereditary power of many generations of vicious indulgence, has succumbed again and again to the pleading voice of conscience and the refining influences of goodness. "Survival of the fittest" means, then, in the end the survival of the *best*. It means that in this long struggle for existence among contending forces of which the universe is the scene, the victory is finally on the side of the true, the good, the beautiful; it means that right finally gets the better of might, justice triumphs over wrong, truth disarms error, roughness and uncouthness become moulded into beauty, and goodness is crowned while vice is enslaved. It means, therefore, that the struggle is not merely a blind conflict of blind forces, but that in it is an aim; that it is not simply a battle but a steady drift towards a goal; not a contest only, but a march. And this aim, this constant upward tendency and drift, this advance through the conflict, this progress in the process, must have been involved in the very first appliance of force from which all things have come, or in the primal substance which was the seed of the universe. In that first act of creation or first step in evolution not only was motion, activity, life, involved, but in it was a power that determined the *direction* of the motion and the life. In other words, in that first creative impulse the true and the right were weighted with a power (a power inherent in their very nature) sufficient to enable them to overcome all obstacles, and to survive all possible exigencies of the struggle. If, as a philosophic poet has recently well said, evil is inherent in "creation's temperament," it must also be said that good inheres in "creation's temperament" too, and lies still farther back, and holds the primal supremacy. Evil is the natural resistance which the elements of the universe make to the power that would mould them into order and symmetry. It is the *condition* of development and the necessitated slowness of the process. It is the pain incident to growth and birth. But good is the substance of the developing power itself; the vital essence in which the process of creation began. More than condition or incident, it is that which gives to the process impulse, direction, and goal.

And what is this but to say that there is a Providence in the affairs of the world and in the affairs of men? Literally a *pro-videns*—a foreseeing of, and a general aiming towards, an end. Not a Providence merely vouched for by questionable tradition, or resting on proof-texts that vanish before rational inquiry, but a Providence the existence of which is proved by the irrefragable testimony of science. Not the kind of Providence which is supposed to intervene in the affairs of life in special emergencies, and to come at every pleading desire that man may lift to the skies for personal relief from some pain or peril, but a Providence immovably established in the very order, law, life of the universe itself,—a Providence, through all the ages and epochs of the past as in the present, ever educing good out of ill, and in the human world doing this by the successful incarnation of its purpose in the hearts and wills of human beings; a Providence that this moment is soliciting every man and woman among us, through the knowledge that our minds may gather, through the pressure of conscience, and through all the gentle sentiments of human sympathy and helpfulness, to become the instruments for working out its beneficent intent.

A SMALL BOY AROSE at a Sunday-school concert and began quite glibly: "A certain man went down from Jerusalem to Jericho, and fell—and fell"—(there his memory began to fail him)—"and—and fell by the roadside, and the thorns sprang up and choked him."

AN ELDERLY lady endeavoring to post a letter in a hydrant is a spectacle to make an oyster weep.

[For THE INDEX.]

THE TWO HODGES.

BY AN EX-PRESBYTERIAN MINISTER.

The Rev. Charles Hodge, D.D., is, and has been for thirty years, a professor in the Presbyterian Theological Seminary at Princeton, New Jersey, an institution for training students for the ministry which is not only the oldest, but the best endowed, most popular and influential of all the theological schools belonging to that religious body. Of the four thousand ministers now in the Presbyterian Church, by far the greatest number have been educated at Princeton.

The Rev. Archibald A. Hodge, D.D., is the son of Dr. Charles Hodge, and is the leading professor in the Theological Seminary at Alleghany City, Pennsylvania, an institution only second in importance to that of Princeton. I propose to call attention to the public character and influence of each of these gentlemen in order, premising that the private character of both is unimpeached and unimpeachable. And first the Rev. Charles Hodge, D.D.

I. About the year 1830, the politicians of South Carolina concocted their plan for a dissolution of the Union, and the establishment of a grand slaveholding oligarchy, after the Roman model of civilization. To carry out their scheme to success, they saw the absolute necessity of securing the coöperation of the *Church*. An ordained clergyman in all the sects being recognized by the people as a minister, or ambassador of Jesus Christ, commissioned from the Court of Heaven to treat with the rebellious children of men, had an influence with the ignorant masses which no other man in society possessed. He had his audiences under his control twice every Sunday. He could make statements before them which, however untrue, could not be contradicted by a hearer. He held religious meetings through the week in private houses and school-houses, always carrying with him the air of a conceded holiness and infallibility. He visited among his people socially, solemnized the marriages of their children, buried their dead; and his utterances, both private and public, were regarded as the voice of God.

A priesthood so able to confuse and pervert the natural conscience on the moral question of slaveholding, the politicians saw, would be an invaluable auxiliary in their treasonable work, and they undertook the easy task of bringing them over to their interests. They began with the Presbyterian Church, at that time the most influential of all the sects in the country.

Besides one or two newspapers, the Presbyterians had a quarterly review called the *Biblical Repertory*, and the Princeton professors were the chief writers for it, Dr. Hodge being the editor. This review circulated among the clergy, the students of theology, the ruling elders, and intelligent members of the Church, and was very influential in forming the opinions of these various classes.

The antislavery leaven which the fathers of the Republic had put into the Declaration of Independence and the Preamble of the Constitution had taken such effect through the labors of Garrison and his coadjutors, that there were, about this time, nearly one thousand organized antislavery societies, all demanding for the slave immediate emancipation, and, as auxiliary thereto, all holding stated meetings for raising funds to print and circulate books and tracts, and to send out lecturers everywhere into the highways and hedges for the purpose of enlightening the people, and inducing them to act on the great issues before them.

At this array of moral power outside the Church the slaveholders were thoroughly alarmed, and they saw more clearly than ever that their schemes would fail unless they could secure promptly the coöperation of the Church.

In 1836, the General Assembly of the Presbyterian Church, which was a representative body of one minister and one elder from each of the Presbyteries composing the entire denomination, and a court of the last resort to settle all questions of doctrine and discipline, met at Pittsburgh. Commissioners from twenty-seven slaveholding Presbyteries, embracing men of both the schools in controversy, new and old, disregarding in their pro-slavery zeal the *doctrinal* questions about which they had previously quarrelled, assembled in open caucus, organized, and, like the politicians in Congress, adopted the tactics of *intimidation* by resolving: "That, if the forthcom-"ing Assembly shall undertake to exercise authority "on the subject of slavery, so as to make it an *immo-"rality*, or shall in any way declare that Christians "are criminal in holding slaves, a Declaration shall "be presented by the Southern Delegation declining "their jurisdiction, and our determination not to "submit to their decision."

This proceeding had the desired effect. A nail was driven through the conscience of the Church, and it only needed to be promptly clinched on the other side to make everything safe. This important service was rendered by the Rev. Charles Hodge. This gentleman had written a pro-slavery article for the Princeton *Repertory* which was so admirably adapted to the purposes of the slaveholders that the regular day of publication was anticipated, and the document issued on the spot, in pamphlet form, by the Pittsburgh press, intended, as the title-page said, "*for gratuitous circulation*" among the members of the Assembly. The article was thus placed in every one's hand, and its plausible reasonings captivated the willing minds of the brethren, and prepared the Assembly for what followed.

Robert I. Breckenridge, a distinguished lawyer of Kentucky, in the warm gush of his religious conversion from the bar to the pulpit, had, in a speech recorded in the *African Repository*, the organ of the Colonization Society, given the following definition of slavery, which, wherever read, tended to convince men of common sense and honesty, in the Church and out of it, of the intrinsic wickedness of the slave system:—

"What is slavery as it exists among us? We reply, It is that condition enforced by the laws of one-half the States of this Confederacy, in which one portion of the community, called masters, is allowed such power over another portion called slaves, as—

"1. To deprive them of the entire earnings of their own labor, except only so much as is necessary to continue labor itself, by continuing healthy existence—thus committing *clear robbery*.

"2. To reduce them to the necessity of universal concubinage, by denying to them the civil rights of marriage—thus breaking up the dearest relations of life, and encouraging *universal prostitution*.

"3. To deprive them of the means and opportunities of moral and intellectual culture; in many States making it a high penal offence to teach them to read—thus *perpetuating* whatever evil there is that proceeds from ignorance.

"4. To set up between parents and their children an authority higher than the impulse of nature and the *laws of God*, which breaks up the authority of the father over his own offspring, and at pleasure separates the mother at a returnless distance from her child—thus abrogating the clear laws of Nature, thus outraging all decency and justice, and degrading and oppressing thousands upon thousands of beings created like themselves in the image of the Most High God. THIS IS SLAVERY, as it is daily exhibited in every slave State."—*African Repository*, 1834.

Dr. Hodge's *Repertory* article on account of the high standing of the author, and by its specious arguments so well calculated to mislead, overrode the noble antislavery utterance of the young convert in Kentucky, and all others like it, and completely permeated the governing influences of the Church with its pro-slavery sentiment. In proof of this the Assembly which met next year, in 1837, without any charges being stated, and without judge or jury, proceeded to "exscind" four large Northern synods of the Church on the *pretext* that they were heretical in their theology, and non-Presbyterian in their discipline, but *really* because they contained nine-tenths of all the active opponents of slavery in the Church.

This revolutionary act was of the nature of a test by which the pro-slavery men found their natural and proper places on the principle of elective affinity. Dr. G. A. Baxter, President of the Theological Seminary of Virginia, had been a very zealous new school man, as had been all the members of his Presbytery. But he was suddenly converted from the new to the old, and then fought desperately against his former friends at the North. When the news of this fact came down to Virginia, every tongue was eloquent in denouncing him as a traitor to the new school cause. He was compelled, therefore, on his return home, to call the brethren together, and to issue a printed address to his constituency justifying his tergiversation. In this document he says: "One motive with me for going into the "Convention [the Old School Convention which im-"mediately preceded the meeting of the Assembly, "and chalked out a programme of its proceedings] "was to feel the pulse of our Northern friends on the "subject of abolition; and on this point I was grati-"fied beyond my most sanguine expectations. There "were one hundred and twenty-four members of the "Convention, of whom one hundred were members "also of the Assembly, and among them but *two* "*abolitionists*." This address satisfied the new school of slaveholders, and they all cheerfully fell into line with their old school brethren, and were ready for the event of the next year.

In 1838, the Presbyterian Church split, and almost the entire South, amounting to between thirty and forty Presbyteries, went with Dr. Hodge, and took, on the subject of slavery and Orthodoxy, what was called the "Princeton ground." The abolitionists in the Church, who had not been "exscinded" in the decapitation of the four Northern synods, although few in number, were brave and persevering in their protests against the pro-slavery majority; and they kept up the struggle until 1845, when, by an overwhelming vote, the General Assembly of that year declared that Southern slavery was no sin, no bar to Christian communion, and that to say that it was so would be to condemn both Christ and the Apostles. The most of them in consequence of this action lost all hope of reform, and left the Church.

Now, suppose that Dr. Hodge, instead of writing his elaborate *Repertory* article as a defence of slavery, thus working, either ignorantly or wilfully, into the hands of the slave-holding conspirators, had been true to God and liberty, and made it antislavery in sentiment,—the whole history of the country from that day to this would have been different. If any one doubts this, let him look at the facts. The Presbyterian clergy were very numerous and wide-spread over all the Middle, Western, and Southern States. They were abler and better educated men, and nearer to the people, than the ministry of any other sect. In addition to this, they were the authorized and recognized *teachers* of the people in morals and religion. Dr. Hodge, from his position in the leading theological seminary, had more power in moulding the views of the clergy, and through the clergy of the *people*, than any other hundred men; for in those days the pulpit wielded a much greater influence over the people than the press did. The Presbyterian Church with such a ministry as it had, with its great wealth, and with so many of its distinguished elders and members engaged in politics and the learned professions, exerted a vast influence over all the other sects. It is not too much to say, therefore, in view of these facts, that Dr. Hodge had it in his power to check-

mate the slave-holders in their revolutionary designs upon the government; and not only so, but to bring the whole power of the Church to bear upon slave-holding itself as a crime, and thus to put it under the ban of a religious public sentiment which would ultimately bring about its entire abolition. When, however, the Presbyterian Church, under his lead, set the example of going over bodily to the cause of the slave-holders, the Methodists, Baptists, Episcopalians, and Congregationalists went too, until the whole American Church, except a few denominations, so inconsiderable in numbers and influence as not to count anything, became the bulwark of American slavery! They branded the abolitionists as *infidels*, and turned the religious sentiment of the country against them. They upheld the Fugitive Slave Law, as one of the compromise measures of the Congress of 1850, on the plea that the Apostle Paul sent back Onesimus, a runaway slave, to his master. They made the slave-holders believe that their cause was the cause of the Bible and of God, and thus prepared the way for the rebellion of 1861.

Dr. Smyth, Dr. Thornwell, Dr. Adger, Dr. Palmer, and many other Presbyterian ministers, all former students under Dr. Hodge, at Princeton, were clerical ring-leaders in the rebellion; and, when the war was begun by an attack on Fort Sumter, these reverend gentlemen, with their brother traitors, *had not a doubt* that their two allies, the Church and Democratic party of the North, would stand beside them, and make their triumph easy. But they were doomed to the humiliation of seeing both these confederates displaying the white feather when the hour of danger came. For the gun that opened fire upon Fort Sumter waked up the masses of the people, and even those who had been hoodwinked by the Church; and, seeing the issues before them, they rallied for the salvation of the imperilled Republic. The Southern men, with faces one moment red with indignation, and another blanched with fear, saw their Northern allies turning traitors to them as they themselves had turned traitors to the government, and they afterwards fought and sacrificed with a heroism which in itself was grand. Only two or three that I now remember—Rev. Dr. Plummer, of the Alleghany Theological Seminary, Rev. Dr. Vandyke, of Brooklyn, and Dr. Southside Adams, of Boston, remained openly true to the South. All the rest, from one motive or another, fell in with the tide of patriotism that swept over the land, stultified their church teachings on the subject of slavery, and made themselves hoarse in singing the John Brown song. But the government to-day advertises for tombstones for more than five hundred thousand men whose bodies sleep in the national cemeteries, and who were all sacrificed in putting down the slave-holders' rebellion. And mighty as the nation is, it is now staggering, like a drunken man, under a load of two thousand millions of debt incurred in the same terrible effort.

After a review of this history, it must be conceded that no man in the nation, not even Davis or Lee, is so responsible before God for the blood and treasure expended in saving the Republic as Charles Hodge is. And if the doctrine of consequential damages, which our commissioners at Geneva so eloquently pleaded in the convention for arbitrating the Alabama Claims, is true,—as we believe it is *in foro conscientiæ*,—there is no man in the United States at whose door lies so much blood as at the door of Charles Hodge. By his great influence in the religious world, and especially in the Presbyterian Church, he could have sounded the tocsin of alarm in due time, and headed off the rebellion, and given a death blow to its cause. But he did not do so, for he had no heart for such work. He held the word of promise to the ear of the South for twenty-five years, but broke it to the hope when the crisis came. He saw the armies of the North overrunning the whole Southern country, and reducing its inhabitants to poverty by fire and sword, because they undertook to build up an institution which they believed to be divine, and which he had defended by the most specious arguments based upon Scripture. Within a few years, the Northern Presbyterians, in their General Assembly, have made the most humiliating concessions to induce their Southern brethren to come back to the old fold. But who can wonder that the South, thus far, indignantly reject the dirt-eating overtures, when they remember how basely they were betrayed by their Northern brethren, with Dr. Hodge at their head? As slavery is abolished, and cannot be served any longer by Dr. Hodge or any other ecclesiastic, this gentleman has given in his adhesion to the cause of the "Religious Amendment" of the Constitution, and may be expected to serve it with the same zeal he displayed in the service of slavery.

II. The Rev. A. A. Hodge, D.D., is a professor in the theological seminary, at Alleghany City, Pennsylvania, where, like his father at Princeton, from the position he occupies, he wields an influence he could not otherwise have, in teaching the teachers of the people. He is by no means the equal of his father in native ability or learning, but the son walks in the footsteps of his illustrious predecessor in being a cast-iron conservative in all matters of reform. He is opposed to universal suffrage in the Commonwealth, and regards it as an evil of inconceivable magnitude. He believes that there should be a property qualification for voters, and that a very high one. He believes that the Christian religion should be recognized as the fundamental law of the land,—that the Christian Sabbath, by which he means the Orthodox ideas on that subject, should be established by law,—that the Christian education of youth should be enforced by law, by which is meant converting the public schools into institutions for teaching religion with the Bible as a text-book. He holds that all disbelievers in the being of a God, in the divinity and lordship of Jesus Christ, and in the inspiration of the Scriptures of the Old and New Testaments should be disfranchised. That is to say, that Unitarians, Universalists, Free Religionists, and Jews, to say nothing of Spiritualists, Materialists, and Atheists, no matter how sincere and honest they may be in their opinions, nor how pure they may be in their lives, should have no vote, but be consigned to the same category of political incapables with women, idiots, and convicts. To embody these opinions into *law*, and thus make them effective, he is willing to make the Church *one* by affiliating the Presbyterians with the Methodists, Baptists, and even the Roman Catholics! The ideas mentioned are not isolated abstractions, as every one sees, but are linked together in close relationship, and culminate in the grand scheme to which the two Hodges are devoted, for securing the theological Amendment of the Constitution of the United States, and "*putting the government squarely under* CHRIST."

Now, if these opinions of Dr. A. A. Hodge were held by a set of weak-minded enthusiasts among the clergy who pound the pulpit every Sunday in advocating them before their hearers, we could smile at their folly and pass on. But when a professor in a theological seminary holds them as vastly important issues now pressing upon the public attention, and *inculcates* them on the receptive minds of his students whom he sends out every year by scores in the high character of ambassadors of Jesus Christ, to *inculcate* them again upon the *people* who have *votes*, we can easily see that he is doing the work of evil on a large scale.

This influence is in a sense *secret*. That is, the professor in the lecture room, and the preacher in the pulpit, and elsewhere, *inculcates* these views. There is no opportunity of denial, no showing of the other side of the question; for, when the Legate from the Court of Heaven speaks, it is the duty of the people to hear and believe, not to question and debate. And as at first blush the common run of Christians are pleased with the scheme as affording them something to *do* besides going to church, and as comporting with their high character of good soldiers of Jesus Christ, the Captain of their Salvation, they become committed to it, and therefore turn a deaf ear to all argument.

He must be a blind man who cannot see that the plan of the two Hodges for putting an Orthodox confession of faith into the Constitution, "*to be carried out by appropriate legislation*," is a revolutionary one, which, if precipitated by the madness of its devotees, will deluge the land with blood just as certainly as the Church's pet institution of slavery brought on the late civil war with all its horrors. Multitudes of our people in their folly laugh at the growing combinations of the ecclesiastical forces to bring on this new revolution, just as the incredulous North laughed to scorn the reported threats of the slave-holders to subvert the national government. The abolitionists, who had studied the subject of slavery, and understood it, gave public warning of the Southern schemes long before they developed in blood; but their words seemed to their countrymen as idle tales, and they believed them not, till the storm of war actually broke upon us, and found us all unprepared.

In like manner the men who have studied the Religious-Amendment question point to the avowed object of its friends, call attention to the organized forces of the Church, *bound* by the logical necessity of her creeds to carry out the measure, and warn the public of the day of wrath that is inevitably coming; and all they get for their pains is a smile of incredulity. The Radicals themselves, disabled for co-operating with even saints and angels in any good cause by their intense and pharisaical individualism, are waiting for another Bull Run defeat, before they get their eyes open to see that the Church, still believing in her creeds, is in earnest for revolutionizing the government, and making it subsidiary to her purposes; and that we can only meet an organized force on the field of conflict *by* an organized force, unless we are prepared to submit to defeat. I have shown that the influence of the two Hodges in promoting this bad cause, on account of their position as professors in theological seminaries, is in *arithmetical progression*, when compared with the influence of any other score of men in the country. What do the people, and especially the classes which it is proposed to disfranchise, think about the matter?

THE UNITARIAN CONFERENCE AND THE F. R. A.

EXTRACTS FROM THE "CHRISTIAN REGISTER'S" REPORT OF THE SARATOGA CONFERENCE.

Mr. Moors, from the Business Committee, reported back Dr. Clarke's resolutions, with the recommendation that they pass. They were as follows:—

"*Resolved*, That a committee of three be appointed by the President to convey to the National Council of the Congregational Churches meeting in New Haven, in October, our sympathy with their work in maintaining and defending the independency of the churches from ecclesiastical authority, and our wishes for their success in advancing Christian life and work in our land."

"*Resolved*, That a committee of three be appointed by the President to attend the next annual meeting of the Free Religious Association, and express our good wishes and sympathy with their endeavor to promote the cause of religious liberty."

The Chair put the question upon the first resolution, and declared it adopted. . . .

The vote by which the resolution was passed was reconsidered, and on motion of Dr. Clarke was amended by substituting "freedom" for "independency," and again adopted.

The second resolution then came up for discussion.

Rev. T. J. Mumford thought the Committee on Fellowship, in presenting the resolution, assumed that the Free Religious Association is a sect, or denomination. Their leading men resent such an idea.

The Chair stated that the resolution did not come from the Committee.

Dr. Clarke explained that he offered the resolution on his own responsibility, at the suggestion of another. He thought we all did sympathize with the Free Religious Association in the matter of seeking to establish religious freedom.

Rev. C. G. Ames preferred, if any action was to be taken in regard to the Free Religious Association, it should be in another form; he would therefore move a substitute for the resolution as follows:—

"*Resolved*, That the Council of this Conference be directed to convey to the Free Religious Association, or its officers, the assurance of our profound interest in its work; that we recognize the importance and usefulness of its contributions to religious thought, and efforts for its purification; and that no differences of outlook or method shall work any weakening of the tie which binds together all who seek to learn what is true, and to apply it as the law of human life."

Dr. Bellows thought it not the right thing to ask this Conference to pass such a resolution in reference to an association with whose general spirit they could so little sympathize. He objected to having brought in at the fag end of a session a question like this, that touches the profoundest feeling of this body.

Objection being made to the continuation of the discussion, as it was past the hour of adjournment, the President declared the Conference adjourned.

AFTERNOON SESSION.

The Conference was called to order by the President at half past three o'clock.

Gov. Padelford, of Providence, R. I., hoped the resolution would not pass. As for Christian liberty, everybody enjoys it, or can enjoy it.

Mr. Green, of Chelsea.—I do not sympathize with the Free Religious Association; but with many of its members I do sympathize. I doubt not a majority of them went out from us because they were not of us. Can we sympathize with them? I sympathize with all who are building up the kingdom of God in the life and spirit of Jesus Christ. I am not bigoted, and do not wish to get on the yoke again from which I have been so long free.

Gov. Padelford.—The religious denominations send missionaries abroad to the Moslems; and they all believe in a Divine Being; and that is all our free religious friends believe in.

Mayor Doyle, of Providence.—I am sorry this resolution has been introduced. Christian men and women can have no sympathy with a movement that is a renunciation of Christianity. Those who are in sympathy can enjoy this renunciation; but let them not ask this Conference for sympathy. This kind of thing prevents our contributions to the Unitarian cause. The laymen will give for what represents Christ and Christianity, but not for what is called Free Religion. In the name of this Conference, so magnificent in point of numbers, and as a layman, I protest against this whole plan of seeking to come into fellowship with the free religious movement.

Rev. E. E. Hale.—It is now nine years that this Committee on Fellowship has been entrusted with the duty of seeking the fellowship of other denominations. In the opinion of the Council, the Unitarians are a Christian body, occupying, if not a central position, a position as near the centre as any body in Christendom. From this grand position we have sent out our expressions of sympathy to whatever body was working for God. We have joined with others in such matters as were of national importance. We have sent delegates to the Board of Foreign Missions, because asked to do so. Wherever asked to send delegates we have sent them. This action has been acquiesced in. We have voted to send delegates to the Congregational Orthodox Council. Young men here request us to send delegates to the Free Religious Association. It is perfectly legitimate to send such delegates.

Dr. Clarke.—It often happens that a motion is discussed not upon its merits, but upon some secret motive supposed to be in the mind of its originator. Circumstances have left upon the minds of some of our members that the Unitarians have not been perfectly fair towards them. Now this expression of sympathy would be a good thing, not only because true, but because it would tend to remove this feeling of unfairness, and go some way to prevent angry discussion. From the days of Theodore Parker to the present time, there is no man who has stood more firm against all opposition to Jesus. I have gone among the opposers, and said what I had to say to them. I can say to those who are in sympathy with the Free Religionists that I sympathize with every effort for religious freedom. There is nothing in their constitution opposing Christianity. Their platform is open to all. They neither defend nor oppose Christianity. There is no reason why I should not join. Our friends are wrong in saying that the Free Religious Association is opposed to Christianity.

Rev. S. R. Calthrop, of Syracuse, N. Y.—It fell to my lot to speak on the Free Religious platform. I went as a Christian invited to defend Christianity. I said this platform is not a Christian platform, and it ought not to be. In such case we should be the insulting parties. Was I to insult an intelligent and worthy Jew, who was upon the platform by my side? It is not an anti-Christian platform. If it was I should be the insulted party. It was free to all religions. Not a word was said against me or the cause that I represented. Mr. Abbot is a truth-speaking man. He has prejudices, and wanted to make that platform anti-Christian. But that was not done. If you believe truth is mighty and will prevail, then welcome all discussion. You will be welcomed upon the plat-

form of the Free Religious Association, and can speak your mind there freely.

Rev. E. C. Towne.—I oppose this resolution for two reasons. One is that a large portion of those belonging to this Conference cannot reconcile their consciences to such action. The other is that the Free Religious Association is not in such a state of sympathy with this Conference as to expect sympathy. They are in a state of antagonism to this body. They have drifted to the position of Mr. Abbot. They are not in a position to care anything about such a resolution as has been offered.

Rev. A. F. Bailey, of Canastota, N. Y.—There is something to be taken into consideration in regard to the bearing of this matter upon the influence of this denomination. I am from Central New York, where there is not a single person that was originally a Unitarian. None there had read Channing till within a few years. On the one side are the Orthodox, on the other a heterogeneous mass, Spiritualists, materialists, those who agree with THE INDEX, and some who believe in Christ. We should stand in the position of a mutual friend of Christianity and Free Religion. I am a Christian, also a Free Religionist. A friend as squarely upon the Unitarian platform as myself has expressed the fear that you are about to lower the standard of freedom, and that your denomination is no longer to be the refuge of souls.

Rev. C. G. Ames thought a like scene to the present might take place in the Congregational Council when our delegates should present themselves. One class there may take the ground that we are not Christians, and object to fellowship with us. Does not the opinion in regard to the Free Religious Association that prevails here rest upon a wrong notion, upon a misunderstanding of its *animus* and purpose? The purpose deep in the heart of that Association is to find God's answer to the question, What is truth? I act in that body because it is consistent with my Christianity. The love of virtue is the love of God, says Channing. All men who love God and their neighbors, who seek truth and obey it, are worthy of Christian sympathy. I will take truth, even if I find it on heathen ground; and it is Christian wherever found. I want we should all be united in one family. I look towards the Orthodox on one side, and to the Free Religionists on the other. I am grieved at a want of justice towards the latter when they are just as near to us as the Orthodox. I would not have this Conference take the ground that all the truth and all the good are in Christianity. I will not believe there is any antagonism between any truth or good and Christianity. I will accept neither Mr. Abbot's nor Mr. Potter's definition of Christianity. We must all unite in the spirit.

Rev. Robert Collyer.—There is one word it occurs to me to say. I wonder how it will strike our Free Religious friends to have a vote like this sent them, that comes out of our body like pulling teeth. Let it pass over two years, and see if the Free Religious Association can get along without our sympathy. A resolution of sympathy should be loving and tender. Who are these people we are talking about? There are among them some of the finest, sweetest men and women with whom we have acquaintance. I think in the spiritual state of existence Jesus will say to these who never made any sort of point about him that they are among the very nearest to him. We should recognize in these men and women high and noble souls who are seeking to live out the truth. These men have gone out beyond our boundaries; but they are good fellows, ever noble and beautiful. In the name of Jesus, of the God who made us, let us send this vote of sympathy to them.

Dr. Bellows.—I regret that this resolution has been introduced into this assembly. Members had a right to introduce it; but the wisdom, expediency, policy, of introducing it is another thing. There is a responsibility resting upon us in regard to promoting these mere theories of dainty and delicate minds. We may have sympathy with men and women, but this Association would be foolish to express sympathy with what we find good in their purposes, when we should be sure to be misunderstood. I should like to put my foot upon this whole movement. When there is so much more with which we disagree, why should we go out of our way to express our sympathy with what is good in a movement whose general purposes we disown? I admire a man with a Christian spirit even though he rejects Christianity. Perish my tongue before I condemn such a man, or depreciate his spirit because it has not a Christian label. I will not express my sympathy with a movement which reflects upon the noble men and women who have built up our denomination from the purest of motives; nor would I by such an act cast a direct reflection upon the largeness of our own freedom. It would be admitting that we are associated with a body that denies men their religious freedom. Why should we placard ourselves with infirmity and defect, as if there could be a larger liberty than we enjoy? We do not profess that our religion, that the religion of Jesus, can stand in the way of any intellectual or religious freedom. We say rather that Jesus himself is the very inspiration of science and of liberty. Had it not been for the protection that his religion has thrown about the minds and hearts of men, we should be without those scientific attainments which are now our boast. I was exceedingly sorry that the Unitarian Association was compelled to take such action as would cut off Mr. Potter's name from the *Year Book*. I will not myself stand watching to keep away any from our enclosure, slight as are our barriers to keep out intruders. But it would be of the nature of an outrage to the average mind of the Unitarian body to pass such a resolution as is now before us, which could produce only a most uncomfortable feeling in three-fourths of the members of the Unitarian body.

Rev. Charles Noyes, of Cincinnati, was willing that all who entertained a square opinion upon the subject before us should express it. He would go counter to that intense feeling in regard to the right or wrong involved. This Conference was a body without authority. Is my parish to be excited because I happen to vote one way or another? I speak for myself. My society might have sent two delegates who are heartily in sympathy with the Free Religious Association. All the other societies might have happened to do the same thing. Then this would have been a meeting of the Free Religious Association instead of a meeting of the Unitarian body. It would have been a mere accident. The vote upon this question, whatever it may be, does not carry the burden some seem to think. It will only express the opinion of individuals, and not that of the body. Without any excitement, in brotherly love, let us vote this matter up, or vote it down. What does it amount to? So many voted to express their sympathy, so many not. I may sympathize with a man and not with his opinions. Never can I refuse my sympathy with every conscientious effort to build up the kingdom of God.

On motion of Gov. Padelford, the whole subject was laid upon the table by a decisive vote. . . .

The Business Committee reported back the resolution of Dr. Bellows, with the recommendation that it pass. It was as follows:—

"*Resolved*, That this Conference heartily endorses the action of its officers in inviting to be present with us the church at New Bedford, by its pastor and lay delegates, and wishes its general spirit to be interpreted by this particular action."

Mr. Doyle, of the Committee, dissented. He was against the resolution. He should vote against fellowship with men who renounced Christianity, first, last, and always.

Gov. Padelford thought the resolution ought not to pass.

Mr. Doyle.—I wish to ask the Secretary if the society in Florence was invited.

The Secretary.—No; because it is not a Unitarian society.

Mr. Doyle.—Was the Rev. O. B. Frothingham's society?

The Secretary.—If it is in the list of Unitarian societies in the *Year Book* it was.

Rev. George Batchelor, the Secretary, continued. I have no interest whatever in the passage of this resolution. It is swallowing the camel before looking out for the gnat. He would not send such a resolution to one with whom we had just said we would have no fellowship. Mr. Potter's name has been excluded from the *Year Book;* and so we have the anomaly of a Unitarian church with a minister not Unitarian.

Mr. Batchelor being asked to whom he addressed the letters of invitation, replied, To the pastors as represented in the last *Year Book;* if there was no pastor, to a delegate attending the last Conference; if neither pastor nor delegate, to the church under its corporate name.

Rev. R. R. Shippen.—I regret that we are drawn into the old *Year Book* question. The *Year Book* has two lists: one, a list of Unitarian ministers; the other, a list of Unitarian churches with their pastors, whoever these pastors may be. Every church has a right to choose its own ministers; and we have Unitarian churches with Universalist ministers, or ministers of any other denomination. The New Bedford church is on this list of Unitarian churches, and has as much right to an invitation to this Conference as any other church. It would seem to be superfluous to thank the Council for doing its duty.

On motion of G. Washington Warren, the resolution was laid upon the table.

Rev. C. W. Buck, of Portland, Me.—Twice this Conference has been invited to put one foot forward, and twice has failed. He could not be satisfied to go home to his people without making a third attempt. He hoped the Conference would abandon this standstill position. He closed with a resolution, as follows, which went to the Business Committee:—

WHEREAS, This Conference has heretofore repeatedly affirmed its devotion to the Christian faith; and whereas the word Christian is a word of indefinite meaning, by reason of which indefiniteness misunderstandings and embarrassments have arisen, and are likely to arise; therefore, in order to define more clearly the idea of this Conference, and to promote fellowship among its members,

"*Resolved*, That the words "Christian" and "Christianity" refer in the intent of this Conference not to creed, or to ceremony, or to profession, but to righteousness, peace, and joy in the Holy Spirit."

Mr. Doyle inquired of the Chairman if it was imperative upon the Committee to report back every resolution that was referred to them.

The Chairman replied that the very object of referring to the Business Committee was that they might decide whether the subject proposed was of importance enough to come before the Conference to the exclusion of other business, or a proper one to come before the Conference at all. Much more business is always proposed than can be attended to. At the last Conference there were nearly forty propositions in the hands of the Business Committee that were not reported upon.

IT WAS ONCE ruled in an action for libel, brought by a clergyman against a pamphleteer, that to call a lawyer a d——d fool was actionable, because nobody could be a d——d fool without being a bad lawyer; but that the same term applied to a clergyman was not actionable, since a man might be a d——d fool and yet be a very good parson.

THE SARATOGA CONFERENCE.

The action of the Conference which is likely to occasion most comment was with reference to our relations to the Trinitarian Congregationalists and Free Religionists. The resolution in favor of sending a committee to New Haven was not passed without a struggle, and earnest and forcible speeches were made against it. It was thought by some that our Trinitarian brethren must be already sufficiently assured of our readiness to regard them with sympathy and fellowship whenever they, as a body, shall give us any reason to suppose that our sympathy and fellowship are desired. Such strong statements of the fraternal spirit of leading Trinitarian Congregationalists were made as to overcome the scruples of the majority on the score of self-respect, and the committee appointed,—Rev. Dr. Rufus Ellis, Rev. E. E. Hale, and Dorman B. Eaton, Esq.,—can hardly fail to have a courteous reception.

The resolution in favor of sending a committee to assure the Free Religionists of our good wishes and our sympathy in their endeavor to promote the cause of religious liberty was defeated by an overwhelming vote; but although the minority was a very small one, numerically, it contained some of our ablest and most distinguished ministers. They made earnest and eloquent appeals in behalf of extending our sympathy in both directions, but they spoke in vain. The great majority of our ministers, and almost all our laymen, were unwilling to send a committee to the Free Religionists, for many reasons. Some were opposed because the Free Religionists, as a body, are not engaged in any religious or humane work, do not even affirm the existence of a God, or the immortality of the soul. Others voted to lay the motion on the table, because whatever the Free Religionists might be theoretically, they were practically anti-Unitarian and anti-Christian. It was thought that their alleged theological neutrality was not a fact. Although Mr. Abbot impeached Christianity, the Free Religionists raised a large fund to sustain his paper, while the leaders of the movement became contributing editors. THE INDEX appears fifty-two times a year, and the Free Religious Association meets but once. Thus the paper has made a much wider and deeper impression than the platform, and the Free Religionists are generally known and judged by their organ. There was no personal hostility towards individual Free Religionists, and no objection to the organization of a philosophical club, at meetings of which all questions should be open questions; but the majority wished to reserve formal expressions of their sympathy for positively religious and Christian denominations, and they could neither be reasoned nor persuaded out of this position. Still they were not illiberal Christians, for they heard Messrs. Ames and Calthrop with delight, and there was not a whisper of opposition to electing as officers Christians of the most liberal and progressive type. Radical Christians were just as much welcomed and honored in the Conference as conservative Christians, and no one questioned the right of members of either class to join any heterodox or Orthodox club if they desired to do so. It was only a determination on the part of representatives of Christian churches to restrict expressions of the sympathy of the Conference to organizations of religious faith and Christian confession.—*Christian Register.*

SOME TIME ago the Amherst students honored Daniel Pratt, the Great American Traveller, with the title of "C. O. D." That illustrious man has now been still further complimented by the Dartmouth boys who recently nominated him for the presidency in 1876, and gave him the honorary degree of "S. T.—1860—X."

CASH RECEIPTS.

FOR THE WEEK ENDING OCTOBER 3.

M. Hellman, $4.75; Geo. A. Hamilton, $3; Eliza S. Leggett, $5.25; J. H. Platt, $5.25; S. M. Whistler, $1; W. Wallace, 15 cents; John W. Plumlee, $1; Joseph Trounstein, $6; A. Trounstein, $6; C. B. Crandall, $2.25; N. Davis, $1; J. S. Rogers, $3; E. P. Phillips, $4; P. Lenk, $2.25; W. H. Peck, $5.25; D. K. Hall, $1.75; A. T. Foss, $3.75; George Chamberlin, $3.75; Charles Hazeltine, $1; G. W. Bachelder, $3; Jay Hvatt, $3; C. B. Boyce, $5; S. J. Logan, $3; J. A. Marshall, $2.75; A. Gender, $2.25; Mrs. A. B. Rogers, $1.50; Mrs. F. W. Titus, $4; G. Marshall, $1; R. G. Macgill, $3; N. Little, Jr., $3; John Gillis, $2; E. R. Simons, $2.25; J. H. Deering, $3; Gabrielle Bach, $3; S. O. Kellogg, $5; S. H. Seaman, $2.25; W. L. Elyria, $2; Norman Johnson, $1; H. M. Erskine, $2.25; E. W. Blakeley, $3; J. K. Wright, $1; C. A. Hayden, $1.50; B. Gardner, $3; Aug. Brentano, $6.30; G. H. Foster, 80 cents; J. J. French, 20 cents; D. C. Hawxhurst, 40 cents; G. H. Barton, 25 cents; F. A. Angell, 25 cents; W. C. Tenney, 20 cents; John Wilson, 25 cents; A. W. Kelsey, 25 cents; Charles Nash, $100; S. F. Libby, 25 cents; Lee's Bazaar, $1.35; C. H. Horsch, 60 cents; J. H. Clifford, 50 cents; S. Floerschim, 25 cents; C. H. Lee, 25 cents; A. H. French, 25 cents; J. Clifford, 20 cents; H. E. Prince, 20 cents; J. T. Dickens, 25 cents; J. A. Newbold, 25 cents; J. A. J. Perkins, 25 cents; W. J. Potter, 25 cents; H. H. Bowers, $3; C. Smith, $1.80; Alban Andrén, $3; Levi Abbot, $3; W. H. Knapp, $3; John H. Nichols, $3; W. J. Barnes, $2; L. P. Babb, $3; Charles Goodspeed, $5; A. L. Grinnell, $1.50; F. E. Baker, $1.50; C. L. Ehrenfeld, $3; R. G. Fell, $1; E. Naumberg, $5.50.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

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N. B.—Orders for Tracts or single numbers of THE INDEX which are *not on hand* will, if of small amount, be otherwise filled to the same amount without further notice.

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The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.

Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

BOSTON, OCTOBER 8, 1874.

THE INDEX will be sent to any name *not now on our mail-list* until January 1, 1876, on receipt of $3.00 in advance. Here is a chance to receive the paper for *fifteen months* at the price of *twelve months*. Please tell your friends and neighbors of this liberal offer, and help us to increase our circulation.

THE ILLINOIS Methodist Conference, lately in session at Mattoon, by a majority report of a special committee on the subject, have declared in favor of church taxation. This report is an able document signed by James Leaton and M. D. Hawes; and it does honor to their consciences and their intellects alike. At our earliest opportunity we mean to reproduce it in full.

THE ENGLISH *Church Herald* says that, "if Parliament created the Church of England," then it "created a damnable anti-Christian imposture;" meaning that the Church is an imposture unless Divinely created. Very likely; the *Herald* knows best about that. But when it is proved to everybody's satisfaction (as it will be) that the Church is a man-made institution, let it be remembered that it was not THE INDEX which called it an "imposture"—least of all an "anti-Christian" one. Whether the Church is an imposture or not, Christianity, and not anti-Christianity, must be responsible for it.

THE PROMINENCE of Petrarch among the "humanists," in Kaulbach's great cartoon of "The Era of the Reformation," reminds us of the letter written by Garibaldi to General Bordone for the celebration at Avignon of the fifth centenary of Petrarch's birth, on the twentieth of July last. "Petrarch, as much as Dante," wrote the old hero, "is certainly one of the most vigorous of the great pioneers who struck at the very foundation of the monstrous edifice of superstition, at a time when inquisitors of all orders roasted human flesh with as much ardor as could be shown by the anthropophagi of the Cannibal Islands."

OTHERS, as well as we, seem to have found Professor Tyndall's thought a little indeterminate on some fundamental points. The *Nation* says: "Exactly what kind of religion Mr. Tyndall thinks possible among people who believe not merely in the Copernican system but in the evolutionary theories of Mr. Herbert Spencer, and the discoveries of Darwin as to the origin of species, we cannot discover from his address; but the hints thrown out seem to point in the direction of a religion, not of belief, but of imaginative devotion, escaping belief to find a refuge in the contemplation of the eternal mystery of the universe. 'Man has never been, and he never will be, satisfied with the operations and products of the understanding alone; hence physical science cannot cover all the demands of his nature,' Mr. Tyndall says at the beginning of his lecture; and at the end he declares that he is willing to affirm religion to be a field 'for the noblest exercise of what, in contrast with the knowing faculties, may be called the creative faculties of man.' His suggestion as to the future of religion is not unlike some remarks more at length by Mr. Herbert Spencer, in one of his papers on sociology, which we noticed some time since, and, indeed, may be taken to represent an opinion very commonly held among a number of well-known scientific men, who recognize the insoluble and impenetrable mystery of existence, and, at the same time, *qua* men, devote themselves to the soluble and the penetrable."

UNITARIAN "SYMPATHIES."

The doings of the Unitarians at Saratoga, so far as relates to the Free Religious Association, may have sufficient interest for the majority of our readers to justify the republication of a portion of the report in another part of this paper, and a few remarks here.

Rev. James Freeman Clarke, who is one of the best of men and a noble representative of the best side of Unitarianism, tried to broaden the sympathies of his sect in two opposite directions at the same time. He moved that a committee of sympathy should be sent to the Orthodox Congregationalists in council at New Haven, and succeeded; but, when he moved that a similar committee should be sent to the Free Religious Association next May, he failed. The Conference is willing to fraternize with Orthodoxy, but not with Free Religion. In this it is simply true to its Christian colors. It could not without absurdity do otherwise. Although we heartily respond to the kind feelings which prompted the utterances at Saratoga in favor of sympathetic relations with the Free Religious Association, we must confess that we feel relieved that the resolution was voted down. It could not have meant anything at bottom; and it would have been impossible to accept it as meaning anything. Not that we doubt in the least the sincerity of those who desire to express their sympathy for the Free Religious Association. These men meant what they said; but if they really represented the sentiments of the whole Unitarian denomination, there might never have been any Free Religious Association to sympathize with. The plain truth, which the forward-looking men of the Unitarian Conference are slow to see and admit, is that, while individual Unitarians may sincerely sympathize with Free Religion, the Unitarian denomination does not and cannot do this. It is a question of principle that divides the Conference and the Association as organized bodies; and no sympathetic resolution can unite them. The *Christian Union*, which will be considered by some more impartial than THE INDEX, states the case with great clearness and force in its comments on this very subject: "The ground taken on both sides upon this question deserves attention. Dr. J. F. Clarke, certainly himself a Christian in as full and eminent a sense as any man in the denomination, favored the expression of sympathy with the Free Religionists, expressly on the ground—which all the speakers on this side seem to have taken—that the Free Religious Association was *not* hostile to Christianity; that it was open to its friends as well as its opponents; and that it represented only the principle of absolutely free inquiry for truth. But, in spite of this plea, and the able advocacy of Dr. Clarke, Edward E. Hale, Robert Collyer, Charles G. Ames, and others, the motion was emphatically rejected. It was rejected on the ground that in effect the weight of the Free Religionists was cast against Christianity, and that sympathy with them would be interpreted as lukewarmness toward Christianity. Thus, while equally warm and faithful friends of distinctive Christianity were found on both sides of the debate, the great majority of the Conference chose to emphasize their Christian faith in the most unmistakable manner. They said in effect: It is more important to declare that Unitarians are Christians than that they believe in freedom of inquiry."

That is the burden of all Unitarianism: it throws a pound to Christianity and a penny to freedom. Why not recognize the truth? The very sympathy now offered is neutralized by the assumption that accompanies it—that there is no necessary antagonism between Christianity and freedom, and therefore that the Free Religious Association cannot be hostile to Christianity. We must argue in precisely the opposite way—that there *is* a necessary antagonism between Christianity and freedom, and therefore that the Free Religious Association *must be* hostile to Christianity. This truth the people get at by a species of quick instinct which dissipates the labored mystifications of those who want them to be Christian and free at the same time. The Unitarian laity are wiser than their radical clergy in this matter. They know the unwisdom of playing fast and loose in practical matters, and, beginning to perceive that freedom is anti-Christian, they are coming (not very reluctantly, either) to give it up. The clergy must submit to this leadership, or lose their places; they may define and refine to their tongues' content, but Christian they have got to be on penalty of being cashiered, and they know it perfectly well. They may not object to this well-understood limitation of their liberty; they may persuade themselves that on the whole they rather like it; they may even be lost in wonder and amazement that any one can be so restive or unreasonable as to want to jump the fence they themselves venerate. But it is scarcely the thing to vote themselves in sympathy with those who have jumped all such fences, and are chiefly busy in helping others to jump them. If their sympathy were more than verbal or skin-deep, they would jump the fences too; and an expression of sympathy unaccompanied by this proof of its earnestness would be something for which we, at least, could not be honestly grateful, yet for which we should be expected to express gratitude. Sympathy is indeed a good thing; but sincerity is a better one. We are greatly relieved, therefore, that the Conference, having from the beginning planted itself on Christian ground, did not pretend to express sympathy for an Association which has from the beginning planted itself on the ground of freedom. We respect it all the more for refusing to be coaxed or persuaded into self-stultification, and can now heartily and sincerely extend to it such sympathy as we involuntarily feel for all strong conviction which leads to self-consistent action.

What is the real attitude of the Free Religious Association towards Christianity? The favorers of Dr. Clarke's resolution seem to consider it that of colorless neutrality; while its opponents seem to consider that this "alleged theological neutrality is not a fact." It is of some interest to know what the truth is in this matter.

First of all we must correct Mr. Calthrop's statement that "Mr. Abbot wanted to make that platform anti-Christian." We do not want to "make" it anything under heaven that it is not; we helped originally to make it what it is, and see no reason to change it. But we point to the Constitution of the Free Religious Association as it stands, and maintain that, although it does not so much as mention the words Christian or Christianity, this Constitution is as fundamentally anti-Christian as the Constitution of the United States is fundamentally anti-monarchical. It simply affirms, in a direct and unqualified manner, "that absolute freedom of thought and expression which is the natural right of every rational being." The application of this principle, broad and unlimited, it leaves to each individual member; it carefully refrains from making any special application of it to Christianity or Judaism or any other religion. So strongly do we approve this reticence, which is only respect for individual differences of opinion, that we should personally feel compelled to leave the Free Religious Association if it should insert an avowedly anti-Christian plank in its platform. Its sole business is to affirm unqualified liberty of thought in religion; and to let the irresistible corollaries of this principle gradually force their own way into individual minds. In the long run men will find out for themselves that *Liberty is anti-Christianity;* every individual or association that espouses liberty is set against Christianity by a power he or it cannot control. But if the Association should undertake to exclude any one who *thought* Christianity and liberty compatible, it would do a great wrong. Mr. Calthrop, for instance, thinks that he can be Christian and free too; he has a right to interpret for himself its Constitution; he is not conscious of any reason why he should not stand on that platform, and there is no reason, so long as that unconsciousness continues. But nevertheless it is logically certain that the ground of unlimited freedom is anti-Christian ground, whether men know it or not; and no Christian can consistently occupy it.

In our view of the matter, then, the Free Religious Association does not profess to hold neutral ground at all; for its Constitution professes no neutrality, and we have as good a right to interpret it as any other. We hold that neutrality between Christianity and freedom is an absolute impossibility; that there is no such thing as an "extra-Christian" position which is not also "anti-Christian;" and that the Association, being pledged to freedom, is thereby pledged against Christianity. Whoever disputes this construction of the Constitution can only make good his position by proving that Christianity and freedom are not hostile and antagonistic to each other; and the sooner this radical discussion is opened, the better. Not to submit to the Christian claim is to protest against it; the Free Religious Association, by ignoring it altogether in their Constitution, thereby make a protest against it which is perfectly intelligible to the world at large. The Unitarian Conference are right; whoever has joined the Free Religious Association under the impression that it is neutral in its attitude towards Christianity has made a great mistake, unless he can show that Christianity and liberty are compatible in idea and practice. A gen-

eral clearing-up on this point would have just now a capital effect.

EGGS AND CRADLES.

I have little taste for continued controversy, and will simply say that I see no inconsistency in my two metaphors of eggs and cradles; though it is always hard to make an illustration express the exact truth. I think that we should use, with both cradles and eggs, just so much force as is necessary to clear ourselves from them; and that, having done this, we can generally employ ourselves better by living our own life than by stamping on the fragments.

T. W. H.

BREAKING THE SHELL.

When the chicken's beak has pecked a hole in the eggshell, it can put itself to no better use than to continue pecking till it has let the rest of the bird out, too. "Stamping on the fragments" suggests a rabies of wanton and aimless destructiveness to which no Anti-Christian within the circle of my acquaintance would for an instant plead guilty; but, seeing how closely immured in the calcareous prison of Christianity is still the great mass of my fellow-citizens, I think that the "smashing" process by which one has partially escaped should not be desisted from till all are freed. The race is a unit; whose liberty is fully won while his brothers are in bonds? That is indeed a noble exhortation: "Live your own life." Be it mine to have no life that is not Man's—no freedom while he is a slave—no ambition but to dedicate head, heart, and hand to shattering the fetters, viewless and unfelt as air, yet stronger than steel, that chain him down to captivity of soul! F. E. A.

ORGANIZATION.

THE INDEX often contains remarks of some severity, from editor and correspondents, on the alleged unwillingness of radicals to organize. As far as I have seen, the obstacle to organization among radicals seldom lies in indifference or indolence, but rather in the difficulty of finding a common ground of action, and an impression that, while this is the case, each will act more efficiently by himself.

I take it that, as a rule, organization is the strong point of conservatives, individual enthusiasm of radicals. The latter are like Esquimaux dogs, who may be driven with great success, if you attach each separately to the vehicle, but who usually tear each other in pieces if you harness them in the same traces. If the Free Religious Association, for instance, had attempted to do as much organizing as some have desired, it would have gone to pieces long ago. It has existed and grown stronger, because it fortunately attempted no more than the time was ripe for. And I have often noticed that those who are most strenuous for organization are often those who are least capable of it, because they are incapable of waiving a single point of their private creed, even in order to coöperate with others. Any organization requires a great deal of such waiving, but an organization of radicals most of all. Therefore the real obstacle to be removed is usually intellectual; it is necessary to discern and state this common ground; whoever busily engages himself in working out the principles at issue, and in keeping their application morally pure, is helping toward organization in the end. But premature organization of those who have not yet worked out clearly their common ground is apt to end in reaction and in a greater scattering than before. Such has at least been my observation.

T. W. H.

THE CHRISTIAN LIMIT.

The National Conference of Unitarian and other Christian Churches has claim for small consideration at the hands of THE INDEX. The action at Saratoga on the proposition to exchange friendly greeting with a conference of Free Religious men in another State was precisely what might have been expected from such a body. To some it seemed surprising that two men, Dr. Bellows and the excellent Seth Padelford, should have been able to overbear the influence of other men—such as Freeman Clarke, Robert Collyer, Edward Hale—whose weight of mind, wealth of influence, and earnestness of feeling were generously thrown on the other side. But it is evident that the mass of laity and clergy there were immovable under the force of any appeal or argument, and decided as they did on the strength of a stubborn conservatism that gave no reasons and listened to none. Had Dr. Bellows said nothing, and the champions of liberality said more, it may be doubted if the result could have been different. A dogged conviction, consisting in part, perhaps, of personal dislikes, and partly antipathies, but more probably of sectarian instincts, would have been more than a match for the glowing sentiment of the most eloquent men. This is said in no spirit of complaint or sarcasm. To us, not forgetting to thank the generous friends of the broadest fellowship, it seems that the laity were in the right, even though stupidly so, and our noble friends in the wrong, though generously and sympathetically so.

Could the vote of the Conference have been other than it was consistently with the fundamental principle of its Constitution? Could the fundamental principle of the Constitution be altered consistently with any kind of Christian confession? What would a vote of sympathy have implied? What margin is there for an enlargement of the platform on which the leaders of the Conference have taken their stand? If the question be merely one of names, there is nothing to be said. But the leaders of the opposition protest that the question is not one of names at all, but of cardinal ideas. The words "Christian," "Extra-Christian," "Anti-Christian," cover beliefs; and the beliefs cover verities of the utmost moment. Mr. Potter, as to his character, may be a lamb without spot, but as to his opinions he is a wolf. Now Christianity is still, as it ever has been, a system of opinions, pretty clearly defined; opinions which the Unitarians profess after their own manner to entertain. The Christian tradition is dear to them; the Christian dogma is precious. They have indeed refined on it till they have nearly refined it away; they have attenuated it till in parts it is no longer visible; they have diluted it till the original milk of the word has become imperceptible. They have strained its terms through the sieve of definition till their substance cannot be detected. Still, while they profess to hold the dogma, while they seriously imagine themselves to be the only people who comprehend it, while they are so infatuated as to suppose that their version of it is the pure development, the final perfection of its essence, instead of being, as it really is, its last vanishing point,—while they believe this, they are not to be blamed for their dogmatism. Nay; because, in Unitarianism, the Christian dogma tapers off into vacuity, retaining only the merest suspicion of the New Testament faith, and being the utmost possible attenuation of the grand theology that ruled Christendom for a thousand years, it is of the utmost importance that no further shadings should be attempted.

If the Unitarians went further, where would they go? The next step is Theism,—with a savor of sentiment from the New Testament, with a touch of mysticism from the Old Church, with a few tender names and associations from the religion of Romanism and Protestantism; but nevertheless Theism, as undisguised and unmistakable as that of Francis Newman or Chunder Sen. That is the next step out of Unitarianism, and it leads a hemisphere away from every postulate of Christian theology.

Now Theism is a word of terror to the uninstructed, such as the masses of the Unitarian laity are; and it is a word of abomination to the dogmatical, such as the common run of Unitarian ministers are. If the National Conference were to extend its fellowship, it must consent to be confounded with Theism; and to this neither the Conference nor the Theists should agree. Secretary Fox's blunder in writing to Mr. Potter was a providential one; and it has from the first been hard for me to see how the Unitarian body could have acted otherwise than as it did, in view of the reply that Mr. Potter gave. The vote excluding him from the number of Unitarian ministers, like the vote withholding expression of sympathy with the Free Religious Association, declared the Unitarians to be a Christian sect, which is the truth. That is what they are and are proud to be. Theists they are not, and do not wish to be thought. We hope their rights will henceforth be respected, and that they who discard the Christian system of theology, root and branch, and hold a larger faith, will no longer knock for admittance at that pasteboard door, or ask recognition from the ranks they have left. O. B. F.

LONDON LETTER.

TO THE EDITOR OF THE INDEX:

Sir,—Is it true that Roman Catholicism is on the increase in America? I mean increasing in a greater *ratio* than other branches of the Christian religion. If this be the case, can you at all account for it on other grounds than the mere zeal and activity of the priests?

It seems to me that with the lessons of history before our eyes, we cannot safely ignore this inquiry, or without great peril to liberty and enlightenment allow such an encroachment to go on unresisted.

Toleration, of course, must not be tampered with. To every sect or church equal liberty must be granted, and so when I speak of resistance to Rome I confine myself strictly to those forms of opposition which are humane and legitimate.

Of this I may say more anon; at present I would invite your readers to consider on what grounds the Roman Catholic religion is more to be dreaded than any other form of Christianity, and why its progress should therefore be more jealously watched.

Now, so far as the dogmas of Rome are concerned, there is comparatively little to object to more than we object in general to the Christian religion. Rome only demands a little more credulity. She only adds a fourth person to the Trinity, and bids us trust in a pure and high-minded woman as much as in her son. Her dogmas of the need of salvation, the peril of endless damnation, the atonement of blood, intercession and mediation, differ but very little from those of the Anglican, Methodist, and Baptist communions.

True, she makes a little more demand on credulity and encourages graver superstition by her view of the sacraments—the dogma of transubstantiation requiring belief in perpetually recurring miracle. But this extra pinch of supernaturalism is only a *bagatelle*, which we cannot regard as a serious ground for placing the Church of Rome in a black catalogue by herself. Nay, we wonder that Protestants, having gulped so much and swallowed so many New Testament camels, should be so eager to strain out the gnats of Romish miracle.

Nor, as far as her public teaching goes, can we fairly accuse Rome of tending to immorality more than other Christian churches. If the usual Evangelical doctrines of atonement and imparted righteousness tend to antinomianism and immorality, the way in which these doctrines are taught authoritatively by Rome is far less coarse and demoralizing. In Dr. Möhler's *Symbolism*, the teaching of Rome contrasts most favorably with that of our little Bethels.

Take the Romanists on the one hand and Protestants on the other, there is hardly a pin to choose between them, as regards the foolishness of their superstitions or the worthlessness of their teaching. We must look elsewhere for anything to justify our peculiar hatred or dread of the Romish system.

And this, I think, is not far to seek, though it is very commonly overlooked. We find it in the personal relation between the individual member and the priest.

The priest demands, and the Church authorizes the priest to demand, absolute obedience from every child of the Church under his charge. In everything, great or small, at the absolute discretion of the priest, every man and woman must strictly obey his will.

In all else the Church of Rome is remarkably lax; "her yoke is easy and her burden is light." She regulates the amount of incredibles to be swallowed, by the intellectual digestion of each of her customers. She binds and looses at pleasure the bonds of moral restraint, requiring more virtue from the more virtuous and less from the morally weak.

But all her kind indulgence is reserved only for those who have earned it by an entire surrender of their wills to the dictation of the priest. There is only one thing she will not tolerate, and that is *sin*; and there is only one sin in her eyes: *disobedience*.

Defiance of her authority or rebellion against the dictates of the priest renders any one liable to eternal damnation. All manner of sin and blasphemy is freely forgiven, except the one unpardonable sin of self-will. A true Catholic, therefore, becomes a mere tool in the hands of the priest. He has no longer to concern himself with codes of morality, or to consult the whisperings of conscience. He has only to do exactly as he is bidden, whether it be what other men would call right or whether it be wrong. Nay, it must always be right, for the priest is the mouthpiece of God, and whatever he bids must be holy.

Who can wonder that under such a system, those who are hostile to it, or not under its protection, are in perpetual danger—danger to life and limb as well as to property and prospects in life? The only wonder is that the force of civilization should ever have had strength to overcome such a foe, or the wisdom to outwit its cunning.

This system, I venture to say, places the Church of Rome quite apart from the other branches of Christianity, and justifies our most vigorous onslaughts.

Such a system might have done good when men were more like brutes, and may even still be valuable for the negro and other races in the boyish stage of

humanity; but for men and women of mature intellect to be thus tied hand and foot, yea, even tied in their thoughts and their hearts; to live, move, speak, think, and love as they are bidden by a mere fellowman who has the impudence to claim Divine authority for his interference—this is not to be patiently endured by any who care for the welfare of the human race, or prize the dignity of self-control.

Rome has of late been on her best behavior before the world; excepting a few cases of kidnapping (à la Mortara) and now and then a heavy draught of deadmen's shoes, she has not shocked public opinion very much. Her worst misdemeanors, namely, her malediction against science and its teachers, her anathemas against her rebellious sons in Germany and elsewhere, and her antique pilgrimages, have only made the world laugh. But the system on which her very life depends remains unchanged, and, though apparently slumbering at present, and not busy with rack and thumbscrew, with sword and stake, she can at any time reach out her hand and find these or equally deadly and efficacious weapons wherewith to smite her foes and to silence her accusers. Is she ashamed of the part, do you think? Or is she not a little afraid of frightening timid, and hesitating, and temporizing converts? Time will show.

Very truly yours,

CHARLES VOYSEY.

CAMDEN HOUSE, Dulwich, Sept. 12, 1874.

Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

N. B.—Articles for this department should be SHORT, and written only on one side of the sheet.

N. B.—Illegibly written articles stand a very poor chance of publication.

WHAT WAS SLAVERY?

EDITOR OF THE INDEX:—

There are signs that truth and argument have lost their power with the American people. The pulpit and the press play upon the popular mind like ventriloquists and performers in magic, until it may well be said, as in *Hudibras*:—

> "Doubtless the pleasure is as great
> Of being cheated as to cheat."

It has been so long,—grows more so, apparently, every day.

Long ago, the abolitionists of America proved the Christianity of the country the natural, pronounced, persistent foe of freedom, and especially the freedom of our millions of chattel slaves. James G. Birney was a slave-holder in Kentucky, a judge in one of its highest courts, stood at the head of elegant society, and was a ruling elder in the Presbyterian Church. Becoming deeply convinced of the great sin of holding men, women, and children as property, as goods and chattels, at loss of all earthly possessions and prospects, he emancipated his slaves, removed them to free States, provided for their employment and self-support, and afterwards removed to Ohio, only to suffer more severe persecution than even that from which he fled with his family out of Kentucky.

Judge Birney afterwards wrote and published a little work entitled: *The American Church the Bulwark of American Slavery*. Subsequently Stephen S. Foster took up a similar line of argument in a larger work entitled, *The Brotherhood of Thieves; or, a True Picture of the American Church and Clergy*. The latter ran through many editions, until more than twenty thousand copies were in circulation; and I never knew that one of its facts or statements was ever called in question. Successfully, they could not have been questioned. It was indeed slavery convicted by its own witnesses, they speaking for themselves without being subjected to a single cross question.

Mr. Birney's book, as far as it went, was precisely of the same character. And many others followed of similar quality; some even reaching to volumes of hundreds of pages.

But I will now submit a testimony to the atrociousness of the slave system from the land of whips and chains itself, and a clergyman's testimony, besides. In a former letter, I referred to Bishop Meade, of Virginia, as compiler of *Sermons to Slaves and Slaveholders*, by Rev. Thomas Bacon, formerly of Maryland. The volume is on my table, and the following are extracts from the sermons; perhaps too copious altogether for your short columns, but you can abridge of course to suit them. The whole would be but small part of what lies before me in this and another volume of similar import:—

"When people die, we know of but two places they have to go to, and one is heaven, the other hell. Now heaven is a place of great happiness, which God has prepared for all that are good, where they shall enjoy rest from their labors. And hell is a place of great torment and misery, where all wicked people will be shut up with the devil and other evil spirits, and be punished forever, because they will not serve God. If, therefore, we would have our souls saved by Christ, if we would escape hell and obtain heaven, we must set about doing what he requires of us; that is, to serve God. Your own poor circumstances in this life ought to put *you* particularly upon this, and taking care of your souls. . . . Almighty God hath been pleased to make you slaves here, and to give you nothing but labor and poverty in this world, which you are obliged to submit to, as it is his will that it should be so. And think within yourselves what a terrible thing it would be, after all your labors and sufferings in this life, to be turned into hell in the next life; and after wearing out your bodies in service here, to go into a far worse slavery when this is over, and your poor souls be delivered over into the possession of the devil, to become his slaves forever in hell, without any hope of ever getting free from it. If, therefore, you would be God's freemen in heaven, you must strive to be good and serve him here on earth. Your bodies, you know, are not your own; they are at the disposal of those you belong to; but your precious souls are still your own, which nothing can take from you, if it be not your own fault. Consider well, then, that if you lose your souls by leading idle, wicked lives here, you have got nothing by it in this world, and you have lost your all in the next. For your idleness and wickedness are generally found out, and your bodies suffer for it here; and what is far worse, if you do not repent and amend, your unhappy souls will suffer for it hereafter.

"Having thus shown you the chief duties you owe to your great Master in heaven, I now come to lay before you the duties you owe to your masters and mistresses here upon earth. And for this you have one general rule, that you ought always to carry in your minds, and that is, to *do all service for them, as if you did it for God himself.* Poor creatures! you little consider when you are idle and neglectful of your master's business, when you steal, and waste, and hurt any of their substance, when you are saucy and impudent, when you are telling them lies and deceiving them, or when you prove stubborn and sullen, and will not do the work you are set about without stripes and vexation,—you do not consider, I say, that what faults you are guilty of towards your masters and mistresses are faults done against God himself who hath set your masters and mistresses over you in his own stead, and expects that you will do for them just as you would do for him. And pray do not think that I want to deceive you, when I tell you that your *masters and mistresses are God's overseers;* and that if you are faulty towards them, God himself will punish you severely for it in the next world, unless you *repent* of it, and strive to make amends by your faithfulness and diligence for the time to come, for God himself hath declared the same.

"And in the first place, you are to be obedient and subject to your masters in all things. . . . And Christian ministers are commanded to 'exhort servants to be obedient unto their own masters, and to please them well in all things, not answering them again, or gainsaying.' . . . You are to be faithful and honest to your masters and mistresses, not purloining, or wasting their goods or substance, but showing all good fidelity in all things. . . . Do not your masters, *under God*, provide for you? And how shall they be able to do this, to feed and to clothe you, unless you take honest care of every thing that belongs to them? Remember that God requires this of you, and if you are not afraid of suffering for it here, you cannot escape the vengeance of Almighty God, who will judge between you and your masters, and make you pay severely, in the next world, for all the injustice you do them here. And though you could manage so cunningly as to escape the eyes and hands of man, yet think what a dreadful thing it is to fall into the hands of the living God, who is able to cast both soul and body into hell!" . . .

And again, on page 116:—

"'*All things whatsoever ye would that men should do unto you, do ye even so unto them;*' that is, do by all mankind just as you would desire they should do by you, if you were in their place, and they in yours.

"Now, to suit this rule to your particular circumstances; suppose you were masters and mistresses, and had servants under you, would you not desire that your servants should do their business *faithfully* and *honestly*, as well when your back was turned as while you were looking over them? Would you not expect that they should take notice of what you said to them? That they should behave themselves with respect towards you and yours, and be as careful of everything belonging to you as you would be yourselves? You are servants; do, therefore, as you would wish to be done by, and you will be both good servants to your masters, and good servants to God, who requires this of you, and will reward you well for it, if you do it for the sake of conscience, in obedience to his commands. . . . Take care that you do not fret, or murmur, or grumble at your condition; for this will not only make your life uneasy, but will greatly offend Almighty God. Consider that it is not yourselves, it is not the people you belong to, it is not the men that have brought you to it, but it is the will of God who hath by his providence made you servants, because, no doubt, he knew that condition would be best for you in this world, and help you the better towards heaven, if you would but do your duty in it. So that any discontent at your not being free, or rich, or great, as you see some others, is quarrelling with your heavenly Master, and finding fault with God himself. . . . There is only one circumstance which may appear grievous that I shall now take notice of, and that is CORRECTION.

"Now, when *correction is given you, you either deserve it, or you do not deserve it. But whether you really deserve it or not, it is your duty, and Almighty God requires, that you bear it patiently.* You may, *perhaps, think that this is hard doctrine*, but if you consider it right, *you must needs think otherwise of it.* Suppose, then, that you deserve correction, you cannot but say that it is just and right you should meet with it. Suppose you do not, or at least you do not deserve so much or so severe a correction for the fault you have committed, you perhaps have escaped a great many more, and are at least paid for all. Or suppose you are quite innocent of what is laid to your charge, and suffer wrongfully in that particular thing, is it not possible you may have done some other bad thing which was never discovered, and that Almighty God who saw you doing it would not let you escape without punishment one time or another? And ought you not in such a case to give glory to him, and be thankful that he would rather punish you in this life for your wickedness than destroy your souls for it in the next life? But suppose that even this was not the case (a case hardly to be imagined), and that you have by no means, known or unknown, deserved the correction you suffered, there is this great comfort in it, that if you bear it patiently, and leave your cause in the hands of God, he will reward you for it in heaven, and the punishment you suffer unjustly here shall turn to your exceeding great glory hereafter."

Such was, such is, American Christianity. Anti-slavery ministers were expelled from associations, conferences, and presbyteries, as well as pulpits, for refusing to accept it as Divine, God-given, God-approved. And multitudes of abolitionists were excommunicated from their churches for the same offence, when such expulsions were held to be exclusion from heaven; and such exclusion from heaven was of course to be eternal imprisonment in deeps of hell!

PARKER PILLSBURY.

TOLEDO, Ohio, Sept. 26, 1874.

THE RIGHT AND WRONG OF "PROHIBITION:"

A REPLY TO MR. HARRY HOOVER.

MY DEAR MR. ABBOT:—

Although I believe it a mistaken "love of freedom" when liberals now and then oppose a compulsory school-law, yet I will find no fault with them; for I believe their opposition is a legitimate result of their liberalism, or radicalism, the natural offspring of their "love of freedom," or jealousy of "individual rights." Nor can I blame them for favoring or advocating a prohibitory liquor law, assuming, as I must, that their philanthropic or moral aspirations find such a law desirable, because, as they believe, beneficial; always provided, however, they act upon convictions free from prejudices and fanaticism, and allow an honest opponent an equal liberty in regard to his own views and convictions. But I can have little charity for such narrow-minded, fanatical letters as the last INDEX (August 27) brought us from W. C. Moore, John W. Higgins, and others. I like criticism by argument; but I abhor the abuse of an honest opponent by fanaticism and bigotry. If most letters and articles by prohibitionists are generally characterized by these latter, the worse for prohibition.

But there are, also, candor compels me to admit, pleasant exceptions. One such creditably exceptional letter appeared in THE INDEX of August 6, from the pen of Mr. Harry Hoover. Enthusiastic prohibitionist as he, too, is, his whole article is, nevertheless, written in the most dispassionate manner; his criticism of the previous articles of Messrs. Einstein, Frothingham, Underwood, and your own remarks, is fair and argumentative without the least abuse. He deserved, then, a kind answer and a reply in the same friendly spirit, even if he had not challenged one at the end of his article, saying, "Will some of you gentlemen 'rise and explain'?"

Let this, Mr. Editor, be my excuse for sending you again an article on the old subject of temperance. As your recent lecture answers and refutes most of Mr. Hoover's arguments, I will limit myself to such points as your lecture did not touch.

"Drinking liquor may be a vice," says Mr. Hoover, "but selling it for gain is a crime." This is a great, a fundamental, mistake of Mr. Hoover's; one, however, which he shares in common with other prohibition advocates. The drinking of liquor is no more a vice than is the drinking of tea, coffee, or even of water; hence selling liquor can be no crime, be it sold for gain or otherwise. It is but the degrading and brutalizing oneself consequent to drinking to excess, or the becoming a slave to the passion of drinking, that constitutes the vice. "Ah," I hear the prohibitionist exclaim here, "that is just what makes me oppose liquor-drinking, and that makes the selling of it a crime; for if there were no liquor and no one to sell it, there would be no degrading and no brutalizing oneself by it." Not so fast, Mr. Prohibitionist. You, no doubt, will admit, that it is not the liquor *per se* that you oppose, nor yet altogether the drinking of it, but the possible, or, as you probably would insist to have it, the inevitable, consequences of it. Very well; be it so. But have you also considered what, if you carry out your principle, preventing drunkenness by prohibiting liquor so that no one can have it, would become of man's morality? Have you ever considered that it is not the forced abstinence from liquor, but the self-imposed denial of what the grosser passions demand, that raises man above the animal, makes him a moral being? And would you not, by your prohibitory principle, weaken or destroy this precious moral sense of man? Suppose, then, you act in all other things analogically, thoroughly, consistently, on this principle; must it not necessarily lead to "prohibition" of a *man himself?* For you certainly will not deny that the sexual passions are neither less general nor less destructive to *some* individuals than liquor is to *some*. Now suppose, further, that you act with regard to these passions as you propose to act with regard to the passion for liquor; you might prevent much more certainly all the evil consequences of the sexual passions than you ever can the alleged evils of liquor-drinking; but what would be gained? Would you, even if you could, prohibit, *i.e.*, eradicate, these passions? Or would you prohibit all satisfaction of sexual passions because some individuals abuse them? Perhaps you

will call this illustration extravagant; though I think it quite pertinent. But even if this is extravagant, it is by no means the only one that can be adduced. The evil results of luxury, fashion, and extravagance of all sorts, are as frequent and ruinous to families and individuals as are even the excesses of liquor-drinking; nay, probably much more so, because more universal. Why, then, demand prohibition for the one, and not for the other?

Pure grape wine and lager beer are as much under the bane of prohibitionists as liquor, and, if they could have their way, equally to be prohibited. Practical experience, however, proves conclusively that the former kinds of drinks are (of course, excess excepted) not only harmless, but decidedly beneficial, healthful, nourishing, and strength-giving. Any intelligent observer may notice more vitality and energy among the inhabitants of the wine-growing portions of France and Germany than in the countries where they raise no wine, and where it, consequently, is scarcer and dearer, and hence less frequently drank. It is likewise a notorious fact, proverbial in Germany, and more especially in that paradise of beer-drinkers, Bavaria, that brewers and coopers, the two chief beer-consuming classes, are also the strongest men. It must, then, be clear to every one who is not blinded by prejudices, that wine and beer are good and beneficial, and cannot be classed with liquor, albeit they, too, contain some alcohol, and hence may become intoxicating. Another, and a very strong proof, too, of this is the witness, I may almost say the universal witness, of American travellers, who generally return entirely cured of their prejudices, and advocates of wine and beer-drinking. The manner of drinking abroad, and its consequences, may, it is true, contribute not a little to convert these American travellers. This manner of drinking is a much more important point than the majority of Americans are aware of, or is generally allowed by them; yet it is proof patent that no prohibitory law, but society alone, can and must abate the evils of intemperance. No, Mr. Editor, "prohibitory laws" will never do it; if it ever shall be done, it must be done by society, by regulating drinking, and not by prohibiting it; by frowning it down, and not by fining it pecuniarily. But this is a subject that requires an independent article to do it justice, so I will not pursue it any further.

"Moral persuasion is a powerful lever in the regeneration of mankind," admits Mr. Hoover himself in his article; but, as if afraid of having admitted too much, he immediately adds, "but it is not of universal application." And why not, pray? What could hinder its universal application? Was the "temperance" movement less effective forty or fifty years ago than now, and did it not do incomparably more good when it was carried on on the "moral persuasion principle" (the so-called "Washingtonian plan") alone? But perhaps Mr. Hoover will, with the prohibitionists generally, deny this, and claim that there are "some individuals" not amenable to moral suasion. Yet what but a wrongly constituted society and unspeakable social wrongs have reduced these individuals to their "lost condition"? Let society do its duty by bettering their condition materially, intellectually, morally, socially, by remedying or destroying the causes that made it a "sad necessity" for them to seek the cup that brings forgetfulness of their wrongs and sufferings; and the demand for prohibition will be heard no more.

MORRIS EINSTEIN.

TITUSVILLE, Pa., Sept. 3, 1874.

"PATRIOTIC SONS OF AMERICA."

EDITOR OF THE INDEX:

Dear Sir,—In accordance with your request that some one would give you "further information concerning this order," I find in the *Camp News* for September that this patriotic order was first organized in Philadelphia in 1847. Prior to the rebellion, its organization was very imperfect, its progress slow, its ramifications extending but little beyond the Middle States; and, when the war of the rebellion opened, its organization was suspended, owing to the general enlistment of its members. In 1866, its reorganization was effected on a more substantial basis, since which time it has steadily increased, and now numbers a membership of 26,000 or more.

Its objects may thus be stated:—

1.—The inculcation of pure American principles.

2.—Opposition to foreign interference with State interests in the United States of America.

3.—The cultivation of a fraternal and brotherly love.

4.—The preservation of the Constitution of the United States, and the propagation of free education.

The following is a preamble of the order:—

"WHEREAS, The experience of all ages and all countries distinctly shows that popular liberty—born amid the din of battle, baptized in patriotic blood, and rocked by the rude storms of civil strife—demands for its preservation against the rage of party spirit, the wiles of ambition, and the stern arm of power, the undivided love of all her votaries, and the firm determination of all her friends, in an eternal struggle with her foes; the history of the world most painfully proves that it is the business of one generation to sow the seed, of which another reaps the harvest, be it of grain or tares, of good or evil:

"Now, therefore, we, the undersigned, Sons of America—children of its soil, reared beneath the shadow of its flag, loving it as none other can love, knowing it as none other can know, and having an interest in its future welfare, nearer, truer, deeper than all mankind besides,—do hereby associate ourselves into an order, for the purpose of maturing ourselves in the knowledge and encouraging each other in the practice of our rights and duties as citizens of a country in which we are called to exercise among our fellow-men the common rights of sovereignty; in which act of association we severally pledge ourselves to the observance and support of the laws of the land and regulations of this body, as becomes the sons of freemen, willing to submit to the restraints of social order, and acknowledge no other bonds but those of duty to our God, our country, and ourselves."

The following qualifications for membership are required:—

"No person shall be entitled to membership in the order except he be of good moral character, eighteen years of age, a believer in the existence of a Supreme Being as the creator and preserver of the universe, born on the soil or within the jurisdiction of the United States, in favor of free education, opposed to any union of Church and State, and to the interference of any foreign power, directly or indirectly, in the affairs of this government."

It might be urged that this order is proscripttve in its exclusiveness; but they claim this right for the sake of peace and harmony in their ranks. Camps can be beneficial or not, just as they may decide. They have distinctive regalia—sashes of red, white, and blue, studded with stars in imitation of our country's banner.

They say: "Understanding this, seeing how fast our great sea-board cities, and through them our legislative bodies, national and State, are becoming factional, sectarian, and anti-American, will not all true Americans hasten to join our ranks, and to start camps in sections not now tenanted by the order? To this, and with this appeal, your influence is asked in the cause."

I am not, my dear sir, a member of this order; but in so far as I know, it is on the side of liberty. In conversation with the orator of the day at the picnic alluded to in THE INDEX of September 17, I was informed that they, as a body of American citizens, were closely watching the organization of Romanism in its attempts to undermine liberty, etc. I asked him if their order would be ready to defend freedom if assailed by Protestants. To this he said: "We certainly would." I asked him if he was familiar with the Religious Amendment Movement, and what he thought of it. He replied that he condemned it; and, as an order, they were bound to be true to the principles of freedom as guaranteed us in the United States Constitution. I would here say that the gentleman in question is a Christian and church member. In conversation with a number of the members of the order here, I find that they are opposed to the exemption of ecclesiastical property from taxation. The camp organized in this village, about a year ago, now numbers about eighty members. The *Camp News* is the organ of this order, published by Henry J. Stager, Box 2273 P.O., Philadelphia, Pennsylvania. Any one wishing further information might address the editor as above, or the national president, Emmor H. Lee, Esq., Third and Linden Streets, Camden, N.J.

S. M. WHISTLER, M.D.

NEW KINGSTON, Pa., Sept. 23, 1874.

THE "A NO. 1" SIN.

A short time since I saw the statement in one of the daily papers, that Ann Eliza Young, the exnineteenth wife of the Mormon Prophet, when asked how control was retained over the women of Utah to keep them in such an abject and repulsive condition of servitude, replied that from their earliest childhood they are taught that such is the will of God, and that to doubt, or question, or discuss the matter is the most heinous of sins! The whole Christian world is ready to stand aghast in horror at such tyranny; but this method of coercion is by no means new or peculiar to Mormonism. It is as old as priestcraft, and those who enjoy the "light" and "freedom" of Christianity are not entirely free from its power.

To illustrate, allow me to recall the following words from the great London preacher, Spurgeon: "Oh! sirs, believe me, could you roll all sins into one mass—could you take murder, and blasphemy, and lust, adultery, and fornication, and everything that is vile, and unite them all into one vast globe of black corruption, they would not equal even then the sin of *unbelief*. This is the monarch sin, the quintessence of guilt; the mixture of the venom of all crimes; the dregs of the wine of Gomorrah; it is the *A 1 sin*, the masterpiece of Satan, the chief work of the devil."

In this connection, let me relate a little story, the truth of which I can vouch for, having been an eye witness:—

In the little town of A——, in the western part of Massachusetts, an effort was made a few winters since, by a zealous few, to start and organize a church which should be sound in the doctrine that total immersion is the true method of baptism. As those holding these views were in a small minority, it of course became necessary first to recruit their ranks. Accordingly a hall was engaged, and a course of high-pressure revival meetings inaugurated. These having been kept up through the winter evenings, it was found, when spring approached, that their efforts had been rewarded by a goodly number of converted sinners, to say nothing of the capture of a few stray sheep from neighboring folds. When the long evenings began to wane, however, the religious fervor began to cool correspondingly, until at last it became necessary that something should be done to get the new converts committed, before the "Holy Spirit" should withdraw its influence entirely. Accordingly it was decided to meet on a certain Sunday at a beautiful little lake near the village, and administer to them the rite of baptism.

At the appointed time a large concourse of people gathered on the banks of the lake, as it was a novel sight in those parts. The air was chilly, the hill-tops were yet dotted with snowbanks, and the waters were fearfully cold; but the emergency was great and the ceremony went on. One by one the shivering devotees were led into the lake to a sufficient depth, and then solemnly plunged into the icy water by the officiating clergyman, who meanwhile pronounced the formula of the ceremony. Several had thus passed the ordeal with no very serious difficulty, when a young lady after wading to quite a depth became suddenly affected. The chilling waters had evidently so checked the circulation in her limbs as to cause a rush of blood to her head, and amid gasps and cries she came near going into convulsions. A scene of confusion began on the bank, and a rush to the rescue would probably have soon been made, had it not been for the remarkable presence of mind of the clergyman, who, comprehending the situation, dashed water upon her head until circulation was partially restored. The remainder of the ceremony was soon performed, and the wretched and frightened victim borne away in an exhausted condition by her friends; when the minister turned to the audience and insulted their intelligence in a little speech substantially as follows:—

"My friends, as many of you may never have witnessed the ceremony of baptism before, this may seem strange to you; but, I assure you, it is no uncommon thing for persons to be thus affected, *while in a great excess of joy*."

If this be not superstition and priestcraft, what is?

Q.

CARLYLE.

MR. ABBOT:—

While not wishing to interfere in any manner in the controversy between Mr. Smith and yourself on "Woman's Right to the Suffrage," I cannot refrain from noticing what I regard as a somewhat singular assumption in your reply. In paragraph five you state: "We cannot admit that 'the power to rule best is a divine right to rule, whether the sovereign be king or people.' That smacks too much of Carlyle, who is no true democrat."

Is the Carlyle flavor the *reason why* it cannot be admitted? Suppose it does "smack too much of Carlyle," and that he is "no true democrat," is *democracy* so unquestionably God-given that "it is necessary to-day" to regard it with the same reverent awe and trust that we have been taught to yield to Christianity? Is democracy such an unquestionable gospel that it were better, "if need be, to go down with it to the bottom," than to tolerate the divine right of the *best* rule?

Carlyle says: "One thing I will remind you of, that the essence and outcome of all religions, creeds, and liturgies whatsoever is, to do one's work in a faithful manner." I know of no work written by Carlyle in which this sentiment does not "smack" so strongly as to constitute the basis of his argument, and notably so even in his most "anti"-democratic writings.

Please understand I am not attacking democracy so much as the apparent assumption by you that it must not be attacked, even if we "die."

If Carlyle were better read, and a tithe of his horror of "mendacities and unveracities" could be infused into human hearts, I believe it would far more benefit the race than any extension of suffrage; "that is to say," to quote again from Carlyle, "the calling in of new supplies of blockheadism, gullibility, bribability, amenability to beer and balderdash, by way of amending the woes we have had from our previous supplies of that bad article."

Whether it is more "necessary to-day to adhere inflexibly to the equal rights of mankind" than to their welfare and happiness, I think admits of question, however strongly the statement "smacks of Carlyle."

Yours truly, L.

[Our caustic correspondent is not wont to read THE INDEX so carelessly as in this case. He seems to infer we have no admiration for Carlyle because we dislike some things in him. Besides the gospel of "faithful work" (which is a most true one, and greatly needs disciples to-day), Carlyle has also another gospel of contempt for the weak and the simple, as if they were the natural-born subjects of the strong and the wise. Does "L." approve this latter gospel? If so, it needs a direct defence from him. Strong or weak, wise or simple, rich or poor, white or black, male or female, no one has an inalienable right to rule another. "L.'s" last paragraph above makes a false issue. Not welfare and happiness *versus* equal rights, but welfare and happiness *through* equal rights.—ED.]

A LADY and gentleman of Troy, N.Y., whose connubial bliss is perfect in everything save the presence of children around the domestic fireside, were examining some illuminated mottoes in a bookstore the other day, when the wife picked out one bearing these words: "God bless our home." The husband thought that very good, but still not exactly what they wanted. Looking a little further he picked up this one: "Suffer little children to come unto me."

"PLEASE, papa, give me some of the Lord's prayer meat." "The Lord's prayer meat?" queried the father, with about equal proportions of exclamation and interrogation in his voice, while curious glances were exchanged all round the table. "Isn't it 'liver us from evil?'" There was no gainsaying the honest little face that backed the petition, and "Lord's prayer meat" passed in among the traditions of the family. —*Independent*.

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FRANCIS ELLINGWOOD ABBOT.

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The Index.

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VOLUME 5. BOSTON, MASS., THURSDAY, OCTOBER 15, 1874. WHOLE NO. 251.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

For List of Liberal Leagues, see next page.

GLIMPSES.

MR. JOHN ANDERSON, the founder of the natural history school at Penikese, has sent a draft worth $1000 in gold to Garibaldi, with a promise to repeat it annually.

WISCONSIN has $4,000,515 of church property, of which Milwaukee county has $1,363,220, and Madison $236,000. The rate of taxation in Madison is two *per cent.*

THE OLD colored woman by whose side a young Southern miss refused to take a seat in a horse-car was shrewd. "Why," said the good-natured old soul, "if you only owned me, my little dear, you'd sit in my lap!"

BISHOP REINKENS, the head of the Old Catholics, is described as a man of "upright, unaffected, manly character," earnest, able, and uncompromising. He charges the Roman hierarchy with fostering priest-worship, ignorance, and superstition. Yes—we knew that before!

SCIENCE has another name to add to her Roll of Honor. Dr. F. E. Anstie, of England, whose work on *Stimulants and Narcotics* is an able defence of the value of alcohol as a nutritive agent, has just died from the effects of a dissection-wound, inflicted while investigating the causes of a mysterious disease which had carried off several pupils in a large school at Waudsworth.

THE CATHOLICS of Colchester, Connecticut, having just erected a schoolhouse of their own, appeared in force at the recent town-meeting, and carried through a resolution that the selectmen and Board of Education should appropriate such sums as they deem proper towards defraying the expenses of building it. There is talk of serving an injunction on the selectmen to stop this illegal appropriation. Such things as these are only the first drops of the shower.

COMMENTING ON a misreport of his speech at Saratoga concerning the "sympathy" resolutions, Rev. J. B. Green says wittily in the *Liberal Christian*: "The harness of organization, which is necessary to do Christian work in, does not gall me in the least, though I am ready to admit it is not the freedom of the wild ass; *that* I have no ambition to exult in." But is it not better to be a wild ass in freedom than a tame ass in the traces? If we are asses all round, why not prefer free swing for our asininity?

IT IS ASTONISHING how profound is the ignorance of some who ought to know! This original reflection is prompted by the Boston *Advertiser's* allusion to Voltaire as an atheist, when there is no excuse for not knowing that he was a deist. In the following remark we fancy we recognize the same prejudiced pen that last year so unscrupulously traduced Mr. Bradlaugh: "The capacious and just intellect of Franklin perceived and felt that there was a God and a difference of right and wrong, of good and evil; while Voltaire had not the mental faculties to entertain these conceptions."

THE American Board of Commissioners for Foreign Missions report an expenditure of $443,568 for the year 1873–4 as the cost of the missions themselves, or ninety-two per cent. of the total receipts; the home expenses being reported as eight per cent. They ask $400,000 from the churches the coming year, or $500,000 from all sources, to carry on their work. If the gospel they preach is true, they ought to ask and receive, not $500,000, but $500,000,000 at the least. They teach that heathen souls are pouring into the bottomless gulf of perdition like the waters of the great Lakes over the Falls of Niagara; and they only ask for a tin dipper to save a gill or two!

SIR JOHN LUBBOCK, in his address at the Belfast meeting, thus states the four fundamental propositions of Darwin's theory: "1. That no two animals or plants in Nature are identical in all respects. 2. That the offspring tend to inherit the peculiarities of their parents. 3. That of those which come into existence only a certain number reach maturity. 4. That those which are, on the whole, best adapted to the circumstances in which they are placed, are most likely to leave descendants." He adds: "No one of these statements is or can be disputed, and they seem fully to justify the conclusions which Mr. Darwin has deduced from them, though not all those which have been attributed to him by his opponents." It is idle any longer to pretend that Mr. Darwin's theory is only an "hypothesis." It is a necessary reading of indisputable facts.

THE *Methodist* has an editorial on the Unitarian National Conference in which it says: "The Conference appeared well. The members spoke and bore themselves as men of culture, and were earnest, after their manner, which is certainly very unlike the Methodist manner. A religious body with scarce enough of the spirit of propagandism to keep it warm must, necessarily, have a peculiar physiognomy. Having renounced Christian dogma as an instrument of world reformation, there is left to the Unitarians the culture and enforcement of Christian ethics, to which they devote themselves with thoughtfulness. They acknowledge none of that overmastering necessity for action which creates the zeal of evangelical Christians. The Unitarian intends to do something for the world and will do it, but it must be, as one would say, after he has had his dinner."

FURTHER INFORMATION relative to the "Patriotic Sons of America" is kindly furnished us by a Pennsylvania correspondent as follows: "I am not a member of the Order. They claim a membership of 10,000 in Pennsylvania. I think the Order is hostile to Rome, but not friendly to Reason. It opposes sectarianism, yet favors Protestantism—a Christianity without a Pope. It opposes a union of Church and State, yet many favor Christian features in our government. I believe the *Christian Statesman* equally repudiates the union of Church and State! Ex-Governor Geary was a member of the Order, and at the same time Vice-President of the God-in-the-Constitution movement. I made a number of queries as to their idea of God, the Demands of Liberalism, etc., which the editor of the *Camp News* informs me will be answered in the November number."

MAYOR WILTZ, of New Orleans, recently reported to the City Council that "responsible parties" have offered to loan $1,000,000 to the city on easy terms. This offer the Council has accepted. A private correspondent gives us further information of an interesting nature on this subject. It seems that the "responsible parties" are the managers of the "Ursuline Convent" in France, which has branches all over the world contributing largely to the mother-house. This institution has now an accumulated fund of $8,000,000, untaxed of course. "I am neither politician nor financier enough to expose the full bearings of this operation," writes our informant, "but is it not self-evident that the *bonds* given by the city, being taken up by our Catholic citizens, will give the managers of the Convent the control of a large vote and extend the insidious influence of Rome still further? The Catholics defeated the proposed new Constitution in Ohio, and they are everywhere gathering strength to counteract every other effort on behalf of freedom. Greedy, grasping cormorants, they clutch as eagerly the hard-earned dimes of our Irish servant-girls as they do the glittering thousands bequeathed by dying 'saints.' Yours for *non-exemption*."

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[FOR THE INDEX.]

Theology in Education.

BY WILLIAM D. LESUEUR.

A recent number of *Macmillan's Magazine* contains an article from which very different conclusions will be drawn, according to the stand-point and bias of the reader. A gentleman of somewhere about thirty years of age, whose education—a most elaborate and expensive one—was watched over by parents and instructors of the most unimpeachable and rigid Orthodoxy, comes before the public with the confession that, in spite of all the pains taken with him at home, at school, and at the university, he finds that his opinions have not taken the mould that was desired and intended: he *was* to have been a staunch believer, like his parents before him, in the doctrines of Christianity, and a stout upholder of the conventional Christian morality, whereas the slightest self-examination shows that he has no hold upon any theological doctrine whatever, while his moral perceptions are about as indeterminate and unsatisfactory as they could possibly be. He makes the confession, however, in a very cheery and indeed humorous way; and, from the account he gives of his general manner of life, it is evident that the want of a theology does not stand in the way of his enjoyment, or give him any gloomy apprehensions, so far as his own future is concerned. One thought only appears to give him any uneasiness, and this we shall let him state in his own words:—

"Although not in love, I have some idea of prosecuting a little suit of mine in a certain direction; and have to own that at odd hours and spare seasons, when my thoughts are left to follow their own bent, I find them dwelling on, lingering over, returning to, a face, which, though no artist on beholding would be led to exclaim—

'A face to lose youth for, occupy age
With the dream of, meet death with!'

is yet, in my opinion, a very pleasant and companionable face, one well suited to spend life with, which is, after all, what you want a wife for. That is not the painful problem—*that* comes on a step later. Supposing I was married and blessed, as, after all, most men are, with children, how on earth shall I educate them to keep them out of Newgate? The thought is bewildering. If I, educated on Watts's Hymns and the New Testament, am yet so hazy on moral points and distinctions which can hardly be described as nice,—such as paying my bills, using profane language, going to church, and the like,—my son, brought up on Walter Scott and George Eliot, and the writers of his own day, will surely never pay his bills at all; his oaths will be atrocious, and he will die incapable of telling the nave from the transept—and how I am to teach him better I really do not see."

Of course, when a man expresses himself in this playful strain, it is difficult to tell how far what he says is to be taken seriously; and, for my part, I am far from supposing that the author of the above passage really questions his ability to bring up children to be ordinarily moral, without referring them to Dr. Watts and the New Testament as infallible standards. Still, as many persons will draw in all seriousness and with great satisfaction the conclusion to which the article referred to appears to point, it may not be amiss to show how the case really stands, if we *are* to accept this ingenuous confession seriously. The argument really runs thus: If a person brought up upon Watts's Hymns and the New Testament finds, when he has arrived at manhood, that his moral ideas are all at sixes and sevens, it is surely incumbent upon him to seek some different method of training for his children. The "haziness" of which our writer complains would seem to result directly from the discovery that neither Dr. Watts nor the New Testament deals with the problems of to-day in an adequate or satisfactory manner; while on some points both are plainly at war with the intelligence and conscience of the present generation. What has he to fall back upon when these supports give way? Nothing that he has ever been taught to respect, to consult, or to confide in. He was never taught that morality had any independent basis of its own, or that there were any adequate motives to right action apart from a belief in future rewards and punishments. Need we go further for an explanation of any amount of "haziness"? The old Romans were not hazy upon points of duty, nor was Sophocles conscious of any such malady, when he penned those noble lines, that have been so often quoted, upon the unchangeableness and eternity of moral obligations. Yet neither Greeks nor Romans had any shadow of a "revealed" or officially authorized code of morals. The duties they recognized were such as social intercourse, through successive generations, had established and defined; and if theyconceived these duties as divinely sanctioned it was simply in this sense, that they believed the gods to look with approval upon the man who practised virtue, and with anger upon the man whose life was evil. It is surely a hard thing, then, if the men of our day must either have a written code of supernatural origin, or else drift about in hopeless uncertainty as to what is right and what is wrong.

I was struck some time ago by the following passage in a French writer very little known now-a-days, the historian Daunow: "It is asked why there is not more exactness in the conclusions of political and moral science, and we easily persuade ourselves that these branches of knowledge lack the means of becoming exact. It would be nearer the truth, however, to say that the wish to render them so has generally been wanting." This, I think, strikes the nail on the head: if we always wished to know our duty, the cases would be very rare in which we should be wholly at a loss to know how to act. Natural morality has never yet received justice at our hands. Too many interests, unfortunately, are opposed to the growth of strong, well-founded, independent moral convictions. The churches first of all want nothing of the kind, for they have a privileged morality of their own. The political and mercantile classes have an instinctive aversion to everything that is based upon theory, or that comes before them as the result of other men's thinkings; they feel, moreover, that they can get on better with the conventional morality of the Christian world, which, in practice, is found to be entirely compatible with all the absurdities and shams of party politics, and all the "exigencies" of commercial competition.

Talk to the ordinary, shrewd politician or business man, and you will find (generally speaking) two things: first, that he is a great stickler for the fundamental doctrines of Christianity; and, second, that he has a great aversion to discuss his doings on "general principles." Such a haze overhangs the whole region of theological morality that, so long as he can keep on that ground, a comfortable indistinctness attaches to everything he does. What, therefore, these shrewd, practical men dread above everything, and, dreading, resent, is being summoned out into the light of common sense and utilitarian morality, where all actions have sharp outlines and distinct coloring. They infinitely prefer Dr. Watts and the New Testament, though the one does poetically hint something about—

"a dreadful hell
And everlasting pains;"

while the other, confirming the doctor fully upon this point, deals very trenchantly with those "fools" who heap up riches and honors for themselves to the neglect of their souls. Why take these things literally, they say? Who knows what they mean? And so they shuffle off responsibility as they could not do, if brought face to face simply with reason and conscience.

My opinion, then, is that belief in theological doctrines is not necessary to produce robust moral characters. The true basis of morality is to be found in the relations men sustain to one another, and these relations can be studied, and the duties that they give rise to deduced, without the aid of any theological system whatever. Indeed, it seems to me that their true nature ought to be more easily understood and more powerfully felt when the entanglements of theology are kept out of sight. We should aim at making all sentiments and emotions as natural and instinctive as possible. To derive the sentiment of duty to our fellow-men from the consideration that we are all children of one Father can only weaken that sentiment by making it less instinctive, and making it depend upon a truth or a doctrine not always, or perhaps even generally, present to our mind. The true ground to take is that they have feelings like our own, "fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same summer and winter," and therefore claiming from us, by virtue of a law which engraved itself upon the human conscience thousands of years ago, some measure of the consideration and care we bestow upon ourselves.

I do not deny that children are great teleologists, and that the answers which an undoubting theist can give to their questions satisfy them better sometimes than the confessions of ignorance which an instructor of different opinions must often make. But this disadvantage, I consider, is more than counterbalanced by the advantage of not having to introduce confusing and contradictory ideas into a child's mind. Bernardin de St. Pierre, who wrote more sensible things in his day than most people are aware of, says in one place: "J'ai toujours regardé comme un des plus grands malheurs de la condition humaine que la superstition vient envahir, dès l'enfance, une âme innocente, sans qu'elle puisse s'en preserver." And though Bernardin de St. Pierre would not have considered pure theism as likely to involve superstition, there can be no doubt that in the views which many grown people, and probably nearly all children, so far as they reflect at all, entertain of the Deity, there is as much superstition as could well attach itself to any belief whatever. Every one assents to the proposition that God is infinitely and invariably good and wise, yet people who certainly think themselves free from all taint of superstition will, on particular occasions when their own private interests have been favorably affected, pour forth the most fervent thanksgivings to him, as if his goodness were then peculiarly manifested, or took an altogether higher character. A vessel is lost at sea. The relatives of those who perish are reminded by their religious friends that "He doeth all things well;" yet those very friends, in their secret devotions, are exhausting themselves in thanksgivings to God that he did not do well by them in the same way that he did by those who lost father, mother, husband, or child. "How good of God not to allow our house to be burned!" pious people who have escaped a conflagration will often exclaim; but if some one whose house *had* been burned, overhearing the remark, should reply: "Yes, I wish he had been as good to me," the pious people would stand aghast, and would hasten to vindicate, with all the resources of a sophistry familiar to them from childhood, the goodness of God in their neighbor's case, and, at the same time, the strict propriety of their own special thankfulness at having escaped their neighbor's blessings. There is a view of God—and one only, so far as I can see—that justifies the trembling gratitude which so many Christians render to him, when they or their friends have escaped imminent danger. Accept it as a fixed fact that he is an arbitrary oppressor of the human race, who orders disasters from time to time, and picks out the lives to be sacrificed and the hearts to be desolated, and then those whom he has not made victims may well prostrate themselves before him, and endeavor by profuse thanksgivings and adulations to secure continued immunity for themselves and their families. Adopt this theory and all is clear. Pious people may ejaculate their praises with the most perfect consistency, though perhaps not with all the sincerity which an omniscient being might require. How some people can help acknowledging to themselves that this is the conception of God really set up in their minds is what I have never been able to understand.

Children, I need hardly remark, are the first to perceive the want of agreement between the *theory* of God and that image of him in their parents' minds which stamps their conversation and their devotions. The theory is that God is at all times equally good, but the child soon perceives that he gets credit at certain times for being particularly good. The theory is that he is infinitely wise, but the parents never let a day pass that they do not indicate to him what they want him to do, and sometimes struggle desperately in supplication that he will *not* do something which they think he is going to do. When children call attention to these contradictions, they are hushed with the edifying remark that "We cannot understand;" and they thus learn that, in relation to certain matters at least, it is quite allowable to say one thing and mean another, to profess one thing and act another.

I readily grant that there are earnest believers in God whose language concerning him is not open to the objections I have just urged, and whose views on the subject of prayer are closely akin to those of some of the best abused of modern philosophers. Coleridge, for example, has told us in some very well-known lines how he understood and practised prayer:—

"Ere on my bed my limbs I lay,
It hath not been my use to pray
With moving lips or bended knees;
But silently, by slow degrees,
My spirit I to love compose;
In humble trust mine eyelids close,
With reverential resignation;
No wish conceived, no thought expressed,
Only a sense of supplication:
A sense o'er all my soul imprest
That I am weak, yet not unblest,
Since in me, round me, everywhere,
Eternal strength and wisdom are."

Nor are these sentiments of altogether modern date. In a letter written by M. Ainglin to the community of Port Royal, on the occasion of the death of Jacqueline Pascal, I find the following remarkable expressions:—

"For some days past, I have been struck by a thought: it is as to our impertinence in desiring anything or in fearing anything, in wishing that this should happen or that not happen, that these persons should live or that those should not live, as if Sovereign Wisdom and Justice did not see everything, or as if we had an illumination or any special views of which God stood in need, in order to dispose and govern everything for the best. This thought often causes me to stop short upon occasions when I am inclined to wish that God would either do or refrain from doing a certain thing. All we have to do is to pray that his holy will may be done in all things, and to seek him in order that we may know his will, submitting ourselves to all events, and only concerning ourselves about what devolves upon us to do, lest we should mix with it something of our own, and place our own providence above that of God."

But when one has purified his thoughts of God to this extent, is the residual conception one that is likely to prove of much value in education? I must really be allowed to doubt it. It seems to me that there is very little difference between discoursing to a child about the permanence and beneficence of law,

telling about a personal God of whose personal-
ou can give him no illustrations whatever, and
m you never allow yourself to address or plead
as if he were a person. The world at large, in
utterly rejects such conceptions, and it is hardly
much to say that to some persons M. Ainglin's
s would appear little better than atheistic. The
e requisite of a popular religion is that it be
forting, and the average man can find but little
fort in the thought of such complete self-abnega-
such absolute submission to a Providence that
e is no tracing or understanding, as the Jansenist
er would enjoin. When men can raise them-
es to this level they are ready for philosophy,
h, to tell the truth, has no harder lesson to
h.

o conclude: the natural source of love, affection,
moral life in children is the love, affection, and
al life of their parents. It was a wise man who
long ago: "If a man love not his brother whom
ath seen, how can he love God whom he hath
seen?" Human affections first, spiritual aspira-
s afterwards. But grant the loving heart and the
e of duty which must in larger or smaller meas-
accompany it, and what may you not build upon
a foundation? Is it any longer a question of
ing your children out of Newgate or Sing Sing?
my part, I ask nothing of theology towards the
ation of my children, but rather rejoice that the
ful task has been spared me of stifling in their
ls the repugnance which doctrines like those of
Fall of Man and of the Atonement so naturally
te. What I shall endeavor to do will be to bring
n up with minds open to the truth, so that, if I
n my teaching, they may not be life-long victims
ıy mistakes, but may shape their opinions ac-
ing to their own enlarging knowledge; and that,
g not upon traditions but upon convictions, they
be able to quit themselves like men and women
ıe generation to which they belong.

PRAYER AND NATURAL LAW.

M PROFESSOR TYNDALL'S "FRAGMENTS OF SCIENCE."

ıe aspects of Nature are more varied and impres-
in Alpine regions than elsewhere. The mount-
in their setting of deep-blue sky; the glow of
ament and peaks at sunrise and sunset; the
ation and distribution of clouds; the descent of
hail, and snow; the stealthy slide of glaciers
the rush of avalanches and rivers; the fury of
ns; thunder and lightning, with their occasional
mpaniment of blazing woods—all these things
to excite the feelings and to bewilder the mind.
ıis entanglement of phenomena it seems hopeless
eek for law or orderly connection. And before
thought of law dawned upon the human mind
naturally referred these inexplicable effects to
ɔnal agency. The savage saw in the fall of a
ract the leap of a spirit, and the echoed thunder-
was to him the hammer-clang of an exasperated
Propitiation of these terrible powers was the
equence, and sacrifice was offered to the demons
rth and air.

ıt observation tends to chasten the emotions and
heck those structural efforts of the intellect
h have emotion for their base. One by one nat-
phenomena have been associated with their
imate causes; and the idea of direct personal vo-
n mixing itself in the economy of Nature is re-
ing more and more. Many of us fear this ten-
y; our faith and feelings are dear to us, and we
with suspicion and dislike on any philosophy,
ɔpparent tendency of which is to dry up the soul.
ɔably every change from ancient savagery to our
ent enlightenment excited, in a greater or less
ee, a fear of this kind. But the fact is, that we
not yet determined whether the form under
h they now appear in the world is necessary to
life and warmth of religious feeling. We may
n linking the imperishable with the transitory,
confound the living plant with the decaying pole
hich it clings. My object, however, at present is
to argue, but to mark a tendency. We have
ed to propitiate the powers of Nature—ceased
to pray for things in *manifest* contradiction to
ral laws. In Protestant countries, at least, I
k it is conceded that the age of miracles is past.
ıe general question of miracles is at present in
and accomplished hands; and were it not so, my
nical acquirements are so limited, that I should
presume to enter upon a discussion of this sub-
on its entire merits. But there is one little out-
g point, which attaches itself to this question, on
h a student of science, without quitting the
nd which strictly belongs to him, may offer a re-
k.

the auberge, near the foot of the Rhone glacier,
ct, in the summer of 1858, an athletic young
st, who, after a solid breakfast, including a bottle
ine, informed me that he had come up to "bless
nountains." This was the annual custom of the
e. Year by year the Highest was entreated, by
ial intercessors, to make such meteorological ar-
ements as should insure food and shelter for the
rs and herds of the Valaisians. A diversion of
Rhone, or a deepening of the river's bed, would
been of incalculable benefit to the inhabitants
ıe valley at the time I now mention. But the
st would have shrunk from the idea of asking the
ıipotent to open a new channel for the river, or
ause a portion of it to flow over the Grimsel
, and down the vale of Oberhasli to Brientz.
he would have deemed a *miracle*, and he did not
e to ask the Creator to perform miracles, but to
ɔmething which he manifestly thought lay quite
in the bounds of the natural and non-miracu-
lous. A Protestant gentleman, who was present at the time, smiled at this recital. He had no faith in the priest's blessing; still he deemed his prayer different in kind from a request to open a new river-cut, or to cause the water to flow up-hill.

In a similar manner we Protestants smile at the honest Tyrolese priest, who, when he feared the bursting of a glacier-dam, offered the sacrifice of the mass upon the ice as a means of averting the calamity. That poor man did not expect to convert the ice into adamant, or to strengthen its texture so as to enable it to withstand the pressure of the water; nor did he expect that his sacrifice would cause the stream to roll back upon its source and relieve him, by a miracle, of its presence. But beyond the boundaries of his knowledge lay a region where rain was generated, he knew not how. He was not so presumptuous as to expect a miracle, but he firmly believed that in yonder cloud-land matters could be so arranged, without trespass on the miraculous, that the stream which threatened him and his flock should be caused to shrink within its proper bounds.

Both these priests fashioned that which they did not understand to their respective wants and wishes. In their case imagination wrought, unconditioned by a knowledge of laws. A similar state of mind was long prevalent among mechanicians; many of whom, and some of them extremely skilful ones, were occupied a century ago with the question of a perpetual motion. They aimed at constructing a machine which should execute work without the expenditure of power; and many of them went mad in the pursuit of this object. The faith in such a consummation, involving as it did immense personal interest to the inventor, was extremely exciting, and every attempt to destroy this faith was met by bitter resentment on the part of those who held it. Gradually, however, as men became more and more acquainted with the true functions of machinery, the dream dissolved. The hope of getting work out of mere mechanical combinations disappeared; but still there remained for the speculator a cloud-land denser than that which filled the imagination of the Tyrolese priest, and out of which he still hoped to evolve perpetual motion. There was the mystic store of chemic force, which nobody understood; there were heat and light, electricity and magnetism, all competent to produce mechanical motions.* Here, then, is the mine in which we must seek our gem. A modified and more refined form of the ancient faith revived; and, for aught I know, a remnant of sanguine designers may at the present moment be engaged on the problem which like-minded men in former years left unsolved.

And why should a perpetual motion, even under modern conditions, be impossible? The answer to this question is the statement of that great generalization of modern science, which is known under the name of the Conservation of Energy. This principle asserts that no power can make its appearance in Nature without an equivalent expenditure of some other power; that natural agents are so related to each other as to be mutually convertible, but that no new agency is created. Light runs into heat; heat into electricity; electricity into magnetism; magnetism into mechanical force; and mechanical force again into light and heat. The Proteus changes, but he is ever the same; and his changes in Nature, supposing no miracle to supervene, are the expression, not of spontaneity, but of *physical necessity*. A perpetual motion, then, is deemed impossible, because it demands the creation of force; whereas the principle of Conservation is, no creation but infinite conversion.

It is an old remark that the law which moulds a tear also rounds a planet. In the application of law in Nature the terms great and small are unknown. Thus the principle referred to teaches us that the Italian wind gliding over the crest of the Matterhorn is as firmly ruled as the earth in its orbital revolution round the sun; and that the fall of its vapor into clouds is exactly as much a matter of necessity as the return of the seasons. The dispersion, therefore, of the slightest mist by the special volition of the Eternal, would be as much a miracle as the rolling of the Rhone over the Grimsel precipices and down Haslithal to Brientz.

It seems to me quite beyond the present power of science to demonstrate that the Tyrolese priest, or his colleague of the Rhone valley, asked for an "impossibility" in praying for good weather; but science *can* demonstrate the incompleteness of the knowledge of Nature which limited their prayers to this narrow ground; and she may lessen the number of instances in which we "ask amiss," by showing that we sometimes pray for the performance of a miracle when we do not intend it. She does assert, for example, that, without a disturbance of natural law, quite as serious as the stoppage of an eclipse, or the rolling of the St. Lawrence up the Falls of Niagara, no act of humiliation, individual or national, could call one shower from heaven, or deflect toward us a single beam of the sun.

Those, therefore, who believe that the miraculous is still active in Nature, may, with perfect consistency, join in our periodic prayers for fair weather and for rain: while those who hold that the age of miracles is past will refuse to join in such petitions. And if these latter wish to fall back upon such a justification, they may fairly urge that the latest conclusions of science are in perfect accordance with the doctrine of the Master himself, which manifestly was that the distribution of natural phenomena is not affected by moral or religious causes. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Granting "the power of free-will in man," so strongly claimed by Professor Mansel in his admirable defence of the belief in miracles, and assuming the efficacy of free prayer to produce changes in external Nature, it necessarily follows that natural laws are more or less at the mercy of man's volition, and no conclusion founded on the assumed permanence of those laws would be worthy of confidence.

It is a wholesome sign for England that she numbers among her clergy men wise enough to understand all this, and courageous enough to act up to their knowledge. Such men do service to the public character by encouraging a manly and intelligent conflict with the causes of disease and scarcity, instead of a delusive reliance on supernatural aid. But they have also a value beyond this local and temporary one. They prepare the public mind for changes which, though inevitable, could hardly, without such preparation, be wrought without violence. Iron is strong; still, water in crystallizing will shiver an iron envelope, and the more unyielding the metal is, the worse for its safety. There are men among us who would encompass philosophic speculation by a rigid envelope, hoping thereby to restrain it, but in reality giving it explosive force. If we want an illustration of this we have only to look at modern Rome. In England, thanks to men of the stamp to which I have alluded, scope is gradually given to thought for changes of aggregation, and the envelope slowly alters its form in accordance with the necessities of the time.

*See Helmholtz—*Wechselwirkung der Naturkräfte.*

"OLD CATHOLICISM."

THE GREAT HISTORIC MOVEMENT IN EUROPE—THE NEW EMPIRE AND THE ANCIENT CHURCH.

BY D. A. WASSON.

BADEN BADEN, Sept. 14, 1874.

Old Catholicism, like John Brown's soul, is really marching on. All Germany is becoming alive to it, all the newspapers reporting, public curiosity eagerly following its proceedings, multitudes flocking to its assemblies, new communities forming here and there all over the country, the big shepherds of ultramontanism getting alarmed, issuing pastoral letters against it, and trying, some would say, to pull the wool over the eyes of their sheep; in short, tokens abound that the movement really moves, and is to be taken into account in all calculations for the future. Bishop Reinkens—the bishop whom the Old Catholics were lucky enough to get at last in the clear line of official succession from the Apostles, when the ultramontanes were congratulating themselves upon a monopoly of the sacred unction, so that the others could never have a bishop without undertaking to make one for themselves in a revolutionary way, thus upsetting their pretensions to be of the old, true Catholic Church—was here the other day, to lecture, preach, and confirm. His lecture, given before a large and enthusiastic audience, was the *seventieth* one delivered, always by invitation, in the course of a tour through South Germany. At the Old Catholic congress in Freiberg, to which he was then proceeding, lecturing on the way, the first meeting was attended by an audience of more than three thousand, and by one of between four thousand and five thousand at the last.

The movement has had vicissitudes. There was a time when it promised an immediate revolution; the time when several of the higher clergy, the Würtemberg bishop, for example, were half disposed—personally, indeed, a good deal more than half disposed—to break away, refuse the new dogma, and with it the Pope and all his works. Then followed a season when it seemed likely to be only the protest of a few professors and divines, without popular following. The ecclesiastical bell-wethers had got over their hesitation, and jumped Romewards; the flock had followed as a matter of course; it seemed that Döllinger and his few companions must surrender, or turn Protestant, or remain an isolated, ineffectual few, to die, most likely, without spiritual progeny. Scientists, semi-scientists, and leading-article philosophers moralized over the situation somewhat in this way: "It is too late in the day for a religious revolution; the religious susceptibility is no longer sufficient. The ignorant will be superstitious, will believe and obey; their religion, however, is a sleep, not an awakening, and if they ever do awake, it will be to something else quite. The enlightened are at heart, openly or silently, of no church, indifferent to theology, and working out their salvation on a different line altogether." The affair, however, was not to remain thus quietly disposed of. Old Catholicism could not sweep through the land like a prairie fire, and it is not to die out like a lighted match. It will not take the shape of a flying, electric enthusiasm, for mental habits have undoubtedly changed since Luther's day, but out of question there is vitality, impulse, impetus in it, and a future for it. And circumstances may give it, if not a theological, yet a moral and political significance of the first order.

The truth is, that matters here in Europe are ripening for a great historical settlement, not to be effected in a day or a decade, but to come, and near. Let me try, very briefly, to sketch the situation.

1. Catholicism, according to the mediæval conception, was not simply a religion, but also a system of rule, a supernatural government, and, in the most stringent sense of the word, government for this world. It did not merely preach and persuade, but said *must*, *shall*, as sovereignly, as imperiously as any civil State, to say the least. On this side it was a political organization, in the proper sense of the term, and as such, not simply as a system of religion, played its great *rôle* in those days. Now, it is just this notion of the *governing* church which distinguishes modern ultramontanism. Not by anything theological, not by anything religious, has it a

specific character, but solely by the pretension to reign and rule. The editor of an ultramontane journal in Germany undertook last week to reduce the "conceit" of the German liberals in this wise: "You imagine," said he, "that Germany is the first power in Europe. Your vanity deceives itself. It is not the first power, but, at best, the third. The two greater powers are Russia and the papacy." That gives the point of view precisely. The papacy, the Church, is a power in the same sense with Russia, Germany, England — not to be compared with Lutheranism, Calvinism, or with any mere religion, but with sovereign States. That is ultramontanism. But it not only asserts this as the existing fact but as the normal one, the true ideal, and only deplores that that there is not yet half enough of it, only works to make more.

2. There has been going on in the Church a revolution in this direction. It is known what a prodigious reaction set in after the fall of the first Napoleon. There was a European epidemic of conservatism, which raged unchecked until 1830. In the Church that reaction has continued to the present day. To govern as in the middle ages, to govern with the repressive ideas of the middle ages, to make the Church the true fatherland for the people, to raise church allegiance above civil duty and loyalty, has been the tendency, the intent which, from year to year, has prevailed more with the priesthood, and more absorbed the energies of the Catholic religion. The great stream of modern culture ran against it; it but learned to concentrate itself more upon its single purpose. Thought escaped its control; it said, "See, only *power* can keep thought in its place." Science went on revealing unwelcome facts; it narrowed its scheme of education to produce an intenser dogmatism. Rome was lost; the spirit became but the more passionately Roman. This direction culminated in the dogma of infallibility, which was simply the establishment of pure absolutism in the form of government to render it more effective.

3. All the forms of reactive tendency which still persist in Europe have been, and are, concentrating in unity with these endeavors. Legitimacy in France is intensely ultramontane. The cutthroat squadrons of Don Carlos fight for "king and religion"—king and Rome. Feudalism in Germany, even when nominally Protestant, makes common cause with the Vatican. All the birds of the right have been, and are, and will be, flocking to their congenial centre.

4. There is also the opposite tendency, a mighty one; and thus during the last half century there have been going on in Europe *two contrary revolutions* — one backward, the other forward. The leading idea on the one side is that of keeping human nature down for its good; on the other, that of helping it up. The one party says Repression, the other Development. The means in the former case is a governing church, which shall tell men what to do, what to say, what to think, and then magisterially *make* them do, say, think as they are bidden; in the latter case, the means is freedom in the unity of national order, culture, and discipline,—free learning what is best, and disciplined application of the knowledge gained, under the great laws of social integrity and historic continuity.

5. These two great tendencies have come in Germany to a necessary grapple. *Necessary:* I see not how the conflict could have been longer delayed. The preliminaries on both sides were complete; the establishment of ecclesiastical absolutism on the one hand, the rise of the new German empire on the other, were the ripening of the two contrary revolutions, upon which a trial of strength must follow. Not the will of the German bishops, but the "logic of events," has urged them to a position where the ultramontane spirit, their master, must conquer or break,—break, or break the empire, and with it the strength of orderly and constructive, as opposed to revolutionary, liberalism. But they and their ruling spirit are there; and now the breaking, on one side or the other, must come. I see no intermediate possibility. Either way, the result will signify much.

Some will think that I place the new empire too high in making it represent the modern liberal spirit. Wendell Phillips says it "means cannon balls." Quite true; it does mean that, and with a certain pungency upon occasion. Something of the sort was meant, too, at Gettysburg and at Yorktown. That is the defensive shell of the nut, a little hard to crack. What is inside? Inside is national unity, constitutional order, liberal culture, popular education, individual freedom, limited by the liberty of the nation to be a whole, and to live healthily as a whole; in short, forty millions of people permitted, in their ordered unity, to work out for themselves the best that is in them. It is not a republic, as it would be had it our past rather than its own. But what nation on the continent, with pretensions to leadership, is, *as a whole*, doing better? France, if any; and France—unhappily, it is *no* whole, and cannot get to be one. But let this pass. The contest is there, in Germany, for reasons; it is between the spirit of the old and the spirit of the new; it had to come; it is to be in the nature of a great historical settlement, and much in the future of Europe, more than one sees at a glance, will depend upon its issue.

Now, Old Catholicism is simply Catholicism *minus* the governing church,—Catholic religion and worship without the pretension to reign and rule. Could it displace ultramontanism, how the skies of Germany and of Europe would clear! what a chapter of confusion come to an end! The imperial priest would disappear from the scene with all his ambitions and temptations, his fomenting of jealousies and stirring of strife to win advantage, his collusion with tyrant adventurers, legitimate or illegitimate. Nations would be permitted to work out their own salvation, without the now inevitable interference of foreign cohorts in black robes, sheltered by the immunities of an imputed sanctity. The church would no longer be corrupted by the lust of power. Catholicism—the Catholic *religion*—would remain intact to live and grow peacefully, or in peace to pass into other forms of faith, as the laws of human thought and the needs of human sentiment should determine. In the councils of States it would have no enemy, as in the conclaves of political conspirators no emissary.—*Advertiser.*

TAXING CHURCH PROPERTY.

THE MAJORITY OF A COMMITTEE APPOINTED BY THE ILLINOIS METHODIST CONFERENCE DECIDE IN FAVOR OF TAXATION.

REPORT OF THE COMMITTEE.

The committee to whom was referred the question of the taxation of church property report that in their judgment no distinction should be made between the property of churches and the property of individuals, in regard to the payment of taxes for the support of the government. The following are some of the reasons that have led them to this conclusion:

1. Governments are instituted for the protection of the lives and property of the citizens. It is but just that all thus protected should contribute to the support of the government. But church property is thus protected, and therefore church property ought to pay its share of taxes for the support of the government.

2. An exemption of church property from taxation is a donation by the government to the churches of the amount thus exempted. The State is forbidden by the constitution to aid any religious denomination, and it cannot do indirectly what it is prohibited from doing directly. Yet the exemption of church property from taxation would cause the State to do this. In the United States, according to the last census, the value of church property is $832,000,000. To exempt this amount of property from taxation would be to extend aid to the churches to an amount greater than that produced by the tithe system of England.

3. Inasmuch as the exemption of one species of property from taxation necessarily increases the amount of taxes needed from other sources, to exempt church property would be to levy a coerced contribution from such sources for the benefit of the exempted party.

4. If any class of church property be exempted from taxation because it is wholly devoted to the interests of religion, then in justice must all property be exempted that is wholly devoted to the interests of religion, whether church edifices, parsonages, mission houses, Sunday school rooms, Bible society buildings, monasteries or nunneries. For

5. Inasmuch as under our system of government all denominations are equal in the eye of the law, and the State favors no system of religion, exemption from taxation must not be limited to the property of the Protestant churches, but must embrace also that of the Roman Catholics, Jews, Mormons, Mohammedans, Buddhists, Freethinkers, and all others who claim to have a religion.

6. The argument that church property should be exempt from taxation because it is unproductive is evidently invalid, because the State presumes all property to be productive, and will not allow that presumption to be rebutted. If it be productive, of course it ought to be taxed; if not productive, then for a society to claim exemption from taxation on that ground would be to take advantage of its own wrong.

7. If it be claimed that church property should be exempted because of the benefit the Church renders to the State, it may be replied that the Church is under obligation to render that benefit whether its property is taxed or not. And any other view of the case would place the Church in the attitude of bargaining for the favor of the State, and would thus neutralize that spirit of disinterested benevolence which is at the very foundation of all Christian effort.

8. If it be objected that the taxation of church property is an infidel measure for the injuring of religion, it may be replied that those called infidels have had much to do with many measures right in themselves. It is supposed that those who are regarded as infidels in this day had something to do with drawing up the Declaration of Independence, but that certainly does not prove that document injurious. For a time infidels were the chief, and almost the sole, advocates of the great antislavery movement, but their advocacy of it does not prove that movement a wrong one. We are to judge measures by their own merits, and not by the character of their advocates.

9. If it be argued that church property should be exempted because school property is exempted, it may be replied that the school is the creature of the State, whilst the Church is the institution of God, and there is no analogy between the two.

10. As to the effect of taxing the property of the church upon the interest of religion, it appears to your committee that it can but be beneficial. It will show to the world that the only favor the Church asks of the State is protection in her God-given right. It will show that the separation between the Church and the State, partial only where the Church is exempted from taxation, is complete, and whilst they see the Church rendering unto Cæsar the things which are Cæsar's, they will themselves be the more disposed to render unto God the things which are God's. Respectfully submitted.

JAMES LEATON,
M. D. HAWES.

THERE ARE two reasons why some people don't mind their own business. One is that they haven't any business, and the other is that they haven't any mind.

RELIGION AND REFORM.

There is a passage in the last number of Mr. Abbot's INDEX which surprises me, and seems to me very untrue. It is as follows, one clause being omitted:—

"Here, for instance, is the *Woman's Journal*; . . . on the one hand it builds up Woman Suffrage by fair argument, and on the other hand pulls it down again by eulogizing the Gospel, which is to-day its strongest enemy. Analyze the opposition to any forward step of progress, and you will find its roots in the Church or the Bible."

The clause here omitted is simply a sneer at the alleged "dullness" of the *Woman's Journal*; and this seems to me to be in as bad taste as was a similar sneer uttered by the *Independent* against THE INDEX under conditions almost precisely similar, a few weeks ago. Such personalities between newspapers, like personalities between individuals, only confuse the argument, and are very unprofitable.

But the charge really made against the *Woman's Journal* is worth noticing, because it leads us to principles which always need reaffirming, and which lie at the basis of every true reform. If the assertion that this paper pulls the Woman Suffrage cause down again by "eulogizing the Gospel which is to-day its strongest enemy" means anything, it means that this paper seeks to build its argument exclusively on that basis, to the exclusion of other lines of argument which have nothing to do with the Gospel. Now if this were so, I, for one, should be very sorry; but I must honestly say that the charge seems to me very unjust. Let us consider the matter.

There never was a moment in the Antislavery movement when there were not Christians who wished it to take a distinctively Christian position—and freethinkers who wished it to take a distinctively antichristian attitude. But the good sense of the Abolitionists always enabled them to see that their agitation must be based simply on grounds of humanity and justice; letting Christians come to it in their way, and freethinkers in theirs. They made no more question as to the creed or anticreed of their opponents than if they were all so many volunteer firemen running to put out a fire—which, indeed, they were. Thus Garrison and Parker could work in good faith with stoutly evangelical Christians like Wendell Phillips and John Brown; and thus the field was won.

Looking back over the file of the *Woman's Journal*—which I feel able to judge impartially, having no editorial charge of its columns,—it seems to me to have offered, from the beginning, just this liberal platform. If it had aimed to conciliate the current Christianity, or any form of Christianity, or of anti-Christianity, in order to aid its cause, it would have done wrong and weakened its ground. But it has gone straight forward on its course, urging Woman Suffrage for its own sake, and appealing to Christians to support it from their point of view, and non-Christians from theirs. To do anything else would be to fall into the very narrowness that we all should wish to escape. In the service of a practical reform, let us welcome a Christian ally rather than a non-Christian opponent; and *vice versa*. If the Methodist universities admit women, while the secular Harvard keeps them out, let us be grateful to the Methodists so far; just as the freedmen of the South have reason to bless Bishop Haven, who does them justice, rather than the freethinking *Golden Age*, which does them persistent injustice.

It is well known, to those who care to know, that my own religious opinions are nearer to Mr. Abbot's than to those of even the liberal churches; but I must utterly dissent when he says: "Analyze the opposition to any forward step of progress, and you will find its roots in the Church or the Bible." I do not see how any just man can deliberately say this. The opposition to any step of progress finds its basis far deeper than Church or Bible, in the ignorance, the timidity, the selfishness of men. Superstition is one, and only one, of the forms of human debasement; and a man, utterly given over to pure science, may trample on human hearts and lives as inexorably as a mediæval inquisitor or a Spanish king.

The Abolitionists were obliged to fight every inch of ground, against a delinquent church on the one side and "Nott & Gliddon" on the other. "Cursed be Canaan" was hardly a more potent weapon against them than was the "facial angle." It is the same with the advocates of Woman Suffrage now. How persistently Paul is quoted against us, we all know; but what has Paul to do with the attitude of Dr. Clarke or Professor Maudsley, of Goldwin Smith or the *Popular Science Monthly*? Science has its narrowness, like religion, and it is the scientific form of narrowness from which we have most to fear in the immediate future. Christianity is not the quarter from which the *Nation* predicted "almost revolting frankness" as likely to be visited on women-reformers. Nor was it any form of religious conservatism that dictated the altogether revolting frankness of the *North American Review* when it said (October, (1872), "A woman without a man to manage her is unsexed and wofully astray. Women like a master; we might even say that they like to be bullied by a masterful man." A reform must hail friends and resist foes wherever it sees them. Scotland is called the home of bigotry; but Miss McLaren tells that the Scotch Presbyterian clergymen are very generally in favor of enfranchising woman; and in our own Woman Suffrage conventions the clergymen outnumber the lawyers and doctors, three to one. Possibly, if Mr. Abbot could annihilate the Church and the Bible to-morrow, Woman Suffrage would lose as much as it would gain, and the position of parties would remain essentially the same as before. Our main foes are not merely the Church, where that is wrong; but, as somebody in Dickens says, "The

world, the flesh, and the devil," wherever they are wrong. And on the other hand, we must welcome any one, be he Christian or infidel, who will work heartily with us against these ills. T. W. H.
—*Woman's Journal.*

THE POPE'S NEW POSITION.

If the decree of infallibilty were to be passed at all, it would have been a wise thing on the part of the Vatican Council to choose a Pope of special prudence and sagacity under whom it should have been first inaugurated. It is quite true that the Roman Catholics themselves attach no new importance at all to the mere opinions of the Pope, whether publicly or privately uttered, so long as they are not formal declarations of doctrine officially uttered by the Pope as teacher of the Church. Still, as a matter of fact, it cannot be doubted that the declaration of the dogma has attracted a quite unusual attention to all the Pope says. Protestants can't help reflecting that what the Pope drops in conversation with Cardinals or deputations, he may, perhaps, also be moved to embody in a formal document which will bind the conscience of the whole Roman Catholic Church. We heretics, at all events while the notion of an infallible individual organ of truth is novel to the world, and full of the piquancy of a new interest, may naturally watch all the Pope's sayings as at least sign-posts which may lead to something that all the great Roman Catholic world will be forced to believe. Admit, if you please, that it is not through any supposed inspiration of the Pope, but solely by the same Providence which is said to watch over the fall of a sparrow, that his official utterances are supposed in the Catholic sense to be preserved from error. That, no doubt, is the Roman Catholic view. But then it will be admitted, probably, that the Pope's own opinions afford in a human sense some criterion of what he is pretty sure never to declare, and a clew at least to the subjects on which,—at all events if invited from without,—he might be likely to desire to "teach" the Church his own convictions. It is impossible that the immediate neighborhood of infallibility—even though it be a purely instrumental and Providential, not a rational or intellectual, infallibility—can be watched without profound interest by those who are sceptical of human infallibility altogether; and it is natural and human, even if in the Roman Catholic sense an unjustifiable sort of conjecture, to draw inferences from what the Pope says out of his own inmost convictions, as to what he may some day be tempted to say as an *ex-officio* teacher of the Church. Looked at in this light, we cannot help thinking that Roman Catholics must feel annoyed that the strong concentration of attention on the Holy See, which is due to the declaration of the dogma, should have occurred in the lifetime of a Pope who cannot be said to have anything of the statesman in him, and hardly anything even of the wary and acute ecclesiastic who studies "the economies" of divine government no less than the moral and spiritual aspects of divine truth. A few years ago the utterances of the Pope were hardly glanced at by Protestant States on any subjects not particularly affecting the relations of Rome with the local hierarchies of other nations. But now, and all in consequence of this sudden blaze of light necessarily turned on all indications of views which it may become incumbent on a great many millions of men to accept *bonâ fide*, everything the Pope says is telegraphed all over Europe, and scanned with an eagerness and sometimes with a passion that must make the conversational remarks of his Holiness quite uncomfortably important.—*London Spectator.*

GUIZOT.

François Pierre Guillaume Guizot was born at Nimes, on the 4th of October, 1787, so that he lacked less than a month of completing his eighty-seventh year. His father was an advocate, a Protestant, and a victim of the revolution in 1794. In consequence of this bereavement, and the disordered state of the country, young Guizot was taken to Geneva, where he was thoroughly educated. At the age of twelve he was not only master of the ancient languages, but completely familiar with German, Italian, and English. In 1805 he returned to Paris after a short stay in Languedoc, and was there introduced into literary society. He became acquainted with Mlle. Pauline de Meulan, and, although she was fourteen years his senior, he married her in 1812. His wife had long been editor of a magazine entitled the *Publicist*, and her relations with the chief of the royalist party were the means of giving Guizot an entrance into political life.

Before his marriage, in 1809, he had published his first work—a revision of Gerard's *French Synonyms*. Several other works followed—a *Lives of the French Poets*, a translation of Gibbon's *Decline and Fall*, *The State of the Fine Arts in France*, etc. In 1812 he was appointed Professor of Modern History in the Sorbonne. With the fall of Napoleon he entered political life. He was Secretary-General of the Department of the Interior in 1814, of Justice in 1815, and Counsellor of State in 1817. Under Decazes, father of the present duke and Minister of Foreign Affairs, he held a high position, which he resigned in 1820 on the fall of that cabinet. Meanwhile he had been publishing various works of a very liberal tendency, which cost him his seat in the Council of State; and finally he was commanded in 1822 to discontinue his historical lectures in the Sorbonne, resumed after his resignation of political office, the sentiments he advanced being distasteful to the conservative government. He then devoted himself exclusively to literature, producing historical works with a political bearing in rapid succession. In 1827 he had the misfortune to lose his wife, but the following year he married again, his second wife being a niece of the first Madame Guizot, and like her an author.

The Martignac ministry restored him to his chair at the Sorbonne in 1828, and his lectures gave him great popularity. In January, 1830, he entered the Chamber of Deputies, and was prominent in the contest which brought about the revolution of July and the establishment of the Orleans dynasty. On the accession of King Louis Philippe he was named Minister of the Interior, but held the position but a few months. In 1832 he again became minister, and held the place four years. In 1840 he was appointed Ambassador to Great Britain, but after a very few months he was recalled to take a place in the cabinet of Marshal Soult, of which he was the real head for more than seven years. It is needless to repeat the history of that time, or to detail the successive steps and blunders by which the ministry, and particularly M. Guizot, lost their popularity, and the reign of the citizen king came to an inglorious end. M. Guizot only resigned when the revolution had actually begun. With the act of resignation, followed by Guizot's flight to England, ended forever his political career.

The published works of M. Guizot are very voluminous, and they have established his literary fame on a sure foundation, but it is not necessary to catalogue them here. His latest labor, we believe, was upon a history of France, which is published in both French and English in a manner worthy of itself.—*Boston Advertiser.*

THE "CHRISTIAN WORLD" AT MILL'S GRAVE.

It behooves all of us, who have not yet done so, to read the *Autobiography*, by John Stuart Mill; were there no other reason, the gratitude due to so eminent a pioneer of progress should awaken a deep interest in the record of his life.

It is not too much to say that this book, the legacy of the modern Spiridion, has done more in reversing the fortunes of Orthodoxy than anything else for many years. Had it appeared prior to the formation of the Mill Memorial Committee, it would probably have alienated the patronage of many of the dignitaries and *quasi*-distinguished persons who now sit thereon. As it was, its publication seemed to cast quite a spell of consternation over the ranks of the religious and conservative organs, and other incorrigible admirers of the *status quo;* and it is only lately they have sufficiently retrieved themselves to raise a discordant chorus of disparagement, which even the tiny yelp of the *Leisure Hour* does its best to swell, imitating in its way the snarling of *Fraser*, and the fierce growl of the *Maga*. But the most mendacious attempt at detraction of all was reserved for that popular exponent of bilious piety, the *Christian World*, to make. Its "Literary" supplement of January 16, in a notice of its new coadjutor, the *Christian Evidence Journal*, says: "But why does the writer of a good article on Mill's *Autobiography* call Gibbon—the author of one of the two or three histories that will ever live in our literature—a vain, heartless sensualist, and exalt Mill in preference? What could be more heartless than Mill's conduct to Mr. Taylor, whose widow he married? He, a calm philosopher, not a vain sensualist or impulsive fool, coolly alienated the wife's affections from the husband with whom she had no fault to find. We can imagine nothing more selfish. At any rate, it should serve as a caution to married men how they open their doors to philosophers in search of the greatest happiness of the greatest number." The vulgar, would-be jocosity of the latter part of the paragraph will gauge us the quality of the writer's own moral sensibility; and to any one at all acquainted with the beautiful character of Mill, this malignant misrepresentation is its own refutation. Mrs. Taylor was a woman large-hearted enough to have a deep and warm friendship for Mill without its "alienating her affections" from her husband, "a most upright, brave, and honorable man," as Mill himself calls him (*Autobiography*, p. 185). Mill speaks again (*ibid*, p. 240) of his "marriage in April, 1851, to the lady whose incomparable worth had made her friendship the greatest source to me, both of happiness and of improvement, during many years in which we never expected to be in any closer relation to one another. Ardently as I should have aspired to this complete union of our lives at any time in the course of my existence at which it had been practical, I, as much as my wife, would far rather have foregone that privilege for ever than have owed it to the premature death of one for whom I had the sincerest respect and she the strongest affection."

The *Christian World* calumniators of Mill, the theologians who have toiled for a century to bury in slanders the memory of Thomas Paine, the monks who would have slain Galileo, are one party,—the party of arrogant Orthodoxy. "They are the same dogs with different collars." The lesson to be learnt from the spectacle of their baseness is the necessity of a true system of education to lay a sure foundation of justice and purity for conduct; superseding the dogmatic commands of a musty theology, which have made the sense of right-doing a mere superstition, where, indeed, they have not obliterated it altogether, as in the case before us.—*W. Larner Sugden, in London National Reformer.*

AN AFFECTIONATE young husband calls his wife "Birdie," because, he says, she is always associated in his mind with a bill.—*National Baptist.*

A LITTLE GIRL was one day reading the *History of England*, with her governess; and coming to the statement that Henry I. never laughed after the death of his son, she looked up and said: "What ever did he do when he was tickled?"

Poetry.

[FOR THE INDEX.]

A VOCATION.

BY MRS. D. H. CLARK.

It thrills, like a new, strange guest,—
This wide, free outlook on wind-swept scars,—
Where I, by pastures, and meadow-bars
Set black on the gold of the burning west,
Loiter, a bidden guest—

Bidden of beauty—impelled
To set my feet toward the utter rim
Of the Visible, where, far and dim,
In dust of the violet air are held
The tremulous hills, as of eld.

What am I, that I should turn back
To the blazoned windows of the town,
Touched by the sun on his Midas-track?
Better to stay on the breeze-blown down,
Where sweetness shall never lack.

Who waits for, or misses, me?
Not one,—though, a weary alien, I
Should stray, from the dusk till the dawn-flushed sky
Thrilled on my way, like the roses which lie
In the path of a bridal-company.

* * * * * *

An onward seeking, a farther quest,
Where the gold is drossed into crimson stains—
To change on change—till the gray remains,
The only rack of that burning west;
And into my lonely breast

A messenger comes like a dove,
With a song like pearls of an untold price:
"Though never for thee shall be home and love,
For thee, at thy birth, the three Fates wove
The richest of destinies.

"To set thyself in another's place;
To sound the depths of all mortal grief;
To reach the heights of all mortal grace—
And the world's mute life to paraphrase!"
O passionate heart's relief—

O duty bitter-sweet,
To gather up into painful sheaves
The grain which the full-fed reaper leaves!
O precious gold of the scattered wheat,
Deep-trodden by careless feet!

NORTHUMBERLAND, Pa.

CASH RECEIPTS.

FOR THE WEEK ENDING OCTOBER 10.

W. M. Salter, 65 cents; A K. Loring, 56 cents; G. H. Foster, $1.60; E. King, 25 cents; J. K. Wildman, $1; W. Wickersham, 25 cents; Mortimer Evans, 25 cents; David Cony, 25 cents; H. A. Clifford, 25 cents; A. Warren, 90 cents; Edward Kelson, $3.25; F. H. Rous, $2.25; E. F. Butterfield, $7.50; E. C. Hyde, $1; Julius Kirschbaum, 50 cents; W. H. Ellery, $3; Gust. Zschech, $6.75; R. G. Rogers, $3; C. F. Williston, $3; W. C. Rickert, $2; M. Lath, $2.25; W. H. Colcord, $3; H. S. Shurtleff, $3; H. B. Storer, $3; M. A. Osgood, $3; Lizzie Martin, 50 cents; F. L. Comstock, $3; Wm. Wiley, $10; S. L. Allen, $1; Sarah Edgerton, $2; Thos. Lamery, $1.55; W. D. LeSueur, 65 cents; T. H. Evarts, 50 cents; J. D. White, 15 cents; R. H. Ranney, 17 cents; O. P. Shepardson, 25 cents; W. E. Lukens, 35 cents; Theophilus Johnson, 25 cents; A. Van Harlingen, 25 cents; Miss Junet, 25 cents; James Eddy, 25 cents; W. C. Fuller, 25 cents; D. P. Larry, 25 cents; W. P. Shank, 20 cents; C. F. Hogeboom, $5; A. M. Stayman, $2; B. Gillett, $2.25; J. Rimer, $2.25; John G. Shortall, $10; C. E. Parker, $3; C. N. Norris, $3; Fred. Andriessen, $3; W. P. Draper, $4.04; W. A. Kimball, $3; G. W. Smith, $3; Thomas Richardson, $3; Josiah Wilson, $1.50; L. Ruthrauf, $3; A. D.Wilt, $5.25; C. M. Stiles, $5; W. D. Stuart, $5.25; A. Bunert, $7.50; A. Schuppe, $3; C. K. Robinson, $6.75; George Lathrop, $5.50; D. K. Griswold, $3.30; J. W. M'Keeven, $3.75.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Please remit by post-office money-order, by registered letter, or by draft on Boston or New York. Checks on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

N. B.—Orders for Tracts or single numbers of THE INDEX which are *not on hand* will, if of small amount, be otherwise filled to the same amount without further notice.

N. B.—Postage on THE INDEX is five cents per quarter, dating from receipt of the first number, payable in advance at the place of delivery.

N. B.—When writing about a former remittance, always give the date of such remittance as exactly as possible.

N. B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

RECEIVED.

Books.

THE LEGENDS OF THE OLD TESTAMENT, Traced to their Apparent Primitive Sources. By Thomas Lumisden Strange, late a Judge of the High Court of Madras. London: Trübner & Co., 57 and 59 Ludgate Hill. 1874.

THE DEVELOPMENT OF CREATION ON THE EARTH. By Thomas Lumisden Strange. London: Trübner & Co. 1874.

THE BUILDING OF A BRAIN. By Edward H. Clarke, M.D., Author of *Sex in Education*. Boston: J. R. Osgood & Co. 1874.

Pamphlets and Periodicals.

PRIMITIVE CHURCH HISTORY.—WHAT IS THE CHURCH OF ENGLAND? A Question for the Age. By an Ex-Clergyman.—SIGNS OF THE TIMES.—PROFESSOR TYNDALL'S ADDRESS. (From the *Inquirer*.)—All published by Thomas Scott, Esq., of London. 1874.

DER MATERIALISMUS. Von P. Engelmann. Abwehr und Zurückweisung der auf den Materialismus und dessen Anhänger von einem evgl. Pastor gemachten öffentlichen Angriffe. Milwaukee: Biron & Brucker. 1874.

THE UNITARIAN REVIEW. October, 1874. Boston: L. C. Bowles.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.
Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

Francis Ellingwood Abbot, ... *Editor.*
Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), *Editorial Contributors.*

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

BOSTON, OCTOBER 15, 1874.

SPECIAL NOTICE.

A Convention of the Free Religious Association is to be held in Providence, at Howard Hall, beginning Wednesday evening, the 28th of October, and holding through Thursday, the 29th. Messrs. Frothingham, Higginson, Weiss, Abbot, Gannett, Mrs. Cheney, and other speakers are expected to be present. Further particulars will be given hereafter in the Providence papers.

Wm. J. Potter, *Sec'y F. R. A.*

Costume Concerts are to be given for the benefit of the Appleton Temporary Home at Tremont Temple, beginning November 2 and continuing through the week. Tickets, 75 cents: for sale at Oliver Ditson's Music Store, 277 Washington St., Boston.

The Index will be sent to any name *not now on our mail-list* until January 1, 1876, on receipt of $3.00 in advance. Here is a chance to receive the paper for *fifteen months* at the price of *twelve months*. Please tell your friends and neighbors of this liberal offer, and help us to increase our circulation.

An article in Col. Higginson's *Woman's Journal*, which we reprint elsewhere, rebukes us for referring to that paper as "the rather dull setting of weekly jewels" of his own. This he calls a "sneer;" it was a compliment, and well deserved. That we find his articles by far the most readable part of that journal may be evidence of a defective taste; but we find ourself in a large company of people with the same defect. As to the rest of the article, we would rather leave it unanswered: if the rebukes it administers are just, they are deserved, but if not, our readers will find that out for themselves.

"Natural morality" we take to be the sum total of moral relations as they really ought to be in themselves, and not as they are conceived to be by men. Our knowledge of them, like our knowledge of everything else, is necessarily imperfect, and subject to constant correction by experience and thought. Hence, on the one hand, natural morality never changes, but is "immutable;" while, on the other hand, the knowledge of it is a "progressive science," and changes constantly as men grow wiser. The distinction we point out is analogous to that which might be drawn between mathematical truth and the science of mathematics. Nobody supposes that the square of the hypothenuse of a right-angled triangle was ever other than equal to the sum of the squares of the remaining two sides; yet nobody supposes that this truth was known to man when he was living in the Stone Age. Mathematics as a science have had a history; so has morality as a science. But both have for their subject-matter what is in its essence eternal. Whatever, for instance, men have thought about truth-telling (and lying has been more than once thought virtuous), was it ever anything but a virtue in itself? The moment one comprehends that moral relations are fixed by the nature of things, although the human race is continually learning to understand them better, he must see that no *will* can be the basis of moral obligation, and must grasp without difficulty the meaning of the phrase "natural morality." It would be impossible to "raise the standard of natural morality;" all that can be raised is the comprehension and the practice of it. Perhaps these brief statements will answer some inquiries recently put to us.

ON BEHALF OF THE INDIANS.

Since our last issue, we have received a call from Mr. John Beeson, more familiarly known as "Father Beeson," who for the past twenty years has devoted nearly his whole time, and a large part of his personal means, to efforts for the protection and elevation of the Indians. The following extract from a letter written to him under date of September 30, 1874, by Mr. D. W. C. Duncan, a Cherokee Indian of mixed blood, will show that he has won the confidence of at least one well-educated member of a much-wronged race: "In the first place let me express to you my sincere gratitude for the interest you have taken in my race. What could have prompted you to do so? Are you the only white man that can see anything in the Indian worth caring for? Perhaps not. Yet it sometimes seems as though all mankind, both saints and sinners, have joined hands against us. It is certainly very gratifying to know that there is even one white man who is willing, only from motives of pure benevolence, to befriend the Indians. God bless us!"

Our first impression was that nothing practical could be done to reach the deep-seated causes of public indifference towards the Indians. There has been abundant talk and but little valuable action on the part of those who would like to see simple justice to them secured. But a favorable opportunity seems now to offer itself for doing something tangible in the way of helping to a just solution of the Indian question, and between us this subscription paper was drawn up for immediate circulation in this vicinity by Mr. Beeson himself:—

Boston, Oct. 8, 1874.

We, the undersigned, desire to hold a public meeting in Boston at an early day, in order to appoint and send one or more delegates to a general council of the various tribes in the Indian Territory, already called to assemble in that Territory in the first week of November, and to raise sufficient funds to defray their necessary expenses. The object in sending these delegates is to obtain from the Indians themselves an authentic statement, from their own point of view, of the reasons why the "peace policy" of the Administration has thus far failed,—of their actual wrongs, grievances, and causes of complaint against the United States government,—and of the special measures of redress which they themselves desire. We hereby pledge ourselves to pay the sums set opposite our respective names whenever the total amount subscribed shall have reached two hundred ($200.00) dollars, for the purpose of paying all the expenses of the meeting above described.

Mr. Beeson undertook the disagreeable task of going about in person to raise as much as possible of the requisite amount, and to secure such speakers as Wendell Phillips, William Lloyd Garrison, Henry Wilson, and other friends of the Indians, for the meeting itself. It would seem that so simple and unpretending, yet really worthy and feasible movement, ought to succeed. There would be great value in a direct statement by the Indians themselves, assembled in general council, of their own wrongs and wants; and the presence of one or more delegates, sent on purpose to express the sympathy and promise the coöperation of white friends of their race, would probably stimulate them to make an earnest appeal to the justice-loving portion of the American people. This would undoubtedly be published by the press all over the country, help to influence legislation at Washington, and strengthen the hands of the Administration in what we believe to be a sincere general purpose (though it has been sometimes, as in the case of the Custer expedition, wofully betrayed) to deal fairly with the Indians. Everything in the line of reform in this country depends on public opinion; and it seems to be a sober and reasonable expectation that real good would result from such a delegation as is proposed. Mr. Beeson himself stands ready to go to the Indian council, as a member of the delegation, and perhaps a companion might be found to accompany him. For these reasons we wish to help the project of this self-sacrificing man as much as possible, and therefore submit the foregoing statement to our readers.

Whoever is interested in the Indian question, and satisfied that the plan now proposed is a practical one, may send his contribution to our personal address; we agree to report in these columns all sums thus received, and to pay them over to the person or persons who may be appointed to receive them at the contemplated public meeting, when held. If the meeting should not be held after all, or if in our judgment any other reason exists why the money ought not to be paid out, we further agree to refund the same to the contributors. Any surplus above the sum required for the actual expenses of the meeting will be available in carrying out the objects for which it is called. How many friends the Indians may have among our readers, we do not know; but we hope that all who are such will improve this opportunity of doing them what promises to be a substantial service.

TYNDALL'S CORRECTION.

Professor Tyndall, in the revision of his Belfast address for the press, has altered the already famous passage in which he spoke of matter as containing "the promise and potency of every form and quality of life." It now reads thus: "By an intellectual necessity I cross the boundary of experimental evidence, and discern in that matter which we, in our ignorance of its latent powers, . . . have hitherto covered with opprobium, the *promise and potency of all terrestrial life.*"

The addition of the phrase "by an intellectual necessity" is a hint at that use of the "scientific imagination" for which Tyndall is a strong advocate, and is probably intended as his defence against the charge of an unscientific procedure in "prolonging the vision backwards across," or (as he now puts it more briefly) "crossing," the "boundary of experimental evidence." We should interpret this new phrase as really a recognition of the absurdity of supposing that facts do not necessitate the logical inferences which they potentially contain. Nobody but an idiot can stop with "experimental evidence," as this is usually conceived; there is an iron connection between premise and conclusion which couples "experimental evidence" with trans-experimental consequences in all minds that are gifted with any degree of reasoning power. In other words, it is useless to treat such results of thought as the law of natural selection, for instance, as if it were a mere "hypothesis" that could be approved or discarded on a balancing of probabilities. Some things are certain, if other things are true; and Tyndall is justified in refusing to be tied down to bare facts, if these facts are pregnant with necessary truth. Whether in this instance he has got in *all* the facts that must be included before the somewhat vague inference he draws can become a necessity, is another question. His right to "cross the boundary" is indisputable; but he does not make it sufficiently clear where he pitches his tent.

The substitution of "all terrestrial life" for "every form and quality of life" is a seeming concession to the opposition; but we doubt if it is really one. We suspect that in Tyndall's own mind the two phrases are exactly equivalent. At least, we see no reason to think otherwise, and cannot comprehend how, as has been inferred, it "makes a vast difference in the argument." In Tyndall's view, sensation and thought are probably just as much phenomena of terrestrial life as alimentation or respiration; and, if so, the hazy materialism he espouses has lost none of its haze. On the other hand, we suspect that the super-terrestrial, celestial, or Divine life which is too hastily supposed to be conceded by implication in this renovated phraseology, would by no means come under the Professor's purely scientific conception of "life" in any case. If we are correct in these surmises, then the substitution in question is no recognition, direct or indirect, of super-material life either in man or out of man. The phrase he first used was not applicable to anything but "life" in its restricted or *organic* sense, and hence had nothing to do with "Divine life," unless this is conceived as dependent on organism; while the new phrase is just as inclusive as the old of "every form and quality" of "human life." Matter is still set forth as including the "promise and potency" of all that is in man; while it was not before set forth as including the "promise and potency" of any life that is not in human or inferior organisms. Hence, were it not for Tyndall's frank admission that material or molecular causes will not explain "sensation and thought," we should suppose him to be a consistent and rigorous materialist; but, now as before, that admission, set over against the amended passage, takes all the consistency out of him. Really, do we know to-day whether he is a "materialist" or not? Whoever is sure of either alternative must be so in obvious neglect of evidence that contradicts it. There is such a thing as thorough-going materialism, of which Dr. Büchner is one of the consistent and most illustrious advocates; but it is at the least improbable that Professor Tyndall should be classed with Büchner and his companions. Future expositions of his thought will lose none of their interest; the *dénouement* of its development has not yet been reached.

THE SINS OF CHRISTIANITY.

Professor Newman wrote thus in an article in *Fraser's Magazine* for last June: "THE INDEX frequently shows itself unjust to Christianity by imputing to Christian doctrine all the vices, swindlings, and high crimes of Christian professors. Christianity (forsooth) ought to keep its professors moral! Even the baseness of the Tammany ring and official roguery is put down to the discredit of Christianity." We remember nothing whatever in these columns that would justify such a charge as this, which, if unsustained, is exceedingly unjust. Is it impossible to oppose the anti-Christian position except by glaring misrepresentation? Certainly it seems so. What we have really charged upon Christianity is, not all the sins of its professors, but all such sins as are encouraged and fostered by its essential doctrines; for instance, the punishment of heresy as a crime, the denial of intellectual freedom, the circumscription of human brotherhood by sectarian lines, the debasement of reason in order to exalt faith, the deterioration of ethics which follows from making an "inspired book" the test of morality, etc., etc. All these things have resulted in the greatest and gravest wrongs to mankind; let him who can clear the skirts of Christianity from the guilt and stain of them. But such sins or crimes as have no particular relation to Christian ideas (*e. g.* cheating, swindling, theft, murder) we have never charged to Christianity. That such gross misrepresentation as is contained in the extract we have quoted should be made in a first-class English magazine, edited by the historian Froude,—made, too, by one so universally respected as Professor Newman,—is not a pleasant thought; but we suppose there is no prospect of redress, and turn to the work in hand.

RELIGION IN ART.

The suggestive little paragraph in THE INDEX of October 3 was in my mind as I looked at the very interesting pictures of the Spanish and German school now on exhibition at the Athenæum. They do indeed offer most fruitful studies of the typical character, not only of the two nations, but of the two churches which they represent; but they brought to my thoughts not so much the superiority of the new school over the old, as the dangers that surround the new, and the great import and beauty of some of the characteristics of the old faith which we must beware lest we lose altogether, and so misrepresent human nature and carry on human progress only in crab-wise, sidling fashion.

Kaulbach's representation is well spoken of as "masculine;" the womanly side of human nature is recognized only in Queen Elizabeth. Why should not Isabella of Castile have stood beside Columbus, Vittoria Colonna held high converse with Michael Angelo and Savonarola, and the wife of Luther appeared as his aid in the great work of translating the Bible?

The whole picture, like the Protestant Church, is full of power and admirable drawing, strong individuality, and noble expression; but it is not organic, it has no unity in it, it does not glow with sentiment nor blossom into beauty. The cold, neutral tints of the cartoon seem well adapted to the subject, and, from what we know of the German school of color, we should hardly expect any better effect in the finished painting.

But the Madonna and altar-pieces in the other room attract the eye at once by their rich glow of light and color. Humanity is there not as will and intellect (for herein Kaulbach's work is immensely superior), but as love and human relation. All is limited, narrow in its range, but having a unity and perfection which satisfies us for the moment, if it leaves us to question afterward.

The mysteries of spiritual life are indicated, but with loving, tender sweetness; the angels seem as natural actors in the human drama as the woman or the soldiers. Woman is here the central figure, in one phase only, in one relation,—not the highest nor the broadest, but the tenderest and the most touching. The peasant girl is ennobled by the glory of maternity. In the Annunciation, the attitude and action are very simple, and the figure at first seems inexpressive; but, as you gaze, you catch the listening of her soul to the breathings of hope and faith that come with the promised blessing, and you recognize that the angels, unseen by her, are filling her with the power of life and love which she is to bestow upon her offspring. So Swedenborg has said that the highest angels surround a woman who is bearing her part in the divine work of creation. These unseen forces of spiritual help and life are as shadowy and indefinable as electricity and ozone; but are they not as real and as potent? Will not spiritual science some day learn the laws of their action, and substantiate as fact what poetry and religion have given us as faith and beauty?

The path to this recognition of the union of intellect and faith, of the marriage of masculine individuality and feminine attraction, lies indeed through Free Religion. But the second word is as important as the first. Free to expand, it must also be loyal to the centre. Free to investigate, it must be faithful in preserving the truth. Clear and definite in statement of the ideal, it must also be genial and affectionate in clothing it in form and expression. Protestant in its position towards all oppression, falsehood, and wrong, it must be catholic in its relation to all that is good and human.

If the bright side of the Catholic Church is here presented, its dark and morbid side are not forgotten. The pathetic but painful Pietà and the disgusting Martyrdom remind us of the extravagances and abuses from which the brave men represented on the other canvas have freed us. Better the cold air and barren mountains of Germany, than the lurid glow of the Spanish Inquisition; but do either of these represent to us the church of the future? Do we not see the need of foundations laid broader and deeper in human nature than either of these Churches of the past have built upon? But must they not be laid in the same strength and courage as the one, and the same loving reverence and acceptance of beauty and mystery as the other?

E. D. C.

PROF. TYNDALL'S ADDRESS.

Much has been and is being said and written about this remarkable discourse, both by those who agree with and those who dissent from it. The pretension which I here make to discuss it is a very modest one; but having carefully read the address in its complete published form, and experienced in its perusal the most hearty satisfaction, I feel moved to allude to a few of its points which specially engaged my attention.

And, in the first place, I am struck with the singularly high, pure, and fine spirit in which the whole address seems to have been conceived, as well as with the fair, candid, and gracious style in which it is written. Although every sentence is kindled with a brave and ardent purpose, no undue heat characterizes a single word. From bitterness and denunciation and sarcasm and ridicule and dogmatism it is entirely free. Through the lists of discussion the eminent author rides with a knightly and courteous bearing, and no adversary whom he meets can accuse him of dealing an unfair blow. Surely, for truth much is to be expected as the result of discussion, when her most famous retainers come up to contend for her in this really magnanimous and gallant fashion. Would that all who undertake to speak and write upon the great mooted subjects of the day might do it in the admirable spirit and style of Prof. Tyndall. And I am especially glad that, in the points of controversy between science and religion, three such famous illustrators of the scientific phase of thought, as Darwin, Spencer, and Tyndall, should hold up an example so worthy to be followed by their opponents. The advocates of religion have much to learn from these men of science, not only as to the subject matter in controversy, but as to the spirit and style in which the discussion shall be conducted.

In the second place, I am impressed with the superb *moral* tone that vibrates through every page of the discourse. I do not use this word moral in the flabby and insipid sense in which it is generally employed by religious writers, nor in the superficial one of ordinary conventional usage. I would borrow a little of that splendid ring which some of the old pagans were wont to impart to the word moral, and which makes it indicate, not mere *goodiness* of feeling and tame conformity of conduct, but a lofty, inspired, and virile energy in the pursuit of truth, an enthusiastic devotion to its service, a subdued joy in the recognition of it, and a kindling sense of its deep ethical significance. There is a certain "ethic glow" (I borrow the phrase from the author himself) throughout this whole masterly address, which, while it is impossible not to feel, is equally impossible to describe. Not for victory in controversy does Prof. Tyndall write, but for truth,—that he and all men may discover and own it. "An impulse inherent in primeval man turned my thoughts and questionings betimes towards the sources of natural phenomena,"—these are the grand words with which he opens his address, and they give the key-note of his entire effort. The unquenchable love of knowledge, the sublime curiosity to know the cause and the nature of whatsoever exists, which has been the impulse animating the human mind from the beginning, and which impulse has borne on humanity in the path of progress through all ages,—this "ethical requirement" (again I borrow a phrase from Prof. Tyndall) of our common human nature is what our author feels and surrenders himself to, and what gives illumination and tone to his kindling sentences. What Prof. Tyndall so justly and generously says of Mr. Darwin, we may with equal truth say of him, that, "though in handling his mighty theme all passion has been stilled, there is an emotion of the intellect incident to the discernment of new truth, which often colors and warms his pages." This "emotion of the intellect" is a rare but beautiful quality in scientific and philosophical writers; and when we see it combined with real ability and logical clearness, it is a consummation of intellectual and ethical genius which excludes all cause of discontent. "The discernment of new truth" would, indeed, seem to be the inevitable natal hour both of mental and of spiritual joy,—the only new birth, one might think, which any man of good sense could desire to have. We want more recognition of this "ethical requirement" of our human nature, more of this fine "ethic glow," in the writings of our scientific and philosophical men; and when we shall have it, our books of science and philosophy will be as inspiring reading as our poems and scriptures.

In the third place, I fail to find any disguised or undisguised atheism or materialism in this address; and, temperamentally, I think that I am as sensitive to either as well nigh any one can be. It is very easy to discover what sort of a God Prof. Tyndall does not believe in. He does not believe in the *deus ex machina*. He does not believe in the clock-maker God. He does not believe in the God that creates something out of nothing, and of which something he is not a necessary part. He does not believe in the *Creator*-God at all, who stands off from the substance which he is not, giving it a primal push, and an occasional tinkering touch, and maintaining a personal independence of it forever. But is he necessarily atheistic because denying such a God? Most Christians would esteem him so, no doubt. Yet let us remember what Epicurus taught: "Not he is godless [atheist] who rejects the gods of the crowds, but rather he who accepts them." In the deepest spirit of reverence of which I am capable, I say all gratitude be to science for dethroning and destroying for us the "gods of the crowds,"—by which I mean not only the heathen deities, but the ordinary God of the Christians; the God of the Old Testament, and, largely, the God of the New. Even Jesus' God is not the God in whom, in many respects, men of reason and of enlightened faith can believe. He, too, is one of "the gods of the crowds," whom we shall have either to make smartly over, or remand among the obsolete deities of an ignorant and superstitious age.

Prof. Tyndall and his compeers in science are only doing for this age what Democritus, Epicurus, and Lucretius did for theirs; namely, ridding it of the belief in a God external to and apart from the universe itself—an arbitrary, capricious, fickle, and anthropomorphic deity. In the place of such a God, they are demonstrating to us a permanent force, an invariable law in Nature, and an unbroken process of evolution from the lower to the higher forms of existence. It is not strange that some should discover only atheism and materialism in this; yet we have but to take a second view, and to wait for a deeper insight, to discover that "permanent force," "invariable law," "unbroken continuity of development," "primal, mechanical shock of atoms," "cosmical life," intrinsic "promise and potency" of matter, are only other and better names of deity, or new definitions of that mystery of the universe before which reverent men of science how no less than the special devotees of religion. "The principle of every change resides in matter," says Gassendi. But what is matter? Prof. Tyndall well says that "everything depends on the answer to be given to this question." Suppose it should be proven that matter is as good as spirit,—nay, that there is no matter without spirit, and no spirit without matter,—who can object? Let God and the soul be dispelled if they *can* be; in trying to dispel them, we may discover them more clearly and fully than before.

But Prof. Tyndall is not trying to dispel God and the soul; he is only trying to state such facts about the universe as he has come upon. The deep "mystery" that lies at the heart of the cosmos, that underlies the "beginnings of things,"—that he affirms, but does not audaciously expound. The natural senti-

ment of the human heart, which reverences this "mystery," Prof. Tyndall profoundly respects. He even says that "to yield this sentiment reasonable satisfaction is the problem of problems at the present hour." No warfare between science and religion does he proclaim. Spoiling for a fight between these he is not. He only demands that religion shall not assume any authority over science, but shall gracefully yield to instruction in matters where science is wiser than she. Those who are not willing that religion shall do as much as this had best say good-by to religion altogether. "The lifting of life is the essential point," says the professor; and in this sublime work, if each will agree to mind its own, science and religion may walk hand in hand.

A. W. S.

TEETOTALISM.

"Is it right," asks a correspondent, "for persons in health to drink, as a beverage, anything that will intoxicate? This is not intended as a question of personal freedom; I would like your opinion on the subject, scientifically considered." To this question no answer seems to us possible but this: it is sometimes right and sometimes wrong. The mere act of drinking a glass of wine, for instance, as a beverage, is innocent or guilty according to circumstances, which we cannot reduce to any formula beforehand. Every Christian communicant considers it a sacred duty at the "Lord's table;" it would certainly be wrong for a reformed inebriate to touch a drop of anything that might revive his slumbering passion. That there is any inherent wickedness in drinking a glass of wine with a friend under suitable circumstances, is a proposition too absurd to be maintained; but it would be worse than absurd to forget the great danger of forming a habit which may prove the sure road to ruin. As a rule, the less liquor a man drinks, the better for him and all concerned; but we believe that America has much to learn from Germany and France in the wise use of mild stimulants. Personally we care little for them and seldom use them, although not a teetotaller; but we believe that intemperance would be greatly reduced in the community, if something like the German beer-garden, conducted with strict decorum, should be generally regarded with favor. Such views as these cannot be met wisely by a howl of denunciation; we commend them to *temperate* consideration.

Communications.

CHRISTIANITY AND MORALITY.

BATTLE CREEK, Mich., Sept. 12, 1874.

EDITOR OF THE INDEX:—

In the course of a conversation some days since, I had occasion to mention the moral character of some representative Free Religionists, as tending to show that the holding of opinions at variance with the doctrine of the Christian theology did not necessitate a decline of moral sensibility; but, on the other hand, as evidenced in the lives referred to, left even the religious emotions active and deep as in those whose inspirations were drawn from Calvary, and the expiation of sin through faith in another's work (the inspiration and incentive in the former case being the boundless goodness of God in so adapting the universe to the faculties of mankind as to confer the highest rewards upon the highest culture and the purest life, thus offering a constant motive to the race to be intelligent and moral). It was objected that this religious activity was something held over from early Christian training and was not to be credited to such an apprehension of God as that taught by men of THE INDEX school; and that no such examples could be taken as showing the kind of character to be produced by this system of denials. In order to make a fair showing for Free Religion, the subject must owe much less to Christian civilization than any person could possibly owe whose early life had been moulded and colored by its energies in the very construction of our society, as well as through its special organizations and doctrines.

The point of interest is just here: How much are we really indebted to Christianity for the moral sense that upholds civilized society? Subtracting Christianity from our civilization, what is left of it, and what is the lineage of the remainder?

I should be glad if you, or some one that you know to be competent, would give in THE INDEX such a statement of this matter as the truth warrants. It would be of great interest and profit to me and, presumably, to many others. AN INQUIRER.

[Go back to the origin of Christianity: whence was derived Christian morality itself? From natural sources. Did Jesus invent the moral principles he taught, or were they even first taught in his day? Research has proved the contrary. The few elementary moral laws from which our present moral code naturally follows are all so simple as to have forced themselves on human notice long before Jesus was born, and in many places where he had never been heard of; and they would be equally well known (and practised, as we believe), if he had never been born at all. No doubt a special coloring has been given to natural morality by the Christian gospel,—not often to its improvement, however. But the point we make is that moral principles are "revealed" in the *moral situations of life itself*, and are thus contained in all human experience; as society is evolved, they become clearer and better understood, and are taught by word and example more successfully to each new generation. When Christianity has become an unheeded mythology, the morality of the world will not suffer on that account, because morality has really nothing to do with any mythology; and if any change is to be expected, it will probably be a change for the better alone, since the sum of human experience, from which all morality is a deduction, will have been increased. To our correspondent's questions, therefore, we should reply that we are indebted to human experience in general, not specially to Christianity, for "the moral sense that upholds civilized society;" that, when Christianity has faded away as an existent religion, morality will be left wholly untouched and unweakened; and that the "lineage" of morality is the lineage of human nature itself.—ED.]

"Why should the Freethinker be more immoral than the Religionist? He has every inducement to be a moral man, without any of the frantic and enthusiastic incentives of religion to hurry him into immorality. The Freethinker is opposed to delusion, to error, to falsehood, only because they are fatal to the interests, fatal to the happiness of society, and at war with the welfare of mankind. The Freethinker has a code to which he conforms himself, founded upon facts, built upon experience, guided by reason. He walks through the garden of Nature, converting only the wholesome and delicious fruits to his use; experience teaches him to refuse, to cast aside the noxious and poisonous plants. To receive nourishment, to feel pleasure, and to communicate these to others, is the moving principle of the Freethinker. Thus he becomes serviceable to his fellow-creatures; his whole life is taken up in making those around him happy, that he may enjoy happiness himself; that his acquaintance may feel interested in his welfare, may smile upon his prosperity, may share his felicity. He fears no revenging and implacable phantoms of superstition; he worships no unknown powers; he seeks for no laws out of the world which he inhabits; he asks not for a rule of action from the arch-priest, from the insane devotee, or the morose bigot. His whole conduct is squared—not by any fanciful theory—not by any chimerical system—but by the duties of morality; these, unlike the various contradictory chimeras of the religionist, remain the same; founded upon truth, they are eternal."—*From "The Correspondent:" New York, September* 13, 1828.

THE FREE-LOVE CONVENTION.

EDITOR OF INDEX:—

I can hardly blame Bishop Ferrette for criticising the convention held in Parker Memorial Hall a few weeks since. I think a large proportion of the Spiritualists in this vicinity and elsewhere would do the same thing. I also looked in at that convention, at most of the sessions, taking no interest except curiosity. It could with as much propriety be called a cattle-show as a Spiritualists' convention, and it is this fact that leads me to write this letter. There was but a very slight sprinkling of Boston Spiritualists present, and many of those, like myself, were present from curiosity rather than interest. The subject of Spiritualism was entirely left out; I did not hear it touched upon, and after inquiry I find no one that did. It was freedom, free love, stirpiculture, woman's ownership, Hullism, repertorial shortcomings, and other cognate subjects that were discussed or ventilated at this convention. Many persons came in, attracted by the name, I have no doubt, who may be satisfied with this first attempt to understand Spiritualism. One person I knew of that class, and I had to tell him out of self-respect (he knowing me to be a Spiritualist) that this convention was a ship sailing under false colors.

I do not intend any reflection on the bright or dimmed experts representing the subjects treated there. They have a perfect right to discuss the subjects they did and in the way they did; that is a matter of taste and attraction. But they had no right to call it a Spiritualists' convention. No one will accuse me of being anything but a radical, and I think I can claim to be an outspoken Spiritualist. Having been satisfied of the fundamental truth of Spiritualism, I have not been backward in declaring myself one; I follow where truth leads, and take the consequences.

I am aware the community groans under its hypocrisy, that the evils that the "spouters" of this convention complain of are not much, if any, overstated; but the plans offered for improvement are defective. Their cure seems to some (of whom I am one) to be worse than the disease; and "free love," as understood by most people and as taught by the orators of this convention, is not indorsed by the larger and better portion of Spiritualists. "Better portion" will not probably be understood; it has a tinge of pretension about it; so I will add—I mean those who have become convinced that life "jumps" the grave, and the "departed" are invisibly communicative and interested in the affairs of this life or in us, but who do not wish to be "disturbers of the peace," unless humanity is to gain something by the disturbance. The larger, if not the better, portion of the Spiritualists do not see the "gain" in the revolution of home and social life that these "freedom-shriekers" are hoping for. Certainly, people can have this evidence of a future life, and be happy in that evidence, and believe also that through it logically, as it becomes more universal, these crying and admitted evils will be cured, and yet see no connection between this belief and the outside issues which some are forever mixing it up with. Bishop Ferrette, and others like-minded, will understand by what I have tried to say that, when he was in Parker Memorial Hall on the 17th of September, he was not in a Spiritualist convention, and it was an offence to a good many Spiritualists to call it one.

JOHN WETHERBEE.

REFORM OF THE LAWS.

BALTIMORE, Sept. 5, 1874.

FRANCIS E. ABBOT:

My dear Sir,—Since THE INDEX has come down from the theological and metaphysical clouds, and turned its attention to the great needs of this present world, and begun to lay the corner-stone of the church of the heavenly present, recognizing the beneficent gifts Nature has bestowed upon man, and the very imperfect and incomplete use thus far made of these omnipresent benefits, my heart and soul are with you in the great work of *construction* which must accompany and keep pace with the necessary and extensive work of *destruction* for which we radicals are become notorious. Hide-bound and fossilized theologists and legalists accuse us of being iconoclasts simply, and demand of us *something better* than the creeds and laws which we have found unfit for an advanced society, and upon which we have passed our condemnation. Our work, to be successful, must be *constructive* as well as *destructive*. Now the wise are ready to learn even from their enemies. The wise general is ever on the alert to discover and possess himself of armament, discipline, or plan, superior or at least equal to those of the opposing army. Confucius long ago wrote in substance: "It is useless to reform or convert a man over forty years of age;" and the great wisdom of the Romish Church is displayed in the recognition of the opposing fact that the infant mind is like "clay in the hands of the potter," moulded at will, receiving any impression stamped thereon, which with the advance of time becomes an indelible impression. If mothers are the moulders of the race, and the child is the embryo of the man, how important is it that we who believe in development should invent and organize better methods of education and development for the children of radicals than the hoary, gray-headed, and mythical ones which ought to and will pass away with a rapidity proportioned to that with which *things better* are developed to supplant them. All hail to "Liberty and Light!" Environed as we are by the effete and unexecuted or badly executed enactments of a ruder society—enactments conserved and guarded by a priestcraft of legality—whose end is gain, and whose methods are belligerent as well as dishonest, how ripe is the hour for some sagacious radical reformer of the laws! Should not the question of the hour for him be: "How many and which of these effete enactments and cumbrous methods can modern society dispense with?" When seeing such men as Andrew and Phillips, who were bred to the law, devoting themselves zealously to humanitarian reforms, but doing nothing to re-organize and reform the law itself, I have said to myself, How hopelessly uncandid, sordid, or superstitious is the priesthood of law! *Society is justified in enacting and executing laws for the protection of persons and property;* but when it oversteps these bounds in the present age, it assumes functions which it has no right to exercise, and curtails the offices and restricts the efficient activity of the individual in the acquirement of education, culture, and self-government, and hinders knowledge by abridging the opportunities of experiment and the attainment of practical truths and correct methods; in other words, it curtails liberty and shuts out light. We radicals must organize a division of labor. Are there not some possessing knowledge of these outgrown laws upon our statute-books (which we are all presumed to know, but of which we the people are in profound ignorance), some who will organize a college or academy of law and equity whose business it shall be to enlighten the people as to what useless, by-gone, and absurd enactments now exist and should be abrogated,—construct and press upon our legislatures an improved and uniform code based upon modern principles and rational methods? We are creed-bound, church-bound, law-bound; help us to destroy the rubbish of antiquity, and enable us with liberty and light to erect better and more commodious accommodations for modern men and women.

Public opinion is not only under but above all legislative enactment. The course of these sequences consumes time, and God's mill grinds slowly but very sure. The honest of us may be crushed between the mill-stones of public opinion; but still the grist of progress will be ground, and the martyrs of the present, though rejected to-day, shall become the canonized saints of the future. The people through habit number their creeds while forgetting their meanings; we leave unexecuted laws, and forget their existence till the statute-books are cumbrous with the rubbish, and we keep avaricious and expensive *legal monks* to resurrect them when occasion requires. Is there not a Luther or a Calvin ripe and ready to ventilate, and agitate law reforms? BENJ. S. PRICE.

CHRISTIAN CRUELTY.

In the town of B., in northern New Hampshire, J. W., a farmer's child, received injury of the head, causing imbecility. Years increased his intractableness, yet, as harmless, he ran at large, until he developed the impulse to rend his clothing. Thenceforward, not for an instant would he tolerate a shred, and he was confined in a miserable out-house, where his aged father, seeming alone to pity, cared for him as his own dependence allowed, sleeping with the imbecile, and supplying in coldest weather a little fire on an open chimney place. "Farmed out" by the town, when, by death, the father's ministrations ceased, hard was the lot of this unfortunate, left to the tender mercies of brothers and their wives, who, at odd times, threw the wretch potato skins and scant allowance of the garbage of swine.

My brothers, for a time in his vicinity, on a bleak October's day, visited our subject, chained, naked, and shivering in his hovel, through which blew the cold wind of the region. His utterance was like the bleating of a calf. An apple, thrown to the emaciated wretch, he devoured like a famished wolf. Evidently, his were constant pangs of hunger and of cold, except in warm summer days. A little scattered straw the brainless sufferer knew not enough to nestle in, nor use for warmth, sleeping or waking. Imagine the condition of naked humanity in a fireless hovel, in temperature ranging from the nineties in summer to the freezing of mercury in winter! He was unprotected by hair, as if just stripped; wild and restive, moving or jumping the length of his chain; anon, crouching over ashes of a transient wood fire, picking them over and over in vain search for one live bit of coal that might warm his shivering body. Hunting thus was his occupation. Not fabled Prometheus gnawed by vulture, nor Tantalus ever thirsting, is so pathetic as this crouching idiot searching for warmth that flashed only to make the cold keener through nine long months of every year. A foot was lacking. It had frozen and sloughed off, some previous winter. In healing (without human aid) suppuration was long and copious, and report averred that the famished creature used to scrape off and greedily swallow the pus.

Said my informant, "That dreadful sight disturbed my nightly rest." Indeed, his description did the sleep of the writer, whose account is feeble compared to the other. With the cold of autumn came a feeling that even I ought to do something for relief of such suffering. I wrote the acting Orthodox clergyman of B., imploring his aid in so dreadful a case. The reverend clergyman deigned not even a reply. The urgency of soul-saving, doubtless, hindered him from meddling in affairs outside. As I retired the bitter nights of that winter, "my heart's desire" was that the idiot might die. But I heard no more. How many years thereafter he starved, and froze, and thawed, I know not.

Now the remarkable fact is that this abiding horror was in a community highly Christian. Its Orthodoxy was wealthy and influential. The Rev. David S., a Scotchman, had long dispensed "the pure milk of the word" of Scotch Presbyterianism, rich and precious, insomuch that devotees from far climbed forbidding hills to partake. "Sinners" (whatever that might mean) saw but a "bad look," *so* bad and sulphurous, indeed, that reaction must come, and a Universalist society was instituted; whereupon "there was war" and more brimstone.

The combatants had little time for humanity in general—*none* for their poor.

Yet this community was hardly worse than others, corrupted, all, by false theology and ideas of this life, contemned in view of the future.

As for the torture by neglect of one demented, is there not Christian authority for that, and more? Jesus deemed them possessed of devils, and are such to be entertained and cherished? If kindness to the insane and idiotic is Christian, then are Christians slow to learn, for Christendom's treatment of these has been revoltingly inhuman. The blessed asylums for the defective classes are a modern outgrowth of enlightened humanity, not of sectarianism.

In *any* view, a case like this narrated is bewildering, making the head of the philanthropist droop with shame and sadness, misdoubting whether mankind be not allied to the hyena or the ghoul.

CHARLES HAZELTINE.

NEW BEDFORD, Mass.

LIBERAL LEAGUES AND SECRET ORGANIZATIONS.

EDITOR OF THE INDEX:—

In your editorial notes upon the communication on "Secret Organization Proposed" in THE INDEX of Sept. 3, you say: "Further thoughts on it will be carefully heeded." Permit me to give a few thoughts which crowd upon me from this far-off standpoint down South.

And first, a word regarding the Liberal League in this city. I refused to become a member of it because it was a secret organization, and because for that reason its objects were not understood by the masses, although several of the Demands of Liberalism, without regard to their name or source, had been endorsed by the press of this State irrespective of political bias.

It would astonish many who have supposed this secret organization to be opposed to the spirit of a true republic to see the nine Demands nailed in conspicuous places, and thus to learn that there was no partisan character in them. They would very shortly find out that as many of one political party as of the other opposed them. It is safe to say that the Democracy of this State are more opposed to those nine Demands than the Republicans.

In your editorial columns of Aug. 20, you quote from a New Orleans letter, that "the Demands will not be likely to take with the negro population; the word liberal will kill them," etc. The word liberal has been an obstacle, for quite naturally a political application is at once supposed, and a secret organization would at once add fuel to that spark of distrust, when a plain statement from the house-tops and door-posts would scatter all such erroneous ideas, and leave religious liberty to grapple only with its legitimate, its well-known, foes.

I have conversed with intelligent colored men here, men of wealth, culture, and influence, and they are in perfect sympathy with the *Demands for Religious Liberty* as expressed in THE INDEX. I wish those Demands could always be *so identified* South. They express regret that those Demands have been erroneously supposed to have a party bias.

These well-informed colored men well know that the present supporters of these Demands are the ones who were foremost in the work of their emancipation. They need no information on this point. Their well-stocked libraries are filled with data, and they could to-day give facts and dates with as much precision as Parker Pillsbury or any other writer on the subject. They well know who constituted the backbone of slavery, namely, the Evangelical Church, and that the so-called infidels and liberal religionists were the first to place the entering wedge in position.

With such allies, it were a pity to *throw the obstacles of secrecy in the way, when a clear and intelligent understanding of the Demands of Religious Liberty seems to be so much needed.*

My own opinion regarding the Demands as a whole was expressed in Mr. George F. Talbot's article on the subject a year or more ago. I have always felt that the friends of religious liberty were not well enough informed by half. Any concealing of the truth must in a measure retard the spread of knowledge among the masses.

And finally, a secret organization will not accomplish what its own members could wish. There are always leaks, and but a short time would elapse before the real, the true objects of the organization would be known. If the object of secrecy was to avoid hostility, they would meet even more hostility when their covert plans were known. For an open, undisguised act will challenge respect and protection, when a secret one would excite hostility. In the latter case the suspicion would exist that the parties had something more concealed, and thence they would be adjudged worse than they really were. We need ventilation, not closed doors. My own hostility to some of the liberal movements was based upon the belief that we were working faster than the people could see or understand. Secrecy will only make such confusion worse confounded.

I have suffered too much myself for my outspoken views on religious liberty to ask any one else to follow me through such a fire; but let me say to all who think a secret organization a panacea for such ills, that it would not save them. Spend the same time in telling men what the League is *not*. Show the masses that religious liberty means (as I tell the colored man South) the right of every man to be religiously what he now is, so long as he likes it; if a Baptist, then a Baptist; if a Methodist, then a Methodist; if a Catholic, then a Catholic.

WILLIAM F. PERKINS.

NEW ORLEANS, La., Sept. 11, 1874.

A VOICE FROM THE "UNLETTERED."

EDITOR OF THE INDEX:—

I wish to call attention to the exaggerated importance which some writers, radical as well as Orthodox, attach to mere scholarship as related to vital religious questions. I hold that any person of good understanding and a fair education is in as good a position to judge correctly concerning all really important religious matters as is the most accomplished scholar; a view which might be illustrated and defended at length, were it not for the editorial admonition to be "short." A single extract from an INDEX writer may be given, however, as showing the confusion of thought that exists on the general subject: "The Bible holds many self-contradictions, and absurdities, and cruelties, but the very fact that they are so plain makes it hardly worth the while to spend one's time in picking them out and arranging them in lists: 'Three hundred contradictions in the Old Testament,' etc. Anybody can write these books; and the criticism which ends with that is almost as shallow—yes, all things considered, is probably shallower than the 'literal inspiration' at which it scoffs. There are men who, because they are scholars, can count up more of these things than we, and who speak out loud about them as frankly as Tom Paine himself, but whose look goes deeper. They sound, and dredge, and compare widely, where we only sail over the top reef-hunting." And so forth, and so forth.

Here—to borrow a figure from Mr. Frothingham—is an "abyss of obfuscation that fairly challenges a beam of light." In the first place, does the writer know that there are thousands of intelligent, fairly-educated men and women all around us who do not know that there are even twenty contradictions in the whole Bible? Is he aware that there are other thousands, of superior education, who will not admit that there is a single real contradiction or absurdity anywhere in the Scriptures? And further, does he know that these last depend on the very thing he has so good an opinion of, namely, scholarship, to prove themselves in the right? The truth seems to be that scholarship, as applied to religion, is remarkably like Protestant Christianity itself in this—that those who follow its methods can "prove" anything or nothing according to the humor. Common sense cuts the Gordian knot at once, and says: "What matters it whether these contradictions are real or apparent? Or, whether real or apparent, what matters it how they came there? The fact that they are there at all, to bother and perplex simple people, is sufficient proof that the book which contains them is not the work of any Deity whom an honest man might care to acknowledge." And then again, how happens it that what the writer calls "shallow" criticism is on the side of reason and truth, whereas the "deeper" kind leads to the "literal inspiration" vagary? Is an error any the better for being deep? The fact is, the writer makes the strange mistake throughout of confounding learning with depth; as though there were not plenty of good scholars who are shallow reasoners, as well as many fine thinkers who are but indifferent scholars. But it is not a question of depth at all.

Is the Bible the inspired word of God? Was Christ in any special sense the son of God? Are the stories told in the Bible concerning miracles true? These questions are of vital interest to every one. And they are questions which require for their solution nothing so much as clear heads, unbiased minds, and strong common sense. Scholarship has primarily nothing to do with them.

If the Bible is not the word of God, what is it? If Christ was not the son of God, who was he? If the stories of miracles contained in the Scriptures are not true, how came they there? These are the questions for scholarship. They belong to a class entirely different from and far less important than the other; and we may discuss them or not according to our taste or pleasure. To assume that a lack of interest in them indicates shallowness is about as reasonable as it would be to say that the man who does not make a specialty of music or astronomy must be a dunce. It is doubtful whether any one but a theologian could have made such a mistake. (It is worthy of remark that the special training which, in matters of science, justly gives weight and authority to opinions is often, for obvious reasons, a hindrance rather than a help to the right understanding of what is important in religion.)

I cannot close this "screed" without calling attention to Hume's famous essay on miracles, as being a fine example of the common-sense method of dealing with religious superstitions. There is not a particle of the "scholarly" element in the whole groundwork of his argument. It is one of those compositions that "anybody can write"—that is, the leading ideas are such as might occur to any thoughtful person; and yet the genius and learning of this great free-thinker enabled him to weave these common thoughts into an argument so clear, and forcible, and convincing, that it will never be forgotten. It is but just to say—and I mean no flattery—that similar commendation is due to the editorial writers for THE INDEX. They are scholars, every one; but they are something more. They are sturdy thinkers, who impress the "unlettered sceptics" not by superfluous displays of learning, or by flings at those whose educational advantages have not been equal to theirs, but by the facility with which they express our own best thoughts much better than we could express them ourselves.

C. E. M.

THE NEWCASTLE *Chronicle* gives a full report of a fine lecture by Henry Vincent, in which it says: "The lecturer came next to speak of the struggles for the freedom of the press, and the efforts of Thomas Jonathan Wooler and William Carpenter to establish an unstamped paper. Wooler published his *Black Dwarf*, and Carpenter brought out, in 1829, *Carpenter's Political Letter*, without the tax, price twopence; but the paper was seized, and Carpenter was put in prison. Then the late Henry Hetherington, the true friend of the working classes, brought out his *Poor Man's Guardian*, a paper which many would yet remember, and which was conducted by Bronterre O'Brien, a man of great talent in the use of his pen. The price was one penny, without the tax. The *Guardian* sold immensely, and did a world of good; but the press and types were seized, all connected with it were fined and imprisoned, and the paper was put down. The battle for the unstamped press was waxing warm when the lecturer got into his young manhood. Then it was that Hetherington brought out his *Twopenny Dispatch*, published in defiance of the law, to test the power of public opinion in favor of a free and untaxed press. He had four or five printing-offices and four or five sets of types and presses; and although the paper was seized in one place, its composition and publication went on in another. Then the lecturer's father-in-law, John Cleave, brought out *Cleave's Gazette*, price twopence. A crowd of other papers followed. The great difficulty was how to sell them. A squadron of boys was organized for this purpose, and these boys were the precursors of the shoeblack brigades. He had seen them have five hundred men and boys in jail at one and the same time for selling unstamped newspapers. Many were the devices he had seen tried to get the papers out of London. Sometimes they were sent out in clothes baskets, as if they were clothes going to the wash; but the favorite mode was to get up a funeral, with large hearse, mourning coaches, and mutes, and thus smuggle the newspapers out of London. Many such funerals had he attended as a mourner overcome with sorrow and weakness, until they got out of London, and then they flooded the country with unstamped newspapers. . . . People now-a-days seldom thought of the battle which had been fought before a free press was got, seldom thought that five hundred men and boys had been in prison at one time on behalf of the privileges which the present generation enjoyed." We regret that Mr. Vincent did not add the names of Richard Carlile and James Watson to the list of warriors for a free press.—*London National Reformer.*

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(This pamphlet has not been on sale for a number of years, and many persons who have all of the Annual Reports succeeding do not possess this.) Price 50 cents.

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7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

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ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

For List of Liberal Leagues, see next page.

GLIMPSES.

MR. UNDERWOOD lectured very acceptably to "an audience of fully eight hundred or a thousand," on October 11, at Indianapolis. He was introduced by Col. J. O. Martin, one of the most prominent liberals of the West.

THE TRIENNIAL EPISCOPAL CONVENTION at New York have requested the House of Bishops to prescribe a proper posture for communicants at the "Lord's Supper." There seems to be more religion in posture-making than we had supposed. Would it not be well to institute stated rehearsals and regular drill-masters for the occasion?

THE SECOND Radical Club discussed Tyndall's Address last Monday. Mr. Stevens led the conversation. The rooms were crowded, and all enjoyed themselves; but we were unable to be present till the talk was nearly over, and only arrived in season to hear Mr. Morse announce that "every mind is infinite," which made us "feel big."

THE BOSTON Radical Club, whose obituary has just been written in the New York *Tribune*, had an unusually brilliant re-union last Monday at Mrs. Sargent's. Professor Everett read a fine paper on "The Tragic Element in Literature and Life," and Messrs. Bartol, Higginson, Weiss, Longfellow, Miss Peabody, Mrs. Cheney, Dr. Miner, and others joined in one of the best discussions we ever listened to at a Club meeting.

DR. WILLIAM A. HAMMOND, of New York, who is pronounced to be "undoubtedly the highest authority in the country on the brain and nervous system," said in an address delivered last May to the New York Neurological Society: "Experience has shown that total prohibition, while failing to a great extent in practice, drives men and women to opium and Indian hemp, substances still more destructive to mind and body than alcohol."

"OFFICIAL ORTHODOXY"—what an outrage is such a thing in this country! Yet the Secretary of the Washington Liberal League writes as follows: "There is no organized radicalism here of any consequence, as the class from which the elements of such organization would be drawn would be almost exclusively those in Government employ, over whose heads the sceptre of official Orthodoxy hangs threateningly." Yet we boast of our religious liberty!

THE CONFERENCE of Old Catholics, Greeks, and Anglicans, at Bonn, has resulted in the adoption of a platform of doctrinal agreement which is to be the basis of future coöperation—*perhaps*. It remains to be seen how much this attempt at fusion is practically worth. But the tendency to re-unite the fragments of the original Church is one of the marked signs of the times, which sooner or later may necessitate a similar movement on part of those who are devoted to pure humanitarianism.

WHOEVER wants to know all about the Devil will find the records of all authentic "interviews" with that eminent politician by consulting the *Bibliotheca Diabolica*, a full list of works on the subject just prepared with great industry by Mr. Henry Kernot, and for sale by Scribner, Welford & Armstrong, of New York. The author catalogues over five hundred books, in many languages, with excellent notes of his own. Altogether, this is one of the most curious exhibitions of scholarship in existence.

THE A. B. C. F. M. reports 1,021 new converts during the past year. Estimating the population of the globe at thirteen hundred millions and the Protestant population at ninety millions, and supposing that these numbers remain stationary, the world will be finally "converted to Christ" about A. D. 1,186,986. The receipts for the past year were $443,925, with a debt of $30,441. By the date aforesaid, the A. B. C. F. M. will have spent on this useful enterprise (not reckoning its past outlays) about $562,176,838,992. The foregoing may be considered as giving a tolerably accurate idea of the job undertaken by the heroic A. B. C. F. M.

PROFESSOR TYNDALL seems to be a victim of moods to some extent. In the preface to an authorized edition of his late address, he says: "In connection with the charge of atheism, I would make one remark. Christian men are proved by their writings to have their hours of weakness and of doubt, as well as their hours of strength and of conviction; and men like myself share, in their own way, these variations of mood and tense. Were the religious views of many of my assailants the only alternative ones, I do not know how strong the claims of the doctrine of 'material atheism' upon my allegiance might be. Probably they would be very strong. But, as it is, I have noticed, during years of self-observation, that it is not in hours of clearness and vigor that this doctrine commends itself to my mind; that in the presence of stronger and healthier thought it ever dissolves and disappears, as offering no solution of the mystery in which we dwell, and of which we form a part."

THE *Christian Statesman* admits that "faith in Christ as the Savior is necessary to salvation," in reply to a question put in THE INDEX of August 27, and adds: " 'There is no other name under heaven whereby men can be saved,' because there is no other teacher who has ever been able to win men from sin; and the examination of the private lives of the renowned moralists, Socrates and Seneca, was, in this point of view, exactly pertinent to the question." We must respectfully differ from the *Statesman*. No examination of the private life of any one who is devoid of faith in Christ is necessary to decide whether he can be saved; the abstract principle, without any such examination, decides that he cannot be saved, whether he is moral or immoral. Had Socrates and Seneca been absolutely sinless, they could not have been saved on the *Statesman*'s principle. Why not bravely admit this? Besides, "salvation" is salvation, not from *sin* (which the saved and the damned, on evangelical principles, must be alike guilty of), but from the *punishment of sin*,—which is hell. Are we to understand the *Statesman* to say that Socrates and Seneca would have been saved, provided their lives had been sinless? If not, the inquiry into their characters was not at all "pertinent to the question."

SUCH AN ACT as is described in this paragraph from the *Christian Union* ought to be known by all men, and remembered to the everlasting honor of the actor: "The new biography of Chief-Justice Chase, by Mr. Schuckers, contains an anecdote that would be profitable reading for some of our public men. When Secretary of the Treasury, Jay Cooke bought for him three hundred shares of railway stock, which he agreed to take, expecting to pay for them by the sale of a farm. A few weeks later, Mr. Cooke wrote him that he had sold the stock at an advance of $4,200, and enclosed a check for that sum. Mr. Chase wrote courteously in reply, stating that the farm had not been sold, so that he had been unable to pay the original price of the stock; that he had not consented to the purchase with a view to a re-sale; that he could not accept Mr. Cooke's offer to regard the money paid by him for the stock as a temporary loan; and that he accordingly returned the check. He says that he had taken office with the resolution to avoid every act that might cause suspicion that he used his official powers to affect the markets for the private advantage of anybody. He concludes: 'It is essential for me to *be* right as well as to *seem* right, and to *seem* right as well as to *be* right.' It is such a sense of honor as this, a more delicate sentiment than a mere unwillingness to steal, that we need to have in all our public servants."

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
BOSTON, MASS.—F. E. Abbot, President; J. P. Titcomb, G. A. Bacon, Secretaries.
JEFFERSON, OHIO.—W. H. Crowell, President; A. Giddings, Secretary.
SAN JOSE, CAL.—A. J. Spencer, President; J. L. Hatch, Secretary.
TOLEDO, IOWA.—J. Reedy, President; E. S. Beckley, Secretary.
VINELAND, N. J.—John Gage, President; Sue M. Clute, Secretary.
JUNCTIONVILLE, NEB.—J. W. Eastman, President; B. L. Easley, Secretary.
OLATHE, KAN.—S. B. S. Wilson, President; H. A. Griffin, Secretary.
DETROIT, MICH.—W. R. Hill, President; A. T. Garretson, Secretary.
BREEDSVILLE, MICH.—A. G. Eastman, President; F. R. Knowles, Secretary.
OSCEOLA, MO.—R. F. Thompson, President; M. Roderick, Secretary.
BATH, ME.—F. G. Barker, President; C. Rhodes, Secretary.
BERLIN, WIS.—President, J. D. Walters; Secretary, E. M. Bridgman.
WASHINGTON, D.C.—George M. Wood, President; J. E. Crawford, Secretary.
AUBURN, OHIO.—John Fish, President; G. W. Barnes, Treasurer.
MINNEAPOLIS, MINN.—President, J. B. Bassett; Secretary, Anton Grethen.
NEW YORK, N.Y.—J. B. Brown, President; D. M. Bennett, Secretary.
ST. JOSEPH, MO.—P. V. Wise, President; T. H. Kennedy, Secretary.
EAU CLAIRE, WIS.—President, S. J. Dickson; Secretary, W. Kennedy.
BALBEO, IND.—President, T. Gray; Secretary, W. Allen.
NEW ORLEANS, LA.—President, E. Vorster; Secretary, J. E. Wallace.
BAY CITY, MICH.—President, S. M. Green; Secretary, S. M. Johnson.
CLEARFIELD, PA.—S. Widemire, President; H. Hoover, Secretary.
SAUK CITY, WIS.—Chr. Spiehr, President; Robert Cunradi, Secretary.
AUGUSTA, WIS.—Davis Jackson, President; George P. Vaux, Secretary.

The Salem Witchcraft.

[The following account of the famous Salem witchcraft delusion, written a little later by one of the deluded, Rev. John Hale, the first minister at Beverly, is here copied directly from "MAGNALIA CHRISTI AMERICANA: or, The Ecclesiastical History of New England, from its First Planting in the Year 1620, unto the Year of our Lord 1698. In Seven Books. By the Reverend and Learned COTTON MATHER, M.A., and Pastor of the North Church in Boston, New England. London: Printed for *Thomas Parkhurst*, at the *Bible* and *Three Crowns* in Cheapside. MDCCII:" Book VI., pages 79–83. We preserve the spelling, and so forth, as nearly as possible.]

THE FOURTEENTH EXAMPLE.

To conclude our Wonders of the Invisible World, there will doubtless be expected an Account of the Wonders that afflicted *New England* in the Year 1692. Now having in my Hands a most unexceptionable Account thereof written by Mr. *John Hales*, I will here content my self with the Transcribing of that. And I will assure the Reader that he hath now to do with a Writer, who would not for a World be guilty of over-doing the Truth in a History of this importance.

SADDUCISMUS DEBELLATUS.

§ 1. In the latter end of the Year 1691. Mr. *Paris*, Pastor of the Church in *Salem-Village* had a Daughter of Nine, and a Niece of about Eleven Years of Age, sadly afflicted of they knew not what Distempers: And tho' he made his Application to Physicians, yet still they grew worse. At length one Physician gave his Opinion *That they were under an Evil Hand.* This the Neighbors took up, and concluded, they were *bewitch'd.* He had also an *Indian* Manservant, and his Wife, who afterwards confess'd that without the Knowledge of their Master or Mistress, they had taken some of the afflicted Persons Urine, and mixing it with Meal, had made a Cake, and bak'd it, to find out the Witch, as they said. After this, the afflicted Persons cry'd out of the *Indian* Woman nam'd *Tituba*, that she did pinch, prick, and grievously torment them; and that they saw her here and there, where no body else could; yea, they could tell where she was, and what she did when out of their Humane Sight. These Children were bitten and pinch'd by invisible Agents; their Arms, Necks, and Backs turn'd this way and that way, and return'd back again; so as it was impossible for them to do of themselves, and beyond the power of any *Epileptick Fits*, or natural Diseases to effect.

Sometimes they were taken dumb, their Mouths stopp'd, their Throats choak'd, their Limbs rack'd and tormented, so as might move an Heart of Stone to sympathize with them, with Bowels of Compassion for them. I will not enlarge in the Description of their cruel Sufferings, because they were in all things afflicted as bad as *John Goodwin's* Children at *Boston* in the Year 1689. So that he that will read Mr. *Mather's* Book of *Memorable Providences*, may read part of what these Children, and afterwards sundry grown Persons suffer'd by the Hand of Satan at *Salem-Village* and Parts adjacent, *An.* 169 1-2. Yet there was more in these Sufferings than in those at *Boston*, by *Pins* invisibly stuck into their Flesh, pricking with *Irons*, &c., as is in part publish'd in a Book printed 1692, *viz. The Wonders of the Invisible World.*

Mr. *Paris* feeling the distress'd Condition of his Family, desir'd the Presence of some worthy Gentlemen of *Salem*, and some Neighbour-Ministers, to consult together at his House; who, when they came, and had enquir'd diligently into the Sufferings of the afflicted, concluded they were preternatural, and fear'd the Hand of Satan was in them.

§ 2. The advice given to Mr. *Paris* about them, was, That he should sit still and wait upon the Providence of God, to see what Time might discover, and to be much in Prayer for the Discovery of what was yet secret. They also examin'd *Tituba*, who confess'd the making a Cake, as is above-mentioned, and said her Mistress in her own Country *was* a Witch, and had taught her some means to be us'd for the Discovery of a Witch, and for prevention of being bewitch'd, but said that she her self was not a Witch.

§ 3. Soon after this, there were two or three Private Fasts at the Minister's House; one of *which* was kept by sundry Neighbour Ministers; and after this, another in publick at the Village; and several Days afterwards of Public Humiliation, during these Molestations, not only there, but in other Congregations for them: and one General Fast, by order of the General Court, observ'd throughout the Colony, to seek the Lord, that he would rebuke Satan, and be a Light unto his People in this Day of Darkness. But I return to these Troubles. In a short time after, other Persons who were of age to be Witnesses, were molested by Satan, and in their Fits cried out upon *Tituba*, and Goody O., and S. G., that they or Spectres in their Shapes, did grievously torment them. Some of their Village Neighbours complain'd unto the Magistrates at *Salem*, desiring they would come and examine the Afflicted and the Accus'd together; the which they did: The effect of which Examination was, that *Tituba* confess'd she was a *Witch;* and that she, with the two others accus'd, did torment and bewitch the Complainers; and that these, with two others, whose Names she knew not, had their *Witch Meetings* together, relating the times when, and places where, they met, with many other Circumstances elsewhere to be seen at large. Upon this, the said *Tituba* and O. and G. were committed to Prison upon suspicion of acting *Witchcraft.* After this, the said *Tituba* was again examined in Prison, and own'd her first Confession in all points, and then was herself afflicted, and complain'd of her Fellow-Witches tormenting of her for her Confession, and accusing them; and being search'd by a Woman, she was found to have upon her Body the Marks of the Devil's wounding her.

§ 4. Here were these things rendred her *Confession* credible:—

1. That at this Examination she answered every Question just as she did at the first. And it was thought, that if she had feign'd her Confession, she could not have remember'd her Answers so exactly. A Lyar, we say, had need have a good Memory: But Truth being always consistent with it self, is the same to day as it was yesterday.

2. She seemed very penitent for her Sin in covenanting with the Devil.

3. She became a Sufferer her self, and, as she said, for her *Confession.*

4. Her Confession agreed exactly (which was afterwards verify'd in the other Confessors) with the Accusations of the Afflicted.

Soon after, these afflicted Persons complain'd of other Persons afflicting of them in their Fits, and the number of the Afflicted and the Accus'd began to increase. And the Success of *Tituba's* Confession encourag'd those in Authority to examine others that were suspected; and the Event was, that more confess'd themselves guilty of the Crimes they were suspected for. And thus was the matter driven on.

§ 5. I observ'd in the Prosecution of these Affairs, that there was in the *Justices*, *Judges*, and others concern'd, a conscientous Endeavor to do the thing that was right; and to that end they consulted the Precedents of former times, and Precepts laid down by learn'd Writers about *Witchcraft;* as *Keeble* on the Common Law, Chayst. *Conjuration* (an Author approv'd by the Twelve Judges of our Nation:) Also Sir *Matthew Hale's* Trials of Witches, printed *An.* 1682. *Glanvil's* Collection of sundry Trials in *England* and *Ireland* in the Year 1658, 61, 63, 64, and 81. *Bernard's* Guide to Jury-men; *Baxter's* and *R. B.* their Histories about Witches and their Discoveries; C. *Mather's* Memorable Providences relating to Witchcrafts, printed 1685.

But that which chiefly carry'd on this matter to such an Height, was the increasing of Confessors until they amounted to near upon fifty: and Four or Six of them upon their Trials own'd their Guilt of this Crime, and were condemn'd for the same but not executed. And many of the Confessors confirmed their Confessions with very strong Circumstances; as their exact agreement with the *Accusations* of the *Afflicted,* their punctual agreement with their Fellow-Confessors, their relating the Times when they covenanted with Satan, and the Reasons that moved them thereunto; their Witch-Meetings, and that they had their Mock-Sacraments of *Baptism* and the *Supper*, in some of them; their signing the Devil's Book, and some shew'd the Scars of the Wounds which they said were made to fetch Blood with to sign the Devil's Book; and some said they had Imps to suck them, and shewed Sores raw, where they said they were suck'd by them.

§ 7. I shall give the Reader a Taste of these things in a few Instances. The *Afflicted* complain'd that the Spectres which vex'd them, urged them to set their hands to a Book, represented to them (as to them it seem'd) with threatenings of great torments if they sign'd not, and Promises of Ease if they obey'd. Among these *D. H.*, as she said (which sundry others confess'd afterwards), being overcome by the Extremity of her pains, did sign the Book presented, and had the promis'd Ease, and immediately upon it a Spectre in her Shape afflicted another Person, and said, *I have sign'd the Book, and have Ease: now do you sign, and so shall you have Ease!* And one day this afflicted Person pointed at a certain place in the Room, and said *There is* D. H. Upon which a Man with his Rapier struck at the Place, tho' he saw no Shape; and the *Afflicted* called out, saying, *You have given her a small Prick about the Eye.* Soon after this, the said *D. H.* confess'd her self to be made a Witch, by signing the Devil's Book, as abovesaid, and declar'd that she had afflicted the Maid that complain'd of her, and in doing of it, had receiv'd *Two Wounds* by a *Sword* or *Rapier;* a small one about the Eye, which she *shew'd* to the Magistrates, and a bigger on the Side, of which she was search'd by a discreet Woman, who reported that *D. H.* had on her Side the Sign of a Wound newly heal'd. This *D. H.* confessed that she was at a Witch-meeting at *Salem Village*, where were many Persons that *she* nam'd, some of whom were in Prison then, or soon after, upon suspicion of Witchcraft; and *she* said *G. B.* preach'd to them, and such a Woman was their Deacon, and there they had a Sacrament.

§ 8. Several others after this, confess'd the same things with *D. H.* In particular Goody *F.* said, that *she*, with two others, (one of whom acknowledg'd the same) rode from *Andover* to the same Village Witch-meeting, upon a Stick above the Ground, and that in the Way the Stick brake, and gave the said *F.* a Fall, *whereby*, said she, *I got a Fall and Hurt, of which I am still sore.* I hapned to be present in Prison when this *F.* own'd again her former Confession to the Magistrates —— I asked her if *she* rode to the Meeting on a Stick? She said, *Yea.* I inquired what *she* did for Victuals: She answered, That *she* carried Bread and Cheese in her Pocket, and that *she* and the *Andover* Company came to the Village before the Meeting began, and sat down together under a Tree, and eat their Food; and that *she* drank Water out of a Brook to quench her Thirst; and that the Meeting was upon a plain Grassy Place, by which was a Cart-path, in which were the Tracks of Horses-Feet; and *she* also told me how long they were going and returning, and sometime after, told me *she* had some Trouble upon her Spirit; and when I enquired what, *she* said, *she* was in fear that *G. B.* and *M. C.* would kill her; for they appeared unto her (in Spectre, for their Persons were kept in other Rooms in the Prison) and brought a Sharp-pointed Iron, like a *Spindle*, but four-square, and Threatened to stabb her to death, because *she* had confessed her Witchcraft, and told of them that they were with her; and *M. C.* above-named was the Person that made her a Witch. About a Month after, the said *F.* took occasion to tell me the same Story of her Fears that *G. B.* and *E. C.* would kill her; so that the thing was much on her Spirit.

§ 9. It was not long before *M. L.* Daughter of the said *F.* confess'd that *She* rode with her Mother to the said Witch-meeting, and confirm'd the Substance of her Mother's Confession. At another time *M. L. junior*, the Grand-daughter aged about 17 Years, confesses the Substance of what her Grand-mother and Mother had related, and declares that when they, with *E. C.* rode on a Stick or Pole in the *Air*, *she* the said Grand-daughter, with *R. C.* rode upon another (and the said *R. C.* acknowledged the same) and that they set their Hands to the Devil's Book: and (*inter alia*) said, *O Mother, why did you give me to the Devil?* twice or thrice over. The Mother said, *she* was sorry at the heart for it; it was through that wicked one. Her Daughter had her repent and call upon God, and said, *Oh Mother! your wishes are now come to pass; for how often have you wished that the Devil would fetch me away alive!* and then said, *Oh, my Heart will break within me!* Then She wept bitterly, crying out, *O Lord comfort me, and bring out all the Witches.* And *she* said to her Grandmother, *Oh Grandmother, why did you give me to the Devil? Why did you perswade me? O Grandmother, do not deny it.* Then the Grandmother gave account of several things about their Confederates and *Acts* of Witchcraft, too long to rehearse. Moreover, another declared, that she with Widow *S.* went to Captain *W. S.* and the said *S.* gave him a Blow with a great Stick, and yet was to him invisible. Captain *W.* declar'd he had a sore Blow, as if with a great Stick, but saw no body. The Widow *S.* denied that *she* struck him. Then *M. P.* the Confessor very boldly look'd up into her Face, and said, *Goody S. you know you did strike him, and I saw you do it*, and then told the manner how it was done, and how they came to him, and returned.

§ 10. Nextly, I will insert the Confession of a Man, about forty years of age, *W. B.* which he wrote himself in Prison, and sent to the Magistrates, to confirm his former Confession to them. *God having call'd me to confess my Sin and Apostacy in that Fall, in giving the Devil Advantage over me, appearing to me like a Black, in the Evening, to set my hand to his Book, as I have own'd to my shame. He told me that I should not want, so doing. At Salem-Village, there being a little off the Meeting-house, about an hundred fine Blades, some with Rapiers by their sides, which was call'd (and might be more for ought I know) By* B. *and* Bu. *and the TRUMPET sounded, and, Bread and Wine which they called the* Sacrament; *but I had none; being carried over all upon a Stick, never being at any other Meeting. I being at Cart* Saturday *last all the Day, of Hay and English Corn the Devil brought my Shape to* Salem, *and did afflict* M. S. *and* R. F. *by clitching my Hand: And on* Sabbath-day *my Shape afflicted* A. M. *and at Night afflicted* M. S. *and* A. M. E. J. *and* A. F. *have been my Enticers to this great Abomination, as one hath owned and charged her other Sister with the same. And the Design was to destroy* Salem-Village, *and to begin at the Minister's House, and to destroy the Churches of God, and to set up Satan's Kingdom, and then all will be well.*

And now I hope God hath made me in some measure sensible of my Sin and Apostacy; begging Pardon of God, and of the honorable Magistrates, and all God's People; hoping, and promising by the Help of God, to

set to my Heart and Hand to do what in me lieth to destroy such wicked Worship; humbly beggying the Prayers of God's People for me, I may walk humbly under all this great Affliction, and that I may procure to my self the sure mercies of David.

Concerning this Confession, note, 1. It was his own Free Act in Prison. 2. He said (*The Devil, like a black Sheep*). This he had before explain'd to be like a *Black Man*. 3. That on a certain day was heard in the *Air the Sound of a Trumpet* at *Salem-Village*, nigh the Meeting-house, and upon all Enquiry, it could not be found that any mortal Man did sound it. 4. The Three Persons, he saith, the Devil in his Shape afflicted, had been, as to the time and manner, afflicted as he confesseth. 5. That *E. J.* confessed as much as *W. B.* chargeth her with. 6. Many others confess'd a Witch-meeting or Witch-meetings at the Village as well as he.

Note also, that these Confessors did not only witness against themselves, but against one another, and against many, if not all those that suffer'd for that Crime. As for Example: When *G. B.* was tried, seven or eight of these Confessors, severally call'd, said they knew the said *B.* and saw him at a Witch-meeting at the Village, and heard him exhort the Company to pull down the Kingdom of God, and set up the Kingdom of the Devil. He deny'd all; yet said he justify'd the Judges and Jury in condemning of him: because there were so many positive Witnesses against him; but said he dy'd by false Witnesses. *M. C.* had to against her two or three of her own Children, and several Neighbours, that said they were in Confederacy with her in her Witchcraft. *A. F.* had three of her Children, and some of the Neighbours, her own Sister, and a Servant, who confess'd themselves Witches, and said, she was in Confederacy with them. But alas, I am weary with relating Particulars: Those that would see more of this kind, let them have recourse to the Records.

§ 11. By these things you may see how this matter was carry'd on, *viz.* chiefly by the Complaints and Accusations of the Afflicted (Bewitch'd ones, as it was suppos'd) and then by the Confessions of the *Accus'd* condemning themselves and others. Yet Experience shew'd, That the more there were apprehended, the more were still afflicted by Satan; and the Number of Confessors increasing did but increase the Number of the *Accused;* and the executing of some, made way for the apprehending of others: For still the *Afflicted* complain'd of being tormented by new Objects, as the former were remov'd. So that those that were concern'd grew amaz'd at the Number and Quality of the Persons accus'd, and feared that Satan by his Wiles had enwrapped Innocent Persons under the Imputation of that Crime. And at last, it was evidently seen, that there must be a Stop put, or the Generation of the Children of God, would fall under that Condemnation. Henceforth therefore the Juries generally acquitted such as were tried, fearing they had gone too far before. And *Sir William Phips* the Governor, reprieved all that were condemn'd, even the Confessors as well as others. And the Confessors generally fell off from their Confession, some saying, *They remembered nothing of what they had said; others said, They had belied themselves and others.* Some broke Prison and ran away, and were not strictly searched after. Some acquitted, some dismissed, and one way or other, all that had been accused, were set or left at Liberty. And altho' had the Times been calm, the Condition of the Confessors might have called for a *Melius inquirendum;* yet, considering the Combustion and Confusion this matter had brought us unto, it was thought safer to under-do than over-do especially in matters Capital, where what is once compleated, cannot be retrieved; but what is left at one time, may be corrected at another, upon a Review and clearer Discovery of the State of the Case. Thus this matter issued somewhat abruptly.

§ 12. It may be queried, How doth it appear that there was a going too far in this *Affair?*

A. 1. By the Numbers of the Persons accus'd, which at length increas'd to about an hundred; and it came to be imagin'd that in a place of so much knowledge, so many in so small a compass of Land, should so abominably leap into the Devil's Lap all at once.

2. The Quality of several of the Accus'd was such, as did bespeak *better things, and things that accompany Salvation;* Persons, whose blameless and holy lives before did testifie for them; Persons that had taken great pains to bring up their Children in the Nurture and Admonition of the Lord; such as we had Charity for, as for our own Souls: And Charity is a Christian Duty commended to us.

3. The Number of the Afflicted daily increased until about fifty Persons were thus vex'd by the Devil. This gave just ground to suspect some Mistake, which gave advantage to the *Accuser of the Brethren* to make a Breach upon us.

4. It was considerable, That *Nineteen* were executed, and all denied the Crime to the death, and some of them were knowing Persons, and had before this been accounted blameless *Livers.* And, it is not to be imagin'd, but that if all had been guilty, some would have had so much Tenderness, as to seek Mercy for their Souls, in the way of Confession and Sorrow for such a Sin. And as for the *Condemn'd Confessors* at the Bar (they being reprieved) we had no Experience whether they would stand to their self-condemning Confessions when they came to die.

5. When this Prosecution ceas'd, the Lord so *chain'd up Satan*, that the *Afflicted* grew presently well; The *Accused* are generally quiet, and for five years since, we have no such Molestation by them.

6. It sways much with me, which I have since heard and read, of the like Mistakes in other Places. As in *Suffolk* in *England*, about the year 1645 was such a Prosecution, until they saw, that unless they put a stop, it would bring all into Blood and Confusion. The like hath been in *France* until Nine hundred were put to death. And in some other places the like. So that *New England* is not the only place circumvented by the *Wiles of the wicked and wily Serpent* in this Kind.

Wierus de Præstigiis Dæmonum, pag. 678. relates, That an Inquisitor in the *Subalpine Valleys*, enquir'd after Women-witches, and consum'd above an hundred in the Flames, and daily made New Offerings to *Vulcan* of those that needed *Hellebore* more than Five. Until the Countrey-People rose, and by force of Arms hinder'd him, and referr'd the matter to the Bishop. Their Husbands, Men of good Faith, affirmed, that in that very time, they said of them, that they had play'd and danc'd under a Tree, they were in Bed with them.

In *Chelmsford* in *Essex*, *Anno* 1645, there were thirty try'd at once before Judge *Coniers*, and fourteen of them hang'd and an hundred more of them detain'd in several Prisons in *Suffolk* and *Essex.*

As to our Case at *Salem*, I conceive it proceeded from some mistaken Principles: As, that Satan cannot assume the Shape of an *Innocent Person*, and in that Shape do mischief to the Bodies and Estates of Mankind: and that the Devil, when he doth harm to Persons in their Body or Estate, it is (at least, most commonly, generally and frequently) by the help of our Neighbour, some Witch in covenant with the Devil; and that when the Party suspected looks on the Parties suppos'd to be bewitch'd, and they are thereupon struck down into a Fit, as if struck with a Cudgel, it is a Proof of such a Covenant. *Cum multis aliis.*

The worthy Author, from whose Manuscript I have transcrib'd this Narrative, does there confute these mistaken *Principles;* and in his confuting of one, *viz. That if the Party suspected appear in Spectre to the Afflicted, and the Afflicted give a Blow with Knife, Sword, &c.* (or some other on their behalf) *and the Spectre seems wounded or Bleeding, or to have their Garment torn by the Blow receiv'd; and the party Spectreally represented, be presently searched, and there is found upon their Body a Wound or Blood, even on the same part of their Body, or a Rent on the same part of the Garment which appeared on the Spectre to the Afflicted, this hath been accounted a strong Evidence to prove the Party suspected to be a Confederate with Satan in afflicting the Complainer.* He hath divers notable Passages. One of them is this:

'The Person or Garment so represented to the *Afflicted* by the Spectre, was wounded, or bleeding, or 'cut, or rent before: And the Devil knowing this, 'represents to the *Afflicted* that part of the Spectre 'which answers to the Body wounded, or Garment 'rent; and then the Searchers finding such Wounds 'upon, or Rents about the Person suspected, are 'ready to conclude it was done by the Stroke at the 'Spectre, which was done before. There was at '*Chelmsford* an afflicted Person, that in her Fits cried 'out against a Woman, a Neighbour, which Mr. *Clark*, the Minister of the Gospel there, could not be-'lieve to be guilty of such a Crime. And it hapned, 'while that Woman milked her Cow, the Cow struck 'her with one Horn upon the Forehead, and fetch'd 'Blood: And while she was thus bleeding, a Spectre 'in her Likeness appear'd to the Party afflicted; who 'pointing at the Spectre, one struck at the place, and 'the *Afflicted* said, *You have made her Forehead bleed!* 'Hereupon some went unto the Woman, and found 'her Forehead bloody, and acquainted Mr. *Clark* with 'it; who forthwith went to the Woman, and ask'd, *'How her Forehead became bloody?* and she answer'd, *'By a Blow of the Cows Horn*, as above said: Where-'by he was satisfy'd, That it was a Design of Satan to 'render an innocent Person suspected.

Another instance was at *Cambridge* about 40 years since. 'There was a Man much troubled in the 'Night with Cats, or the Devil in their Likeness, 'haunting of him. Whereupon he kept a Light 'burning, and a Sword by him as he lay in Bed; for 'he suspected a Widow-Woman to send these Cats or 'Imps, by Witchcraft, to bewitch him. And one 'Night as he lay in Bed, a Cat, or Imp, came within 'his Reach, and he struck her on the Back; and upon 'Enquiry he heard this Widow had a sore Back. 'This confirmed his suspicion of the Widow, he sup-'posing it came from the Wound he gave the Cat. 'But Mr. *Day*, the Widow's Chirurgeon, clear'd the 'matter; saying, this Widow came to him, and com-'plain'd of a Sore in her Back, and desired his Help, 'and he found it to be a Boyl, and ripen'd and heal'd 'it as he us'd to do other Boyls. But while this was 'in cure, the suppos'd Cat was wounded, as is al-'ready rehears'd. Again, I knew a Woman that was 'Spectrally represented unto an *Afflicted Maid*, who 'complain'd that she was in such a part of the Room; 'whereupon one struck at it with his Rapier in the 'Scabbard, and the afflicted said, *You have rent her 'Gown in such a Place, and her Gown is Green.* Af-'terwards this Woman was observ'd when apprehend-'ed, to have that green Gown on (which doubtless 'she would not have worn then, if she had known 'any thing of its being rent, by striking at her Spec-'tre), and there was found a Rent sow'd up, just in 'the place the *Afflicted* had said it was torn by the 'Scabbard in the same manner. I afterward ask'd 'this Woman how her Gown came so torn: She an-'swered, by going into such a Yard about a Year be-'fore, and such an one knew it to be so.

The Author elsewhere speaking of another *mistaken Principle*, takes occasion to mention the following Passage: 'I remember, when there was a great 'Discourse about Witches, a very holy Man heard his 'Wife say she desir'd a Sucking Pig; and he going to 'a Neighbour's House, saw a Sow with a Litter of 'Pigs, and took a Fancy to one of them for his Wife, 'and asked the Owner for *that* Pig. The Owner de-'nied him: Hereupon he went away in a great Pas-'sion, very unsuitable to such a Person; and that 'very Pig left its Dam and Company, and followed 'this Man to his home. This was observed, and it 'was supposed Satan might have some hand in it; 'taking advantage upon the Passion of so good a 'Man, to render him suspected by such an *Accident*, 'if he could.

Upon the whole, the *Author* spends whole Chapters to prove that there yet is a *Witch;* and he gives this Definition of one, *viz*, a Person, 'that having 'the free use of Reason, doth knowingly and willingly 'seek and obtain of the Devil, or of any other God, 'besides the true God *Jehovah*, an *Ability* to do or 'know strange things, or things which he cannot by 'his own Humane *Abilities* arrive unto. This Person 'is a Witch.

But thus much for that Manuscript.

[For THE INDEX.]

"AUDI ALTERAM PARTEM."

Have *white* men born in the Southern States no "civil rights" that their Northern brethren are willing to respect?

This question has been suggested by the perusal of Mr. R. P. Hallowell's recent communication to THE INDEX, entitled "The Civil Rights Bill and the *Nation.*"

Mr. Hallowell's caustic criticisms of the position occupied by the editor of the *Nation* proceed entirely from an erroneous assumption: to wit, that the *whites* are abundantly able to take care of themselves, and the negroes are *not.* Now so far is this from being the case in the States of South Carolina and Florida, on the east, and in Mississippi and Louisiana, on the west, that it might be argued with more reason that the reverse is actually true: first, because in each of these States the negroes are in possession of the powers of government (including the *money* power, the credit of the State, as well as the receipts of the tax-collectors); next, because the blacks are the *producers* and the whites are almost utterly dependent upon their labor for existence; again, because the negroes preponderate numerically; still farther, because the blacks are better fitted by nature and constitution to withstand the semi-tropical diseases of the South; last, but not least, because the freedmen are united in purpose, and working together for a common end. Born, bred, and educated within the dear old city of Boston, your correspondent can scarcely be accused of a natural bias in favor of the South; but it may not be altogether out of place to state that he has no tie of kindred, no relatives in that section, nor any pecuniary interest whatsoever.

The writer first made acquaintance with slaves and slaveholders (the planters and freedmen of to-day) during the Civil War, and as a volunteer officer in the United States service, in the coast districts of South Carolina, Georgia, and Florida, immediately after the capture of Port Royal and the occupation of Beaufort and Fernandina. From this date down to the final capitulation of the Confederate forces, and later, for upwards of four years (from 1861 up to December, 1865), he passed the greater portion of his time in the cotton States. In 1865, he was required to make an extended tour through the States of the South, occupying several months, and comprehending nearly every town or city of consequence in the States of South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, and Tennessee, and from Pilatka in eastern Florida to San Antonio de Bexar in western Texas; he everywhere availed himself of his daily and hourly opportunites of conversation with the negroes, in order to ascertain, if possible, their hopes and fears, ideas, intentions, and possibilities. The result of these frequent conversations, observations, and experiences was given to the public in pamphlet form by an association of gentlemen in Massachusetts, with whom the writer was in communication; was endorsed and commended by the Hon. Charles Sumner in his celebrated "whitewashing" speech before the Senate of the United States; was republished in England; and the predictions therein contained have been since fully verified by the subsequent history of "Reconstruction."

The writer was the first witness summoned before the special joint committee of fifteen to "inquire into the condition of the States which formed the so-called Confederate States of America, and report whether they or any of them are entitled to be represented in either House of Congress"—that memorable committee at the head of which "Thad" Stevens presided, and upon whose report was based the entire scheme of reconstruction adopted and adhered to by Congress up to the present time. Among the members of that committee were Senators Fessenden, of Maine, Grimes, of Iowa, and Harris, of New York, and Congressmen (at that time) E. B. Washburn, of Illinois, Morrill, of Vermont, Bingham, of Ohio, Conkling, of New York, Blow, of Missouri, and Boutwell, of Massachusetts—most of whom have since "gone up higher" in one sense or another. Thus much, lest it might be asserted that the writer's acquaintance with the subject was too superficial to deserve consideration.

In the firm and abiding belief that *justice* requires an impartial examination of the situation in the Southern States, regarded as well from the point of view occupied by very nearly the entire population of native whites as from that of their fellow-citizens of African descent, the writer desires respectfully to sum up, for the benefit of THE INDEX subscribers, the impressions produced by a somewhat prolonged sojourn in the States of Mississippi and Lousiana *during the present season.*

After an interval of nine years, curiosity to see for himself the precise changes effected by the emancipation of the slaves induced your correspondent to revisit the districts of the Southern country with which he had been most familiar in war-times; and, during the spring and early summer he has passed

some time in an investigation of the social and political status of the population of the Mississippi Valley, including not merely the chief cities from Saint Louis to New Orleans, as Memphis and Vicksburg, but the sparsely settled sections, such as the famous belt of cotton plantations about Lake Washington, in Mississippi—the very heart of the cotton district,—down to the superb sugar-plantations of Louisiana, situated on "the lower coast," between New Orleans and the Gulf of Mexico.

The general result of the writer's careful study of the position of affairs, in those sections where the negroes are in a majority, may be given in the expression of the opinion that the solitary hope of restoring any vestige of prosperity to those distressed and desolated regions consists in the proclamation of martial law, and the immediate assumption by the administration at Washington, through its military officials, of all the ordinary powers of government!

Volumes would scarcely suffice to do justice to the subject of the inevitable and impending conflict between the whites and blacks. Suffice it to say that no unprejudiced observer of the course of events can be an eye-witness of the constantly increasing jealousy, enmity, and antagonism, without becoming convinced that the two races, Africans and Anglo-Saxons, can never assimilate for generations to come, if even then. Out of the mouths of the negroes themselves the writer has repeatedly heard the opinion that "blacks and whites were never made to live together." It is a fact, which every intelligent visitor to the Southern States can easily verify for himself, that a profound and nearly unanimous conviction exists among the freedmen to the effect that they, or their children, or their children's children, are destined ultimately to extirpate the whites from among them!

The writer does not hesitate to assert that the blacks are working together in perfect unison for this end. They refuse to make improvements upon property, or to permit them to be made by owners, for the purpose of depreciating it to such a point that they can obtain possession for little or nothing. The recent advice of Fred. Douglass to the five millions—more or less—of his race in the Southern States is likely to be acted upon without unnecessary delay; namely, to concentrate themselves within the States of South Carolina and Florida on the east, and in Mississippi and Louisiana on the West. Meantime the white inhabitants of these four States are emigrating (wherever they possess the means to enable them to do so), and the young men especially are leaving their homes and birth-places with no expectation of ever returning again.

In view of these *facts*, is it wise or prudent, just or generous, in the people of the North to blink the questions certain to be precipitated upon future generations? If an artificial and arbitrary code of so-called civil rights be prematurely *forced* upon the eight or ten millions of Southern whites, the perpetuation of race-antagonism is insured beyond a doubt. Must not the black man, in the end, stand or fall, survive or perish, on his own intrinsic merit and ability? Is it not time that he should manifest his capacity? Already have the "Sea Islands" upon the Atlantic coast been utterly abandoned to the negroes by their former owners; and what has been their fate in the hands of the freedmen? The country has relapsed almost into its primeval condition! A barbarism akin to that of Hayti is springing up among the new generation of blacks born since 1860. *This is admitted by the more intelligent among the negroes themselves.* It is a common saying among the nice old "aunties" of former days that "the little niggers" now growing up are of "no account." For every exception to this rule it would be easy to produce a hundred half-wild, half-naked savages who will neither obey their parents nor any one else.

It is probably already too late to save the rich "bottom" lands of the Mississippi Valley, for half of them are already "gone back into the bush," deserted by their former owners, fences and buildings destroyed, levees down, subject to overflow annually, etc., etc. Hundreds of thousands of acres have been permitted to be sold for taxes, and are now owned by the States. The same will be true of the rice-plantations of the Atlantic coast and the Gulf, and also of the Floridian marshes and everglades; these will have to be relinquished to the negroes, who will inhabit them much as did the American Indians, becoming their sole possessors and occupants, and subsisting in great part by hunting and fishing. Let the voters of the Northern States once plainly comprehend the logic of the situation, and their good sense will at once show them the remedy. It is simply the false diagnosis of the disease that prevents a speedy cure. Left to himself, the former slave prefers to exist in idleness as best he can. He abhors work, if he can avoid it. Rather than work for wages above the amount to sustain existence he will live a semi-barbarian all his days.

Now, legislation for the purpose of placing this good-natured, naturally harmless, but far from perfect, human being on a *social* equality with his former masters, will not really serve to elevate his nature or character one whit, but *may* possibly tend to degrade the white man. An even-handed justice, while giving the negro every opportunity for self-improvement, would not therefore find it necessary to exterminate the whites. "Mixed schools" means only annihilation of the possibility of public education in every Southern State. In one word, the "Civil Rights Bill" is another name for anarchy, desperation, revolution—civil war! Everywhere the blacks are only too willing to assert their rights, but in order to maintain them, they must learn better to understand the corresponding responsibilities, of which they have at present only the faintest idea. All the legislation in the world cannot make Germans into Frenchmen. How much more difficult to transform five millions of negroes into the equals, socially and politically, of ten millions of Anglo-Saxons!

ALBERT WARREN KELSEY,
of Saint Louis.

[For THE INDEX.]

THE CLAIMS OF NATURAL AND REVEALED RELIGION.

The following thoughts were suggested by a perusal of a recent publication by Mr. A. B. Bradford, *The Absolute Sufficiency of Natural Religion as a Revelation from God, Examined in the Light of Reason and the Bible:* Salem, O., 1874.

The essay is a frank, sincere statement of Mr. Bradford, formerly a Presbyterian minister, who in the preface says: "I am fully aware that many of my old personal friends, who are still in the land of Egypt, and in the house of bondage, will be pained at the position I take in regard to the Church. But I cannot help it. I must be faithful to my convictions, however much of reputation it may cost me. If they will read and study only half as much as I did before I became enlightened and freed from my bondage, they will be convinced that I am right; for not one of them is half so blind and bigoted a Presbyterian as I was."

This essay reminds us in some respects of David Friedrich Strauss's last work, *The Old Faith and the New*, but there is this difference: Mr. Bradford still discusses the old question: Can a rational man, a human being endowed with reason, intellect, still be an Orthodox Christian? Strauss answers this question in the negative, like Mr. Bradford, but he goes a step further. He is bold enough to prolong this interesting discussion, and, on the basis of recent developments in scientific speculations, by the guide of Darwin, Haeckel, and other evolutionists, he is compelled to admit even that the "old faith" in a personal Creator, an anthropomorphic God, belongs to the relics of a superstitious age.

Mr. Bradford says, page 6: "If their natural feelings are cultivated by knowledge, and have free play, they clothe him (the Supreme Being) with adorable attributes." Here, then, it appears that the conclusions of advanced thought and those of "Natural Religion," as interpreted by Mr. Bradford, differ. As Prof. Tyndall remarked in his recent Inaugural Address, the domain of religion, natural as well as revealed, exists only in the emotional, transcendental element of our nature, and has nothing at all to do with science. For this reason, the different definitions of the "Christian, extra-Christian, and anti-Christian" position of some of our liberal writers seem to be fruitless problems. If such a thing as a religion in harmony with, or rather the result of, scientific facts and demonstrations, were possible, the best name for this "Scientific Religion" would be that proposed by Prof. Haeckel; namely, "Monism." Mr. Bradford says further: "He (man) longs for immortality, and accepts with rapture any evidence that departed friends still live in a disembodied state." This may apply to Christians, to Spiritualists; but it is far from being a general fact. As a brilliant writer in that brilliant publication, the *Modern Thinker* (No. 2, page 83), says, in an article on "Creation, God, Soul, Hereafter": "These questions are not innate in the mind. On the contrary, they are artificial, and result from peculiar habits of mind; and, in fact, they cannot be traced in some of the most remarkable groups and races of mankind. . . . These particular questions do not differ in kind from many theologico-metaphysical questions which have been often agitated."

The "pure Buddhist," according to this *Modern Thinker*, and according to all the information we have, one of the noblest of all the religious natures, not only did not dread the extinction of his personality, but he thirsted after it and prayed for it with ecstasy. Annihilation is his heaven; God, as the creator and sustainer of things, is his fiend and adversary. His sphinx puts a very different problem from that of Christian philosophers—not, How was it all made? but, How shall it all end? He, in his pilgrim's progress, borne down by his burden, might be heard crying out, in tones as pathetic as Christian's: "Who shall deliver me from the wrath that is? How can I enter into the world that is not?"

This is Sakya-Muni's idea of Nirvana. Holyoake did not fear death, and had no hope whatever concerning a hereafter. Büchner, the author of that immensely popular book on *Matter and Force*, an outspoken Materialist, confesses that the thought of the possibility of a future state of existence would be unendurable, horrible to him.

On page 11 our author gives us his definition of "what Natural Religion is" in the following words:—

"The Religion of Nature, revealed to the reason of man, consists in the recognition of a Supreme Being who embodies in his character the perfection of wisdom, power, justice, and goodness."

Now these are human attributes of the Deity; this is pure theism. Mr. Bradford asserts: "The planetary systems, all in motion, display his power. The wondrous arrangements adapting means to ends exhibit his wisdom." Mr. Bradford assumes, therefore, that this Supreme Being is the creator of the universe, or, to use his words, the planetary systems. Before the creation of the world, this God could not, then, have been in the possession of this "power" in its most perfect state; for, if he had been, there would have been no cause for the production of so many useless things, by which he, incapable of reaching a higher state of perfection, only became less powerful. That deep thinker, E. von Hartmann, in his *Philosophy of the Unconscious*, arrives at this conclusion: If God, before the creation, had been conscious of what he was going to do, the creation could only be considered as an inexcusable crime; it was only pardonable as the result of a blind will.

It is rather singular how tenacious of life this anthropomorphic God is! German philosophy has annihilated him, and modern science only confirms over and over again that, if there is anything proven at all, it is this — that everything in Nature is perfectly natural, and not as the metaphysicians and theologians attempt to make people believe, unnatural; that this cosmos, universe, or these "planetary systems all in motion," instead of displaying anybody's power, only display the eternal laws of Nature, and that therefore Voltaire's *jeu d'esprit*, "*Si Dieu n'existait pas, il faudrait l'inventer*," can only be taken as a *bon-mot* of that satirical Frenchman. Says Underwood: "The absurdity of the *à posteriori* argument for a God consists in the assumption that what we call order, harmony, and adaptation are evidences of design; when it is evident that, whether there be a God or not, order, harmony, and adaptation *must* have existed from all eternity, and are not, therefore, necessary proof of a designing cause." And again: "As a rigid analysis of our conceptions of God shows that the predicates of God are only our own qualities, so I believe that, reduced to its simplest form, the belief in God is but a belief in our own existence; that we but individually affirm our own existence in affirming God's existence; that anthropology is the true key to theology."

That this applies to Mr. Bradford's "Natural Religion" is evident. "Man uses Nature as a mirror wherein are reflected the properties of his own being." (Humboldt.) "It is reflecting reason which brought design into the world, and which admires a wonder created by itself." (Kant.)

We have not time now to discuss the other attributes of this God of Natural Religion,—justice, and goodness. But in regard to these qualities, Mr. Charles Bradlaugh's words would apply to him with as much force as to the God of Orthodoxy. Bradlaugh says: "They say I blaspheme. How can I? For me, blasphemy is impossible. It implies belief: whereas I am an atheist. It is you who blaspheme, if you believe in a God and yet attribute to him any action that would dishonor a man."

This pamphlet of Mr. Bradford will accomplish a great deal of good, however. It is the author's sincerity, honesty, calm reasoning, which will attract readers who would be repelled by the perusal of some of our recent radical literature. It is a brave, a noble essay; it shows moral courage and deep study, qualities which we do not meet with every day. We invite every radical thinker to read it, and extend to Mr. Bradford our heartfelt congratulations for leaving the ranks of fanatical priesthood. We conclude with Swinburne's beautiful sentences from his "Hymn to Man":

"Thou and I and he are not gods, made men for a span,
But God, if a God there be, is the substance of men, which is man.
Our lives are as pulses or pores of his manifold body and breath;
As waves of his sea on the shores, where birth is the beacon of death.
We men, the multiform features of man, whatsoever we be,
Recreate him of whom we are creatures, and all we only are he.
Not each man of all is God, but God is the fruit of the whole;
Indivisible spirit and blood, indiscernible body from soul."

HUGO ANDRIESSEN.

BAPTIST PREACHERS' MEETING.

A COUNTER-STATEMENT.

The regular weekly meeting of the Baptist preachers of Boston and vicinity was held in the vestry of Tremont Temple at 10 o'clock this morning. Dr. Lorimer was in the chair, and, after devotions and routine business, introduced Rev. Joseph Williams, who briefly addressed the Conference upon the subject of the "Lost Tribes of Israel."

Rev. W. V. Garner, pastor of the Charles Street Church, in behalf of the committee appointed at a previous meeting to investigate and report upon the case of Edward F. Strickland, then submitted the following statement:—

The committee to whom was referred the case of Edward F. Strickland, who intruded upon this meeting with a written statement concerning his alleged "change of belief," etc., which he was tolerated in reading, on Monday morning, September 21, would report:—

That, according to documents in their possession, it appears that he has had no recognizable standing among Baptists for several years, having left the denomination previous to 1870, and having become connected with the Congregationalists in Michigan, where he was virtually suspended from the ministry among them, by a vote of the Kalamazoo Association, February 24, 1870. The following is a certified extract from the report upon which the action was taken:

"That he is a man of such a cast, and of such a practical life, that we could not feel safe in recommending him to our churches; nor could we conscientiously recommend him to the patronage of the American Home Missionary Society; nor could we give him clean papers in case of his desire to leave our body.

"That, finally, inasmuch as there is so much that looks badly in his ministerial course, we recommend that this Association advise him to demit the ministry as a calling, in which he seems to have been so unfortunate and unsuccessful, and for which he seems not adapted."

Within six or seven months from the above date of his virtual suspension, he appeared in Maine, and commenced preaching for a Baptist church in that State, in October, 1870, taking with him, as we are informed by letters in our hands, "a letter dated Dayton, Ohio, 1860, and indorsed in 1864, which he held in his own hands and read in church meeting, stating that it was his general course to keep the letter to himself, and he did keep it." This old letter, given years before his going over to the Congregationalists to be set aside by them, was, as we learn, used by him to get a membership in a Baptist church, which was irregularly transferred, soon after, to the church in Rhode Island, from which he claims in his statement read before us that he received a "letter of commendation and dismissal." A standing thus secured can only be regarded as fraudulent, and, with such antecedents, it could be nothing short of audacity on his part to come before the meeting and as-

sume to withdraw from a body to which he did not right fully belong, either ministerially or denominationally.

We might add that his whole course for more than a year past in the place where he has held Sabbath services of an extraordinary character has not by any means entitled him to recognition as a Baptist minister holding the "fundamental doctrines" of Baptist churches, and no one at all familiar with his strange sayings and doings could possibly think of him in that character. We believe that, while he has to the very last been more than ready to occupy profitable positions among us, he has not for a long time been even slightly in sympathy with us doctrinally or ecclesiastically, and that he cannot in any sense be said to have gone out from us, for he manifestly was not of us.

The report was accepted as read, and Rev. Mr. Garner offered the following, which was also adopted:—

Resolved, That we deem it unfortunate that, as a Baptist Ministers' Conference, we have no article in our constitution strictly defining the conditions of membership in this body, and that, in consequence, parties having no regular connection with our body can foist themselves upon us, and, if so disposed, can use us as the means of their elevation in public estimation, however unworthy they may be; we, therefore, recommend that a committee be appointed to examine and revise the existing constitution so far as to make the terms of membership definite.

—*Boston Traveller, Oct.* 5.

[For The Index.]

"THE DENOUNCED BAPTIST MINISTER."

In the Report of the Committee of Baptist Ministers at Tremont Temple, relative to my renunciation of their creed, statements were made which are grossly untruthful in every important particular; and I solicit the privilege of submitting documentary evidence of their falsity.

It is represented by the Committee's Report that I have had no "recognizable standing among the Baptists, having left the denomination previous to 1870;" and that I connected myself with the Congregationalists in Michigan, who virtually suspended me from their ministry.

In reply to this scandalous statement, I affirm that, while I considered it my right and privilege to preach the Gospel in any church willing to receive the truth as I then understood it, I never identified myself with or became a member of a Congregational church, except *as a "stated supply;"* that no ecclesiastical council was ever summoned by any church, and therefore I could not be legally deposed or suspended from the ministry. This the following church letter, bearing date February 28, 1869, sufficiently demonstrates:—

"At a special call meeting of the First Congregational Church of Dowagiac, Michigan, the following motion was made and unanimously adopted, and ordered to be entered upon the church record:—

"*Resolved*, That the Rev. Edward F. Strickland having tendered his resignation and informed us that he has accepted another field of labor, we feel it our privilege and duty to cordially and affectionately commend him as an earnest and energetic minister of our Lord Jesus Christ; also to state that during two years and six months he has labored with us faithfully and acceptably, and that he and his family carry with them our Christian love and earnest prayers for their continued usefulness in that part of our Lord's vineyard whereunto they are sent.

"Done by order of the church, this 28th day of February, 1869.

"Cyrus Tuthill, *Church Clerk.*"

The Congregational ministers of Michigan, disapproving of my position as a *Baptist minister* in their ranks, without authority of any church, and disregarding the strong protest of the Dowagiac church, passed a set of resolutions advising me to "demit my ministry," etc.

I submit here a copy of this protest, as an overwhelming refutation of the charges made against me by the Kalamazoo Association:—

"Dowagiac, Mich., Sept 8, 1869.

"To the Business Committee, *Kalamazoo Ministerial Association*:—

"We, the officers of the Congregational Church of Dowagiac, having received information that a Committee has been appointed by your association to investigate charges made against our late pastor, the Rev. E. F. Strickland, and that, in your Committee's Report, said Committee state Mr. Strickland had produced weakness, division, and distraction in our midst; and that, during the deliberations of said Committee, it had disregarded a letter of dismission and commendation granted by this church to Rev. E. F. Strickland on his resignation as Acting Pastor of this church; and that said letter of dismissal and commendation was granted by a unanimous rising vote of our church and congregation (the said Committee of the Kalamazoo Congregational Association imputing partiality of the church and undue influence exercised by Mr. Strickland to obtain said letter from us), we have thought it our duty to deny *emphatically* the statement made by the Committee's Report *in all its premises* in reference to the result of the labors of the Rev. E. F. Strickland with us. Also we, the Dowagiac Congregational Church, beg to apprise the Kalamazoo Association Business Committee, that the letter of dismission and commendation rejected by them *is a genuine document*, and as such, by order of the church, is *entered upon our Record.*

"H. Bigelow, } *Deacons.*
"J. J. Stebbins, }

"Cyrus Tuthill, *Church Clerk.*"

Receiving an invitation to the pastorate of the Baptist Church of Camden, Maine, I related before that church my views as to my right of occupying any church pulpit, and that, though I had occupied a Pædo-Baptist pulpit, *I had never joined the church as a member of that body.* I presented a letter of commendation from the Wayne Street Baptist Church of Dayton, Ohio, and, by a unanimous vote of the Camden Church, was received into their fellowship and pastorate.

The statement made by the Boston ministers' Report that "it is nothing short of audacity" on my part to come before their meeting and withdraw from a body to which I did not rightfully belong, either ministerially or otherwise, is false in every particular.

At the expiration of my pastorate of the Chestnut Street Baptist Church, at Camden, the following resolutions were unanimously adopted by that body:—

"*Resolved*, Unanimously, by the Chestnut Street Baptist Church of Camden, Me., that we profoundly regret the resignation of our beloved pastor, the Rev. Edward F. Strickland, and that we regard our pastor as a Baptist clergyman sound in the doctrines of the Gospel, and able in their promulgation.

"*Resolved*, That the affability and Christian walk before the world and the church, and the kindness and faithfulness, of our pastor, have endeared him to us, and that we accept his resignation with heartfelt regret. F. Mills, *Church Clerk.*"

Immediately on my resignation of the above church, I received and accepted a call to the Calvary Baptist Church, of Westerly, R. I., to become their pastor; and on my resignation one year afterward I received the following letter of dismissal and commendation:—

"Calvary Baptist Church, Westerly, R. I., to the Second Baptist Church, Chelsea, Mass.:

"*Dear Brethren,*—This is to certify that Rev. E. F. Strickland, and Sisters Fanny D. Strickland and Katie D. Strickland, are members with us in good standing, and at their request are granted letters for the purpose of uniting with you. If received by you within six months, we shall regard them dismissed from us. And may the blessing of the great Head of the Church abide with you and the brother and sisters who leave us.

"By order of the church,

"G. G. Stillman, *Clerk.*

"Westerly, R. I., May 7, 1873."

On the 15th of May, 1873, I received an invitation to supply the First Baptist Church of Stoughton, Mass. The church, becoming disaffected with my views of the doctrine of Total Depravity, etc., ordered me to withdraw: the people of Stoughton called a mass meeting of the whole town, resolved themselves into a religious society, by the title of the Union Christian Association of East Stoughton, and invited me to become their pastor; the call was accepted: and in this capacity I still continue.

The public will thus perceive that the sole cause of the attack made upon me by the Tremont Temple Baptist clergy is occasioned by my assuming the right to preach to any people willing to receive me, irrespective of all denominational bias or rule. This "unministerial" course of mine would have passed unnoticed: even the denunciation of the Congregational clergy would never have seen the light. But when I dared to go openly before the Baptist clergy of Tremont Temple and publish to the world my abjuration of Baptist doctrine, then the heavy guns of Baptist wrath are opened upon me, and I am denounced as an audacious imposter who had "gone out from us, but was not of us." The question of bitterness, acrimony, lack of Christian charity, and, more than all, of truth, I am not afraid to leave to the judgment of an unprejudiced and impartial public.

As soon as arrangements can be effected, services will be held in a hall in Boston, where my experience in and conversion from the theatrical profession, and my experience of the Evangelical ministry, will be freely narrated. Due notice to the public will be given. Edw. F. Strickland,

Late Baptist Minister.

The terrible sufferings to which the agricultural laborers are exposed have been most keenly illustrated by a case reported from North Hampshire. We read that Mary Day, wife of a laborer at Lasham, near Alton, though sixty-seven years of age, had (it transpired at an inquest), for the last five years, for want of sufficient habitable accommodation in the parish, been compelled to live with her husband entirely in sheltered spots about the farm on which the husband worked. Latterly they had erected a hut, consisting of a few hurdles covered with straw, in a chalk-pit on the farm. The woman was taken ill, and her husband applied for an order on the parish medical officers, which was refused; but Dr. Leslie, hearing of the case, sent her a cough mixture. Subsequently her husband, on returning from work, found her shivering and suffering from severe sickness. His master sent her a little brandy, and went to see her; but she died in his presence. When the coroner and jury went to see the body, they found it lying where it had remained since death, exposed, and unattended night and day by any save the husband; and the only arrangement made by the authorities for the funeral was to have a coffin placed by the side of the body. Words, as the *Examiner* truly remarks, fail in a case like this. A fugitive murderer, a thieving tramp, a leper, a mange-stricken dog, might meet with such treatment; but this woman's husband is a man who works for his "living"—he is "a laborer in Christian England." Is it against a class of which this miserable couple are a possible outcome that English farmers, English lords and gentlemen, are prepared to fight to the bitter end?—*London National Reformer.*

"Little Tommy did not disobey mamma and go in swimming, did he?" "No, mamma; Jimmy Brown and the rest of the boys went in, but I remembered and would not disobey you." "And Tommy never tells lies, does he?" "No, mamma; I couldn't go to heaven." "Then how does Tommy happen to have on Jimmy Brown's shirt?"

The Humbug of Early Rising.—All this talk about early rising is moonshine. The habit of turning out of bed in the middle of the night suits some people; let them enjoy it. But it is folly to lay down a general rule upon the subject. Some men are fit for nothing all day after they have risen early in the morning. Their energies are deadened, their imaginations are heavy, their spirits are depressed. It is said you can work so well in the morning. Some people can, but others can work best at night; others, again, in the afternoon. Long trial and experiment form the only conclusive tests upon these points. As for getting up early because Prof. Gammon has written letters to the papers proving the necessity of it,—let no one be goose enough to do it. We all know the model man, aged eighty: "I invariably rise at five; I work three hours, take a light breakfast—namely, a cracker and a pinch of salt,—work five hours more, never smoke, never drink anything but barley-water, eat no dinner, and go to bed at six in the evening." If anybody finds that that donkeyfied sort of life suits him, by all means let him continue it. But few people would care to live to eighty on those terms. If a man cannot get all withered and crumpled up on easier conditions than those, it is almost as well that he should depart before he is a nuisance to himself and a bore to everybody else. School-boys, and young people generally, ought to get up early, for it is found that nine-tenths of them can stand it; and it does them good. But let no one torture himself with the thought that he could have been twice as good a man as he is if he had risen every morning at daylight. The habit would kill half of us in five years.—*New York Times.*

Poetry.

[For The Index.]

SORROW.

Amid the wastes of desert sands
The purest spring may oft be flowing;
Amid the wilds of savage lands
The loveliest flowers may be growing,
Though often viewed with careless eye,
Or scornfully passed heedless by.

Yet both appeal to human hearts,
Both loving lessons e'er are telling;
The fragrance which the rose imparts,
The ripples from the spring upwelling,
Speak gently of the tender rest
That all may find on Nature's breast.

The heart attuned to Nature's wiles,
Meeting her strokes with trust abiding,
Will find she wears her sweetest smiles
For those whose hearts are most confiding,
And chastens mortals to reprove
Their blindness to their Mother's love.

Would we could heed the priceless worth
That lies in discipline of sorrow,
To give the soul, while yet of earth,
A foretaste of the bright to-morrow!
For souls by sorrow purified
But lose the dross of selfish pride.

The heart that hath deep sorrow known
Hath been by secret forces moulded,
That, from the bonds of self outgrown,
The God-in-us may be unfolded,
When soul to soul through Nature round
Will pulsate to the finest sound.

When hearts with softer feelings glow,
Souls will see more of Nature's beauty,
And hear her accents whispering low—
That sorrow is the path to duty,
And all that hear her sweet-toned voice
Have learned in sorrow to rejoice.

And learn that life through Nature runs,
That life, through lines of finest tracing,
Links man to stars and distant suns,
With loving glow all things embracing:
Then Nature's secret lies revealed,
No more by selfishness concealed.

L.

Northampton, Mass.

CASH RECEIPTS.

FOR THE WEEK ENDING OCTOBER 17.

David Porter, 10 cents; Emily J. Leonard, 10 cents; N. E. Boyd, $1; A. M. Stayman, $1.55; Cordelia Eaton, 25 cents; F. A. Hinckley, 25 cents; George Iles, $3.50; George Barton, 25 cents; Francis Alger, 25 cents; Louise S. Hotchkiss, 25 cents; M. J. Savage, $3.20; C. Hazeltine, $1.25; George H. Foster, $2.13; D. Dean, 75 cents; Joseph McDonough, $4 33; B. C. Bassett, 25 cents; J. English, 75 cents; L. F. Gardner, 25 cents; Richard Pricheit, $1.50; F. H. Badger, $3; M. R. Warren, $3; A. P. Wilkinson, $3; George Draper, $3; O. A. Farwell, $3; Susan M. Hallowell, $3; J. J. Hoopes, 30 cents; L. P. Holmes, $1; C. C. Hayes, $1.50; E. Stone, $3.25; Dr. Sonneschein, $3; Charles Moran, $5.25; W. Meisburger, $3; L. Chesley, $3.10; C. H. Tindell, $2.75; J. S. Engs, $5.25; R. M. Lungren, $5.25; Samuel Cheever, $1.75; Anson Merrill, $3; John Demorest, 1.50; C. L. Carr, $3; George Tolman, 25 cents; Kate H. Browning, $5; D. A. Cline, $3; C. S. Hughes, 50 cents; James Laird, $3; A. K. Loring, 24 cents; E. S. Pier, 25 cents; A. P. Rose, 25 cents; W. D. Comins, 25 cents; A. Meyer, 25 cents; M. B. Jarvis, $5.25; E. B. Merrill, $3; O. H. P. Kinney, $3; E. H. Bearse, 75 cents; Henry Grew, $3; Levi Baldwin, $5; W. P. Wesselhoeft, $3; M. Dimmick, 25 cents; W. H. Hunt, $3; J. G. Whyte, $4; J. S. Shailer, $1; W. G. Babcock, $3; A. L. Clark, $3; F. P. Stearns, $3; John Monroe, $3; A. W. Withington, $3; George Templeton, $1; Samuel Warbasse, $10; Joseph Warbasse, $10.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.
Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

Francis Ellingwood Abbot, ... *Editor.*
Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), *Editorial Contributors.*

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

BOSTON, OCTOBER 22, 1874.

SPECIAL NOTICE.

A Convention of the Free Religious Association is to be held in Providence, at Howard Hall, beginning Wednesday evening, the 28th of October, and holding through Thursday, the 29th. Messrs. Frothingham, Higginson, Weiss, Abbot, Gannett, Connor, Dr. Bartol, Mrs. Cheney, and other speakers are expected to be present. Further particulars will be given hereafter in the Providence papers.

Wm. J. Potter, *Sec'y F. R. A.*

CAUTION.

F. A. Porter, formerly of Alton, Illinois, was appointed an agent for the Index Association last July, and authorized to receive subscriptions for The Index. Receipts signed by him have been forwarded to this office by parties whose names he has never reported, and whose money he has kept. He was written to several weeks ago, demanding an explanation of his course, but has failed to reply; and now, in protection of the public and the Association, it is necessary to publish these facts, to cancel his appointment as agent, and caution all parties against paying any money to him on account of The Index. The paper will be sent in good faith to all persons who forward to us receipts, signed by F. A. Porter *before this date*, in accordance with their terms; but the public are hereby notified that his receipts *of a later date* will not be acknowledged at this office.

F. E. Abbot,
For Index Association.

Boston, Oct. 22, 1874.

The Index will be sent to any name *not now on our mail-list* until January 1, 1876, on receipt of $3.00 in advance. Here is a chance to receive the paper for *fifteen months* at the price of *twelve months*. Please tell your friends and neighbors of this liberal offer, and help us to increase our circulation.

The New York *Weekly Tribune* of October 7 had a letter from Mr. Thomas W. Conway, late Superintendent of Education in Louisiana, on "Mixed Schools at the South," which we should have been glad to print in this number of The Index, as an important testimony to the practical wisdom, as well as inherent justice, of the Civil Rights Bill. Press of other matter, however, obliges us to defer it till next week.

If any one of our readers desires to send The Index to an Evangelical clergyman who will consent to receive it, it shall be mailed to such clergyman for a year on receipt of his address in full and two dollars; and this reduced subscription may be paid by anybody. Here is a chance to convert the reverend clergy! We should like nothing better than to put a copy of this paper every week into the hands of the forty-three thousand ministers of this great Yankee nation.

James C. Parsons, in the *Unitarian Review* for September, says that "Mr. Abbot deduces not only thought, but the thinking power, from the operations of matter." The only ground of this absurd assertion is our statement that "the faculty of moral intuition itself is the result of the perpetual action on man of his moral environment and his reaction to it." Is Mr. Parsons unable to discriminate between "matter" and "moral environment"? If he is, we are not. One might as well identify the Copernican system with the Union Pacific Railroad.

HOW THEY PERSECUTE NOWADAYS.

The following editorial paragraph in reference to Rev. Edward F. Strickland, whose card announcing a "change of belief" was published in The Index of October 1, appeared in the New York *Independent* of October 15:—

"That Mr. Strickland who withdrew in such a formal manner from the Baptist Pastors' Conference of Boston, on account of the change of his views concerning total depravity and certain other doctrines, seems to have stood upon the order of his going much more than was meet. The Conference has printed a statement to the effect that he never rightfully belonged to it; that what standing he had in the Baptist denomination was fraudulently obtained; and that, under the circumstances, his 'withdrawal' is 'nothing short of audacity.' If we may believe the story of these indignant brethren, Mr. Strickland not only believes in total depravity, but lives up to it pretty well."

This paragraph alludes to the "counter-statement" which was adopted by the "Baptist Preachers' meeting of Boston and vicinity" on October 5, and published immediately in four of the chief dailies of this city. In another column we republish this document entire. It makes several serious charges:—

1. That Mr. Strickland has had "no recognizable standing among Baptists," having "left the denomination previous to 1870."

2. That he subsequently became "connected with the Congregationalists in Michigan."

3. That he was "virtually suspended from the ministry" by the Kalamazoo Association [Congregationalist] in February, 1870; by resolutions which (in our opinion) contain an artful insinuation of immorality, without directly charging him with it—resolutions which would naturally suggest immorality to most people, but would be as easily explained by doctrinal heresy, or ecclesiastical displeasure on other than moral grounds.

4. That, "within six or seven months from the above date," he obtained a membership in a Baptist church in Maine by using an old letter from Dayton, Ohio, which he had no right to use because he had subsequently "gone over to the Congregationalists to be set aside by them."

5. That this membership, thus obtained, was soon after "irregularly transferred" to the Baptist church in Westerly, Rhode Island.

6. That "a standing thus secured can only be regarded as fraudulent," and that it was "audacity" to withdraw from a ministerial body to which he had never rightfully belonged.

These are charges of the utmost gravity, if true, and would put Mr. Strickland in the position of an impudent impostor before the public. We do not wonder that he now, having tried in vain to get justice done him by the dailies which published the attack upon him, asks us to print the accusation and his defence together. This we cheerfully do in the interest of fair play, and we call attention to the leading points which he makes in reply to the above specific charges:—

1. That he has never left the Baptist denomination until now, though he has preached as "stated supply" in other pulpits; as is very often done.

2. That he never became connected with the Congregationalists in any other way, whether as pastor or church-member.

3. That the Kalamazoo Congregationalist Association had no authoriiy to pass their resolutions, which were vigorously protested against by his own church at the time.

4. That, having never left the Baptists or forfeited his membership in their denomination, he had a perfect right to use the old Dayton letter of recommendation at Camden.

5. That the Camden church recommended him as a "Baptist clergyman sound in the doctrines," etc., and therefore that he went to Westerly without any "irregularity."

6. That the charge of "fraud" is wholly false, and does him gross injustice.

Now we never saw Mr. Strickland until after the publication of his card, and cannot of course give personal testimony to his character; but his documents, if genuine, disprove the charges made against him, and he appeals to the official records in proof of their genuineness. If the *Independent* is not disposed to connive with a pack of self-convicted persecutors and slanderers, it will promptly correct the injustice of its paragraph by stating the truth about Mr. Strickland. But, though the *Independent* should stick to its copied misrepresentations, for which it was not to blame originally, free-thinkers will find no difficulty in detecting the real *animus* of the Tremont Temple manifesto. The pulpit and the press are quick enough to combine in hounding down every man who sets himself in open opposition to the accepted religion of the day; and they are powerful enough to inflict great wrong and suffering upon their victims. All the more reason why liberals should resist this oppression and defend the oppressed. Nothing is clearer than that only sectarian malice will "believe the story of these indignant brethren."

THE TWO SPIRITS.

On the Sunday immediately following the late insurrection against the State government of Louisiana, Rev. Dr. Markham preached in the pulpit of the Lafayette Presbyterian Church, at New Orleans, a sermon lauding the outbreak in exaggerated terms. A local daily well reports it as "Treason in the Pulpit." We are informed by one of our New Orleans correspondents that such was and is the voice of the pulpit all over the State.

Another correspondent from the same city (an ex-officer of the Federal army) says:—

"I agree perfectly with Mr. Hallowell in his article on 'The Civil Rights Bill and the *Nation*,' in The Index of September 24, that 'the present defiant and aggressive attitude' of the South 'is to be referred to the encouragement it found in the failure of Congress to pass a bill that would protect the negro.' The hostility here is not really against Kellogg, but against the principles of his party—against the Fourteenth and Fifteenth Amendments. The growlers use the alleged illegality of Kellogg's government as a cat's-paw. They well know that, if the votes showed McEnery elected, the votes were fraudulent, as Carpenter admitted when he tried to defend McEnery in the Senate. Furthermore, these Southerners well know that the registration offices were in many instances concealed from the negro in the parishes in the interior of the State. The offices were changed about, and such obstacles were thrown in the way of the colored men that a count showed not less than twenty thousand who were thus prevented from voting. Had the McEnery party kept control of the State, no Yankee would have cared to live here. Even now it is disagreeable enough. The words 'damned Yankee' are constantly hissed at Northern men. But a short time ago a most brutal attack was made upon myself by one of these high-toned gentlemen, simply because I demanded that the negro should have a fair chance, and used expressions commending General Grant and the government. The party making the attack (physical violence, striking right out for your eyes, and even trying to get hands on your throat) well knew that I was crippled by my wounds in the army, and had but one good arm. With great difficulty I protected myself from injury until others interposed. In simple justice to ex-Confederate soldiers, I will say that this man was not one of them. He fled to Mexico during the war, and returned to fight cripples at the end of the war.

"There is as much rebellion to-day in Louisiana as there was thirteen years ago. Such papers as the New York *Tribune* encourage the slaveholding spirit of the South. Had James Buchanan been President two weeks ago [this letter is dated September 29], where would the South have been to-day?

"The hatred for the negro in any other capacity than that of a menial servant or slave is still the prevailing feeling South. It seems to be in their blood. Greeley's expression, 'the tiger's milk of slavery,' I now understand as I never did before. I came here quite conservative and generous in my feeling for the South, as most Northern officers did. I even voted for McClellan in my enthusiasm for the man, for I was a 'Potomac Army boy.' But a Northern man becomes a radical rapidly down here. There will be no peace here while the old spirit of slavery survives. The leopard can as soon change his spots as the Southern man his feeling towards the negro. He will finally sell his plantation; the Northerner and German will buy it, and cut it up into farms of reasonable size."

This long extract need not be apologized for, for it embodies testimony very valuable and evidently very sincere. It is for the Southern spirit thus depicted that Rev. Dr. Markham spoke; and it is right that the North should understand that the Church is just as eager to defend the slavery-spirit to-day as it was to defend the slavery-institution a few years ago. It is the spirit of true radicalism alone that can venerate the equal rights of all mankind; and that is the spirit of Anti-Christianity.

"NEWSPAPER ETHICS."

In a long article under the above caption, the *Nation* calls upon every reader of a newspaper who detects in it the want of "pecuniary integrity," "to do his part in making it disgraceful and unprofitable." This demand from such a source is peculiarly suggestive. That the *Nation* is venal, that its editorial columns have ever been or are now in the market, as it alleges of the *Independent*, we have no reason to believe; but "pecuniary integrity" in journalism involves something more than absence of venality. For example, Mr. Abbot, by profession of zeal in the cause of Free Religion, induced a part of the public to contribute money for the establishment and support of THE INDEX. If, after becoming firmly seated in the editorial chair, Mr. Abbot had diverted this paper from its original objects, and was now advocating the proposed Christian Amendment to the Constitution, he would be justly chargeable with a lack of pecuniary integrity, and the supporters of THE INDEX could not be too severe in their reprobation of him. Pecuniary integrity on the part of a journal whose capital has been supplied by others implies fulfilment of all moral obligations to the contributors, assumed by the editor when he accepted his position. Are the hands of the *Nation* clean? Is this attack upon a rival journal prompted by a creditable desire to raise the moral standard of journalism, or is it another miserable instance of the pot calling the kettle black?

The editor of the *Nation* may have found it convenient to forget, but some of us have thought it worth while to remember, that of the one hundred thousand dollars subscribed toward the establishment of his paper, a large part was paid for the purpose of enabling him to redeem his promises to the freedmen.

Sixteen thousand dollars were paid from the surplus of funds belonging to the Boston Committee for Recruiting Colored Troops; thirteen thousand dollars were paid by the late Major George L. Stearns, and smaller sums by other friends of the freedmen. What the promises were upon which this money was obtained, the prospectus of the *Nation* plainly indicates. It states one of the "main objects" of the paper to be—

"The earnest and persistent consideration of the condition of the laboring class at the South, as a matter of vital interest to the nation at large, with a view to the removal of all artificial distinctions between them and the rest of the population, and the securing to them, as far as education and justice can do it, of an equal chance in the race of life."

These promises are followed by others similar in character; and, as if to strengthen the belief of the public that they would be carried out in good faith, the name of William Lloyd Garrison is mentioned on the list of writers secured for the paper.

What was expected of the *Nation* by its friends and projectors, the following extract from an editorial by Mr. Garrison in the *Liberator*, June 30, 1865, will show:—

"As the *Liberator* is to terminate its publication at the close of its present volume, we are glad to be able to commend to its friends and patrons the new weekly periodical, . . . the *Nation*, believing as we do that it will be eminently deserving of the most liberal patronage, not only for its superior literary and scientific merits, but for . . . . its soundly reformatory spirit and its thorough advocacy of the rights of the freedmen at the South. *The stockholders . . . . have subscribed to this enterprise* . . . . for the purpose of establishing a first-class journal in the interest of humanity, progress, the common weal. . . . The friends of freedom and equal rights should take an interest in its widest circulation."

This evidence as to the promises of the *Nation*, especially in its relation to the freedmen, on the one side, and the expectations of its projectors on the other, we claim is conclusive.

The *Nation* was launched, and its projectors were jubilant. Mr. Charles E. Norton, who claims to be "personally cognizant of all the more important circumstances attending the establishment of the *Nation*," after a few numbers of the paper had been issued, noticed with pleasure that it was abused by the Copperheads, and that Mr. Wendell Phillips was supposed by a Southern editor to be its inspiring genius.

Here, indeed, was just cause for congratulation by all "friends of freedom and equal rights;" but has the *Nation* continued to fulfil its promises? Would Mr. Garrison to-day recommend "its soundly reformatory spirit," and endorse it as the legitimate successor of his *Liberator*? Would any Southern editor suspect Wendell Phillips to be its inspiring genius? And to these questions let us add one more equally pertinent.

Has the money subscribed in the interest of the "laboring class of the South" been honestly devoted to this end? If it had been, the *Nation* might with some small degree of propriety assume the moral *rôle*, and preach homilies on pecuniary integrity to its less virtuous neighbors. But we doubt whether the history of journalism affords a more striking illustration of bad faith toward pecuniary contributors than is to be found in the record of the *Nation*. The class of persons recognized the world over as friends of the negro has been the special object of its ridicule and contempt. The reactionary tone of the paper upon the question of "vital interest to the nation at large" is known to every one who reads it. It is doing what it can to-day to perpetuate "artificial distinctions" in Southern society, and to reconstruct the South, not upon a basis of equality, but upon class and caste. The White Leagues find in it a ready and reckless apologist for their crimes against the negro, and their usurpation of State governments.

But to realize the extent of the *Nation's* violation of promises to its projectors, and the depth of its apostasy to the freedmen, one must compare the prospectus we have referred to, and the utterances of the paper during the first year of its publication, with its editorial columns of the last few weeks. On July 27, 1865, it could say: "We should make root and branch work with the prejudices that flowed from slavery. . . . We ask him [President Johnson] to take care that the new society at the South shall not be reorganized in such fashion that a man may be excluded from civil rights for the ridiculous reason that his skin is of a particular hue." Contrast these demands with the scandalous editorial of September 17, 1874, in which Mr. Sumner's Civil Rights Bill is denounced as "violent and lawless," "equally" so with "acts of violence and lawlessness" of the negroes' "old masters."

Again, July 27, 1865, the *Nation* said: "Class government at the South is the form of all others most hostile to real liberty and real progress, most subversive of human rights, and most productive of agitation, violence, and internal dissension." Compare this declaration with the editorial from which we have just quoted, and in which the advocates of the Civil Rights Bill, in the Senate, are held responsible for the present "agitation, violence, and internal dissension" in the South. In the first number of the *Nation*, issued July 6, 1865, the editor said: "To suppose that he [the negro] will receive fair play from white legislators who are not responsible to him, who have no sympathy with him, and who, in their secret hearts, consider him a beast of the field, is to violate every rule of democratic government, and to make an open and shameless declaration of want of faith in our own principles." Compare this protest against White rule in the South with the editorial of October 8, 1874, in which, with a ponderous array of figures, inconsequent conclusions, and sleepy logic, the editor pretends to furnish a "complete answer to those who say the negroes cannot trust the whites to govern them," and gravely informs the reader that "where they are forced to trust them, all goes well."

Concerning the *Nation's* quarrel with the *Independent* we know but little, and care still less; but when it presumes to enforce the value of "pecuniary integrity" in journalism, we perform a simple duty to the press in revealing the worthlessness of its pretensions. And when on one page it prates about "Newspaper Ethics," and on another uses its power and influence to strengthen the hands of enemies to the negro, the cause of public decency and morals is served by recalling its early promises to the freedmen, and exposing the extent of its shameless apostasy.

R. P. H.

THE ORIENTALISTS IN CONGRESS.

The second "International Congress of Orientalists" was held in London, in September. It was a most remarkable assemblage, containing not only some of the most distinguished scholars of Western Europe,—as Max Müller, Sir Henry Rawlinson, Dr. Lepsius, Professor Owen, Professor Leon De Rosny, and a host of others equally or nearly as famous,—but also members from Turkey, Egypt, Syria, India, and Japan. They were all scholars, engaged in some department of Oriental study, and came together to compare facts and discuss theories. They are men in the habit mainly of regarding their subjects from a purely scientific point of view, and therefore were not considering what might be the practical consequences of their investigations.

Yet practical consequences most momentous are involved in the labors of this band of scholars, and in the essays which they quietly read to each other in the sessions of their Congress. The London *Times*, in an article on the Congress, says: "The fact is that the Orientalists—many of them without knowing it—are doing a great political work. Their investigations, however technically scientific they may appear when separately considered, have in the mass a most important bearing upon the relations of the Western to the Eastern world. They explain differences, they bridge over chasms, they establish affiliations previously unguessed at. . . . The history, the literature, the archæology, the jurisprudence, and the philosophy of the Eastern nations have for the scholars of the Continent a speculative attraction; for Englishmen, and even for those who are not scholars, they have a direct practical interest, because the more we know of Eastern methods of thinking and lines of character the less likely shall we be to make mistakes in dealing with our Indian subjects and their neighbors."

Thus the *Times* speaks of the *political* results of the work of these Oriental scholars. But the bearings of their work on religion are equally direct, and the consequences even more important. The language above quoted might have been used indeed almost without change, if in the beginning the writer had said *religious* work instead of "political." These Oriental scholars, by their investigations into the primitive life of the people of Asia, which is the mother of religions, are helping to build up the Science of Religion. They are proving that all religious development is of one order, and that religions that now seem wide apart are connected by the law of evolution as much as are the languages of India and Europe. "They explain differences, they bridge over chasms, they establish affiliations previously unguessed at." And before such work as this, even if the workers intend no such result, it is as impossible for the old theory of a supernatural and exclusive revelation of Deity, in the Hebrew and Christian religions, to stand, as it is for Chinese geographers longer to maintain that their Celestial Empire occupies the larger part of the earth's surface, while Europe and America are pushed into obscure corners upon the map.

The mere coming together, too, in such an assembly, of representatives of different religions, and the social intercourse incidental to it, cannot but have an effect on the members themselves towards modifying their views of each other's faith. The Congress closed with a grand banquet given by the Lord Mayor at the Mansion House, at which different religions and colors and races sat down in cordial good-will together. Besides the European scholars above named, there was the Patriarch of Syria, Prince Charles, Ruler of Roumania, the Syrian Bishop of Jerusalem, Shunker Punderung, Pandit from India, and others with names of very Asiatic look. Yet the spirit of the occasion seems to have been well expressed by the Hindu Pandit in his speech, when he said that "the labors of the Congress tended to demonstrate that they were all brethren, though separated by distance, color, and creed." And it seems impossible that any of the Christian members of the Congress, after conferring with this Indian delegate as an equal scholar, and dining with him as a social equal, should have felt any great zeal to send missionaries to him as a benighted heathen.

W. J. P.

LONDON LETTER.

TO THE EDITOR OF THE INDEX:

Sir,—In my last letter I urged with perhaps some warmth the necessity for watching and guarding against the encroachments of Rome. I would follow it up by a few words on the means by which such opposition may be legitimately carried on by liberals without any infringement of the rights of others, or any breach of charity. I do not suppose the Roman Catholics have any reason to fear a repetition of persecution in any form—social or political—in England or in America. The day is at length passed away in which forcible interference with religious convictions is possible; and there are so many lovable and honored persons of the Catholic faith as to render it all but impossible for their religion to expose them to social disabilities. This is all as it should be. Governments have nothing to do with a man's private opinions so long as they do not interfere with the proper discharge of his public and social duties. If at any time, however, Catholics should be induced to use their political power to the detriment of the State, it would of course then be needful to deprive them of that power, in self-defence. But this contingency need not be at present considered. The question is, What can we do, what ought we to do now, to weaken or frustrate the efforts of a church whose principle

are discerned to be so deeply prejudicial to humanity?

The only weapon we can lawfully use is that of persuasion—as all of us will admit. We have a perfect right to spend our lives, if we think proper, in arguing Roman Catholics out of their pernicious doctrines.

I do not of course mean to sanction that most insolent of all the forms of fanaticism indulged in by missionaries and proselytizers—nothing so ill-bred would meet my approval, you may be sure. All I mean is that it is only by talking and writing that we can lawfully oppose any theory we deem pernicious.

The next question is, What ought to be the main point of our attack? Shall it be the most occult of the Church's mysteries, or the most palpable of her abuses?

In my opinion, an attack on these would be fruitless, for the greater the mystery the more credit for believing it; and the less natural moral justification there is for any of the Church's prescriptions or proscriptions, the greater necessity for implicit, unquestioning obedience to them.

No; if we would ever do anything effectual in our efforts to cripple Roman Catholic power, we must first remove from the minds and hearts of the people under her rule that personal fear for their own safety which is the sole secret of the Church's influence.

Priests owe their entire success to this element of fear in the hearts of the people; fear—sometimes the natural result of sense of guilt; but in most cases artificially produced by the teachings of the priest himself, who lays down horrible torments to be avoided as the basis of his teaching.

In plain English, if there is no danger in the life to come, there is no necessity for the Church's antidotes and safeguards. If there is also no *fear* of any danger, the Church's appeal to "come and be saved" is simply ludicrous.

Now I do not deny that many Roman Catholics have better ideas than this; they think they are pleasing God in obeying the Church, and would be noble enough to continue to do so without hope of reward or promise of escape from torment. But the mass of them are not of this type, but are Catholics through mortal fear of hell and damnation. Again and again I say, Remove this fear, and the Church has no function! Make people assured of their perfect safety, whatever they may believe and whether or not they disobey the priest, and the spell of the Church is broken! The whole system is based on this terror, and it seems to me we have nothing to do but to remove the fear, and the Church's grasp over the souls of men and women will be paralyzed in a moment.

We may try in vain to throw discredit on their dogmas and to shatter their idols; the Protestantism of the sixteenth century tried this and signally failed, leaving Christendom with more than half a mind to recant and go back to Rome. But if we can only show the Romanists that they are all perfectly "safe," whether they obey the Church or not, they will then be able to exercise their reason in examining the pretensions and dogmas of their Church—which is now forbidden them not only by the command of the priest, but by their own instincts, which warn them against the peril of inquiry and free thought.

Now it is very clear that a merely negative system of teaching will never remove this fear. Mere denials are not enough to wean souls from their terror. Courage is better taught by example and inspired by heroic conduct. Hence it is necessary for us to have some positive beliefs which can be adopted in the place of those we want to remove; and if we only gain a hearing, we will answer for it that the native candor of the human mind will admit the superiority of our view of the Divine purposes, and gladly rid itself of its former unhappy and oppressive alarms.

Those of us then who do believe in God and in immortality are, I think, bound to show the Romanist that nobler view of God's impartial love to all which eclipses the old ecclesiastical view and commends itself to the understanding, the conscience, and the affections of man. Once get a man to listen to that, and his fetters are broken forever. No priest or church can ever frighten him again.

And they, the priests, know this as well as we do, and therefore forbid their people to listen to a word from any one beyond their pale. Why this scrupulous caution, if not because the syren voice of the freeman has an irresistible fascination? Why hinder the people from *hearing*, if what is said be weak or false? No; the priests know too well that their safety lies in concealment and disguise; in keeping back the people from the light; in closing their ears to the testimony of those who have gained their liberty. Can any self-condemnation be more eloquent than this?

I am, sir, very truly yours,

CHARLES VOYSEY.

CAMDEN HOUSE, Dulwich, Sept. 26, 1874.

Communications.

A SAMPLE OF CATHOLIC "EDUCATION."

EDITOR INDEX:—

The bishop's speech, given at the dedication of a Catholic schoolhouse, in Worcester, Mass., published in THE INDEX a few weeks ago, called to my mind the preface to a reading-book for schools that I had recently met with, and which I thought might prove interesting enough for publication. The book is the *Metropolitan Fourth Reader*, published by D. and J. Sadlier & Co., 31 Barclay Street, New York, and is in use in the Catholic schools in this city. The following is an extract from the preface:—

"Having had some experience in the education of youth, and having examined most of the readers published, we noticed that, with the single exception of the Christian Brothers' Series, all the others are better adapted for Pagan than Christian schools. They are made expressly for mixed schools, where Protestant and Catholic, Jew and Pagan, may read out of the same book, without discovering that there is such a thing as religion in the world.

"Dr. Brownson, in his *Review* for July, has so well described what readers should and should not be, that we will [shall] be pardoned for quoting him, as he expressed far more clearly than we can what we would wish to say:—

"'Instructions in natural history or natural science, as chemistry, mineralogy, geology, quadrupeds, birds, fishes, or bugs, may be very interesting; but they form no part of education, and tend far more to materialize the mind than to elevate it to God, and to store it with moral and religious principles, which may one day fructify, and form a character of moral and true religious worth. A book may contain much useful instruction on nouns, adjectives, verbs, adverbs, participles, and other parts of speech, very proper in a grammar-book, but quite out of place in a reading-book; but all these lessons belong to the department of special instruction, and either have no bearing on education proper, or tend to give to education a dry, utilitarian, and materialistic character. . . . The aim of the reading-book is not instruction, save in the single art of reading, but education, the development or cultivation in the mind and in the heart of those great principles which are the basis of all religion.'"

You can judge of the character of a book having such a preface. Of course, it is full of signs and visions, old wives' fables and young maidens' ghost stories, the Adorable Presence and the Immaculate Conception. And that is the kind of education the Catholics offer us in place of our present good system.

WILL KENNEDY.

ST. PAUL, Minn., Sept. 28, 1874.

"IS THERE A GOD?"

There either *is*, or there *is not*, a Supreme Being. Let us first examine the proposition that there is no God: that the universe, this world, and man are to-day the resultants of development through countless ages; that matter is eternal and infinitely extensive, subjected to laws which are an outgrowth of *itself*; that under one of these laws intelligence is developed, and a moral nature feeling moral responsibilities has sprung into existence. The common remark which we hear from the freethinker of to-day is: "I will have the *truth* at all hazards. I will not flinch from my investigation of the truth. I am willing to accept the result of my inquiries, whatever it may be, because I know that, if I honestly look for truth, I am on the right track." And such persons evince a strong feeling of duty owed by them to some *person* or some *thing* on this point. If you ask them to whom or to what they owe this duty, they may say that their impulse in the direction of the investigation of truth is an outgrowth of the self-evolved laws which govern matter. Let me remind them that the religions of the world in the past and present, and the scepticism of to-day, are equally outgrowths of matter. Each, according to the theory, is only *phenomenal*, and one is no more entitled to respect than another, because each is a different development of the same matter, matured in one case into Buddhism, in another into Christianity, in another into freethought, in another into the gross forms of sin,—all owning one originating source and simply phenomenal. What matters it what I think or believe? All is phenomenal; and one phenomenon of matter demands as much consideration as another. If you say that mental phenomena are more entitled to respect than physical, I answer that your *decision* is merely phenomenal. The only standard of anything is what *is*. The only thing that we can talk about is that into which matter *has* developed.

I cannot conceive of more distinct fatalism than that to which the acceptance of this theory logically forces me. I discover myself to be simply an atom in an infinite universe of matter, controlled mentally and physically by the laws which have been evolved out of this infinite mass through countless ages of formation. Such being my condition, I conclude that I need not take any trouble to ascertain the truth, but accept things just as I find them, and, in the future, allow myself to be governed by the laws of which I am simply a resultant. In fact, it seems to me that consistent living under this belief would involve obedience to every impulse, whether mental or physical—a yielding of oneself to be affected by all external and internal influences. The law of life would be, "Obey every impulse."

Let us secondly examine the other proposition; namely, that there *is* a Supreme Being. If he exist, he must be either good, bad, or indifferent. If I become convinced that the universe is ruled by a bad God, or by a God who is careless about the welfare of man, I lose my interest in my future, because, under the guidance of a bad or a careless Deity, I can never know what a day may bring forth.

My object in the foregoing remarks is to show that the acceptance of either of the ideas—First, That there is *no God*, or, Second, That there *is* a God who is either bad or indifferent—forces me logically to the conviction that I need not put myself to the trouble of regulating my life.

I have one more proposition; namely, That there *is* a God, and that he is *good*. I naturally conclude that a good God would in some way or other let me know what he wants me to do for the regulation of my life.

Has he done this?

FREDERIC R. HONEY.

NEW HAVEN, Conn., October 8, 1874.

SECTARIAN HYMNS IN OUR PUBLIC SCHOOLS.

While so much is said about the reading of the Bible in our public schools, no one to my knowledge has yet called attention to the frequency with which the teachers and scholars sing the most sectarian hymns; for instance, "Rock of Ages" and "Coronation." The latter I recently heard sung in a teachers' institute, where the brightest girls in the county, old enough to have a lively interest in theology, were thus, at the public expense, taught to think themselves—

"Ye chosen seed of Israel's race,
Ye ransomed from the fall."

I have known it to be customary for a high school to conclude its sessions with singing—

"Praise Father, Son, and Holy Ghost."

The hymns most in use, however, are taken from the new Sunday-school books, where the most spirited and lively tunes are monopolized by the idea that our sole duty is to worship Jesus and get away from this earth into heaven.

So far as I know, these Orthodox hymns are in use all over the West, even where the teachers are liberal.

There may be some excuse for denying that the Orthodox version of the Bible is a sectarian book, but there is no possibility of questioning the sectarianism of these hymns. There is only too much reason to believe that the Bible, as read in our public schools, has very little influence of any kind over the scholars; but the hymns present the Orthodox dogmas in the most impressive form. We all remember how much the hymns of our childhood moulded our early faith. The progress of the German Reformation was largely due to Luther's hymns, the sudden chanting of one of which in a Roman Catholic church during the celebration of the mass often called forth an outburst of fanaticism which swept away priests, images, and mass-books, and made the whole city Lutheran thenceforth. Such hymns have not wholly lost their power, especially over the young and inquiring, whom we liberals thus quietly permit to be taught Orthodoxy with all the aid of united voices and instrumental music. More than that, we contentedly pay our share of the cost. Even those of us who become teachers find the use of these hymns so easy and general, and the difficulty of introducing any others so great, that we are mostly forced to swim with the stream.

This evil is made a growing one by the increased attention given to music in all the schools.

The worst of it, to me, is the loss of the immense good which might be done, if the time and strength now spent in glorifying Orthodoxy were used in impressing noble moral ideas like those in the familiar hymns, beginning—

"Speak a kind word when you can":

"Dare to do right, dare to be true":

"Honor bright": etc.

There are plenty of such hymns already in print, and the liberals have only to ask that the sectarian ones be excluded, and these moral ones put in their place. How wide a range of subjects might be used with moral and intellectual profit I need not here say, except that almost any good music, not sectarian, might prove of value. The first thing is to get rid of the sectarian hymns, and this seems to me important enough to have a prominent place among the Demands of Liberalism.

F. M. HOLLAND.

TILTON'S LAST WORDS.

MY DEAR MR. ABBOT:—

I cannot refrain from expressing my opinion in regard to those sentiments uttered by Theodore Tilton in the concluding paragraphs of his last appeal to the public, in which he gives his reasons for pardoning the offence imputed to his wife. No utterance has ever rung through the chambers of the human soul with such grand effect, since the day when Jesus said to the trembling convict, "Neither do I condemn thee! Go, and sin no more." Not for long centuries have such sublime and Christlike words been sounded in the ears of the world *by a man in Mr. Tilton's circumstances.*

The Pauline idea of marriage, "to avoid fornication, let every man have his own wife, and every

woman her own husband," displaced from the Church the contrary teaching of Jesus, who made woman the most important partner in the marital relation; and from that day to this law and custom have regarded the wife as merely a legal prostitute, whose body is owned by her husband for sexual purposes just as any other kind of property is owned. This idea, so degrading to woman, and I may say to man also, is exactly expressed by Petruchio, in his reference to his wife Kate, in "The Taming of the Shrew":—

> "I will be master of what is my own.
> She is my goods, my chattels; she is my house,
> My household-stuff, my field, my barn,
> My horse, my ox, my ass, my any thing;
> And here she stands; touch her whoever dare."

Hence, when McFarland suspected, in the true spirit of our religion and the law, that Richardson was stealing the use of his wife's body, he assassinated him, and a New York jury said, by their verdict of acquittal, that he did right. This Pauline idea of a wife is so ingrained into us as Christians by centuries of legislation that nearly every man, in this country and in England, would feel at liberty to kill both his wife and her seducer in a case of adultery; while no woman would ever dream of requiring her husband to be put to death for the same offence.

But I predict that, when the storm of abuse which has been beating on the head of Theodore Tilton with such fury, especially from the ecclesiastical quarter of the heavens, shall subside,—when the brutal part of the male world shall become tired of crying out "Cuckold!" these golden sentences of Tilton will sink down into the hearts of his countrymen, and eventuate in laws which will bless the whole female sex. I think that every woman in Christendom owes, and should express, her debt of gratitude to him for what he has said on this subject. In the midst of the ruins of his once delightful home,—in the depth of his own personal distress,—and in face of a sneering world,—he has dared to speak a word for woman which only a man noble by nature could, in his circumstances, utter. Whatever offences against morals Mr. Tilton has committed (although in all the proceedings thus far there is no evidence that he has committed any), the world of good men and women can forgive them all in consideration of the course he has pursued towards his wife. And Mrs. Tilton would have acted more worthily as a woman, had she not been victimized by that degrading idolatry of the clergy which characterizes so many of the women of the Christian Church, and which led her to forsake her husband at the very moment when she should have sacrificed her life for him.

In alluding to Paul's definition of marriage, I ought to have said at the right place what I now say in conclusion, that no honorable and enlightened man would ever endorse it, and that Paul spoke these words only in view of the immediate Second Coming of Jesus Christ in the clouds of heaven to inaugurate his Kingdom upon the earth,—an event, as to which he and his fellow apostles, and, if the Evangelists are to be believed, Jesus himself, were all *entirely mistaken*, since it has not yet taken place. But it is a melancholy fact that words spoken under a hallucination, as we now *know* it to have been, should be made the basis of a legislation in Church and State whereby, for eighteen hundred years, women have been discriminated against on account of their sex.

A. B. B.

Enon Valley, Pa., 25 Sept., 1874.

FRIENDLY COMMENTS.

Troy, New York, Sept. 30, 1874.

"Don't stop my paper," as one of your correspondents has recently said, from a stand-point of dissent; which dissent, however, is of a very different nature from my own, although your correspondent and I fully agree that "The Index is doing considerably more good than harm, which is about all that can be said of the best things." One of the good points of The Index is that it gives what space it can to the cavils and the criticisms of its readers, and sometimes answers them conclusively. I therefore submit a thought or two which the reading of The Index has occasioned.

I will enter into no etymological discussion as to the origin of the word religion. For one, I shall be glad if it can be ultimately traced to the word *religare*, to bind back. We *bind* a flower, a grape-vine, a young fruit-tree, *back* to its trellis or other support. So the Finite naturally turns to the Infinite, and in it seeks strength, inspiration, and comfort. And having learned, in some small measure, how to understand, love, and obey it, the human soul finds its true destiny and life, forever discerning more and more of the glory of the All-in-All, and, if rightly directed, translating its knowledge into practice.

Thus religion seems to be not emotion merely, nor merely the action of the intellect and the will. It consists in a combination of the three. It implies that intellectual work whereby we ascertain, although to an infinitesimal extent, the nature of that Force (however named) by which the universe is governed, and its laws; and also the cherishing of the emotions of veneration and trust which react upon the moral sense and result in virtue, and tend to produce the higher style of man.

But what shall we say of special religions? What of Christianity? It seems to me that the general *consensus* of a church furnishes a very strong, although not positively conclusive, presumption in respect to what constitutes the legitimate doctrines of such church. That *consensus*, and also the Christian records, if fairly read, seem to me to teach the absolute spiritual Lordship of Jesus Christ, his supernatural power and authority, his function as a final judge of the quick and the dead, together with the doctrine of the eternal punishment of the wicked. It is true that in Christianity these doctrines are combined with many admirable spiritual and ethical ideas. Now, then, born as I have been in a Christian land, deeply indebted as I am to many Christian institutions and influences, shall I not, although largely dissenting from the Christian creed, while acknowledging its excellence in some respects, be willing to bear the Christian name? To be honest and true is one of those fundamental laws which all the great special religions fully recognize. Should I be a Darwinian, if I limited my belief in evolution to the case of plants?

Again, if Christianity involves error, am I bound directly to antagonize that error? In all wars, the actual combatants must be few in proportion to the whole mass of the peoples concerned in the result. But how can wars be maintained without incessant industry in the farm and in the workshop beyond the military lines? All have not the soldierly nature, or, if so, a fair opportunity to manifest it.

And again, is the "Free Religionist" to arm himself *cap-a-pie*, and to fight with equal vigor against James Freeman Clarke and Dr. McCosh? Now "Free Religionists" are commendably tolerant towards each other. We are not shocked because our chief editor declares that the Christian Carthage must be destroyed, nor because Mr. Calthrop persists in navigating his religious Mississippi, nor because Colonel Higginson preserves in his museum the beautiful Cambridge egg from which he has emerged. We disregard differences, when the general drift of thought is in the right direction. Will it not be well to exercise more of this tolerant and fraternal spirit in respect to our Unitarian, Universalist, Hicksite, Broad-Church, and some other brethren, and to co-operate with them when they work well?

Tros.

[This is a genial and gentle word which will be sure to do us good all round. Whatever thought helps cement a sincere fellowship of sympathies and efforts on behalf of free growth in nobleness is timely indeed—always in season; and we need say no more now.—Ed.]

TEMPERANCE AGAIN.

Editor of Index:

My dear Sir,—Among the efforts of the friends of temperance to bring all they can under the ægis of some one of their several organizations, the purpose of which is the promotion of their efforts to save as many as possible from the evils of inebriation, whether induced by distilled or fermented liquors, there are many instances of persons being influenced to adopt the pledge before they are fully prepared for it; and without doubt many of these will fall away, and, if they did not take the pledge, they would not stop drinking to intoxication. Again, many who have begun fully to realize that their way was tending to inevitable ruin, and have sought the help of the pledge and the temperance societies to aid them to resist the insidious enemy which, "put into their mouths, would steal away their brains," have found the habit and the appetite too strong to resist, and have lapsed into their old ways; but surely, my dear sir, you have too much intelligence and fairness to blame the pledge or the temperance societies for this. Objectionable as you consider the pledge as not giving support of the best kind, you would have *some persons* try it, such as you consider to possess "a feeble will." But those persons of feeble will are those who cannot keep the pledge and cannot govern their appetites without it. "It is wise," you say, "to place reliance upon nothing but moral improvement in the community, as a permanent means of advancing the temperance cause." Nobody understands this better than our temperance societies, and their main efforts are, and always have been, to induce a higher moral standard in relation to the use and abuse of intoxicating beverages. If the efforts of this kind among the temperate men of all past time had been successful in persuading every one, or almost all convivial young men and others not young, "ere they had lost their sober thinking," to exercise "just wit enough to leave off drinking," such a thing as a temperance society had never been organized.

Perhaps you do not believe in temperance societies *per se*; if you do, why not organize one upon your own acknowledged principles? I for one would wish it a hearty God-speed in all the good it would or could accomplish. The first temperance societies were based upon exactly those principles in respect of those healthy beverages—wine, beer, cider, and other fermented liquors; requiring only abstinence from distilled spirits and intemperate use of the others; but in spite of all effort, the members of the society would be found in the condition of Rear Admiral Noah, except that they would be walking the streets as well as they could instead of lying in their tents; and when some steady member would say, "I saw you drunk," they would reply, "Yes, but not upon distilled liquor."

Your objections to prohibitory laws may have some just and reasonable grounds, so far as they may be, or are, relied on to do the work which can only be effected by moral effort, or in so far as they may invade constitutional or inalienable rights. You are right in saying that "the only temperance reform that is good for anything, or that can stand the test of time, must be based on the enlightened conscience of the people, and not on any enactments of the government."

I would not unfairly charge upon any one the intentional making up of a false issue, but prohibitory laws never have been, to my knowledge, adopted or enacted as reforming, but as restraining, influences or punitive measures, to be applied to those persons who refused to be reformed, and persisted in making themselves and their vocation public nuisances. The State looks upon shops kept for open drinking purposes and the retailing of intoxicating liquors as public nuisances which ought to be abated. They are an offence to the moral instincts of all, or almost all, good citizens; and when we consider what must be the only motive for a man to keep a dram-shop—that is, to obtain the pence of those who are travelling the downward road to ruin—we may justly conclude he is a bad man who cares not what misery he inflicts or promotes, provided he thereby gets money.

I never believed the laws of Massachusetts or of Maine, so far as I have understood them, would produce the conversion of anybody, or even effect the purpose for which they were enacted; but I have been willing the trial should be made, and I will never be found with the enemy, whether drinker or seller, howling upon the track of those who are striving, although illogically, to produce one of the most important reforms of which the world ever stood in need.

Any statute, enacted against any evil practice by which money is made, will be resisted, violated, and evaded in all sorts of ways, and the mistakes of its supporters made use of as effective weapons against their purpose: for—

> "No rogue ere felt the halter draw,
> With good opinion of the law."

I think there might be effective prohibitory laws perfectly constitutional, but then resistance would be made in the name of liberty and justice.

There is no possible reform, although it might be conducted with the combined wisdom and unanimous agreement of all the wisest men that live, or ever have lived, or ever will live, that will not meet with opposition from those whose *pockets or vices* are affected by it; and they will always cry out that their liberties are attacked. The Elector of Saxony asked Erasmus what reason the Pope and the monks had for their violent opposition to Luther. "Ah! reason enough," said Erasmus; "he has touched the Pope upon the crown and the monks upon the belly." Let him that readeth understand and make the application.

You charge against the stringent statutes in some of the States against liquor-selling a large share of the blame for the present reaction, and you have charged upon other measures, such as the women's praying movement, the blame of reaction in those quarters. It may be so. An old lady once said to me, "The wicked always live on the sins of God's people." "That is a fact, my dear madam," I replied, "and they don't live lean; the pity is that they can find so much to live on."

There has not been a year since the first report of the first temperance society, nearly half a century ago, that the opposition have not charged upon the temperance movement all the intemperance that continued to prevail, especially all the reaction that ever took place.

So far as the intolerance and inconsistencies of the New England Temperance Convention extended, and any other similar action of temperance societies, I abandon them to your censure without a word of defence.

I feel that there is much more for me to write, if I should pen the thoughts with which I am filled; but, not to occupy too many of your columns, and not to be tedious to readers, I remain

Yours for the right and true,

D. S. Grandin, M.D.

Upper Gloucester, Me., Oct. 4.

"It was from a continually increasing experience of the stability of Nature, and from the multiplying inroads which science (or knowledge) made on superstitious fear, that man rose to pure and yet purer conceptions of the cause of all things. *Natural science* was his first step towards the mastery of the world; theology was his second step, and this was towards the mastery of the universe! Not till the return of the morning sun came to be an always-to-be-expected fact did gratitude, in any real or lasting sense, take form in the heart of man. If gratitude did find a place before, it was not *till after* the fear that the sun would not return had vanished with the night. One of the earliest, if not *the* earliest, names for God was the name by which the all-embracing sky was known, thus showing the sequence of events. *If then it is the intellect* that first makes the idea of God possible to us, it is evident we must separate morality from theology, and either drop the use of the word religion or else substitute it for morality; nor need we go far for an example. The apostle James emphasizes pure and undefiled religion to consist in visiting the fatherless and the widow, and in keeping oneself unspotted from the world. What is this but pure morality? To the objection that the injunction to keep oneself unspotted from the world implies a belief in God, I must content myself at present with a denial. To admit it would be to say that the many good and earnest men who either deny the existence of a God, or from a conviction of their own inability to decide so momentous a question prefer to leave the matter open, are not virtuous! Let it be clearly understood that theology is one thing and morality (or religion, if you will) is another, and we shall find morality loved for its own sake. At present, the two are so linked together by the Church, that many a heart which cannot accept any of the current beliefs thinks it either unnecessary or impossible to do justly or to love mercy. There are many seeming objections to the theory that a wise and merciful God is over all; and those of us who, notwithstanding any apparent contradictions, and feeling our helplessness before the great problem of life, can trust in such a God should not hesitate to credit with real sincerity those who differ from us."—*W. A. Leonard, in the London Unitarian Herald.*

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AT

No. 1 Tremont Place, Boston.

EDITOR:

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ASSOCIATE EDITOR:

ABRAM WALTER STEVENS.

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(This pamphlet has not been on sale for a number of years, and many persons who have all of the Annual Reports succeeding do not possess this.) Price 50 cents.

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7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

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ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE FIRST AMENDMENT TO THE U. S. CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

For List of Liberal Leagues, see next page.

GLIMPSES.

PILE UP LIES till they touch the firmament: one breath of truth blows them out of space.

THE OLD CATHOLICS refuse to enter into communion with any Protestant church except the Episcopalian.

CHARLES BRADLAUGH is again in America, and will receive, we doubt not, a most cordial welcome from the warm friends he made here last year.

THE PROTESTANT EPISCOPAL CONVENTION has gone dead against the proposal to revise the antiquated Nicene Creed. Query: is not that better named the Miocene Creed?

CHURCH PROPERTY is now taxable in the District of Columbia, as it ought to be everywhere. The assessed value of church lots there is $1,000,000, while the buildings are estimated at the present market value of $500,000.

THE "CHRISTIAN UNION" of Chicago has secularized itself, admitted Jews to office, and changed its name to the "Chicago Athenæum." It has 1200 members. Mr. George M. Pullman is President, and Rev. C. W. Wendte Secretary. Another sign of the times.

A BAPTIST DIVINE, Rev. William Isaac Loomis, has discovered that Sir Isaac Newton is a blunderer; that the law of gravitation is a "mental illusion;" and that Moses knew more than Newton in natural science. The world will be on thorns till it finds out which of the two Isaacs is a lunatic.

THE PRESBYTERIAN SYNOD of Northern Illinois has decided to let Professor Patton "persecute" Dr. Swing a little more, by entertaining the former's appeal from the decision of the lower tribunal. The Professor wants to be the great Pattern of the Presbyterians. But we never could see why those who want to cut loose from Evangelical standards of faith should not also cut loose from Evangelical fellowships, which are necessarily based on those standards. Hence our sympathy for the Swings is greatest when they voluntarily "come out."

THE AMERICAN Episcopalians are uneasy at the prospect of another Pan-Anglican Conference. They dread lest the Archbishop of Canterbury should become practically, by the organic union of all branches of the Anglican Church, a sort of Episcopalian Pope. No doubt they are sagacious in this apprehension. The same causes which created the Roman Papacy will tend to create an Anglican Papacy, just as soon as the logic of Christianity begins to make itself felt in the consolidated church. Peter's confession, "Thou art the Christ, the Son of the living God," approved by Jesus and preached by the apostles, was a seed out of which nothing can grow but Papacies, great or small, to the end of time. Beware of accepting the premise, all ye who dread the conclusion!

PRESIDENT GRANT, in his speech at the unveiling of the Lincoln statue at Springfield, Illinois, on October 15, thus awkwardly testified to the Orthodoxy of the Martyr President: "His faith in an all-wise Providence, directing our aims, was the faith of the Christian that his Redeemer liveth, amidst obloquy, personal abuse, and hate undisguised, and which was given vent to without restraint through the press, upon the stump, and in private circles." Notwithstanding the fact that Abraham Lincoln was an unbeliever in the "essentials" of Christianity, the Orthodox are determined to make him out a Christian; and they were shrewd enough to secure Presidential testimony for their side on this great occasion. We shall never hear the last of Grant's bungling affidavit that Lincoln was a Christian.

THE RIOTING at Northampton, England, after Mr. Bradlaugh's defeat in the election for Parliament, is fully explained in the *National Reformer*, his own journal. It seems that his followers, exasperated against Mr. Fowler, whose running against Mr. Bradlaugh split the Liberal party and elected Mr. Merewether, the conservative candidate, attacked Mr Fowler's hotel and did some damage; but Mr. Bradlaugh rushed into the crowd, "thrashed one or two of his most zealous adherents," and for the moment quelled the disturbance. He left for America, however, at nine o'clock in the evening; and the riot broke out afresh after he had gone. We are very glad that he is wholly guiltless of the affair, but heartily chagrined that his reckless followers should disgrace themselves and their cause by such brutal violence.

THIS EXTRACT from a sermon by the famous Jonathan Edwards shows what progress has been made in the last hundred years: "The God who holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked. You are ten times as abominable in His eyes as the most venomous and hateful serpent is in ours. It would be no wonder if persons who sit here now, quiet and secure in the meeting-house, should be in hell before to-morrow morning." Such preaching would scarcely be tolerated to-day, except in the backwoods. Yet the doctrine of "salvation by Christ alone," which is still preached as vigorously as ever, means exactly what Edwards said, or it means nothing. There is little enough to respect in a Christianity which dares not stand by its own principles.

LAST SUNDAY EVENING a large meeting was held in Faneuil Hall, the old "Cradle of Liberty," to promote prison reform, and to devise ways of helping prisoners to become good citizens. Wendell Phillips and others made addresses; and Burnham Wardwell announced that steps were already taking to establish an institution to aid discharged prisoners. There is a society in this State for this purpose now, which is doing much in this direction; but more still should be done, not only here, but in all the States. No convict should be discharged without having been taught to earn an honest livelihood by skilled labor, which is unfortunately not always the case now; and special assistance is needed to secure employment for prison inmates on their liberation. Make the prison a school of practical instruction in honest work, and fewer convicts will reënter it.

THE MASSACHUSETTS Young Men's Christian Associations have just held their eighth annual convention. The Boston Association alone reported a membership of 2,300, "about 900 of them active." What they are "active" about is perhaps explained in part by the following resolution, one of a series reported by the committee on resolutions: "*Resolved*, That we recommend to the convention not to divorce religion from politics, but in every political canvass to conscientiously and prayerfully use their influence in sustaining such men and measures as will, in their opinion, best serve the interests of morality and temperance." This smooth phraseology means in plain English ("morality" being inseparable from "faith") that only Evangelical Christians should be elected to public office; and to secure this result is undoubtedly one of the chief objects of the Young Men's Christian Association. In all political questions involving the interests of Evangelical Christianity (and they are multiplying daily), a compact, well-organized body of practical workers stands ready for "active" exertions in support of "such men and measures" as shall promote them. No wonder that it is such an herculean task to unloose the Church's grip from the State! Protestantism is drilling its Jesuits for the coming struggle, and means to be prepared. But what is Liberty doing?

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
BOSTON, MASS.—F. E. Abbot, President; J. P. Titcomb, G. A. Bacon, Secretaries.
JEFFERSON, OHIO.—W. H. Crowell, President; A. Giddings, Secretary.
SAN JOSE, CAL.—A. J. Spencer, President; J. L. Hatch, Secretary.
TOLEDO, IOWA.—J. Reedy, President; E. S. Beckley, Secretary.
VINELAND' N. J.—John Gage, President; Sue M. Clute, Secretary.
JUNCTIONVILLE, NEB.—J. W. Eastman, President; B. L. Easley, Secretary.
OLATHE, KAN.—S. B. S. Wilson, President; H. A. Griffin, Secretary.
DETROIT, MICH.—W. R. Hill, President; A. T. Garretson, Secretary.
BREEDSVILLE, MICH.—A. G. Eastman, President; F. R. Knowles, Secretary.
OSCEOLA, MO.—R. F. Thompson, President; M. Roderick, Secretary.
BATH, ME.—F. G. Barker, President; C. Rhodes, Secretary.
BERLIN, WIS.—President, J. D. Walters; Secretary, E. M. Bridgman.
WASHINGTON, D.C.—George M. Wood, President; J. E. Crawford, Secretary.
AUBURN, OHIO.—John Fish, President; G. W. Barnes, Treasurer.
MINNEAPOLIS, MINN.—President, J. B. Bassett; Secretary, Anton Grethen.
NEW YORK, N.Y.—J. B. Brown, President; D. M. Bennett, Secretary.
ST. JOSEPH, MO.—P. V. Wise, President; T. H. Kennedy, Secretary.
EAU CLAIRE, WIS.—President, S. J. Dickson; Secretary, W. Kennedy.
BALBEC, IND.—President, T. Gray; Secretary, W. Allen.
NEW ORLEANS, LA.—President, E. Vorster; Secretary, J. E. Wallace.
BAY CITY, MICH.—President, S. M. Green; Secretary, S. M. Johnson.
CLEARFIELD, PA.—S. Widemire, President; H. Hoover, Secretary.
SAUK CITY, WIS.—Chr. Spiehr, President; Robert Cunradi, Secretary.
AUGUSTA, WIS.—Davis Jackson, President; George P. Vaux, Secretary.

Tax-Exemption in Massachusetts.

COMMONWEALTH OF MASSACHUSETTS.

HOUSE OF REPRESENTATIVES, May 28, 1874.

The Committee on Just and Equal Taxation, to whom was referred the petition of the executive committe of the Boston Liberal League for the enactment of laws securing just and equal taxation, and the petition of Phineas E. Gay and 1,150 others of Boston, and numerous other petitions, in aid of said first mentioned petition; also the Bill introduced by Mr. Whiting, of Pembroke, for the taxation of religious and charitable corporations,

REPORT:

That they have heard the statements, facts, and arguments presented and urged in behalf of the petitioners; also the statements, facts, and arguments presented and urged by numerous remonstrants; and have, so far as they have been able, duly considered the same; that they find the subject opens a wide field for inquiry and investigation, involving the consideration of a multitude of facts and the most important questions of State policy, and that a proper, careful, and thorough inquiry and investigation require more time and attention than they have been able to give, and more than can well be given by a committee sitting only occasionally during the session of the Legislature; that they are not prepared to recommend any change in the laws relating to exemptions from taxation, at this time, but, believing that the importance of the subject, and its general interest to the people and tax-payers of the State, will justify the appointment of a commission, with authority to sit during the recess of the Legislature, to call such witnesses and make such inquiry and investigation as they deem proper relative to the laws relating to taxation and the exemptions therefrom, and make a full report in print to the next General Court, they recommend the passage of the accompanying resolve.

Per order, SAMUEL O. LAMB.

COMMONWEALTH OF MASSACHUSETTS.

In the Year One Thousand Eight Hundred and Seventy-Four.

RESOLVE

authorizing the appointment of a commission to inquire into the expediency of revising and amending the laws of the State relating to taxation and the exemptions therefrom.

Resolved, That the Governor and Council be and they are hereby authorized to appoint a commission, consisting of three suitable persons, to sit during the recess of the Legislature, to inquire into the expediency of revising and amending the laws of the State relating to taxation and the exemptions therefrom, with authority to call witnesses, and to report in full, in print, to the next General Court.

VIEWS OF MR. WHITING, OF PEMBROKE.

The undersigned, being a small minority of the Committee on Just and Equal Taxation, to whom were referred the petitions praying for the repeal of the laws exempting the property of religious, charitable, and other corporations from taxation, offer the following Report:—

While endorsing generally the views of our colleagues of the Committee concerning the magnitude of the subject submitted to our consideration, and the difficulties with which it is manifestly fraught, we are utterly unable to recognize the wisdom or fitness of the conclusion to which they have arrived; namely, that the whole matter should be referred to the next General Court. Nor can we feel that our duty would be discharged, by remitting entirely to our successors the responsibility of action, unless it can be shown that they will possess some peculiar advantages for exhaustive investigation, which have been denied to ourselves. The work to which we were appointed cannot, we think, with propriety, be ignored, or turned over to others, without at least such an effort as shall show that we have not weakly sought to evade what we were unable, or unwilling, to perform. Circumstances now beyond control will preclude a succeeding Legislature from deriving any assistance whatever from our labors, and the whole ground will have to be explored afresh.

The investigations which we have pursued these many weeks have strengthened and confirmed the convictions that exemption from taxation as a matter of State policy is only justifiable in the isolated cases in which the parties exempted are doing essentially the work of the State; that it is, under all other circumstances, a wrong inflicted on the people, an error in political economy, which has wrought great mischief in the past history of our race, and whose possible developments in the future may well excite anxiety and apprehension in thoughtful and patriotic minds.

To check the undue growth of this system, and restrain it within proper limits, is now comparatively an easy task, while its unlimited expansion will, by the iron logic by which the future is continually eliminating itself from the past, at no distant period, bid defiance to peaceful remedy, and leave to our descendants only the dread alternative of slavish submission to an intolerable burden, or wholesale confiscation and forceful spoliation. The true prosperity and the only safety of corporate institutions, as of individuals, lie in hearty obedience to impartial laws, and in dividing equally the burden of taxation, which is only tolerable from the equality of its pressure.

The notion that the cause of religion and morality is advanced or benefited by the enforced pecuniary support of these corporations is rebuked by all past history, and is in direct conflict with the fundamental principles of our government. Further, it is quite apparent that even were our statutes of exemption otherwise unexceptionable, they are eminently defective, from the fact that under their operation the bounty of the State is bestowed in largest measure where it is least needed. There is no discrimination exercised, or rather, to speak more correctly, discrimination is made in the wrong direction. A powerful and wealthy corporation, by the release of its tax, receives a large gift which it does not need, while to the poor and feeble society the exemption is quite insignificant; an inequality which can only be remedied by causing State aid to such institutions to take the form of direct appropriations from the treasury.

The glory of the Christian religion consists in the fact that it is a voluntary system, and it seems to us but a poor and ignoble conception of its nature and intent to obtain, by indirection and force, either the assent or support of the public. The only cases in which religious corporations can justly claim exemption are those in which their privileges are extended to all, without distinction and without price. The few there are of this description, we think, may be justly classed under the head of pure charities, and their work as coincident with that of the State.

With these convictions, we have felt that we could not honestly shrink from an attempt to embody them in legislation, in the hope and belief that our efforts might become, at least, the nucleus of wise and just enactments.

We therefore report the accompanying Bill.

WILLIAM WHITING.

AN ACT

Concerning the Taxation of Religious, Charitable, and other Societies and Corporations.

Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, as follows:—

SECT. 1. That on and after the first day of January, in the year one thousand eight hundred and seventy-five, the property of musical, agricultural, and educational associations, other than colleges and town schools, heretofore exempted from taxation, shall be taxed the same as other descriptions of property.

SECT. 2. The property of religious and charitable associations, heretofore exempted from taxation, shall, except in the cases hereinafter mentioned, be taxed in the same manner as the corporations and societies named in the first section: *provided, however*, that all religious societies shall be entitled to hold property to the amount of five thousand dollars free from taxation.

SECT. 3. Religious and other societies, claiming to be purely charitable in purpose and administration, shall, before the date named in the first section of this act, make to the commission hereinafter established returns setting forth the purpose and location of such society, amount of endowment and whence derived, their annual receipts and expenditures, and the specific objects to which the latter have been devoted during the year last past, with the number and salaries of their officers.

SECT. 4. The Board of State Charities, together with the Tax Commissioner, shall constitute a commission to receive and examine the returns required in the third section of this act, and when it shall appear to their satisfaction that any society making such returns is a pure charity, they shall certify the same to the Tax Commissioner, and said society shall be exempt from taxation for the amount applied to charitable purposes: *provided, however*, that societies neglecting to make returns shall not benefit by the provisions of this act.

SECT. 5. The tax authorized by this act shall be assessed by the Tax Commissioner, and at the average rate of the State, county, and town tax for the year preceding. And the basis of valuation upon which the tax shall be assessed shall be the present value of property for the same or similar purposes to which it has been applied. And the Tax Commissioner is hereby authorized to require from all the societies and associations affected by this act such returns as may be found necessary to the discharge of his duty. And the compensation of the commission hereby created shall be fixed by the Governor and Council.

SECT. 6. This act shall take effect upon its passage, and all acts and parts of acts contrary to the provisions of this act are hereby repealed.

VIEWS OF MR. MORSS, OF NEWBURYPORT.

The undersigned, a member of the Committee on Just and Equal Taxation, while agreeing, generally, in the conclusions arrived at by the majority of the Committee, yet differing somewhat in the premises, at the request of the Committee, respectfully asks leave to present his views on the matters at issue.

The question of taxation is one of the utmost importance in its bearing upon an industrial community. Among barbarous and semi-civilized nations, the capricious and often extortionate manner in which the strong arm of power levies its exactions upon the products of the soil, and the accumulations of industry and economy, deprives the people of all hope of improving their condition, and strikes with a fatal paralysis upon all efforts of ambition and enterprise to develop the resources of the country.

As nations advance in civilization, it is found that the basis of all prosperity in a community rests in the confidence which every individual entertains that any accumulation of property which he honestly obtains, through the exercise of good judgment, enterprise, skill, industry, or economy, is guaranteed to him as his own, to be used for the comfort and welfare of himself and his family. There can be no safety anywhere but with some accumulation. Even among an agricultural people, possessed of the most fertile soil and a genial climate, there will be years of famine as well as those of bountiful harvests; and the abundance of fruitful years must be stored and cared for, in order that it may be fed out in seasons of scarcity. If this is essential in agriculture, it is so to a much greater extent in other avocations, the rewards of which are not guaranteed to us with that regularity, certainty, and perpetuity, as are the seasons of seed-time and harvest.

In a free country, law should press as lightly as possible upon every individual, being enforced only so far as the preservation of public order and protection to life, liberty, and property make it necessary. There are a few things essential to the well-being of society, which can best be done under government superintendence, and must be provided for by taxation. First, for the preservation of public order and the punishment of crime, a police force, prisons, and courts are necessary. Next, the helpless poor, the insane, and imbecile, are to be cared for in almshouses and hospitals. Then streets and county roads can be constructed with more uniformity under public authority. Beyond this, government has assumed the education of the children in the community, on the theory that good education is the groundwork of all national prosperity and happiness.

There is, however, in all these objects of government expenditure a constant tendency to excess, which needs to be carefully and constantly guarded against. Our boards of commissioners, and all our officials, from the highest to the lowest, always discover that their departments need to be extended, and everywhere there is a steadily growing demand for increased expenditure—more help and more pay—which far outruns the ratio of increase in population and wealth, thus constantly increasing the burden of taxation.

While business was prosperous, under a large flow of foreign immigration, which almost every year created a new State upon our cheap and fertile lands along the Western frontier, and the artificial stimulus of an inflated paper currency was carried to the extremest point of tension, the increasing taxes for public expenditures were easily endured. But now, when our cheap lands have been so far appropriated that immigration is materially checked, and the expanded credit system can command confidence no farther, the margin of profit on all business for some years to come is likely to be so small that high taxation will be found a great and grievous burden upon the community.

The evil has been aggravated by the escape of a large amount of the most productive investments in the State from taxation. The profits of all industrial enterprise have been so small that capital is being gradually withdrawn from business for the purpose of investment in government bonds, and other securities which can be held without being subject to taxation.

The course of political events and financial legislation, during the last thirteen years, has tended to foster extravagant expenditures in every department of life, and the consequent inevitable reaction cannot fail to be felt with much severity.

Retrenchment is always difficult and unpleasant to those who have been accustomed to liberal expenditures, and the call which comes up to this Legislature is not for curtailment in expenditures, but for increased taxation. How this call should be met is the question to be determined.

It is found that in many towns a very considerable amount of capital is hidden away from taxation in

savings banks. In some municipalities the amount invested in government bonds and savings banks has been so great as to seriously enhance the rate of taxation on all other property. The State has imposed a tax on savings banks of about one-half the average rate, and covered it into the State treasury. The tax upon these institutions, like that upon the national banks, should be for the benefit of the towns and cities where those who hold the investments reside, the State taking the tax on the investments of non-residents.

There is no disposition to tax the small investments of the working classes in our savings banks, although a large portion of these classes, particularly the foreign immigrants, generally withdraw their accumulations soon after, if not before, they have reached the amount allowed for the purchase of a dwelling; a practice worthy of encouragement, but which is rather discouraged at present, as while the investment is in the bank he is sensible of no tax, but the moment it is changed for the purchase of a home, it is then assessed at a full rate.

But there is a serious and growing evil in our savings banks, which, if not seasonably checked, will lead ultimately to more serious effects than escape from taxation, which is all that comes within the province of this Committee to consider. It is that they are becoming banks in which the wealthy classes, for whose benefit they were never designed, make large investments. These classes are finding it very convenient to realize dividends from savings banks, equal in amount to those received on government bonds, and without paying the high premium which is now required for government securities. This has gone on to a great extent, by placing money in different banks in the names of their children, and in some cases nominally as trustees. In one case the number of books held by one wealthy man has become known to the undersigned as twelve, of $1,000 each. In another case the number of books actually held by one individual was thirty-four.

By the last return of the savings banks, it appears that the amount of deposits held by them was $202,-195,343. Of this amount, $100,406,767 was loaned on mortgage of real estate, $35,260,386 on personal security, $23,037,493 on State, city, county, and town securities, $21,733,490 invested in bank stock, and only $9,215,429 in government bonds, which are the best and most quickly convertible of all securities for them to hold. The commissioner says, "There is no inducement to hold the bonds to secure exemption from taxation, and they are not found sufficiently remunerative to meet the wants of the banks in a pretty active effort to keep up the rate of interest paid by them."

In this connection it may be well to remark briefly concerning an argument that has been pressed strongly upon the Committee, relative to mortgaged property being twice taxed, that this is a palpable fallacy, which the simplest example will make manifest. For instance, to-day A has $10,000 in money, and to-morrow he lends this money to B on a pledge or mortgage of his real estate, as security for its payment. One is then taxed for his personal property, and the other for his real estate, just as they were before the pledge was given. The rule applies to all mortgaged property. It is held by the mortgagor for its income or for a prospective rise in value.

The next largest amount of property which is exempted from taxation, and can be reached by State legislation, is found in meeting-houses, or church buildings. The value of these is now estimated by the assessors at nearly $29,000,000, an increase of about $6,000,000 in the last three years. It is well argued against taxing these, that, without the religious teaching which flows from them, all our vast expenditures for public schools would be worth little or nothing to promote the welfare and happiness of the people, so that they are an essential and vital part of our educational system; that if private generosity, or associated effort, provides the buildings, the pulpit instruction, and the Sunday-school teaching, the State ought certainly to exempt the property used for such purposes from taxation. On the other hand, it is contended that we have abjured the idea of any pecuniary connection between Church and State, leaving every sect to take care of itself, and that consequently their possessions should be subject, like all other property, to taxation for the protection given to it by the government. It is farther argued that this property tends naturally and constantly to accumulation, and that we shall be liable in time to have great estates absorbed by the Church, and thus released from bearing their share of the necessary public charges, as has been the case to a very injurious extent in older countries and in past ages. Again, it is said that while in our cities many churches have become mere institutions of luxury and fashion, extravagance and show, others in the country have not unfrequently split up into half-starved and useless organizations; and that taxation will tend to break up these two extremes of church institutions which at present exert a deleterious influence on society.

The time may soon come when it will be well to tax all meeting houses the seats of which are not entirely free, without money and without price, to the public. This would, doubtless, temporarily serve a good purpose, and after the accomplishment of that purpose, if found to operate unfavorably, the law might at any time be repealed. Such a tax would also do something to open the eyes of a larger number of our people to the extravagance and wastefulness which have entered into every department of life; and also aid in demonstrating more clearly, what now seems to be but dimly understood, that a surfeit even of education in theology is useless and mischievous, and that it is quite possible here, as everywhere else, to have too much of a good thing.

The next list of exemptions, in magnitude, is that of educational institutions, other than public schools, amounting to thirteen millions of dollars, an increase of three and a half millions during the last three years. This includes colleges, academies, and private and denominational schools. The State has encouraged and aided these institutions, and there may well be some hesitation in subjecting them to taxation. But the same reasons exist for requiring them to bear their share of the costs of maintaining a police, and contributing to other municipal expenditures, which applies to meeting-houses, which give moral and religious instruction; or even to factories, which furnish remunerative employment to great numbers of people, not unfrequently when the proprietors are incurring losses in their investments.

Education is of great value, but there may be a glut of it, as of everything else. Even now there seems to be more offered in the market than there is mind at hand to carry away. Daniel Webster once said there is always room in the upper stories of professional and educated life. And he was right; because all the schools and all the teachers in the world cannot suffice to place one there. He must climb to the position with his own intellectual power and earnest and self-denying effort. But the lower stories are often crowded with a jostling, half-starved multitude, as useless, for all the benefit they confer on society, as the mendicant friars of the Middle Ages. A close observer cannot fail to perceive that even our common schools have, in many places, been pampered into luxury and extravagance by the fashion of the day for profuse expenditure. Their education in the multitude of studies has become superficial, showy, and transitory, rather than thorough, valuable, and permanent.

The time will doubtless come when State control in intellectual education will be found as unwise as it has been demonstrated to be in religious culture. Taking away the control of our public schools from the municipalities, and placing it in hands where it is virtually ruled by an oligarchy composed of the secretary of the board of education, and the county teachers' associations, is already working evil. This oligarchy is interested mainly in large expenditures, no matter how unwise or useless. They have actually fixed the standard of merit, in towns and cities, at the number of *dollars per head* expended for education, wholly unmindful that, valuable as is right education, there is nothing upon which money can be more uselessly and rapidly wasted, when it is given in a wrong direction, and that a single dollar, wisely and judiciously applied, is better than a hundred wasted and squandered.

The scarcity of good teachers, who now command better pay than any other class in the community, employed the same number of hours in the year, proves that our higher educational institutions have not improved in practical usefulness. On the whole, there seems to be no sufficient reason why these institutions should not share in the burdens of municipal expenditure, until the rate of taxation from a revival of business or proper retrenchment in expenditure comes to press less heavily upon the community. There may be an outcry about a tax upon knowledge; but is not knowledge considered the key to power and wealth?

The remaining exempted class is benevolent and charitable institutions, about $6,000,000 in amount. Where these are free to the relief of all classes in the community, without fee or favoritism, exemption may be proper; but where they are instituted for particular classes, and require fees of any kind, there is no good reason for exemption. The property of agricultural societies is small, but should come under the general rule.

It is probable, however, that the people of the Commonwealth are not yet prepared for so radical a change in the law, as to subject all these classes of property to indiscriminate taxation. Ultimately, if no retrenchment of public expenditures can be made, and taxation is continued so onerously upon the industrial classes, popular opinion may demand the taxation of these exempted classes of property, in whole or in part. It is desirable, however, that the matter should be considered more fully in detail, and matured more carefully than is possible at this time. Our taxes are not only heavy, but unfortunately still have a tendency to increase. For several years past, under a state of active business and apparently great prosperity, the people, individually and collectively, have not been sufficiently prudent and economical, in view of the certainty of future reactionary depression. Debts have been incurred and money too profusely expended in years of prosperity, so that now, with greatly reduced means, the payment of even the interest has become a great burden. Luxury, pride, and extravagance have been too much encouraged in public as well as private expenditures. It is not to be disguised that the tendency to extravagance in State expenditures is quite as marked as that in the cities and towns. There seems to be a love for increasing the number and disbursements of its boards of commissioners and other officials, who have already crowded the spacious State House and flowed over into Pemberton Square.

Another year will doubtless throw much additional light on all these questions. The next Legislature will have a better opportunity and more time to revise the exemption laws, and the subject will become more familiarized and better understood among the people than it is at the present time.

J. B. MORSS.

A PHRENOLOGIST told a man that he had combativeness very largely developed, and was of a quarrelsome disposition. "That isn't so," said the man, angrily, "and if you repeat it, I'll knock you down."

"WHERE ARE YOU going?" asked a little boy of another, who had slipped on an icy pavement. "Going to get up," was the blunt reply.

[For THE INDEX.]

SPENCER AND TYNDALL.

DEAR MR. ABBOT:—

THE INDEX of September 17 contains an editorial upon "Tyndall's Address." In this article you lay some sturdy blows upon the professor's back, and not only upon *his* back, but, over his shoulders, you reach the back of Mr. Herbert Spencer also. To this, doubtless, neither of these gentlemen would object. Probably they would both agree with what you say to others concerning yourself: "The closer your argument, and the nearer home you strike"—so much the better. But can you possibly imagine either of these two gentlemen replying to an opponent (say to Mr. Abbot himself) in the same tone which you employ toward them? Read the articles of Professor Tyndall in the unpleasant controversy in which he has been engaged with the friends of Principal Forbes, or the recent replies of Mr. Spencer to his English critics, and at once we are struck with the extreme deference paid to the opinion of adversaries, while we admire the unflinching firmness with which their own positions are sustained. Can we imagine Mr. Spencer speaking of Mr. Abbot's philosophical articles as "empty gibberish"? Or Professor Tyndall ridiculing his criticism as "meaningless jargon"? Or either or both referring to the "unutterable shallowness" of his theological views? We can hardly conceive of these men employing such terms. Yet I quote these three phrases from one short column of THE INDEX, all thrown at a philosophical belief held by Mr. Spencer, Professor Tyndall, Du Bois Reymond, a large number of the leading scientific workers of the world, and probably by a larger per centage of the readers of THE INDEX than could be found to subscribe to any other one article of belief.

I do not need to recall to your mind the many works for which this generation is indebted to Mr. Spencer. He has developed the outlines of a philosophy of Evolution which has already won the assent of leading thinkers everywhere; he has added to the science of Biology much that renders the specialists in that science his acknowledged debtors; he has unfolded a new Psychology, with a vigor of thought and breadth of learning as yet unsurpassed; and still, these works, enough to win permanent reputation for several different men, are only steps toward the preparation of his greatest work, that upon Sociology, a work which is certain to prove of incalculable benefit to unnumbered generations. These great claims to our regard will be undisputed by even the bitterest opponents of his philosophy of "the Unknowable." And yet this man you accuse of "empty gibberish" in the development of a point of his philosophy, which point, whether true or false, does not affect the essential principles of Evolution, however important it may be from other points of view. Indeed, Professor Tyndall says that Mr. Spencer's views are certain to be modified, and I doubt if Mr. Spencer himself would object to this statement. Only let us remember that no one, as yet, has succeeded in modifying this particular point; and can you wonder, therefore, that it is provisionally accepted until something better is furnished? But this provisional acceptance, friend Abbot, seems to make you almost angry. Suppose your readers should allow your writings to stir them up in the same way. Thus, in this same editorial, there is a paragraph, which I will not specify, in which, as it seems to me, you have made a sad mistake,—that of allowing yourself to be deceived into putting a mere verbal phrase instead of a thing. This is, of course, a mistake to which we are all greatly liable (a very frequent mistake of Aristotle, according to Professor Tyndall); but would it be quite fair in me, because I think you have made this mistake, to cry out that I will not "be juggled with"? On the contrary, it would require more proofs than I care to add together to drive me to imagine that Mr. Abbot would ever "juggle" with anybody. Familiar as you are, of course, with the many admirable minor essays of Mr. Spencer, let me ask you if you think the author of the brief essay on "Style" is a man likely to write "meaningless jargon" when explaining that which he considers an important point of his philosophy. Your concession that Mr. Spencer is "in many respects indubitably great" (which would be faint praise from Dr. McCosh) hardly offsets that which you say about him in the rest of your article.

May I speak "right out in meeting," as you say? When you reviewed Mr. Spencer, some years ago, it is possible (is it not?) that you then made a few mistakes, a very few, that you would not make if writing to-day. Is it possible that the remembrance of Mr. Spencer's correction of those mistakes (if you made them) still prejudices you against him? I ask, for the reason that some of your friends have noticed seemingly the remains of some old grudge or prejudice in your references to Mr. Spencer, which prevents exact justice to the man who, whatever his errors, has done more than any other man living to check the "jargon" and "gibberish" of those systems of belief against which you are so earnestly battling to-day. Pardon me, if, in the above, I seem to be hypercritical, or in any way unjust to you.

I believe I have never before troubled the readers of THE INDEX with any communication. May I ask, therefore, for a little further space for a few questions upon the substance of your editorial?

You say: "It will, we believe, be found that the present materialistic conception of substantial atoms . . . . must dissolve . . . . into that of pure forces," etc. Granting this to be true, though we have not yet sufficent reasons for accepting it, and admitting that "this conception is the reverse of materialistic in the ordinary meaning of the word,"—yet in what way will it affect Professor Tyndall's argument? For his definition of materialistic is cer-

tainly not "the ordinary meaning of the word." If he be "driven to make a still more radical change in his notions of matter," will not this change only strengthen his argument for seeing in "matter," as newly defined, "the promise and potency of every form and quality of life"? You seem yourself to admit this when you say: "Where the essential idea of matter has been thus revolutionized, it is of little consequence whether matter or spirit is selected as the most fitting name." Our conceptions of matter continually change with every important addition to our knowledge of physics and chemistry, and one great beauty of Professor Tyndall's argument, to me, has been the apparent fact that hardly any legitimate change in the definition of matter will impair the clearness and force of his main position.

Again, quoting from Professor Tyndall, "The whole process of evolution is the manifestation of a Power absolutely inscrutable to the intellect of man," you say: "The Power which manifests itself *manifests itself*, does it not?" I answer, Yes, certainly; but why *need* a Power manifest itself? Are you not, in this phrase, unconsciously begging the question at issue? "Manifests itself," in the first half of the question, is your phrase, not Tyndall's or Spencer's; and you seem to admit the possibility of something else, just above, where you ask, "Are we then shut down to the submissive acknowledgment that evolution is the manifestation of a Power which does not manifest itself? If so," etc. To my mind there is a clear distinction, which may be infinitely broad, between the manifestation of a Power which does *not* manifest *itself*, and the manifestation of a Power which *does* manifest *itself*. If this distinction exists in the mind of Professor Tyndall, as it certainly does in my own, and as I understand him to affirm, then is your sentence quite correct which begins: "The Power which *confessedly* manifests itself"? I do not understand that either Tyndall or Spencer *confesses*.

Again, you speak of "his (Tyndall's) illimitable multitude of self-subsistent molecules." I have never considered Professor Tyndall to believe in anything of the kind. The word "self-subsistent," here introduced so innocently, really changes the entire question so completely that I think Professor Tyndall would say that, if this be your conception of his belief, your arguments in opposition are addressed to some one else, not to him.

Again, you say: "The way out of Tyndall's imperfect materialism is clear through it into," etc. Is not this rather rhetorical than satisfactory? If not, will you sometime frame an argument which shall really go through Tyndall's materialism into the modified pantheism with which you seem to desire to replace it? For, you will admit, no such argument has ever yet been put into print. I am all ready to go through, whenever I see an opening, but I confess my inability to see one as yet.

Again, and last (for I restrain a desire to mention several more points, having mercy upon your readers, if not upon you), do you not suppose that Professor Tyndall believes in "the free effort of man to expand, elevate, enlarge, beautify—in one word, *perfect*—his own nature in all its aspects"? And do you not believe in that "deep-set feeling which has incorporated itself in the religions of the world"? Is it quite right, then, to say that Professor Tyndall, any more than yourself, would make "a divorce between science and religion"? Certainly, to me, both yourself and Professor Tyndall seem to believe in both science and religion to the fullest possible extent, and the difference between you is simply with regard to how much shall be called science and how much shall be called religion; a difference, not of fact, but only of the breadth of definition which shall be allowed to two words. Put the two words together, and your different definitions will cover the same amount of ground with equal closeness. Why dispute, then, about the relative size of the blankets? Rather put the emphasis upon the agreement, and use both words for all that they can be made to cover.

I do not expect you to give a full answer to my questions. This would take more space than THE INDEX can spare. I trust only that you will recognize them as legitimate questions, belonging to the discussion of the problems involved, and believe that they are written in the spirit of the admirable words, so well put by Professor Tyndall in the mouth of Bishop Butler, in "the unswerving faith that what is good and true in both our arguments will be preserved for the benefit of humanity, while all that is bad or false will disappear."

Truly yours,

ROWLAND CONNOR.

JAMAICA PLAIN, Mass., September 28, 1874.

"YOU CANNOT taste in the dark," said a renowned and pedantic Edinburgh lecturer. "Nature has intended us to see our food." "Then," inquired a forward pupil, "how about a blind man at dinner?" "Nature, sir," answered the professor, "has provided him with eye-teeth."

"WILL YOU HAVE some strawberries?" asked a lady of a guest. "Yes, madam, yes; I eat strawberries with enthusiasm." "Do tell? Well, we haven't anything but cream and sugar for 'em this evening," said the matter-of-fact hostess.—*N. Y. Observer.*

THERE IS A STORY of a clergyman who, having especially hated one of his parishioners, refused to preach his funeral sermon. Persuaded, at length he consented, and gave out his text emphatically, thus: "'And the *beggar* died!' Luke xvi., 22."

A SCOTCHMAN'S definition of metaphysics: "When the folks wha listen dinna ken the meaning o' what they hear, and when the mon who speaks dinna ken what he means his ain sel'—that's metafissicks."

MIXED SCHOOLS AT THE SOUTH.

THE EXPERIMENT FAIRLY TRIED IN LOUISIANA—NO EVIL RESULTS FOLLOW—THE ATTENDANCE OF WHITE CHILDREN LARGER THAN EVER BEFORE.

TO THE EDITOR OF THE TRIBUNE:

Sir,—The letter of Senator Brownlow to the Hon. Truman Smith, which appeared in the *Tribune* on the 5th inst., like the letter of the latter gentleman on the same subject, has attracted my attention. Both letters were aimed at the Civil Rights Bill now pending in Congress, and special stress is laid upon the feature of the bill which proposes to secure equality of privileges to the pupils of both races in the public schools of the country. The assertion is made that the passage of the bill will end the free school systems in the Southern States, and it would seem to be the hope that a fear of this result will deter Congress from the final passage of this measure that prompts the making of this assertion.

It should be observed that no proofs are given by either Mr. Brownlow or Mr. Smith in support of their theory. They do not point to a single instance of a school system having become a failure by reason of its impartial application to the pupils of both races. Had they pointed to Louisiana, the only Southern State wherein the question of mixed schools has been squarely tested, they would have had a proof, not of the soundness of their logic, but of its utter unsoundness. There, during the years from 1868 to 1872, the period in which I was State Superintendent of Education, the issue of mixed schools came, and was squarely and fearlessly met. The Constitution of 1868 provided that the public schools of the State should be open alike to blacks and whites, and the oath of office in that commonwealth provides that every public officer shall see that no citizen is denied any civil or political right because of race, color, or previous condition. If, when the trial of mixed schools was made, the school system had been destroyed, Mr. Brownlow and Mr. Smith would claim that they had an unanswerable argument in support of their position. Seeing that the schools were mixed, and that the school system, instead of being injured, became more of a blessing than ever, may I not claim this to be a very strong argument in favor of the Civil Rights Bill? Has either of these gentlemen offered as good a one?

There was all the clamor against civil rights as to the Louisiana schools, by the Democratic press and its supporters, that there is now in Tennessee against the pending bill in Congress. There were in Louisiana, at that time, Republicans who as bitterly opposed equality in the schools as did the Democrats. They joined with their party opponents in the belief that the mixture of the two races in the schools would be attended by more harm than good. The hatred of the friends of free schools was so intense that creation was ransacked for terms of reproach severe enough to suit both their temper and the occasion which they deemed so very grave. When the question was boiled down to a very nice point, and when I was carefully reflecting as to the wisdom of excluding any of the colored applicants to our schools because of their color, I must confess that it was a serious matter; the more so for this reason: Admitting, for argument's sake, that a black child might better be excluded from a white school, what was I to do with children who were half white and half black? Again, what was to be done with those applicants who were three-quarters white and one-quarter black? Again, thinking of the future, I said, "If I exclude these children now, then I help put upon them and their posterity a brand of disgrace which has its birth in wrong, which is at war with the spirit of equality that inspired the makers of the Declaration of Independence, and, above all, one so utterly in conflict with the spirit and teachings of Christianity as to render me unworthy of my opportunities and responsibilities, and deserving only of the contempt of all just men if I were guilty of it." With these thoughts and feelings I issued an order through the newspapers, to the effect that from a certain date all the public schools should be open to the children of the various districts, regardless of race, color, or previous condition. On the publication of this order I was advised to leave the State of Louisiana. In one day I received as many as one hundred written notices to the effect that unless I left I would be assassinated; and one letter contained a picture of my coffin. This intimidation did not move me.

The day came for the opening of the schools. As expected, the colored children came with books in hand. The whites were ahead of them. Seeing the colored children admitted, the white pupils all left. (I speak now of those schools where this test was made.) I sat in my cab anxiously beholding the result of my own course. For awhile I confess I was full of sorrow. I thought I had been guilty of an indiscretion which bordered closely on crime, and yet I felt as if I was squarely meeting an issue imposed upon me by my oath of office. Well, the white pupils left, and the colored ones took their places. This was the result one day.

Now for another aspect of the case. The day on which this took place, I saw, at the close of school hours, the children who had left and those who took their places—the whites and the blacks—playing together, as usual, on the green, under the wide-spreading live-oaks. This sight prompted me to ask some of the white pupils why they ran away from school in the morning? The answer was: "Our parents told us to leave if colored children were admitted." Then I asked: "Why do you play with colored children?" The answer was, "Because we want to—we do so all the time." This convinced me that there was really no antagonism between the children of the two races except that which sprang from older persons, who were possessed of the bitter prejudices derived from slavery first, and from the war subsequently. The next day came, with the excitement somewhat abated; and then, very soon, the whites, seeing no prospect of a change of policy, sent their children back to school, and the year actually closed with a larger number of white pupils in the schools than ever before.

Little over a year ago, when in New Orleans, I took pains to visit some of the largest and best schools of the city, then under the charge of the Hon. Mr. Brown, my successor. I saw some of the children of the best white citizens of the city sitting alongside of colored children, and I may add that the latter were as neatly clad and as well behaved as the former. I ascertained then that there were colored pupils in every public school in New Orleans, and that there was no trouble whatever from that source.

Now I would like to ask Mr. Truman Smith and Mr. Brownlow if it be true, as they assert, that the passage of the Civil Rights Bill will break up the free schools of the South, why were not the free schools of Louisiana broken up under the operation of exactly the same principle as that embraced by the Civil Rights Bill?

The truth is (and it is not difficult to determine it) that the opposition to this bill springs from a Southern passion for a hobby with the negro in it—not from the negro by reason of his color, but the negro because he is a Republican. It is a well-known fact that the Southern whites have less prejudice against the persons of the blacks than the whites of the North. The prejudice is against the negro being Republican in party politics. Let the Civil Rights Bill pass, and thus end the negro question as one of party politics, and you will find an end to the kind of tumult now so common in the South. The idea that the passage of the bill will end the free schools of the South is without other foundation than that on which has rested the opposition to emancipation, the right to bear witness in courts, the right to sit on juries, the right to vote, and the right to hold office. When each of these steps was taken we were told that the white people of the South would be injured, disgraced, degraded.

Probably Gen. Beauregard was as jealous of the honor of his race as is either the Hon. Truman Smith or the Hon. Mr. Brownlow. There can be no doubt that he was just as capable as either of these honorable gentlemen of forming a judgment as to what was best for the good of the two races in the South. What does Gen. Beauregard say? Witness the following report of a committee on resolutions of which he was chairman. This was at a unification meeting in New Orleans, in July, 1873. At this meeting it was proposed that the whites and blacks should henceforth act in all public matters as one people. The following is Gen. Beauregard's report. It is signed by five white Democrats and five colored Republicans:—

"*Resolved*, That henceforward we dedicate ourselves to the unification of our people.

"*Resolved*, That by 'our people' we mean all men, of whatever race, color, or religion, who are citizens of Louisiana, and who are willing to work for her prosperity.

"*Resolved*, That we shall advocate by speech, and pen, and deed the equal and impartial exercise by every citizen of Louisiana of every civil and political right guaranteed by the Constitution and laws of the United States, and by the laws of honor, brotherhood, and fair dealing.

"*Resolved*, That we shall maintain and advocate the right of every citizen of Louisiana, and of every citizen of the United States, to frequent at will all places of resort, and to travel at will on all vehicles of public conveyance upon terms of perfect equality with any and every other citizen, and we pledge ourselves, so far as our influence, counsel, and example may go, to make this right a live and practical right; and that there may be no misunderstanding of our views on this point—

"*First*: We shall recommend to the proprietors of all places of public resort in the State of Louisiana the opening of said places to the patronage of both races inhabiting our State.

"*Second*: And we shall further recommend that all railroads, steamboats, steamships, and other public conveyances pursue the same policy.

"*Third*: We shall further recommend that our banks, insurance offices, and other public corporations recognize and concede to our colored fellow-citizens, where they are stockholders in such institutions, the right of being represented in the direction thereof.

"*Fourth*: We shall further recommend that hereafter no distinction shall exist among citizens of Louisiana in any of our public schools or State institutions of education, or in any other public institution supported by the State, city, or parishes.

"*Fifth*: That we pledge our honor and good faith to exercise our moral influence, both through personal advice and personal example, to bring about the rapid removal of all prejudice heretofore existing against the colored citizens of Louisiana, in order that they may hereafter enjoy all the rights belonging to citizens of the United States.

"G. T. BEAUREGARD,	AUG. BOHN,
"JAMES L. DAY,	C. C. ANTOINE,
"I. N. MARKS,	ARISTIDE MARY,
"GEORGE Y. KELSO,	CHAS. B. THOMPSON,
"DR. L. C. ROUNDANEZ,	W. M. RANDOLPH,

"*Committee on Resolutions.*"

The above, like the experience I have rehearsed as to the public school work, goes to show that all this clamor against the Civil Rights Bill is a misrepresentation of what will follow the passage of that bill.

The *Tribune* will please me by publishing this view

to mind; the logical

of a subject on which it seems to take a position so independent as to be able to hear both sides.

THOMAS W. CONWAY,
Late Superintendent of Education in Louisiana.
BINGHAMTON, N. Y., September 7, 1874.
—*N. Y. Tribune.*

SUNDAY EVENINGS FOR THE PEOPLE.

The advent of autumn, and the inability to prolong out-door gatherings, necessitating the resumption of the above for providing rational teaching for the masses, imposes on the Council the duty of making arrangements for carrying them out in a suitable manner; and for the purpose of assisting them in considering how best to attain this end, a special meeting will be held on Tuesday, the 13th instant, at the Westminster Palace Hotel, to which the attention and coöperation of subscribers, members, and friends of the movement is earnestly invited. Hitherto the arduous task of establishing these Sunday Evening Services has been pursued under most disadvantageous circumstances, and, doubtless, sins, both of omission and commission, have been committed, but as, despite these almost unavoidable drawbacks to a difficult undertaking, a gratifying measure of success was nevertheless achieved in past seasons, little apprehension need be felt for the continued progress in public estimation of so good a cause, if there be forthcoming from all who are desirous of promoting it a corresponding amount of activity and determination to ensure this desideratum. In his address reproduced in the *Advocate* last month, Professor Huxley assumed that "Priestley was of opinion that before he was a man of science, he was a man in the first place, and a citizen in the second;" and the distinguished Professor confessed to sympathizing with Priestley in this view, for he said he held the duties of his manhood and the duties of his citizenship to be vastly superior to those of his philosophership, and added that he thought that "securing that freedom which was the essential condition of the progress of the human race was a vastly more important matter than advancing knowledge in this direction or that direction, vast as was the process itself; for it must be recollected that the men who combatted prejudices, the men who led their fellows to think for themselves, if they were not winning palpable victories for truth were organizing those victories." In delivering the inaugural lecture at the Sunday Evenings for the People in 1866, Professor Huxley laid the foundation of such an organization, and to him and the eminent men who acted with him, a numerous section of the community owned its indebtedness for the means of satisfying spiritual wants not adequately provided for elsewhere, by eagerly flocking to hear their discourses. The spirit of persecution, embodied in Sabbatarianism succeeded, as in Priestley's time, in suppressing those eloquent utterances, but happily for mankind it could not suppress the moral courage they had aroused, and which, later on, led to the sanction of the law of the land being appealed to on behalf of religious liberty, and to prevent the arrest of the free thought of the age—from being sacrificed to the ignorance and prejudice of those who were incapable of understanding its significance, or its importance to human well-being. Two years ago it was said by Dean Stanley, from the pulpit of Westminster Abbey, that Socrates "displayed what was the wisest virtue; *viz.*, that of keeping his own conscience and independence to himself, and that he held his own against a mob, and against individual tyrants; showing that the man who was determined to hold his own could hold it if he liked." Of this persuasion were those who made one more effort for freedom in the Court of Common Pleas, and the result justified their anticipations and assured their legal position; for by the verdict delivered there, the right of holding these Sunday Evening Services, and that of their promoters choosing their own form of worship, was conceded. This consists in supplying the requirements of their nature, mental and emotional, by discourses on the world, around and within, on the revelations of the past, the realities of the present, and the possibilities of the future, accompanied by such sublime musical compositions as the purest emotions have inspired; and the only influence both can have will be to evoke the deepest thoughts of their hearers, and to fan the flame of aspiration for higher standards of living. Whatever may be considered the shortcomings of this ideal, or the methods employed for its realization, it should, nevertheless, commend itself to both men and women who are really anxious for social growth and wishful to see lessened that brutality which existing agencies have failed to remedy, and against which the press has lately so loudly raised its voice. Despite the verdict gained, proprietors of buildings with suitable halls have been so afraid of granting them for these Sunday Evening Services that there would appear to be no alternative save in making the most strenuous exertions to secure premises which would render all further difficulty of this kind impossible in future. Unmistakable signs are visible of the awakening of a more tolerant spirit among some whose attitude was formerly antagonistic, and moreover indications inducing a hopeful faith that the objects aimed at are being better understood and appreciated are not wanting. It is to be hoped that in the interests of the common weal liberal thinkers will practically endorse the sentiments uttered by Professor Huxley, by holding it to be the highest duty of their manhood and their citizenship to earnestly endeavor to sustain those who have striven and are still striving to secure that freedom which, as he truly says, is the essential condition of the progress of the human race.
—*Jane H. Simpson, in the "Free Sunday Advocate" for October,*

INDEX office, a[illegible]

NEWTON AND THE LAW OF GRAVITATION CHALLENGED.

[Our correspondent, as will be seen, rejects, what everybody is supposed to accept, the theory of gravitation. Such a man ought to be a very bold one, but he is a plain Baptist minister, and he is right down in earnest about it, too, and expects to convince the world, sooner or later, that he is right. Of course, the apple will still fall to the ground, but according to our correspondent's thinking, it will have to justify its fall on other grounds than Newton asserted.—*Ed. Watchman and Reflector.*]

Investigations of facts of Nature have led me to the conclusion that the discovery of the cause of "the motions of the celestial bodies and of our sea" was not made by Sir Isaac Newton. The accepted hypothesis of universal gravitation is not sustained by facts of Nature, but is a mental illusion, and is proved to be so, in that the proportion of solar attraction directed to the earth is less than the accepted lunar attraction on the earth. This forcible truth is fatal to Newton's "System of the World." Opening the way a little, I have selected for an example and a test of Newton's failure his regress of the earth's nodes, or the so-called precession of the equinoxes, which involves the absurdity of the earth rotating simultaneously on two axes inclined to each other about twenty-three degrees twenty-eight minutes. The diurnal rotation restrains the earth from rotating on a second axis, which second axis, perpendicular to the plane of the ecliptic, Newton invented, and around it he assumed that the earth completes a rotation in the time of twenty-five thousand eight hundred and sixty-eight years, as a result of solar attraction. Hence the precession of the equinoxes. But because it is physically impossible for the earth to rotate on this second axis, and because in Nature the earth does not so rotate, the mental illusion of solar attraction is proved. The earth is a spheroid, and in consequence of Nature's law of circular and curvilinear motions, it preserves the perpetual parallelism of its axis the same as would a homogeneous and perfect sphere, its axis not turned aside by external attraction, and therefore the forces, appearances, and facts of Nature conspire to preserve the invariability of the equinoctial points. This grand testimony of Nature is the invincible argument on which I rely to demonstrate to mankind: That the hypothesis of universal gravitation, like the Ptolemaic notion of an immovable earth, was merely a mental illusion. All the calculations founded on the hypothesis of gravitation agree with the hypothesis, but the hypothesis is unnatural, and therefore from it true deductions of natural science are impossible, and all philosophers and diviners who reject the teachings of the prophet Moses, and prefer the teachings of Newton, may learn as I have by the study of natural things, that it was not Moses, the prophet, but Sir Isaac Newton, the world-famed philosopher, who failed to enter into the communion of the facts of Nature. Yours in the glory of natural science,

WILLIAM ISAAC LOOMIS.

—*Watchman and Reflector.*

THE BONN CONFERENCE.

The propositions agreed to by the Conference at Bonn between the Old Catholics, the Greeks, and the Anglicans, with a view to union between the several bodies, are as follows:—

"We agree: I. That the apocryphal or deutero-canonical books of the Old Testament are not of the same canonicity with the books contained in the Hebrew canon.

"II. That no translation of Holy Scripture can claim an authority superior to that of the original text.

"III. That the reading of the Holy Scriptures in the vulgar tongue may not lawfully be forbidden.

"IV. That in *general* it is more fitting and in accordance with the spirit of the Church that the Liturgy should be in the tongue understood by the people.

"V. That faith, working by love, not faith without love, is the means and condition of man's justification before God.

"VI. That salvation cannot be merited by 'merit of condignity,' because there is no proportion between the infinite good of the salvation promised by God and the finite worth of man's works.

"VII. That the doctrines of '*opera supererogationis*' and of a '*thesaurus meritorum sanctorum*'—*i. e.*, that the overflowing merits of the saints can be transferred to others, either by the rulers of the Church or by the authors of the good works themselves—are untenable.

"VIII. That (*a*) the number of the sacraments was fixed at seven first in the twelfth century, and then was received into the general teaching of the Church, not as a tradition coming down from the apostles or from the earliest times, but as the result of theological speculation. (*b*) Catholic theologians acknowledge, and we acknowledge with them, that baptism and the Holy Eucharist are '*principalia, præcipua, eximia salutis nostræ sacramenta.*'

"IX. The Holy Scriptures being recognized as the primary rule of the faith, we agree that genuine tradition—*i.e.*, the unbroken transmission, partly oral and partly by writing, of the doctrine delivered by Jesus Christ and the Apostles—is an authoritative source of teaching for all successive generations. This tradition is partly to be found in the consensus of the great ecclesiastical bodies standing in historical continuity with the primitive Church, partly to be gathered by a scientific method from the written documents of all centuries.

"X. We reject the new Roman doctrine of the Immaculate Conception of the Blessed Virgin as being contrary to the tradition of the first thirteen centuries, according to which Christ alone is conceived without sin.

"XI. We agree that the practice of the confession of sins to a congregation or to a priest has come down to us from the Primitive Church, and that, purged from abuses and freed from constraint, it should be preserved in the Church.

"XII. We agree that indulgences can only refer to penalties actually imposed by the Church herself."

There was a long discussion over the following proposition, which was finally in substance adopted:—

"We agree that the way in which the words '*filioque*' were inserted into the Nicene Creed was illegal, and that, with a view to future peace and unity, it is much to be desired that the whole Church should seriously set itself to consider whether the Creed could possibly be restored to its primitive form without sacrifice of any true doctrine expressed in the present Western form."

A resolution recognizing the validity of Anglican orders the members of the Greek Church declined to accept; and another resolution affirming that the invocation of saints is not commanded as a duty was also rejected by them.—*Independent.*

Poetry.

[For THE INDEX.]

OPEN SECRET.

Not through Nature shineth
Godhead fair and free:
'Tis the Heart divineth
What the god must be.

Nature all concealing,
Dim her outer light,
Finite forms revealing,
Not the infinite.

All the godhead's planning
Not with striving learn—
Inner eye—Heart scanning—
Sees the god-bush burn.

S. H. M.

CASH RECEIPTS.

FOR THE WEEK ENDING OCTOBER 24.

R. H. Ranney, $10.25; W. F. Hopkins, 25 cents; W. H. Crowell 50 cents; A Andrén, 30 cents; John H. Arnold, 25 cents; T. G. Hovey, $3.25; E. A. Willats, 50 cents; George H. Foster, $1.19; R. C. Grierson, 57 cents; B. Hallowell, 25 cents; J. Hoffner, $5.50; R. P. Hallowell, $2.25; A. J. Davis & Co., 60 cents; H. W. Lamb, 35 cents; J. B. McFarland, 35 cents; I. Greve, 20 cents; T. B. Skinner, 25 cents; A. K. Loring, 32 cents; H. H. Brown, 75 cents; H. D. Dix, 30 cents; M. Frank, $3; J. B. Cole, $2; S. W. Coburn, 75 cents; W. Tasker, $2.25; George W. Smith, $3.75; W. Helm, 75 cents; A. Bertrager, 75 cents; A. M. D. Young, $9.50; H. Friend, $1.50; D. B. Allen, $5.75; George Waldo, $2.25; Samuel Wilder, $3; Marvin Chase, 75 cents; Thomas Hornbrook, $1.75; H. Holmes, $1; H. D. Casey, $3; Edmund Prang, $3; Leo Schiertz, $3; A. E. Ewing, $3; A. J. Griffin, $5; W. C. Sheldon, $5.50; Capt. Maxse, $8.57; J. P. C. Zismer, $3; Josephine Sterling, $3; D.K. Barstow, $5 25; E. S. Elder, $3; H. Hardy, $5.25; W. H. Dwight, $1; David Edwards, $1.50; J. C. Corselius, $4; Joseph Foster, $2.50; N. Beaver, $2.25; S. Barnard, 40 cents; E. W. Weir, $25; J. H. Cooke, $2.25; P. C. Carr, $1.75; George Molnar, $13; James A. Williams, $6; P. Zimmerman, $3; George A. Dennison, $5.25; C. H. Lee, $1.50; S. K. Hazelton, $3.25; J. D. Bernd, $3.75; Allen Lewis, $1; J. C. Baker, $6; H. I. Bigelow, $1.25; E. L. Senft, $1; Henry Field, $1.75; Horace Foster. $3; W. W. Skinner, $7.25; J. M. Forbes, $3; W. G. H. Smart, $1.50; H. H. Brown, $4.75; George Dyer, $4; B. W. Pierce, $3; Aurelia S. Cook, $3; Thomas Slade, $3; W. A. Parker, $5.25; Joseph Wood, $1; Robert Mason, $3; N. P. Martin, $3; Alan Greenwell, $6; Emily J. Leonard, $3; D. W. Bliven, $4.35; C. D. Miller, $5; E. B. Rounds, $1; P. Chatterton, $1; A. O. Hunter, $3; C. M. Lake, $2.50; Wilmot Wilson, $1; W. R. Moses, $1.50; E. L. Caldwell, $1.70; A. Shaw, $1.25; H. Andrews, 25 cents.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Please remit by post-office money-order, by registered letter, or by draft on Boston or New York. Checks on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

RECEIVED.

Books.

QUIET HOURS. A Collection of Poems. Boston: Roberts Brothers. 1874.

Pamphlets and Periodicals.

SPIRITUAL FORCE AND ITS SUPPLY. A Sermon by O. B. Frothingham, at Lyric Hall, Sept. 20. New York: D. G. Francis. 1874.

THE SPIRIT OF TRUTH, THE COMFORTER. A Sermon by O. B. Frothingham, Sept. 27. New York: D. G. Francis. 1874.

SERMONS by the Rev. Charles Voysey, at St. George's Hall, London.—THE INFLUENCE OF HOME, Sept. 6.—PROTESTANTISM, Sept. 13.—SCIENCE AND RELIGION, Sept. 20.—THE FUNCTION AND LIMITS OF CONTROVERSY, Sept. 27.

EULOGY OF CHIEF-JUSTICE CHASE. Delivered by William M. Evarts at Dartmouth College, June 24, 1874. Hanover, N.H.: J. B. Parker. 1874.

VIEWS OF A COMMONWEALTH. By a Cosmopolitan. East Boston: H. F. Hodges & Co. 1874.

VITAL MAGNETISM. By E. D. Babbitt. New York: E. D. Babbitt. 1874.

FOURTH ANNUAL REPORT of Boffin's Bower, 815 Washington St., Boston.

THE ATLANTIC MONTHLY. November, 1874. Boston: H. O. Houghton & Co.

OLD AND NEW. November, 1874. Boston: Roberts Brothers.

THE SANITARIAN. November, 1874. New York: 234 Broadway.

THE HERALD OF HEALTH. November, 1874. New York: Wood & Holbrook.

THE PENN MONTHLY. November, 1874. Philadelphia: 506 Walnut St.

Games.

SOCIETY—AVILUDE—PORTRAIT AUTHORS. Made and sold by West & Lee Game Co., Worcester, Mass. Price 50 cents each.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.
Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLINGWOOD ABBOT, ... *Editor.*
ABRAM WALTER STEVENS, ... *Associate Editor.*
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TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

BOSTON, OCTOBER 29, 1874.

THE INDEX will be sent to any name *not now on our mail-list* until January 1, 1876, on receipt of $3.00 in advance. Here is a chance to receive the paper for *fourteen months* at the price of *twelve months*. Please tell your friends and neighbors of this liberal offer, and help us to increase our circulation.

IN MR. LESUEUR'S thoughtful article on "Theology in Education," published in THE INDEX of week before last, the name Singlin was printed Ainglin, and the name Daunou was printed Daunow. For the sake of correct references it seems proper to make an exception in this instance to our rule excluding *errata*.

THE LEADING paper of this week's INDEX is an official document, published by the State of Massachusetts, and showing just where the question of church taxation was left by the last Legislature. The Commissioners appointed under the "Resolve" were Thomas Hills, Esq., of Boston, Professor Julius H. Seelye, of Amherst College, and James M. Barker, Esq., of Pittsfield, who are to report early to the next Legislature.

A FRIEND hands us this for publication; of course we should not venture to publish it except on request! "A patron of a certain newspaper once said to the publisher: 'Mr. Printer, how is it you have never called on me for pay for your paper?' 'O,' said the man of types, 'we never ask a gentleman for money.' 'Indeed,' replied the patron, 'how do you manage to get along when they don't pay?' 'Why,' said the editor, 'after a certain time we conclude that he is not a gentleman and we ask him.' 'Oh—ah—yes—I see; Mr. Editor, please give me a receipt,' and hands him a V. 'Make my name all right on your books.'"

WHEN WE ARGUE that the Free Religious Association, by being pledged to unlimited freedom of thought, is thereby pledged against Christianity, we would by no means be understood to argue that all its members are individually anti-Christians. This is not true. In fact, very few of them are anti-Christians. We profoundly respect the right of each member to define and determine his individual position as he thinks right; and all we mean is to affirm, from our own point of view, the actual impossibility of being Christian and free at the same time. That this impossibility will by-and-by be recognized by all, we have no doubt; but meantime the Free Religious Association is composed of some who recognize it and more who do not.

OPINIONS SEEM to differ as to the justice of our late criticisms of Spencer. By way of contrast to Mr. Connor's, the following may be quoted under the circumstances from a private letter: "Your remarks on Herbert Spencer and his Unknowable please me more than anything I have seen for a long time. That 'Unknowable' is just about one of the greatest frauds and shams of the present day, and whoever exposes its ridiculous pretensions renders a valuable service to philosophy and to the world." Even stronger approval was kindly expressed by Mr. William T. Harris, editor of the St. Louis *Journal of Speculative Philosophy*—a scholar whose coincidence of opinion is especially gratifying; but we are not at liberty to quote from his letter. Mr. Connor's defence of Spencer, however, is entitled to the most respectful attention, and we doubt not will be echoed by many among our readers. Let the truth win!

"SPENCER AND TYNDALL."

An article with the above heading, by our highly esteemed comrade Mr. Connor, is published on another page of our present issue. Its appearance has been unavoidably delayed, in order that we might add the word of comment which here accompanies it.

1. Mr. Connor thinks we failed in personal respect to Mr. Spencer and Professor Tyndall, because in reference to the doctrine of "the Unknowable" we used such expressions as "empty gibberish," "meaningless jargon," etc. Taken out of their proper connection, these phrases may seem unduly severe; but that they were personally disrespectful to Spencer or Tyndall, does not seem to us true. We must insist, on general radical principles, that a total separation ought to be made between the thinker and his thought; that the thinker should be treated with such respect as his personal character entitles him to, wholly irrespective of all other considerations; but that his thought should be weighed in absolute disregard of his personality, and treated with such respect only as it is entitled to by its intrinsic truth. A false or foolish notion broached by a writer of high reputation should receive no more deference than if propounded by one who is obscure and unfriended; and it is no personal disrespect whatever to any man to treat his opinions, thus totally detached from his personality, with the utmost freedom and frankness. We believe that Mr. Connor's censure is based on a certain half-defined notion that it is personal disrespect to a thinker to criticise his thought in this impersonal way,—that even the errors or absurdities of men who ordinarily are wise and great ought to be handled with exceptional tenderness and deference. We habitually write on a contrary principle: we hold that an error or absurdity should receive precisely the same treatment whether propounded by a philosopher or a fool, because error is error, and absurdity is absurdity, no matter who falls into it. When, therefore, we used the expressions complained of with reference to a certain fashionable doctrine which happened to be advocated by Spencer and Tyndall, we conceive that we were guilty of no personal disrespect whatever to these distinguished men. The respect we owe them personally we have always shown; but we cannot consent to be muzzled in a question of pure truth by any assumed immunity from severe criticism in what they may have happened to advance. In the world of ideas, all property rights absolutely lapse; and it is a weakness for any man to be offended, if ideas he has put forth receive exactly such treatment as their inherent value entitles them to. Inasmuch as we practise what we here preach, and never take umbrage at any sincere criticism of our thought provided the laws of personal courtesy are respected (and, we may add, not often even if they are not), we feel no contrition over the sins pointed out by Mr. Connor.

2. Mr. Connor's estimate of the *philosophical* value of Herbert Spencer's work is not identical with that which we have expressed at length in the *North American Review* and elsewhere. Believing that the ground-principles and building-plan of his philosophy are irremediably faulty, we cannot overlook these fundamental defects on account of the innumerable minor excellences with which his works abound. We consider his reputation as one which will not permanently remain what it is to-day, notwithstanding the immense worth of much that he has accomplished. Compared with such minds as Spinoza, Kant, and Hegel, Spencer cannot be ranked by any competent critic in the first order of philosophic genius; although he has done admirable work of a lower kind, which will be long remembered with grateful appreciation. Whoever is able to detect the flimsiness of those portions of the philosophy of Dr. Mansel and Sir William Hamilton which Spencer unquestioningly accepts and incorporates into his *First Principles* as essential to his own philosophy, will see that his statue of gold has feet of clay. It is the fashion to-day to follow Spencer; but we cannot follow him, or regard his philosophy as either profound, comprehensive, or satisfactory. He is simply the head of a transitory school, and a revolution in philosophy is actually beginning to take place which he is quite incapable of comprehending.

3. The doctrine of "the Unknowable," it is true, "does not affect the essential principles of Evolution;" but it does affect the essential principles of Spencerism, so far as Spencerism is to have any place at all in the history of philosophy. Spencer himself makes it a fundamental part of his *First Principles;* and if it is a mistaken doctrine, little enough will be left of his architectural plan. It is, however, a doctrine borrowed in substance directly from Sir William Hamilton, and is only dressed up in a little different phraseology; there is no originality about it. It has already been, not "modified" perhaps, but rejected totally, by every thinker who reluctantly against running his head into a mud-bank for the purpose of seeing the world to the best possible advantage.

4. The reply which Mr. Spencer, in 1869, attempted to make to our review of his *Principles of Biology* was, in our judgment, so eminently unsuccessful, inadequate, and lame, that we cannot honestly admit the force of Mr. Connor's quaint suggestion that our views of Spencer's philosophy are affected unfavorably by a remembered drubbing at his hands! If there was any drubbing on that occasion, it is our impression that it was in the opposite direction: an impression that will remain unweakened until Mr. Spencer better appreciates the force of the objections he then tried without success to answer.

5. Mr. Connor has not quite understood us, if he supposes that we at all object to Professor Tyndall's discernment in matter of "the promise and potency of all terrestrial life." One part of our critique of Spencer's *Principles of Biology*, in 1868, was a defence of the doctrine of "spontaneous generation," or the origination of life out of inorganic matter. We should rather object to Tyndall's hesitation and vagueness of statement in laying down a principle which we unqualifiedly accept. That all organic life is a gradual evolution of inorganic matter is a conclusion implied in the very idea of Evolution. But what is this "inorganic matter" which is the admitted source of all organic life? This is the main question; and a correct definition of matter is, after all, the objective point of all philosophizing on this subject. At present, Professor Tyndall seems to halt in the notion of self-subsistent (we cannot yield that word), substantial atoms endowed with inherent polar forces; and these polar or "structural" forces he seems to regard as the ultimate cause of all organic life, *so far as thought can go*. But thought insists on going farther. Inherent properties of mutually independent atoms, manifesting themselves under laws which govern permanently all their various interactions, present a new difficulty as great as that of supposing that the universe results from the "fortuitous concourse" of the atoms. How happens it that the inherent forces of all these infinitely numerous atoms, each of which is conceived to be self-subsistent (for Tyndall drops not the slightest intimation that the atoms depend either on each other or on anything else), should obey any general laws at all? This conformity of all atomic and molecular action to one and the same law of "polarity," by which alone organic forms are conceived to be evolved, points directly to some deep identity of the atoms with each other, and in fact seems to reduce them to mere manifestations, under fixed temporal and extensional conditions, of *one omnipresent Energy;* and here must be sought the real secret of all organism. By this very conception of atoms with inherent properties which manifest themselves only under a universal law of polarity, we are led directly away from what we designated in "The God of Science" as the "polytheism of science," and are taught to embrace a vaster conception, which reconciles the Many with the One. The notion of matter itself melts into that of unconditioned, yet all-conditioning force—an idea as near that of omnipresent "spirit" as can well be entertained. Materialism itself, by being rigorously followed out, loses its original character; the definition of matter adapts itself to the requirements of philosophic unity; and thought is led to the idea of One Reality, not absolutely "inscrutable" by any means, but known to the exact extent that the universe and its laws are known.

This seems to us the final outcome of Tyndall's "materialism." So far from quarrelling with it, we have no quarrel but with the failure to announce it unambiguously and to extend it without limitation even to "sensation and thought." True it is, as Tyndall confesses, that science cannot to-day intelligibly connect molecular motion with phenomenal consciousness; but "by an intellectual necessity" we "cross the boundary of the experimental evidence," and are willing to concede that this connection will eventually be established beyond a doubt. What follows? Not that *matter is all*—far from it. But that the one omnipresent Energy which manifests itself in countless atoms as a universal organic "polarity" manifests itself also in the atom-built organism as "intelligence": in a word, that *matter and mind are one*—Janus-faces of the All, twin caryatids of an outer porch of the great temple of Being, whose adytum still waits to be revealed. Neither can mind be reduced to matter, nor matter to mind; the logical

leadings of Tyndall's peculiar "scientific materialism," which not only postulates an infinity of mutually independent atoms but also a strictly universal law of "polarity" that governs them, are manifestly away from that genuine form of "materialism" which explains everything by matter alone, and suggest *monism* as a better name than *materialism* for the philosophy to which modern science is conducting us. "Mystery" enough there is, yet not "insoluble;" and the indomitable mind of man, refusing voluntarily to clip the wings that bear it forever onward and upward, urges its flight towards regions that seem to the timid hopelessly beyond its reach. Be of good courage, O marvellous Intellect, for thou too art of the essence of the eternal!

6. Mr. Connor tries to distinguish between "the manifestation of a Power which does *not* manifest *itself*" and "the manifestation of a Power which *does* manifest *itself*." Such a distinction, with the utmost deference to our friend, we must hold to be a self-evident contradiction. Of "a Power which does not manifest itself," it is astonishing to suppose that we can have any "manifestation." The manifestation *of something else* is not the manifestation *of that Power*. One of two things must be true: either we have no manifestation *of that Power*, or else it must manifest *itself*. Mr. Spencer and his followers may argue till doomsday, but they must accept one of these two alternatives. Our knowledge of the Ultimate Reality is exactly equal to the extent of its manifestations; and to style it "the Unknowable" is to affirm and deny knowledge in the same breath. We are disposed to be infinitely accommodating; but we must not be expected to repeal the laws of thought in order to suit Mr. Spencer's special convenience.

7. By restricting religion to sentiment and emotion, while at the same time giving over to science the entire realm of knowledge and thought, Professor Tyndall does make an unfortunate "divorce between science and religion." Certainly we cherish a very different conception of their mutual relation. To us, religion includes the fullest possible development of thought, emotion, will, conscience, and whatever other elements may be found to exist in human nature; in other words, science is simply a part of religion, as being the development of the purely intellectual part of human nature. Why institute an opposition or rigorous demarcation between the part and its whole? It is our very earnest aim to show that religion demands the symmetry and fulness of a complete development, in harmonious and due proportion, of all the elements of our being; and we regret the perpetuation of confusion on this all-important point. Religion is to-day falling into well-bred or ill-bred contempt just because it is given over to sentimentalists as their especial charge; and it will be impossible to preserve much respect for it under such guardianship. The masculine elements of intellect and will, quite as much as the feminine elements of love and reverence (and all these are needed in every well-rounded character), must enter into all such religion as has any inheritance in the future. In vain is it hoped that religion can feed exclusively on the Barmecide diet of veneration for a "mystery," whether soluble or insoluble; the world must know what it is to venerate, or it will stop venerating altogether. Let us learn a little wisdom from the man who tried to teach his horse to live without eating, and who lamented that, when he had reduced him to a regimen of one straw a day, the experiment was brought to a premature close by the poor beast's going to—well, let us hope, to grass! With all the beauty and inspiration of his famous address, Professor Tyndall has not given us such a conception of religion as will redeem it from the limbo of obsolescence; and we think that nothing is more wanted to-day than an idea which shall gather up into one grand synthesis all the elements that go to the making of a full, fine, and perfected humanity. If a better word than religion can be found, well and good; we care little for the word alone. But this idea, with some fitting word to express it, is what myriads are blindly struggling towards; and it is this, the name and the thing, that we hope to serve to-day.

PROFESSOR TYNDALL'S ADDRESS.

The readers of THE INDEX will doubtless thank us for calling their attention to the latest and best edition of Prof. Tyndall's recent Address before the British Association. This edition is the one authorized by Prof. Tyndall himself, and contains, not only a preface from his pen, but portions of the Address as originally written, which no previous editions have embodied. This edition is now for sale at THE INDEX office, at the price of thirty cents. A. W. S.

ABOUT "FEELING BIG."

Mr. Morse sends this little note in response to a "Glimpse" of last week:

DEAR ABBOT:—

If you "feel big," your mind can't be "infinite." Sorry! So palpable a fact o'erthrows philosophy.

Disappointedly yours, MORSE.

P. S. Or must there needs be an exception to prove the rule? I believe. M.

If "feeling big" last week over Mr. Morse's announcement that "every mind is infinite" proves that *our* mind cannot be infinite, he sets us all right this week by making us "feel small." Now we are infinite, surely!

MR. KELSEY'S SOUTH-SIDE VIEW.

In the last number of THE INDEX, Mr. Kelsey, of St. Louis, asks the question, "Have *white* men born in the Southern States no civil rights that their Northern brethren are willing to respect?"

Mr. Kelsey will find our reply in the text of Mr. Sumner's Civil Rights Bill, the substance of which has already been printed in these columns. A man so well informed as Mr. Kelsey claims to be does not need to be told that this bill aims to secure the rights of *all* classes without regard to race or color.

Mr. Kelsey seems to think that between the "Africans and Anglo-Saxons" in the South there is "constantly increasing jealousy, enmity, and antagonism;" and that in "the inevitable and impending conflict" the *white race* must go to the wall. He argues that the negroes are abundantly able to take care of themselves, and that the whites are not. He asserts with apparent seriousness that "the blacks are working together in perfect unison" to "extirpate the whites from among them." If Mr. Kelsey's theory is as correct as his observations are original, we submit that, for the protection of the doomed and incapable *white* race, the passage of the Civil Rights Bill is an imperative necessity.

An extended review of Mr. Kelsey's statements and theories would involve more space and time than we think they deserve; often contradictory, they answer each other, while the extravagance and exaggeration of the writer is so obvious as to render comment superfluous. If, however, any readers of THE INDEX are tempted to accept his estimate of the capabilities and desires of the black race, and his representation of the condition of the South, as just, we ask their attention to the statement of Mr. Thomas W. Conway, late Superintendent of Education in Louisiana, published in another column. Mr. Kelsey himself might learn something from Mr. Conway; and if he cares to pursue his investigation, we recommend the old files of the *Nation*, whose present advocacy of class rule he is so ready to justify. R. P. H.

A CONFESSION.

In defining another's position one defines his own, and all the more sincerely because unconsciously. In its issue of September 26, the *Christian Register* did this so excellently well that no apology is needed for referring to it, though the paper is so far out of date. We forgive easily the misstatements; as, for instance, that the Free Religious Association meets but once a year,—that THE INDEX is its organ,—for the sake of the entire candor with which its notions of religion and of Christianity are confessed. It cannot be pretended by any person of ordinary intelligence, who has bestowed half a thought on the matter, that the Free Religious men have concealed their objects, or have cloaked their opinions in coverings of ambiguous words. They have said, till saying has made the statement threadbare, that their design, their prime and sole design, was to emancipate religion from sectarian bonds, to effect something towards the reconciliation of faiths, and to introduce the scientific method into the study of the moral and spiritual universe in place of the theological. This aim they have held in view to the exclusion of every other, keeping themselves clear from all entanglements, committing themselves to no words or actions that might render their position doubtful, and bringing forward, in every aspect, their cardinal idea. All this the *Register* knows as well as Mr. Potter, or Mr. Abbot. To suppose the *Register* ignorant of so plain a fact would be equivalent to supposing it idiotic. There is every reason why it should be fully informed on the subject; there is not a single shadow of a reason why it should be uninformed or misinformed. Knowing thus much, whatever else it may not know (and we frankly concede its manifest ignorance on some points), but knowing thus much, the *Register* declares that the Free Religious Association is "not engaged in any religious or humane work," and that Free Religionists, as a body, "are anti-Unitarian and anti-Christian." Which is as much as saying that, in the judgment of the *Register*, neither religion nor humanity are concerned in the emancipation of religion from sectarian bonds, in the reconciliation of faiths, or in the substitution of the scientific method for the theological in the study of the moral and spiritual universe; that it believes in the sectarian policy and principle, approves of the polemical relations that the great religions of the world sustain to one another, and have sustained for ages, and clings to the ancient method of consulting authoritative tradition instead of facts, in order to ascertain the truth in regard to Divine existence and human destiny. A most noteworthy admission, which would never be made directly; which could not be extracted by any polemical exigency; which, when suggested in the form of an accusation, has been repudiated again and again; but which unawares comes out as an inevitable inference from its issue with Free Religion.

As if this general avowal were not sufficient, the *Register* makes it explicit by declaring the Free Religionists as a body "anti-Unitarian and anti-Christian." We are to understand, then, that Unitarianism is pledged to maintain the sectarian spirit, is committed to the course of encouraging the hostility of religions, and holds to the theological method of treating questions of religious belief. We are to assume that Christianity is justified in keeping jealously within its walls, in asserting its claim to a special revelation, in setting up its absolute supremacy over Buddhism, Theism, and all other religions under the sun, and in clinging to its traditional dogmas in defiance of reason and knowledge. This is precisely what we have suspected, and, in vindication of our position, have charged. So far as the *Register* is concerned, our suspicions are warranted, our charge is made good. The action of the Conference at Saratoga proved that the Unitarian clergy and laity, as a body, were of the same mind earnestly and all but unanimously. Why then further agitate so plain a matter? We are grateful to the *Register* for putting a disputed point to rest so completely and in so guileless a way. The idle words go to judgment, because they are the unguarded overflow of the heart. Free Religionists and others will please take notice.

O. B. F.

SELFHOOD NOT SELFISHNESS.

In the effort to accomplish the perfect life, perhaps there is no one task more difficult than to discriminate rightly between the duty which we owe to ourselves and that which we owe to others. Unless this discrimination be justly made, either our own individuality suffers, or that contribution which we are bound to make to the happiness of our fellows is stinted.

In the first place, we have ourselves. The first and the best gift which Nature makes to man is himself. And the first as well as the last and best return which Nature expects man to make to her is that of himself,—his ripened, matured, and perfected self. Nature deals with man just as she does with the apple, the berry, the corn in the field: she gives the germ, the seed, and then expects the full-grown fruit as a recompense. The first duty, then, which a man owes, is to himself,—since himself improved upon is the debt which he has to pay back to the universe. He has nothing at all to bestow on anybody else until he first has accumulated something in his own being. A beggar only is he until he has acquired something to give. Physically, intellectually, and spiritually, man's first concern is necessarily for himself. He must grow, ripen, and mature. His nature must become full of richness, sweetness, strength, and beauty. Self-culture is his duty and his privilege. To make the most of himself is his highest possible art. To render his being full-orbed is his completest attainment. Otherwise he cheats Nature; otherwise he defrauds the world. If a fig-tree does not bear fruit, it deserves cursing. If the individual does not enlarge and enrich his nature with all possible fulness and opulence, he invites the reproach of God and the contempt of men.

There are too many men and women who misapprehend the just rights and claims of selfhood; who depreciate that primary regard which Nature expects them to have for themselves. They are well-meaning people; in motive and intention they are good people. They are, indeed, those who are called benevolent, generous, self-sacrificing people. But they labor under a mistake as to what real goodness, real benevolence, real generosity is. They undertake to give themselves away before they have fairly come into possession of themselves. They think to benefit others by bestowing those things which, in themselves, con-

vey the most superficial blessing, and enrich with the most transient enriching. Ordinary benevolence consists in the giving of mere externalities,—money, food, clothing, books, pictures, furniture, personal civility, entertainment of houses and grounds. But what we ought to be able to give is, not externalities alone, but *internalities*. First and last and all the time, we ought to be able to give ourselves; and unless the externalities which we bestow contain the very finest flavor of our essential personality, all our bestowing of them will impart comparatively but little benefit to the receivers. If I am thirsty, I desire to drink from a well which is cool and deep, which is fed with never-failing springs from the heart of everlasting hills,—for this gives me an honest promise of supplying my returning want, again and again; and only the direst necessity will make me content to lap a little from a shallow stream which the next hour's sun may suck up into the air. So, if I want real benefits from a fellow man, I will go, not to that one who is richest in purse, but to him who is richest in mind and heart; whose character is bottomed on eternities, and fed by perennial powers.

The truest benevolence does not impoverish the giver in enriching the receiver. To him who hath shall more be given; from him only who hath not shall be taken away even that which he hath. There are multitudes of people who are actually squandering their natures in trying to be good and kind to others; whose individualities literally are being ground to powder under a mistaken sense of duty. It is truly pathetic to stand by while this is transpiring; for, though one cannot but admire the motive that prompts to it, one must as inevitably deplore the result. Goodness ought not to be a matter of conscience only, but the outcome of *inspiration* as well. When it is the former alone, it is not only juiceless, unrelishing, and unlovely, but it is absolutely killing,—as the letter without the spirit always is. Equally true is it that, when duty is a yoke and not a joy, it galls and frets and eats into the neck of the wearer.

Goodness should be joyfulness, and duty should be beauty. And this must be so in every case where the duty which we owe to ourselves is rightly balanced with that which we owe to others. The world has no right, the universe itself has no right, to demand of me that I sacrifice myself for it, unless my own individuality consents and bounds with elastic feet to the immolation. It is one of the highest rights which I as an individual possess, to sacrifice myself for others when the mood of generosity is upon me, or when the grand passion for humanity rises strong in my soul and sweeps me on to its high destiny. There is no selfishness in true selfhood. The man who wisely loves himself, he as truly loves his fellow men. He who thinks so highly of his personality as not to be willing to convert it into a soup-house to feed chronic greed and indolence, or into a gibbet on which to hang daily sacrifices for those who would be better off to depend more upon themselves, he is quite as likely as others to remember to be merciful to the really suffering, kind and generous to the really needy, and patient and gentle with the wayward and erring.

One said to me once: "I think Goethe was the wisest man I ever knew or heard of. He just got the good times himself, let it cost what it might to others. Then, by making his own nature rich, others—the world, anybody—who came in contact with him received the blessing." I do not endorse this opinion; it is too unguarded and undiscriminating. In my eyes, Goethe is not "the wisest man." He preached the gospel of self-culture, and for that I thank him; he certainly did make "his own nature rich," and many others have thus received a blessing from him, as doubtless many more will in many years to come. For all this I admire him. But just because he was too willing to get "the good times himself, let it cost what it might to others," and so mingled selfishness with his selfhood, I cannot hold him up as an unspotted model. Ralph Waldo Emerson comes nearer the mark than did Johann Wolfgang Goethe. The latter preached the gospel of self-culture; the former preaches the gospel of *character*. This is better. Mr. Emerson teaches us that we more truly bless others by what we *are* than by what we *do*. Yet he himself is an example of a humane and noble life, as well as of a rich and cultured nature. What we need to learn is to attain and maintain a nice balance between what we owe to others and what we owe to ourselves; to cultivate a true selfhood without lapsing into selfishness; to practise a real benevolence without suffering a dissipation of our personality.

A. W. S.

Communications.

"FAITHFUL ARE THE WOUNDS OF A FRIEND."

EDITOR OF THE INDEX:

Dear Sir,—Two things in your issue of October 15 rather pained me. One was your saying that you supposed there was "no prospect of redress" for a "gross misrepresentation" of your position on the part of Professor F. W. Newman; the other was your reply to Colonel Higginson on the subject of the *Woman's Journal*.

As regards the first point, it is certainly very discouraging to those who look to THE INDEX and its friends for an exemplification of all that is best in morality and in temper, to find that you have no hope of obtaining amends for a "gross misrepresentation" by one of your own editorial contributors. Is this the result, we may ask, of "Liberty and Light"? What, then, are the effects of bondage and darkness?

With regard to the second point, I can only say that your original remark with reference to the *Woman's Journal* impressed me with the idea that it was a feebly conducted sheet, only redeemed from insipidity by Colonel Higginson's contributions. If this was a compliment, as you now insist, compliments cannot always be pleasant to receive.

Yours very sincerely,

WM. D. LE S.

OTTAWA, 21 October, 1874.

[Explanation on these two points is very properly asked.

1. The reason we saw "no prospect of redress" was not that we doubted in the least Professor Newman's willingness to correct his perfectly honest though grievous misrepresentation, but partly that we doubted whether *Fraser's Magazine* would insert a correction, and partly that we should consider a correction, even if inserted, as a very inadequate remedy for the false impression now given. We are exceedingly sorry that we unintentionally seemed to disparage Professor Newman's fairness or magnanimity, and hasten to disavow a construction of our ill-considered phrase which would be shamefully unjust to one whom we respect in the highest degree.

2. The "sneer" *at the Woman's Journal* was incidental only; a deserved compliment *to Colonel Higginson* was what our phrase was intended to convey; and our remark above criticised was simply designed to put the emphasis where it belonged. We thought that Colonel Higginson's excessive modesty led him to distort our meaning, and thereby (of course unintentionally) to misrepresent it. If a little boy with a smutch on his face approached, we should not say, "Here comes a smutch," but, "Here comes a little boy." There is a great deal in emphasis. Whether it is a "sneer" to call a journal "rather dull," opinions may differ; but we intended no sneer. We are sorry now that we said what we did, but we cannot take it back honestly, for we think it still. The *Woman's Journal* advocates a righteous cause, and we wish it all success; and perhaps its dulness to us arises from the fact that we need no conversion to its idea. But THE INDEX gets a great deal harsher treatment without complaining, and we cannot help wondering that the *Woman's Journal* should be so sensitive at so mild a criticism.—ED.]

THE DUTY OF TOTAL ABSTINENCE.

RUSHFORD, Minn., October 7, 1874.

F. E. ABBOT:

Dear Friend,—The complete *abandon* of moral courage and self-forgetfulness (self-regardfulness you would call it) with which you follow your convictions, no matter what attitude you are led to assume, not only in the eyes of the world, but also of your nearest friends is—well, is what touches with enthusiasm my admiration for your character as revealed in THE INDEX. But while all your friends must honor and be proud of your courage, of course we must feel a proportionate anxiety that the convictions so bravely followed should be absolutely truthful, or as nearly so as possible; and you must not be surprised if, upon occasion, numbers of us rush in upon you with hurried warnings and eager offers to correct your "reckonings."

I am one (of many I am sure) who, fully appreciating the courage with which you maintain the "sinner's part" in the great temperance tournament, still doubts your eye-piece a little and trembles lest you fall into one particular pit. Because there are so many points about this many-sided question which we (at least you and I) see precisely alike, and only one important one about which we radically differ; and because on this one point my perceptions are in accord with those of all the earnest, *positive* temperance (not to say temperate) men whom I have met.—I am of necessity inclined to suspect some slight flaw in the very excellent lenses through which you examine the subject. Your field-glass appears to be a good one, but is your microscope perfectly achromatic? Less metaphorically stated (Col. Higginson says metaphors are always dangerous!), your survey of the public relations of temperance is quite satisfactory to me; but I strongly question your notion of the nature of temperance itself. That temperance in respect to alcohol as a beverage can, at this day, mean to a man of "cultured free thought" anything else than total abstinence, is to me, indeed, quite astonishing. *You* will not, like Horace Greeley, appeal to the dictionary to settle a question in moral science—as if any philologist could fix and determine the meaning of terms in that field. What, then, *is* "temperance"?

Whether or not Judge Stallo has succeeded in demonstrating that "there is no physical constant" in the universe, we all know that none can be assumed in establishing the relation between lager-beer (*e. .g*) and the human stomach. To make the meaning of "temperance" depend upon that relation is to deprive it of all character which has any value in the conduct of life, not to mention before the law, where, as universal experience proves, such a meaning is utterly worthless. It is to take "temperance" entirely out of the moral sphere, where you and I and all men of religious faith (!) recognize at least one "constant"—to wit, the love of man,—and relegate it to the limbo of the "intelligent jury," and the hardly more determinate world of medical wisdom. To the juryman, "temperance" never did and never can mean anything, unless it comes to mean total abstinence; to the doctor or physiologist, it may possibly mean moderate drinking "for such as are capable of self-control"—though this is by no means so well established as to warrant your (somewhat *naïve?*) assumption. But to the moralist, knowing all we do to-day of alcohol and of the influence of fashion, example, etc., how can it mean anything at all save total abstinence?

The "Representative Mystic," Swedenborg, makes, as a leading doctrinal tenet of the "true Christian religion," this proposition: "That to do good and become regenerate man must avoid evils as sins against God." In criticism of this the representative Radical, Mr. Emerson, remarks somewhat superciliously, I think, that (I quote from memory) "he has not progressed far who needs to know more than that a thing is evil in order to avoid it." The abuse of alcohol as a beverage is an evil to the world of such magnitude that, if we are not quite justified in regarding it as *the* evil, we are almost. The abuse of it by the world is an inevitable consequence of its free use by individuals—in the present state of human development, at least. If the benefits derivable from its use by individuals are not wholly questionable, still the dangers attending general use are so almost infinitely great, in proportion to the certain benefits, that such use is, practically speaking, an unmitigated evil. Leaving out all the results of "microscopic research," etc., etc., as eminently unsatisfactory on either side, it seems to me that no man whose thought is really free can fail to see with the "naked eye" that any use of alcohol as a beverage, which is possible to the race, is in such conflict with the good of the race that to encourage it in any degree becomes an evil which we ought to avoid, either as a sin against the God of Free Religion, or because we have "progressed" far enough to avoid it as a simple evil.

But precisely because "temperance" is without practical meaning outside of morals or religion, I would, with you, maintain, as against the State, the right of every individual to eat and drink (and so, of course, to buy and sell) what and how much he chooses, becoming responsible to the State for damage to others only. At least I should regard it as inexpedient for the State to maintain the opposite. But, as against the claims of humanity, or of the moral law, I must maintain still more strenuously that no man has the right to so much as "look upon the wine when it is red."

And now is it possible that I, who read you with such loving and patient attention, am among those who do not sufficiently understand you to deserve your attention, and that you do not at all encourage the use of alcohol as a beverage? If so, I shall willingly suffer the necessary mortification of my "pride of intellect" for the sake of that gladness of heart which it will afford me to know it; for I am

Very truly your friend,

T. H. EVERTS.

[Who could resist the influence of such an appeal as this, though from one he had never met "in the flesh," or fail to respond to it with a profound wish to see things in the same light, if only truth to his own vision would permit? But nothing could possibly be gained by allowing sympathy to distort insight, or what seems to be such. The world needs absolute sincerity in this matter of temperance, and we must say what we inwardly believe, even at the cost of giving pain when we should so ardently wish to give "gladness of heart." As to those who fly to vituperation, we consider them not at all.

What is the really noblest attitude with regard to abstinence, so far as they are concerned who know they do not personally need to abstain "teetotally"? How far should consideration for "example" deflect their course from what seems best *per se?* Let each loyally answer this question for himself, as we mean to answer it now.

For years we have considered this matter; with no lurch to self-indulgence, for it would require an inappreciable self-sacrifice to abstain absolutely. This is our conclusion: to adopt and act upon that principle which seems best in itself, sure that in the long run no better "example" can be given to the world.

Make your own conduct the reflex of your innermost conviction, and trust that the total influence of your character shall in no other way be, on the whole, nobler or purer or more beneficent. It is our own innermost conviction that total abstinence is not a universal duty—that the strict government of self by ideal law is the highest possible "example"—that the "example" of him who is always and everywhere temperate can never be in favor of intemperance—that it is not particular acts, but the principles they express, that really constitute "example." If this is true (and radicalism is one huge lie if it be false), then he who gives up his own principle to adapt himself to the supposed needs of others fails to render them the highest service. Hence we cannot, with our views, live out the ideal of the teetotaller, which is not ours—cannot for the sake of any supposed "example" give a lesson of distrust of self-government by reason and conscience. Others will decide for themselves: we cannot conform to an ideal not our own.—ED.]

"THERE IS A WAY THAT SEEMETH RIGHT TO A MAN, BUT THE END THEREOF IS DEATH."

FRIEND ABBOT:—

In THE INDEX of October 15, I notice, under the head of "Glimpses," an item in which reference is made to what is called an able defence of the value of alcohol as a nutritive agent. It strikes me that a good deal of ability would be required to make the world believe that alcohol is food, as such an idea is at war with the instincts and common sense of mankind. Alcohol is a product of decomposition. It comes from a rotting process. In choosing food, man instinctively avoids any portion that is rotten or in a decaying state. In the very item referred to, we have recorded an illustration of the danger of introducing into the system any product of decay. Dr. Anstie, who made the defence of alcohol as food, died from the effects of a dissection wound. He had taken into his blood the poison of a decaying body.

Nathaniel Hawthorne, who was not a teetotaler, says, in his *English Note Book:* "Brewers' draymen are allowed to drink as much of their masters' beverage as they like, and they grow very brawny and corpulent, resembling their own horses in size, and presenting, one would suppose, perfect pictures of physical comfort and well being. But the least bruise, or even the hurt of a finger, is liable to turn to gangrene or erysipelas, and become fatal."

SETH HUNT.

[By "able defence" we did not mean *demonstration.* On a point concerning which the best scientific men differ so widely, we have no opinion of our own.—ED.]

THE RESERVE AND THE ADVANCE.

NEW YORK, Oct. 4, 1874.

EDITOR INDEX:

Dear Sir,—Your correspondent from Barre, Massachusetts, under date of September 4, in writing about the question of "Organization," shows a very earnest spirit, but fails, I think, to understand those who do not fully agree with her.

Pardon me if I do not answer "yes" to the call, when she speaks of "sleepy, easy-living, conciliatory, compromising radicals, who assure us there is no danger."

In a short newspaper article it is not possible to express fully one's views. May I call her attention to one sentence in a letter of mine in THE INDEX, September 3, dated Passaic, New Jersey? I quote: "Many live in a business world which taxes their full energies, and have work to do which seemingly takes their whole time." May I add now that, when a person assumes any duty, even though it be of a business nature, he should first answer its demands fully, honorably, before he assumes other duties? And at present may I still be permitted to be one of the *reserve force,* a necessary part of every army, while expressing myself quite willing to acknowledge your correspondent's privilege to join the *advance guard?*

I surely wish her every success possible; and she may rest content that, as written before, "when .... the roll-call *is* sounded, the response will be in no uncertain sounds."

We cannot all of us be leaders, and to each one is given now only the possibility to *act* the truth as *the soul sees it.* Very truly, A.

[It would be the extreme of fanaticism to assume to decide what is duty for others, especially in ignorance of individual circumstances. We have not infrequently spoken of the "public duty" which liberals as such owe to their country; that is, the duty of helping to secure a more thorough secularization of our government. But we always mean to recognize the entire propriety of each one deciding for himself how he can best aid in this work. The "reserve-force" is just as important as the "advance-guard;" and he certainly obeys orders from the headquarters of conscience who resolves first of all to discharge the immediate duty that devolves upon him. Only let us not forget our public relations in the stress of private demands upon us.—ED.]

HELP FOR WOMEN.

TO THE EDITOR OF THE INDEX:—

Will you allow me space in your paper to say to its readers that the office of "The Business Woman's Mutual Benefit Association" is now open, and to beg, in behalf of the cause which the society represents, the much needed interest and coöperation of the people of Boston?

This association was organized last February, and its management placed in the hands of a board of directors. It attracted much attention, won sympathy and practical help; but in consequence of the lateness of the season, few workers, etc., we failed to receive a sufficient number of honorary members to give us the full amount of money necessary, before we can receive the beneficiary members, whom the association proposes to aid.

It is not possible to give here the plan upon which the society is based, but those who receive circulars at the time of their distribution will recall details; those who failed to receive them can obtain them, and all other desired information upon the subject, by calling at the office of the society, 208 Tremont Street.

The object of this association is especially worthy of attention, for the reason that it is in no respect a charity, but simply proposes, under clearly-defined conditions, to help women who support themselves by their own industry to take care of themselves in the event of sickness or extreme need.

It is sincerely hoped that the present notice may result in so large an accession of honorary members that the sum still needed to make up the fund required before the purpose of the society can be achieved may be speedily obtained.

Those desiring to consult persons interested other than the writer are referred to Mrs. Julia Ward Howe, Mrs. James T. Fields, Rev. E. E. Hale, and Mrs. Caroline M. Severance. All moneys should be sent to the Treasurer, Mrs. Kate Gannett Wells, 155 Boylston Street, Boston.

Respectfully, ALICE DUTTON BALLOU, *Pres.*

REVISED BOARD OF DIRECTORS OF B. W. M. B. A.

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All business communications should be sent to the office of the Association, 208 Tremont Street. Office hours from 10.30 to 12.30.

THE "P. S. OF A."

CINCINNATI, Oct. 11, 1844.

EDITOR OF INDEX:

Dear Sir,—It was with the utmost astonishment that I read in your paper the article headed "Patriotic Sons of America." How any one who, as a reader of your valuable INDEX, may at least be accredited with liberal ideas can defend or hold up such an organization to the gaze of an admiring public is more than I can understand. Well for him that, as he says, he is not a member, and that, "as far as he knows," they are on the side of liberty. On that account, and that only, he may be excused.

As a foreigner, I lift my voice to object to such societies, which teach a feeling of hatred towards all not "born Americans," and hold that the P. S. of A. should not be advertised in THE INDEX and commended by the silence of its editor.

Look at their record! In 1847 (I quote your correspondent), the P. S. of A. were first organized in Philadelphia, and now, after twenty-seven years of existence, number no more than twenty-six thousand members. Only twenty-six thousand who love their star-spangled banner as none others can! Is not that a direct proof that they are ignored by every intelligent mind of the country? Is it not a direct insult to recommend such "Know-Nothing" institutions, and to make people believe at this late day that the P. S. of A. are worthy of support? Cast them aside! You may as justly commend the "Society of Jesus," on the ground that, as they are laboring for the welfare of their sect regardless of means, they should be accordingly admired. Away, say I, with such selfish organizations, which no more belong to this century than the infidel-eaters of former days. It is a well-known fact that they exclude all who are not Protestants from membership. These very P. S. of A. forget it was as much the atheist and foreigner who saved the country during the late rebellion as it was themselves. Certain it is that they, the twenty-six thousand who choose to exclude foreigners and infidels from membership, and who love their country as none others can, could not have done it! I, as a Philadelphian of eight years' residence, know some of them. Who and what are they? They are in most cases men who, although fond of membership in a secret organization, do not actually understand the intents of that society; men who take not the time to inquire into its nature, and who only accept it because of its novelty of wearing badges, giving signs, etc. Leave Philadelphia, and hardly anybody knows anything about them; they are purely local, and instead of increasing grow daily less.

I hope that the above will be an eye-opener to a great many who might have been misled by the correspondent in your last.

Believe me, yours respectfully, H. B. G.,
of Philadelphia.

[It will not do to infer that our "silence" is "commendation." A great many things are said in THE INDEX that we totally dissent from; and it ought to be well understood by this time, as stated in our standing announcement, that "no writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except his or her own individual statements."

As to the "Patriotic Sons of America," we know too little of them as yet either to recommend or denounce that organization; but we do seriously object to the "Know-Nothing" feature of it, as also to its secret character. If it has any doctrinal test of membership, this is an insuperable objection; but we have no conclusive evidence that such is the case. Further information as to its real designs and operations will be very acceptable; and evidence favorable or unfavorable to the Order will be impartially published. There is no just ground of complaint against Dr. Whistler, who very kindly sent us for publication such facts as he could gather on the subject; for which he has our cordial thanks.—ED.]

CO-OPERATION VERSUS SPECULATION.

EDITOR OF THE INDEX:—

Your New York correspondent, "C. M.," takes exception to my friendly criticism of his former article. He has entirely overlooked the fact that I candidly admitted there were palpable errors connected with all labor reform, and hence his allusion to "trades unions' brutal interference with the inherent rights of labor" was quite unnecessary, for there is nothing that I have said which implies I have any sympathy with such movements.

So far from setting myself up as a teacher, I expressed an earnest wish to be taught more on the subject, and for this reason was sorry that "C. M.," in his first article, had failed to give me the light I sought.

For he has failed to make it clear to me that there is any such thing as "unfettered competition" under the present customs and systems which age has made respectable.

I made no call upon Church or State for aid or interference. This would be antagonistic to the idea expressed, that labor must work out its own salvation through the gradual attainment of a knowledge of the true laws of Nature, to distinguish between them and their counterfeit,—trusting too that the influences of a rational religion would soften the asperities of capital through its effect upon individual character.

There was nothing in my article to suggest the question, "Does he believe that it is injurious to humanity that those who do not labor and produce shall know want and suffering?" for "C. M." cannot think I would shield the lazy and improvident. I am Spencerian enough to believe "that men are best educated by being left to suffer the natural consequences of their actions." It was of quite another class I spoke: those who through incessant and crushing labor accumulated for *other* hands to use.

And how to use? Sometimes wisely, and to promote the true interests of all concerned, but too often for oppression, and to bind more firmly the shackles of the poor, thus ensuring their continued poverty. The latter, I am sure, would not be the course of "C. M." The very fact that he tries to bring the moral element into speculation shows that he has a heart and soul. But let me warn him that, if he thinks too much about morals when he is speculating, it will be fatal to all success. No such course did the old gentleman I referred to pursue. He did not "buy when abundance and cheapness prevailed, to sell when scarcity and dearness approached" in order to "supply the future wants of his fellow-beings." On the contrary he destroyed the harmony of distribution of certain commodities in several of our largest cities, by shipping to one point convenient to himself. Thus, buying and holding for the selfish control of himself and his confederates, he caused a dearth of the commodities needed at other points, destroying the natural distribution which a healthy trade, guided by intelligent coöperation, would have given. This was attending to "the wants of his fellow-beings" with a vengeance!

"C. M." asks if I would "have had him" (the old gentleman) "buy only things useless to humanity?" Not unless I had some designs upon the dear old man, and wished to see him safely landed in the poor-house shortly after. Possibly a more intimate acquaintance with the poor would have let a new kind of daylight into his soul; in short, he might have saved his soul, and that too *not* in an Orthodox sense.

Intelligent coöperation will, I believe, in a great measure check speculation. If there are any valuable elements in speculation, they will live to assert their own value. I am a firm believer in the survival of the fittest in all things. That some of the present conceptions of labor reform and coöperation have their grave errors, no intelligent man will deny.

Time and agitation will correct them. I repeat the question that closed my last article: "Who can lead the struggling poor to a point in knowledge they have not yet attained?"

Under such a teacher I will gladly take my place on the school-bench among the pupils. W. F. P.

NEW ORLEANS, La.

Advertisements.

THE PATRONAGE

of the liberal advertising public is respectfully solicited for THE INDEX. The attempt will be honestly made to keep the advertising pages of THE INDEX in entire harmony with its general character and principles, and thus to furnish to the public an advertising medium which shall be not only profitable to its patrons, but also worthy of their most generous support. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns. No cuts will be admitted.

THE INDEX must not be held responsible for any statement made by advertisers, who will in all cases accept the responsibility for their own statements.

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TO ADVERTISERS.

The following states the experience of a successful Bookseller who has advertised in THE INDEX:—

TOLEDO, Ohio, Sept. 20, 1872.

TO THE INDEX ASSO., Toledo, O.:

Gentlemen,—Having had occasion to advertise in your paper during the past two years quite largely, I take pleasure in stating that I have always obtained very satisfactory returns—better in fact than from book advertisements in any other paper I have advertised in. Not only have I obtained immediate results, but orders have frequently been received *months* after the insertion of the advertisement, showing that your paper is kept on file and referred to by your readers.

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AT

No. 1 Tremont Place, Boston.

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Proceedings of Third Annual Meeting, 1870. 50 cents. Contains essays by O. B. Frothingham on the "Idea of the Free Religious Association," followed by addresses by D. A. Wasson on "The Nature of Religion," by Mrs. E. D. Cheney on "Religion as a Social Force, especially in relation to Philanthropy and Reform," and by F. E. Abbot on "The Future of Religious Organization, as affected by the Spirit of the Age;" an essay by Samuel Johnson on "The Natural Sympathy of Religions," followed by Rabbi Wise on "The Permanent and Progressive Elements of Judaism," by T. W. Higginson on "Mohammedanism," by Wm. H. Channing on "The Religions of China," and Wm. J. Potter on "Religion Old and New in India;" also abstract of a discussion on "The Bible in the Public Schools," by Thos. Vickers, S. R. Calthrop, Rabbi Wise, and others.

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whereby church and other corporate property is unjustly exempted from its share of the burden of taxation.

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TRACT

on Church Exemption, being the article by Mr. Abbot which appeared in THE INDEX of Nov. 27.

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Last winter this subject was brought before the Legislature of the State, and many petitions were presented asking a repeal of these unjust laws.

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VOLUME 5. BOSTON, MASS., THURSDAY, NOVEMBER 5, 1874. WHOLE NO. 254.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE FIRST AMENDMENT TO THE U. S. CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

For List of Liberal Leagues, see next page.

GLIMPSES.

YOUNG AMERICA is distanced by Young Christianity, for one is taxed while the other is exempt.

PRESIDENT GRANT'S letter to the Cincinnati *Gazette* is frank, honest, and very creditable to him.

THE QUESTION of tax-exemption is to come up in some practical shape in the next Assembly at Albany.

THE "King of the Cannibal Islands" will have to lunch without cold missionary. Fiji is annexed to London.

"DO ANGELS fly like birds?" That is what a couple of unfledged seraphs fought about in Detroit; but they didn't find out.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION of New York City receive over $60,000 rent from the stores in their building; and it is untaxed.

THE AMOUNT of exempted private property in New York equals nearly one eighth of the entire assessed valuation of real estate in that city for the present year.

THE TOTAL AMOUNT of untaxed property in New York City, is about $150,000,000, one third of which is church property and another third belongs to various public institutions.

THE "Moral Education Association" will hold a meeting at No. 3 Tremont Place, on Friday, Nov. 6, at 3 P. M. Subject of discussion: "Purity." All interested are invited to attend.

CANADIAN PROTESTANTS are in favor of church taxation because the Catholics have so much more church property than themselves; which is a wretched reason for a just measure.

EMPEROR WILLIAM'S speech at the opening session of the Reichstag shows that Germany has achieved union without liberty. Both are indispensable; who can be satisfied with either alone?

"THE GOSPEL going up, and pork going down!" groaned a Chicago pork-packer lately, when they raised his pew-rent to $25. Not sagacious: there will be no pew-rent at all, when the gospel has "gone up."

THE "Paine Memorial Building and Home of the *Boston Investigator*" will probably be dedicated on January 29, Paine's birthday. It is to be a fine Hall, and we congratulate the builders on the success of their plan.

CHARLES BRADLAUGH lectured in Boston, on October 29, on Oliver Cromwell and George Washington; placing the latter far above the former because he reluctantly accepted, for his country's good, the power which the other seized eagerly for his own.

SUPERSTITION is as tenacious of life as truth. A Mrs. Melligan accidentally hung a young friend in New York, while measuring her with a clothes-line to tell her fortune! Such occurrences rather weaken the argument for Christianity which infers its truth from its longevity.

THE INCREASE of boldness with which the secular press deals with moss-grown dogmas is one of the most obvious signs of the times. The New York *Sun*, for instance, adds its mite to the vast pile of refutations under which you must hunt for the doctrine that rain comes in answer to prayer.

HARMONY between man and his surroundings is a great essential of happiness. When the free-thinker is obliged to dwell in a superstitious community (as who is not?), the consciousness of this religious inharmony is one of his chief burdens; and it would be almost unendurable to a sensitive spirit, were it not for the knowledge that he enjoys a higher harmony with universal truth than is possible to his condemners.

REV. DR. BEERS declared at the Episcopal Convention that "Professor Tyndall had, with verbal felicity which tingled in the ears like music, led many Christians to doubt whether the human race was an oyster-bed or a monkey-show; and we answer the argument by wrangling over a little matter like a ceremonial!" The Christians' doubt might be solved by inducing the monkey-show to eat the oyster-bed; in which case the human race would be both, and put an end to the controversy.

IN AN ADDRESS to the voters of Northampton just before the Parliamentary election, Mr. Bradlaugh is reported in the *National Reformer* to have made this confession: "Two ambitions he had had for long, and had still—one in life, to climb upwards, one to fight his way forward, one to win the foremost place in his country; and the other after life, that, when he was dead, and the green sward covered him, men and women might point out his grave to their children as the tomb of a man who served well the people who trusted him."

PROFESSOR TYNDALL'S Address has received a first-class advertisement. "Cardinal Cullen and the entire Catholic episcopate," says a despatch from Dublin of October 30, "have issued pastoral letters denouncing the late Address of Professor Tyndall at Belfast before the British Association, as a revival of paganism." To our surprise, we find ourself in favor of a "revival"! What a demented lot these old ladies must be not to know that, the more they butt against the Address, the worse they will "muss" their ecclesiastical bonnets! It is to be presumed their brains are useless except as battering-rams.

THE LONDON *Saturday Review* said, a year and a half ago: "American institutions admit of no protective mechanism except that of perfect political equality and universal suffrage." Add to this that political and civil rights necessitate each other, and that universal suffrage necessitates universal (or compulsory) education, and you have the whole political philosophy of the Great Republic in a nutshell. Amidst the perils and confusions of the hour, let the calm voice of the American Idea be heard and heeded. The only path of safety is that which leads to the absolute and unanimous recognition of these vital principles.

AS A REASON for believing that "lack of searching the Scriptures is our weakness," Rev. Mr. Bridgman, of Northampton, told the late convention of the Massachusetts Young Men's Christian Associations that "the daily papers of the age and the too numerously attractive magazines were crushing out the spiritual life of the people. They would be informed of the news day by day and month after month by the fresh periodical which engaged all their reading time. If they were not soon made subordinate to the study of the Scriptures, the cause would suffer." So Orthodoxy has declared war against literature, as Mrs. Partington did against the Atlantic Ocean. We tremble for literature!

PRESIDENT GRANT has officially appointed November 26 as a day of National Thanksgiving, and officially recommended "all citizens" to go to church and praise God on that day. We enter a serious protest against such official action, as a violation of official duty. "Congress shall make no law respecting an establishment of religion," says the Constitution; and in the matter of National Fasts President Jefferson had sufficient respect for the Constitution's spirit and intent to refuse to exercise a religious authority which it confers on no man. President Grant's action is a grave public offence. If gratitude to God is a duty of "all citizens," it is a private duty alone, incumbent only on those who recognize it as such; and it is a usurpation of theocratic functions for any President to interfere in any way with the private religious duties of the people. President Grant has given just offence to all citizens who conscientiously believe that Church and State ought to be kept totally separate.

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Spiritual Force and its Supply.

A DISCOURSE IN LYRIC HALL, NEW YORK, SEPTEMBER 20, 1874.

BY O. B. FROTHINGHAM.

The subject of this address is Spiritual Force and its Supply. There is a disposition in some quarters to undervalue what is called spiritual force, in comparison with material force, which many regard as being really the only force to be taken into account in the conduct of men. And though the phrase material force is vaguely used, and, when used otherwise than vaguely, is susceptible of high interpretations, still the meaning conveyed by it is that the powers represented by money, rank, position, brute force of intellect and will, machinery and the mind that wields it, are coming to supersede the more impalpable forces that religion claims to use, and that have always gone by the name of spiritual. It is this persuasion that I wish to combat, by contending for the validity of spiritual force as part of man's native endowment, and by pointing out the natural means of its increase. And, first, what are we to understand by spiritual force, as distinct from the ordinary action of intelligence as directed to the understanding of facts, or the conduct of ordinary business? Not superhuman nor supernatural force, let me say; not the force of spiritual beings outside of ourselves,—but a force inherent in ourselves, a potency of our own constitutions. Force of aspiration, reverence, hope, is spiritual force; faith in ideas, trust in principles, reliance on moral laws, is spiritual force; respect for justice, zeal for rectitude, love of truth, is spiritual force; sympathy with good people, interest in worthy concerns, devotion to unselfish ends, is spiritual force; moral enthusiasm for excellence is spiritual force. Accept what account you will of man's origin and cosmic destiny, be a disciple of Calvin or of Darwin, a pupil of Spurgeon or of Tyndall, a philosophical materialist or a philosophical spiritualist, under every and any theory, this account of spiritual force is good, and should be taken at its full value in estimating the powers that move and mould society. That this force should be overlooked, slighted, disregarded, allowed to lapse into imbecility, seems to me a very great misfortune. That it should be deliberately dethroned would be a disaster for which there is no compensation.

A distinguished preacher said lately, in an hour of confidence with his people, that of two things only he felt sure; all other points in his belief were more or less conjectural and incidental, but of two things he felt sure: first, the spiritual helplessness of man; second, the spiritual helpfulness of God. That man had no spiritual force available for his needs; that God had an inexhaustible supply which he was forever dispensing,—these were the cardinal points of this Evangelical preacher's creed. The two positions, it must be observed, stand together, each involving the other. They are, in fact, two sides of the same proposition, two parts of the same statement. The conspiracy between God and man is taken for granted; the helpfulness of the one steadily balancing the helplessness of the other. The difficulty is that while man is a fact, God is a supposition. The preacher was probably mistaken in thinking that his other beliefs were incidental, for, if he would make careful account of the contents of his mind, he would, probably, discover that certain theological dogmas—deity of Christ, incarnation, atonement—sustained his faith in the divine helpfulness. He would detect himself habitually thinking of God as an individual being, filling a local sphere, and holding direct personal relations with certain members of the human family who were called Christians. But now suppose this theological foundation, on which the belief in God's helpfulness rested, to be knocked away; suppose, that is, that the preacher's conception of God as an individual, local being, a Christ on a celestial throne, taking an interest in the personal affairs of his church, hearing and answering prayer, aiding private weakness and pardoning private sin, were disavowed, as it is by thousands today; what have we left but despair for the higher education and the nobler progress of mankind? What have we left but a confession that the animal forces of passion and self-seeking must henceforth have it all their own way in the formation of character and the development of social life?

The issue to be taken with the Evangelical preacher is on his first proposition—the spiritual helplessness of man. To me, at least, it occurs that, if history teaches anything with unquestionable clearness, it teaches the spiritual capability of man. Unless human nature, in all past ages, has made a strangely false confession, it has proved that its spiritual capacity is distinguished above every other. Its greatest achievements have only illustrated this. The record may prove, I believe it does, that such capacity has needed intelligence and discipline; but this very circumstance is convincing evidence that it was there. There must be wild horses before there can be useful ones.

Man's spiritual helplessness a thing to be taken for granted, as a primal fact in society! One might much more reasonably take for granted his material helplessness, his inability to make good his claim to health and wealth. The facts in the case lie, broad and massive, on the surface of the ground. They need but to be alluded to here.

1. It is worth noting, generally, and in the first place, how man, by virtue of some quality of his mind, has put interpretations upon material things, has associated them with thought and sentiment in a way to transfigure the outward universe, and make it, as it were, a symbol of invisible intelligence. The mountain was the emblem of majesty, the ocean of eternity, the river of bounty, the fountain of charity, the sunshine and the rain of broad and everlasting benignity, the dew of blessing. The sky was type of the all-covering heavens of love; the wind suggested the holier breath which was called spirit; in the chrysalis was caught a hint of immortality; in the three-leaved clover a living intimation of the mysterious trinity of elements that everywhere appeared. The fragile flowers preached a loveliness that never faded; the habits of birds, trees, reptiles, insects, told of other unchangeable habits that these only in their dumb way copied. This, of course, is nothing more than fancy, imagination, sentiment; but these are facts in the human constitution; mighty facts, allied to powers that have played a large part in the achievements of the race. They are the rudiments, we will say, of those spiritual forces before which men have trembled.

2. Do we seek a clearer sign of the validity of spiritual force? See what it has done in the form of architecture. The great buildings of the world, the costliest, the largest, the most majestic, the most beautiful, as creations of skill the most wonderful, as monuments of art the most splendid and enduring, are the temples of religion, the houses of the spirit. The Old World, as we call it, owes to them a large part of its present interest and fame. England, France, Germany, Italy, Greece, Egypt, India, China, the lands where the greatest races have flourished, the lands where the great races had their origin, bear on their bosom, either as miracles of grandeur and marvels of loveliness, or as stupendous mysteries of ruin, these triumphs of creative genius. In erecting them, millions gave their labor, generations gave their time, kings gave their treasure, master-minds gave their thought; the earth gave the gleam of its marble, the strength of its iron, the glory of its silver and gold, the lustre of its gems; and all was done under the working of the invisible hands of faith and love. Admit that ignoblest motives played their part, admit that the basest passions, the most abject fears, the most sordid interests, had their share in the work, still the activity of these must be accounted for; and their presence, yet more their submission, attests the controlling influence of the sentiments of aspiration and worship, the feeling of the reality of divine things which is so significant an element in the human constitution. The king's palaces sink into insignificance by the side of these amazing structures; cities have disappeared, and left them standing; civilizations have perished, and they remain; tribes of men have passed away from the scene of their conquest and pride, and bequeathed only these ruins to tell where and what they were. The monuments of their adoration alone bear witness to their past existence. How can one, remembering the rock temples of Hindostan, the gigantic remains of Thebes, the mournful beauty of the Parthenon at Athens, or the loveliness of the Temple of Neptune on the solitary promontory of Pæstum, speak of the spiritual imbecility of man? For in these structures faith has indeed proved itself equal to the task of taking up mountains in its invisible hands. In the presence of these things the thought of man's spiritual potency is uppermost and supreme.

3. Turn to literature. The literature of the race is thus far its greatest achievement. And of all literatures existing among men, the spiritual literatures are the grandest,—the richest books, those that attest the highest intellectual power, the strongest thought, the clearest perception, the deepest insight, the firmest judgment, the widest observation, the warmest enthusiasm, the most far-reaching anticipation, the most indomitable faith in man and his destiny, are the bibles. They are monumental, eternal books; by every nation treasured as its most precious inheritance. The scientific mind has produced great works, the philosophical mind has filled libraries with its speculative thought. But, in both quantity and quality of productiveness, the spiritual mind outdoes them all. What beliefs have ever ruled the world as spiritual beliefs have? What beliefs have ever been so condensed and compacted as to become "creeds" professed by nations and subduing races? What ideas have ever so made themselves the animating spirit of epochs? Theology, that intellectual and literary fact which so many cling to, and so many assail, revere it or despise it, honor it or hate it, as we will, is a fact of the spiritual order, and stands as a permanent witness of the action of powers that are neither to be discredited nor condemned.

4. But there is another test that to some will be more convincing than any of the foregoing, to which allusion at least must be made. I mean the test of character. Character is disciplined will, said the German Novalis. Might it not be better said that character is condensed aspiration, compacted and organized fidelity? Character is the greatest human achievement, greater than creeds, theologies, bibles, cathedrals. On a friend's estate, by the sea-side, all alone in a rocky cleft, a ruin of jagged rocks all about it, no earth visible within yards, exposed to the fiercest winter blasts from the ocean, to the fiercest summer heats, to snow, and tempest, and bitter spray, I saw an old cedar-tree. It had stood there probably four or five hundred years. It is a strange object to see, gnarled and twisted, without bark, its wood hard as iron, its fibres bound round and round its trunk like masses of cord, its boughs huddled together as if for mutual protection, griping each other closely, interlaced so compactly as to form a network hardly pervious to the swift wind or the driving rain, every atom of vitality in it brought into use for safety against the elements, and its broad crest flat and thick, green as emerald, and in appearance soft as young grass, yet so solid that a man might sit upon it as upon firm ground. It was an emblem of vitality resisting the pressure of outward circumstances. It was the result of the conflict between the compacted force of aërial currents, the fine tricklings of sap, and the wild, destructive powers of the surrounding nature. The tree was an emblem of rugged manhood. As we look over the records of history, we see human beings who in certain aspects resemble that ancient cedar. The spiritual vitality in them, their faith, their love, their reverence, self-respect, adoration of qualities that seemed noble, have triumphed over the wild elements about them, and made them invulnerable to outward assault. These are the people of character. They are found everywhere, in Christendom and out of it, before Christ and since, in all ranks and conditions of life, among the uncultured and the cultured, the taught and the untaught. They are known by their clearness of moral conception, their constancy under trial, their fortitude in suffering, their patience, kindness, integrity, disinterestedness, charity. The number of these is very great, much greater than is believed. The Church speaks of the "glorious company of the apostles," the "noble army of martyrs." The people I allude to cannot be fairly called by such fine names, but they do display some qualities equally honorable. They are a glorious company. They are a noble army. Be their number fewer or larger, they equal that of any other strongly-characterized class. The discoverers and inventors, the men eminent for scientific ability, industrial enterprise, skill in affairs, the men illustrious in art, music, statesmanship, literature, are less numerous than these. The fine saints outnumber the fine sages. Character is a larger fact than genius, probably, all things taken into account; goodness is a more general phenomenon than greatness. Neither is frequent perhaps. High character is rare. But though much rarer, its existence would establish the validity of the force that rears it. And regarding goodness as an indication of spiritual as contrasted with merely intellectual power, or force of will, we may fairly appeal to its manifestation as evidence of the spiritual force I insist on.

But now it will be urged, or would be urged by the Evangelical preacher whom I quoted in the beginning, that all this is due, not to any power inherent in man himself, but to the abounding helpfulness of God, who will never leave man to himself. You do but make more evident the divine graciousness, the preacher would say, when you dilate on these spiritual achievements. But for that perpetual assistance they would all disappear. Nay, already, are they not disappearing, as men doubt the divine sufficiency and decline to seek it? These triumphs you describe are in the past, where the faith in God was, where belief in Saviors and Christs was; and the declining reliance on these, cutting off the heavenly supply as it does, is accompanied straightway by a moral and spiritual faintness which is visible in character, architecture, literature, cast of opinions, tone of sentiment, texture of purpose, all going to show that man *is* spiritually helpless, and will demonstrate his imbecility more and more as he loses his hold on the Christ of God. The preacher points to the low state of conviction and character in the modern social and political world, and explains it on the ground of man's powerlessness to help himself. To recover from it it will, in his judgment, be necessary to discard his disbelief, repel his doubts, repudiate his science and philosophy, falsely so called, and return to the faith of the great ages. Let him do this, and once more, we are promised, the spiritual force in man will show signs of quickening and revival; the old manifestations will be repeated; the old triumphs will be renewed.

This is a question that cannot be argued here. I must content myself now with saying that the preacher's assertion rests on no solid basis of evidence. It is mere assumption that the spiritual force of man is not as inherent in him and as native

to him, as much his own as any other of his forces. The facts of its growth in one age and its decline in another may be explained, possibly, without recourse to the Evangelical theology which men are discarding. I might question whether the historical connection between the action of the spiritual force and the fidelity of theological belief can be established. I might challenge the assertion that the spiritual force is on the decline along with theological faith. But, for the present, let this pass. I am interested now in presenting another account of it which the divine has omitted to notice. This, namely, that on the *social* spirit, rather than the theological, the spiritual force depends for its fulness. It is with the increase or the decrease of the social feeling that the spiritual force waxes and wanes. The periods when it has been at its height have been periods when social feeling and organization were strong. The periods when it has been weak have been periods when social feeling has been sluggish, social organization feeble, social sympathy dull; when men have lived in, by, and for themselves, and the sense of communion of life has been supplanted by a sense of individual sufficiency and pride. That this is the real secret of the ebb and flow of spiritual power can, I believe, be established by the study of it in the past. That it may well be the secret will be apparent to any who will consider the most obvious effects of human sympathy; for whoever will consider these as they are presented to him, or may be presented to him almost daily, will be led to confess that sincere relations with humanity in the form of human creatures, singly or in groups of greater or smaller dimensions, bring with them every degree of stimulus to the higher moral and spiritual force. If a being like Jesus could drink inspiration from mental association with the great souls of his nation's glorious past, from Moses and Elias, with whom he held communion in thoughtful hours; if a person like Paul could be taken beyond himself in the enthusiasm of a high purpose and the passionate rapture of a perfect consecration through the habitual communication by thought and desire with the Jesus whom he never saw, except in vision and imagination—surely, men and women whose felt needs are less imperious, and whose conscious desires are less greedy, may catch inspiration from the human creatures whose greatness or whose want touches them immediately.

They who are powerless and hopeless alone are strong and sanguine in company with others who make demands on them, either from above or from beneath. Of ourselves we can, indeed, do nothing. Our sufficiency is of humanity. But that is imparted wherever humanity is vitally touched.

One starts forth alone on a long walk, in nimble spirits, with springy foot. For a space the air, the scene, the motion, are exhilarating; but before long the way becomes wearisome; he feels the heat; the dusty road is hard to travel; the scene ceases to interest; his thoughts drag; he would fain sit down by the wayside and rest. A companion comes by; he takes the road again with increased courage; the weakness and fatigue disappear; the landscape puts on fresh attractions; the scene is reinvested with interest. He forgets that he is footsore; he no longer measures the miles. The wayside chat and sympathy make a tiresome tramp pleasant. So simple a sharing of the journey will reinforce vigor and make one twice the man he had been.

Let the companion be one greatly superior to himself, whose lively talk fills his mind with entertainment, the effect is indefinitely increased. Let the companion be one greatly inferior to himself—a little child, for instance, who depends on him for guidance, support, protection, whom he must bring safely to his mother—the exultation of energy is strangely increased. The power of thoughtful consideration, of carefulness, of tender solicitude, of gentle attention, of sweet, loving speech and deed rises to a degree that could scarcely be believed. The selfish man forgets himself, the timid man is bold, the tired man is buoyant, the crabbed man is gracious. The little child is the medium through which human need appeals to him, human responsibility lays its claim upon him, human helplessness touches him. In leading and comforting the child, thoughts of the father and mother come to his aid. Goethe said there are three worships—worship of that which is above us; worship of that which is on a level with us; and worship of that which is below us; and the last is the highest of the three. In a case like that I have supposed—in the case of a mother with her sick or unfortunate child, of a good man with a broken, disconsolate fellow,—the truth of the illustrious German's saying is seen. Giving or receiving, it is the sincere contact with human kind that raises spiritual power to its highest level.

Two years ago a young man, often seen in our Sunday assembly, deliberately gave his life rather than forsake a lad who had been committed to him. It was by the sea-side. A mother had entrusted her only boy to him, in the water, for he was a strong swimmer. Insensibly the undertow carried them away beyond the line of safety; the two became separated. The lad slipped from his companion's arm beyond power of recovery. The stout swimmer could easily have saved himself by striking for the shore. On the sands watching him were his young wife and his lovely children, towards whom his whole heart yearned. But on the sands was also the mother of the lad he had taken with him and lost. He had never passed for a hero. An elegant, graceful, accomplished fellow, generous and courteous, with dashes of chivalry in him,—all this he was known to be: but few, if any, suspected the grandeur of soul there was also. But in that supreme moment he rose to the point of saintliness. As, in an instant, the situation broke upon him, the angel of sacrifice ed him beyond him rything faded into shadow before the law of obligation to which he felt he had not been true. What would existence be after such a failure? To face the bereaved mother would have been as easy as to face the mother of his own children, into whose pure eyes he could not have gazed without self-reproach. So, with a look of agony he went down—overwhelmed, not by the ocean, but by the sense of obligation to the unseen humanity, in the embrace of which alone he was able to live.

In the longer and more perilous journey of life, let any one consider the need and the power of human sympathy. It floods the heart as the sea floods the creek when the dam at its mouth is broken down. Powerless is any one, even the strongest, to face life's ills or stand up under life's calamities alone. Poverty, sorrow, desertion, temptation, will bewilder the clearest private judgment and prostrate the firmest individual will. The greatest that have lived have been forced to brace themselves against the support of their fellow-men, the present or the remembered, and draw from communion with them new supplies of power. If they fly to the arms of an infinite being the infinite being bears to them the form of a man. If they fly to the Mother of God, the Mother of God stands before their eyes painted on canvas or carved in wood, in the likeness of a sweet woman with a child in her arms, and such a look of compassion on her face as human countenances wear in their moments of deepest pity. In trial, trouble, danger, the effort always is to get close to some warm heart that can communicate vitality to the fainting mind. By prayer, confession, contrition, humiliation, acts of piety toward heaven, men have merely tried to put themselves in immediate concourse with human qualities raised to an infinite power. To the Romanist the priest represents the pure, unadulterated, unprejudiced human nature freed from the limitations of class or condition. The confessional stands for conscience immaculate and unswerving. Absolution is the sinner's acquittal by the verdict of his kind. The pious churchman finds comfort and strength in his church as being a vast company of believers with whom he, through faith and love, shares a common life. He may be a very obscure person, of no consideration in the world, with no acquaintance in the great multitude of his fellow-worshippers; but he is sensible of their fellowship, though they be princes and princesses, gentles and ladies of lofty degrees; in their felicity he feels himself to be a partaker. When I have seen in a European cathedral or Romanist church in New York, some poor, lonely, aged, widowed woman kneeling, unconscious of the crowds about her, with an expression of perfect patience and trust on her wrinkled face as she told her petitions on her beads, and have thought of the tides of power that set through the frail form, I have wondered afresh at the virtue there is in human fellowship, even while it is unspoken; for this poor woman understood nothing that was said. Her knowledge of theology was the smallest. Of ideas her mind was wholly innocent. Long before she got to the mysteries her intelligence would be lost. The power that helped her was the power of association. The painted virgin was to her a real person who heard her prayer; the carved Christ was a sympathizing man; the priest was a brother, and even the figures on the stained windows were floating ministers of mercy.

Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them." And so it was. The glowing, adoring thought of the friend they had known and honored brought to them the inspiration of his character, and poured a fresh tide of enthusiasm into their fainting hearts. There was no mystery about it. The explanation is quite simple, as simple as the filling of a basin when connection is established with the river. Two or three have more humanity than one. Collective life is more abounding than individual life. And when the collective life is rich and various, as it easily may be made by thought, if not by personal communication, the enhancement and exaltation of power cannot be measured. The mental and moral expansion is immense.

We saw how this was in the period of moral struggle that preceded our civil war. In the course of that struggle examples were frequent of the exhibition, on the part of ordinary people, of the highest qualities of patience, fortitude, devotion, self-forgetfulness, truth. Slow-tongued people astonished us by their eloquence; wilful people amazed us by their submission; ambitious people surprised us by their consecration.

The civil war illustrated this on a stupendous scale. Half the courage, the chivalry, the heroic self-surrender of those years has never been recorded, and will never be divulged. And these qualities were shown by men and women from whom nothing of the kind could have been expected, many of them people of luxury and fashion, easy, agreeable people, whose life was one of innocent gayety—many of them people of loose and idle life, hangers-on of large cities, the parasites of civilization—many of them adventurers on the look-out for excitement and ready for the first that offered. Yet among these were many who rose to the highest level of human qualities, bore weariness, endured hunger and thirst, braved danger, faced death, met wounds and sickness, with a spirit they could not understand themselves. It was the contagion of a great fellowship that bore them up. Each drew on the general fund. As the bundle of fagots makes a fascine that will resist a cannon-ball, so the multitude of human infirmities made a bulk of power in which all sense of individual infirmity was lost. The war over, the stress relaxed, the bond of faith loosed, the separate individuals went back to their places, sunk into their former selves once more, and in the majority of cases were the same people of ordinary calibre they had always been esteemed.

Great forces need great supplies; and when the great supplies are wanting, as for the most part they are, great forces cannot be looked for. All unusual efforts have been due to an unusual stir and interfusion of minds. The great things are done by the concurrence of many wills, a concurrence often so unexpected and unaccountable as to seem supernatural. They are possible only in an age when people live in others than themselves, consult general interests, take the well-being of many into account, and set their personal duty in the light of a comprehensive weal. No religious beliefs will afford the smallest aid when the sense of human allegiance is low. When the sense of allegiance is clear and strong, the moral tide rises, though no religious beliefs, technically so called, be professed; as is shown to-day in the case of earnest Positivists, who, though discarding all recognition of a personal God, a superhuman Providence, or a conscious immortality after death, display, nevertheless, qualities worthy of the devoutest ages of faith.

An age of individualism wherein each lives for himself alone, consults solely his private interest, considers first and last what will make for his own personal or social aggrandizement, looks about him enough for his own safety and no more, seeks no truth beyond his present opinion, welcomes no duty that interferes with his momentary mood, adopts no standard of action above a regard for his selfish profit,—an age of perpetual self-reference cannot, from the nature of the case, be an age of high moral or spiritual qualities. You might as well require each separate particle of iron to be a bar, each distinct link of steel to be a chain. There is not likely to be a revival of moral and spiritual force until the age of individualism gives way to an age of fellowship—not the sentimental fellowship of religion, as commonly interpreted; not the symbolic fellowship of the church, which has no real substance; not the political or partisan fellowship, that creates trade unions, workingmen's conspiracies, cabals for place or power,—but an honest, considerate fellowship of human beings as such with other human beings as such; a fellowship based on the perfectly well-established relations which hold between each and all and all and each; a fellowship fortified by a faithful consideration of the bearing of the individual conduct on the general welfare. Such a fellowship clearly is practicable; such a fellowship the early apostles of the Christian faith endeavored to establish within the rather narrow limits of their communion; such a fellowship the Christian Church might have established on a grand scale if it had confined its regards to the family of man on this planet instead of allowing its thought to be dissipated in visions of *post-mortem* felicity; such a fellowship is contemplated by the wisest and most earnest workers of to-day, who have in view nothing more than a sincere and honest alliance between man and man.

The problem to be solved is the communication to the solitary, isolated individual of the combined virtue that is vested in the many who constitute his larger or smaller world. Of course, all cannot solve the problem by the same methods. Some will, through the imagination, make the desired connection; some through feeling, some through conscience, some through thought, some through friendship or practical service. Each must make it in the most feasible way. The one thing of moment is to make it.

As one of those who share the ancient traditions of respect for honor, truth, generosity, disinterestedness, magnanimity, virtues of the grand order, I look for the time when the conditions of their supply will be given again by a frank acknowledgement of the truth that men are, not sentimentally or figuratively, but actually and heartily, members one of another.

[Specially Reported for THE INDEX.]

THE F. R. A. CONVENTION AT PROVIDENCE.

BY S. H. MORSE.

The sessions of the Free Religious Association held at Howard Hall, Providence, October 28th and 29th, offered the people of that vicinity the opportunity of hearing some of the many sides of Free Religion ably discussed. The occasion was appreciated. Providence has lately waked up, and the audiences she assembles to consider religious questions from a radical point of view are large and intelligent. Boston seldom shows so fine an assembly as gathered at this Free Religious summons.

The first evening Mr. Frothingham introduced the business of the Convention with an elaborate and interesting statement of the objects of the Association. Of this address only a few of the leading points can be given. He said:—

"The Free Religious Association presents itself for the first time to the citizens of Providence, and thanks them for the large welcome which it receives. Our conventions are unlike most religious conventions. We have no great array of lordly names, no long roll of churches, no certificates of membership, no formularies in regard to the ritualism to be discussed. We simply present ourselves as a body of men who have an idea which they believe deeply concerns the American people. That we are worthy representatives of the idea we have never claimed. We are simply representatives of the idea which the time has called up. We shall be very happy on our part when younger men will come forward and take our places, and give to our idea a larger interpretation than it has ever been able to receive from us. . . .

"If we deal with theology at all, it is that we may do away entirely with the theological method and

substitute the scientific method in its place. You understand the difference between the two methods. Science studies facts; theology studies creeds. Science says the newest truth is the truest; theology says the oldest truth is the truest. Science looks forward; theology looks backward. Science looks with its open eyes at the creation as it is; theology speculates with closed eyes on the creation as it has been supposed to be. The method of science may lead to Trinity, to Atonement; who knows? Stick to the method is all we insist upon. The method of theology may, by-and-by, lead to Materialism; who knows? The method is wrong whatever it leads to.

"But we are not engaged, friends, in any theological war. The question that presses sorely upon us is that religion will not confine itself to speculation, but that it insists upon striving for personal power. The churches are struggling for power—not for truth, not for humanity, not for philanthropy, but for individual power, each religion standing upon its own platform, gathering about it its own methods, and using every means—not always amiable, not always just means—to further its own ends and establish its own dominion. . . . Is not the English Church striving for power in England—striving against the Catholic Church on the one side and against Rationalism on the other? What means that debate that has been going on for the last week in New York in the Episcopal Church about Ritualism? What do they care about Ritualism except as Ritualism means Romanism? and the struggle there is, which—Protestant Episcopacy or Catholicism—shall have the revenues, and the estate, and the prestige, and the social influence that the Episcopal Church holds to-day. It is the Episcopal Church in America against the Catholic Church in America—the Episcopal Church being divided against itself. And how the battle goes on in London and all over England against Romanism on the one side, and Infidelity, so-called, on the other, and dissent on the other, is known to all readers of the papers. . . .

"It deeply concerns the American people to see to it that this struggle for power between the churches is not carried on upon the field of education. The people are gradually learning that a uniform system of education is required. What stands in the way? This battle of the churches.

"Again, what is the significance of the taxation of church property? Simply this, whether or not the churches shall preserve their power. Tax the Roman Catholic churches in New York! Tax the Episcopal churches in New York! Why, you would forever make it impossible for them to build costly churches. The very spread of the doctrine would be arrested. And the poor people who earn sweaty money by the sweat of their brows, the hundreds of thousands of artisans, and mechanics, and laborers who pay this money for the support of these theological dogmas would simply have more comfortable homes, better roofs over their heads, better and more plentiful food to eat, better schools for their children, and a better chance for the future for themselves. We say the Americans cannot afford to do it. They are not rich enough to do it. They never will be rich enough to do it. . . .

"We would arrest this struggle of the churches, one against the other, for preëminence and power. We plead for economy. The American people need money. The Americans need all the money they can command. With all their industry, with all their enterprise, with all their fortitude, with all their saving, with all their thrift, they will hardly get money enough to carry on the necessary business of the country. We say, therefore, 'You cannot afford to spend millions a year for churches, millions a year for Bibles, millions a year for tracts, millions a year to convert the heathen in Timbuctoo. You cannot afford it. You need all your money for your own purposes. Religion is cheap. Pure religion is cheap. It costs very little for people to worship God according to the dictates of their own consciences. It costs very little to erect suitable houses in which to meet and praise God and celebrate his goodness. You can have all the appliances you need, and pay honestly for them, and be none the poorer. But you cannot give Romanism all that it wants, and Protestantism all that it wants, and yet have enough for yourselves.' It is said that if you touch the pockets of the American people you touch their tender point. It is true, and it ought to be true. People ought to value their money, for money is a tremendous power. Does not Romanism know it? Indeed it does, and consequently it does not wish its temples to be taxed. Do not Protestants know it? Indeed they do, and therefore they are unwilling that their churches should be taxed.

"We plead, therefore, for economy. We say, 'Take heed that you don't spend your money for that which is not bread, and your labor for that which satisfieth not.'

"Again, we plead for peace. We are tired of this endless battle of religions—the incessant wars of the churches. They have wearied out the patience of the world for ages—a battle of theology, and now a battle of ecclesiasticism—families divided, churches split asunder, and the dream of brotherhood postponed indefinitely (may it not be endlessly?), by the very power that means brotherhood, the very power which means one thing if it means anything—union, harmony, sympathy, coöperation, combination between the finite and the infinite, between men as brothers, between man and the infinite Father above. . . .

"Just as long as religion means despotism—call the religion by beautiful names; if you will, call it Mohammedanism, call it Buddhism, call it Christianity—it matters not so long as religion means despotism. Then the more beautiful it is, the more gracious and graceful it is, the more dangerous it is.

"Therefore we take our stand simply in behalf of humanity, in behalf of human harmony and peace and sympathy. We take our stand against all these efforts on the part of any church to lift up its head above its neighbors. . . .

"When bishops and priests of any name whatever will bend the knee to humanity, our warfare is ended."

At the conclusion of Mr. Frothingham's address, Mr. Potter, as Secretary, explained more in detail the nature of the Association, reading the article of the Constitution which embodies its principles.

Mr. Gannett followed Mr. Potter, concluding his remarks as follows: "Thanks for an association whose definition of religion is so broad that it transcends all the sect barriers and underlies all the sect cornerstones. Thanks for that association which says to all men, 'You are of us religiously, for wider fellowship, then for clearer outlooks into the truth of the universe in this day of shifting thought, and for opposition to all those churches which beset us where ecclesiasticism is gaining ground.' For these objects there is need of association, and therefore we are not only religious—not only free religious—but a Free Religious Association."

On Thursday morning, Mr. Potter read a paper on "The Spirit of Sectarianism." He defined the spirit of sectarianism to be that spirit which assumes that a particular church or religious denomination has all of religious truth that is necessary for human beings to possess, or gives the one correct interpretation of religious truth. Though the religions of the world may be considered as sects, yet they began and obtained their growth and power through a new emphasis and vitality, not of that which is dividing and partial, but of that which is universal and uniting.

"The high tide of spiritual enthusiasm and elevated moral life in which religions begin after a time naturally subsides, and then it is that the spirit of sectarianism sets in. The tide having become a historical fact, the descendants of the people whom it has floated to new shores, and enriched with new possessions, fall to debating as to how the tide came, and whence it originated, and what was the form and direction of its waves, and where was the point of highest flood. Thus it is that the spirit of sectarianism begins and progresses in the midst of a religion. It is an attempt of the human mind to restore the conditions of vitalized sentiment in which religions originate, or at least to keep up a logical connection with them by the institution of exercises in spiritual mechanics, that it is thought will some day become vital. Sects form according as the problem of the means to be used to this end is sought to be settled in one way or another.

"Coleridge said: 'He that loves Christianity better than truth will soon love his own sect or party better than Christianity, and will end by loving himself better than all.' This indicates the central evil of sectarianism from which all other evils flow. The evil is that some special system or idea is made the end instead of truth itself. The sects dispute as to some doctrine or form of ecclesiastical equality, but they all agree that the doctrine or form is designed to establish and maintain connection with the past epoch of spiritual life, that from its reservoirs the spiritual wants of the day may be supplied. The great question of the Christian sects is how they shall continue to reach that spiritual spring and convey its abundant waters to thirsty lips to-day; and over that question they debate with bitter temper, striving to thwart each other's projects, and each to turn the other's hurt to his own advantage."

Mr. Potter discussed the subject at some length, drawing illustrations from the history of Christianity. He closed with these words: "Be it ours to help society forward to this blessed consummation—to the day when the highest creed shall be faith not merely in truth discovered, but in the pursuit of truth, and the highest object of a church shall be to promote the love of truth as the highest possible adoration of God, and the practice of truth as the best possible service to man."

Rowland Connor was the next speaker. He said: "To the extent that sectarianism arises from the exercise of reason, it can not be done away with. And sects must antagonize, must hold each to its own convictions, and oppose the convictions of others. But each should remember that, however sacred the truth it held, there was always something beyond. Your creed must be regarded as temporary. As fast as people growing get the benefit of the old creed, a new one is demanded. The evil lies in holding fast to the old form, when all its life and saving power have vanished. The old spirit would crush every thing that would show the creed to be false; the new spirit would welcome every such agent, and say, 'Show me my errors,' and rejoice in the escape."

Mr. Abbot said that the word sect was often vaguely used. It meant, in its derivation, a *slice*, or *a piece cut off*. The sects were sliced or cut off from something. Go back to the Reformation. The new sects were fragments broken off from the Roman Catholic Church. It is by this breaking-off process that all the sects are formed. Christianity itself was a sect. All the great religions were sects—all *parts* of the human race. All sects must return into the greater unity from which they sprung—humanity. It was in the name of this common humanity that he would war upon the sects. Opposition to sects does not destroy communion with those who compose them.

Mr. Abbot said: "I think we shall command ten times the response from the public that we now have, and find our power quadrupled, when we stand as the avowed and confessed representatives of the spirit that is going to destroy and reconstruct civilization—destroy it temporarily in its outward form and wrappings, merely for the sake of building it anew with a nobler spirit, into a finer and larger result. That is the simple truth."

Mrs. E. D. Cheney was then invited to address the audience. She said: "The one thing that is necessary to destroy the evils of sectarianism is the spirit of mutual respect, a recognition of the fact that each is not the whole, but is simply related to the whole. The church can go on while the sects still exist, each an organic conserver of its own truth, which it holds most dear. The church can become a unit if we only recognize the spirit of self-respect and mutual relation, which should bind all together."

The last speaker was the Rev. Mr. Elder, of Lexington. He said that every sect that has ever exerted any influence in the world represents a deep-seated principle. It stands for a truth which we are not to lose sight of, because of the narrowness of the zeal which may be manifested in connection with it. Every man's faith, however broad it may be, is in a measure an individualistic faith. Out of that inevitable difference, which is right and proper, there arises a sect, there arises a tendency to emphasize that difference. It is only by this necessitated emphasis of each particular truth that the whole truth, in all its breadth and immensity, is uttered. There is not a sect too many among all the innumerable sects of Protestantism. Each one emphasizes that which is to itself of the most importance, and by that special emphasis the whole truth in a manner comes to be uttered.

In the afternoon, Dr. C. A. Bartol was introduced by the President, and commanded the undivided attention of the audience for more than an hour, while he read an essay upon, "A False Theology Demoralizing to Conscience." He commenced by saying that the duty which he felt to be imposed upon him at the present time was disagreeable, yet regarding it a duty which he would not shrink from, drawing the proper lesson from the most astounding scandal that this continent ever saw. Probably no subject ever filled so many columns in the newspapers, became so generally a subject of conversation among both young and old, and in regard to which opinion was so sharply divided. Indeed, had a volcano broken out in the midst of the land, it would not more fully have commanded the general attention.

"The inquiry comes home to us: What means the eruption of this moral Etna or Vesuvius? With so much smoke of scandal there must be some fire of offence. The lawyers say that all the facts in the case can be explained on the supposition of guilt, and but few or none of them satisfactorily upon the opposite supposition. Upon the original offence follow mendacity, perjury, bribery, and libel. An honest judgement in regard to the matter is not to be looked for in the newspapers, since editors write their leaders with a view to the prejudices of the subscription list or the stockholders' list, and several of them have avowed that they hold one opinion in private, but utter another to the public in the editorial column. Nor," said the preacher, "do I forget that the pulpit is just as partial and uncandid. The lesson comes to us in the relation of cause and effect. There is always a connection, a concatenation of events. Making what allowance may be claimed to the peculiarities, the characteristics, or the temptations of the individual, there is a remoter but not less real cause in the theological training of the individual referred to, and those who sustain him in the course of procedure taken.

"The doctrine that ours is a fallen race, that man is inherently depraved and necessarily sinful; that pardon can come only through atoning blood, and that righteousness is but filthy rags, leads to the demoralization both of public and private conscience. It seems to follow logically that if goodness is held to be not worthy, then vice is to be held not unworthy. Orthodoxy may account it a slander to say that it does not preach virtue and sanctity. Incidentally and inconsistently it does so preach, but the emphasis is always upon the articles of faith." Francis Wayland, in conversation with the speaker, admitted that the ministers of his denomination, the Baptist, preached morals too little and doctrines too much. The speaker proceeded to say that the lamentable and chiefly reprehensible thing is not the conduct of the individual, though no cloak was ever made broad enough to cover that, but the proceedings of the church and council, the Sanhedrim of the denomination. The council had the case before it, but it shied from the moral question involved to consider the technical and trivial one as to whether a member was properly dropped from the roll of church membership. The main charge it declined wholly to probe or touch with the pointing of its finger.

The Committee of Investigation appointed by the Plymouth Church were declared by the speaker to be open to the same condemnation of a willingness to hide or evade the moral offence; and he compared their conduct with that of a publishing house in Germany, which had refused to go forward and issue the translation of the *Life of Christ*, from considerations of moral principle. A distinguished man of the city of Boston had said that Beecher preached sentiment rather than morals, and this opinion the speaker thought well founded, and quoted in support of it a passage from an address by Beecher to some theological students. The purpose of the address was to advise the students how to preach successfully, and the words were: "If you do not feel your subject you must act as if you felt it, and so carry your congregation." The duplicity thus advised the speaker held to be proof of a lack of moral stamina on the part of the adviser. The absence of frankness on the part of Beecher in regard to the charges against him, and his anxiety to keep all facts hidden as long as possible, were commented upon, and it was remarked that he who is sincere and pure will never need to sign a tripartite treaty. True charity does not call on us to screen the offender, but we are to be charitable rather in the interest of virtue, of purity in the family, and of the welfare of mankind.

Col. Higginson was then introduced by the President. He said that he was a member of the Free

Religious Association, and it seemed to be his duty, as an officer of the Association, to say that this Association, or this platform, are not to be held responsible for the terrific personal discussion we have heard, for the subject which was chosen, the treatment adopted, or the verdict rendered. Evidence there was none. "I concede," he said, "that my venerable friend has a right to stand here and utter his thoughts on any subject, however improper they may seem to me; but I trust that the Free Religious Association is not so much more cruel than any other ecclesiastical association, that it undertakes to discipline those not of its own communion. I trust it is not so much more merciless than a legal tribunal that it presumes a man guilty until he has proved his innocence. We see under this vast cloud of scandal, which has spread across the land, the struggling forms of men and women. We see the struggle but dimly. All we know, officially or individually, is that somewhere, under that cloud, there are guilty men and women, and that there are innocent men and women. We don't know who they are; and what are we, that we should be so much sterner than the law, and so much more impatient than God's Providence? Why should we pronounce the verdict, and dismiss into ignominy the most earnest advocate of free thought in America? This is a time of great ecclesiastical confusion, we say. We read the reports of the various church conventions, however, and we find that this good thing is coming out of all the chaos: more of the work that brings people together, and less talk about theology. Behind the Episcopal Church, in all its range, we see the need of men to work together, in and out of the church. There is a tendency among the churches to get nearer to one another, and all around the cup of good-will is passed. I believe that it is not the time of intensifying ecclesiastical controversies, but of increasing good-will, born, not of logic, but of love, among the different bodies. Men are coming to care more for character than for doctrine, and it is no matter what creed a man may profess to believe, you can't bind him with it. I believe, therefore, that it is important, in this age, that Free Religious men and women should be, as they always have been, at least on the score of character, the leaders of their time. We have grand doctrines that teach us to believe in human character. If there are any persons on earth who should go amongst the most degraded of God's creatures, with strength, with hope, and with faith, it is those who believe in Free Religion; for we do not believe man to be hopelessly fallen. We believe that in the worst is the seed of virtue, and in the best the seed of sin. We do not call anything common or unclean, be it a sinner who has never known the shape of virtue, or be it some fallen clergyman who has found virtue only to forsake it."

At the conclusion of Col. Higginson's remarks, the President stated that it was generally understood that no one speaking on the Free Religious platform spoke otherwise than for himself.

Mr. Potter made the further statement that Colonel Higginson, in the excitement of the occasion, had overstepped the line of his privilege. The Association had invited Dr. Bartol to speak, and it expected him to express his own views upon the subject he had chosen, and to stand for them. The Association did neither indorse nor repudiate them, and neither Colonel Higginson nor any other member of the Association could undertake, in behalf of the Association, to indorse or repudiate them. He might speak for himself, but not as one having authority. This announcement was received with hearty and long continued applause, and the rebuke was generally felt to be well merited.

Mrs. Cheney then addressed the Convention, urging the importance of truth and the search after it.

The President then, as customary near the close of each session, invited any one in the audience who might have a word to say by way of criticism or suggestion to speak. Mr. L. K. Joslin, of Providence, responded briefly, saying that he thought Free Religion should cover the whole ground of our present life. Freedom should be wholly applied as the method of progress. If free was a good and true word to prefix to the word religion, then surely it was a good and true word to prefix to the even more sacred word love.

The closing session in the evening was largely attended. Mr. Weiss read his essay on "Tyndall's Address and his Critics." He said that the subject of Tyndall's address included a sketch of the development of human thought in its efforts to explain phenomena, from its first rude impulse to its latest expression in the theories of Darwin and Spencer. It was the opinion of the speaker that nowhere else could we find so clear and thorough a statement of the theories of Tyndall, stripped of scientific terms, reduced to the essential points, and set in the clear light of the understanding—explaining the author's belief in the vitality of two things: of universal matter and of religious sentiment. It was plain that he had been and was destined to be misunderstood on these points, and as they had never been so distinctly connected before by any man of scientific prominence, and as the connection involved the problem of Free Religion, it was worth while to take a just estimate of his thought and of its bearing upon the most important spiritual things. The misunderstanding would arise chiefly in that portion of the address which contrasted the old mechanical idea of a lifeless matter with the new idea which Tyndall espoused, that matter has eternally contained all the germs of all the things which have appeared, and all the forces needed to make them appear; that it was material and life in combination. Tyndall says that we are reduced to making a choice between two theories—one the old theory that everything has been created out of dead matter by successive acts of a live Creator, and the other that the universe *is* live matter in various forms and stages of development; that it has been from all eternity as alive; that the imagination cannot force itself back to a time when it was anything else than this, or something containing the latent forms and qualities of everything—all forms, no matter how different they appear now to human observation, having been involved originally in this eternal live substance.

In the concluding portion of his essay, Mr. Weiss said:—

"Free religion would set forth the path of knowledge to the unquenchable flames of the emotions. The nature and method of true science do nothing to constrain the human heart. On the contrary, it benefits by laying paths to concentrate and direct the all-pervading pulse, and send it flashing by the straightest lines upon its human errands. The soul of man is a unit, and when the heart feeds to the mind enthusiasm and emotion, the mind repays the generous subsidy with regulated beats in every vein. 'Not in each of these but in all is human nature whole,' says Tyndall, when he couples Newton and Shakspeare, Boileau and Raphael. They are not opposed, but supplemental; not mutually exclusive, but reconcilable. If religion can formulate and settle these mutual claims, she will at last justify the perseverance and the rest of centuries. Let us rejoice together in our noble discontent. 'It is perfectly possible for you and me,' says Tyndall, 'to purchase intellectual peace at the price of intellectual death. The world is not without refuges of this description, nor is it wanting in persons who seek their shelter and persuade others to do the same. I would exhort you to refuse such shelter, and to scorn such base repose; to accept, if the choice be forced upon you, commotion before stagnation.'

"May some electric sympathy from hearts in America, whom the truth would fain make free, overcome the distance of the Atlantic Ocean, and find a way to the heart of the great man who has spoken perhaps better than he knew, and with that thrill of contact put a girdle around the earth of the closest fellowship."

Mr. Elder was introduced, and spoke at some length. He said every one of us must be interested in the relations between science and religion. Science is affirming the impossibility of any other conception than that of the eternity of all there is. Science is affirming, too, that creation (not in the old sense of something being created out of nothing) is a process; not a mere event of which you may possibly get a glimpse by looking away back into the past, but a process going on in the world now no less than ever before. To me religion is this, a consciousness of the relation to us of a "not ourselves" that has existed from everlasting to everlasting. Call it what you please; call it God, call it Father, and you have not then expressed all the truth and all the significance. Religion, then, is our conscious relation to this; and this conscious relation is being made more accurate and more adequate by every discovery of science.

Mr. Abbot, following Mr. Elder, said: "If it be materialism to accept Tyndall's conclusions, I have been for years a materialist. But I do not look upon materialism as the true name for the bearings of his philosophy. It seems to me, if I can fathom his thought, or the drift of modern tendencies at all, that we are not coming to any system which will plant itself upon anything superficial—upon the mere *phenomena* of matter and of mind. There is a deeper philosophy upon which our thoughts must rest—the deeper fact of this one omnipresent energy appearing in different forms—two phases of the same fact, that is all. It is this underlying unity that is the solid ground upon which we must stand. We cannot rest upon that which is Phenomenal merely. We must rest upon that which is Substantial."

After further remarks by Col. Higginson and the President, the Convention was declared adjourned.

In making this brief and imperfect report, I wish to acknowledge my large indebtedness to the very full and excellent reports of the Providence *Journal*.

BOTH ALIKE.

To the Editor of the Christian Register:

Dear Sir,—It is several years since I have sent a communication to your columns, but I venture to ask the favor of insertion for a brief one now.

In a recent "Brevity" you say: "The Free Religionists, as a body, are not theists. Although individual members are devout men and women, their Association neither affirms nor denies the existence of a God. This is one of their open questions; and avowed atheists are members of the Association, in good and regular standing."

This statement, I believe, is verbally correct in every particular, though so expressed as to suggest inferences which would be incorrect; and I do not quote it for the purpose of controverting it. I merely wish to call attention to the fact that the American Unitarian Association is in the same position as the Free Religious Association. The Free Religious Association does not affirm the existence of God; neither does the American Unitarian Association. The objects of the former, as stated in its Constitution, are "to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history." The object of the latter, as stated in its Constitution, is "to diffuse the knowledge and promote the interests of pure Christianity." Neither of the two Associations "affirms nor denies the existence of a God"; so far as positive collective utterance is concerned, they equally treat this as "an open question." If this reticence is a fault, they are equally to blame for it, and your "Brevity" would have been exactly as true, if it had read as follows:—

"The American Unitarian Association, as a body, are not theists. Although individual members are devout men and women, their Association neither affirms nor denies the existence of a God. This is one of their open questions."

It may be said that "pure Christianity" necessarily implies belief in God. I know one Unitarian minister, at least, in good and regular standing, who believes and publicly says that Christianity is compatible with atheism; and I have reason to believe that, whatever statement of belief in God might be adopted by any Unitarian organization, more than one such minister would reject it in private conversation. The Free Religious Association acts precisely like the American Unitarian Association, in adopting no formal statement of belief about God; and Unitarians should understand that they cannot afford to reproach the Free Religious Association with creedlessness, until they publish to the world a formal creed of their own. So long as *they* are willing to trust that free individual thought, without a formal collective creed, will lead to religious truth, why should not *we* do the same?

I am, with respect and friendship for yourself, and cordial good-will for all my former associates in the Unitarian ministry,

Yours for impartial justice,

Francis E. Abbot.

MR. ABBOT'S LETTER.

In another column our readers will find a communication from the editor of The Index, who was once our honored associate in the Unitarion ministry, and is still our valued and beloved friend. He admits that the Free Religionists, as a body, are not theists; that the existence of God is one of their open questions; and avowed Atheists are members of the Free Religious Association in good and regular standing; but he contends that the American Unitarian Association is equally untheistic. We will not stop to ask our neighbor why, if there is such unbounded liberty in the Unitarian Association, there was any need of organizing a no more creedless Free Religious Association, but will address ourselves directly to the point which he makes.

The whole weight of Mr. Abbot's argument rests upon the astounding assumption that "pure Christianity" does not imply a belief in the existence of a God! But both the voice of history and the common sense of Christendom are against him. Jesus Christ proclaimed and worshipped God, and so do all who are his followers. We never before heard of any Unitarian minister who "publicly says that Christianity is compatible with atheism," although we have known one who thought he had squared circles and invented a perpetual-motion machine. If a body is to be held responsible for all the crudities and absurdities of every individual member, the Free Religionists can easily be put in a woful plight. Ever since the Unitarian Association was organized its meetings have been opened with prayer, which expressed the theism always implied in "pure Christianity."

As soon as the Free Religious Association was organized, the *Register* suggested that the word "Religious" excluded atheists, but we were immediately informed, not by any obscure and eccentric member, but by chief leaders and representatives of the movement, that religion does not necessarily imply theism, and that the Free Religious Association includes atheists in its fellowship. When the President of the Free Religious Association was rebuked in the *Investigator* for saying, "We are not a group of godless materialists, disciples of Voltaire, or followers of Volney or Paine," etc., he hastened to explain away what had been called the "slurring or sneering" at atheists, and giving them "the cold shoulder," while The Index promptly declared that the Free Religious Association admitted "godless materialists just as cordially as godly Christians." It is also, we believe, a significant fact that no prayer has ever been heard at a meeting of the Free Religious Association. Indeed, the atheistic portion of its constituency would naturally feel wronged by anything of the kind in an assembly where the existence of a God is an open question.

When representative men of the Unitarian Association, including its chief officers, shall state that Christianity is compatible with atheism, besides omitting all devotional services at their meetings, and the *Liberal Christian* and *Christian Register* shall announce that godless materialists are admitted to our full and equal membership just as cordially as godly Christians, Mr. Abbot may succeed in his attempted flank movement; but not till then.—*Christian Register*.

CASH RECEIPTS.

FOR THE WEEK ENDING OCTOBER 31.

A. Folsom, $50; George Allen, 50 cents; E. M. Streeter, 30 cents; Laura Barnaby, 25 cents; Henry Shreve, 10 cents; Carl Doerflinger, $1.53; G. H. Foster, $1.62; R. P. Hallowell, $1; Theophilus Johnson, 34 cents; Mortimer Evans, 20 cents; C. A. Day, 10 cents; N. G. Knight, 20 cents; George Riker, $5; E. Crosby, $10; Thomas Mumford, $10; B. W. Law, 20 cents; New England News Co., $5.20; George Lewis, $13; W. B. Shank, 35 cents; A. W. Kelsey, $1; A. K. Loring, 24 cents; American News Co., $2.60; J. R. Hawley, $1.20; C. E. Serrill, $1; S. B. Ring, $3; R. C. Spencer, $5.25; A. W. Hodgkins, $5.75; John Robinson, $5.25; A. P. Pritchard, $3.75; F. E. Bliss, 75 cents; F. M. Sanford, $3; Maria H. Bray, 75 cents; W. L. Heberling, $1.50; J. P. Hunter, $2.50; John Snyder, $5.25; N. G. Knight, $1.80; D. Lyman, $3; B. W. Sargent, 50 cents; C. A. Norton, $1.50; M. A. Bedford, $1.50; J. W. Calkins, $2.50; V. B. Martin, $2; S. Wright, $3; Linda Hunt, $2; Alice Dutton Ballou, $3; G. B. Thompson, $2; B. N. Adams, $5.50; Dr. Mead, 75 cents; W. W. French, $1.50; N. B. Harrington, $3; Isaac Tabor, $2; William Clough, $3; Perry Thayer, 50 cents; F. A. Smith, $5.25; J. Barnes, $1.50; Jacob Beele, $1.50; T. H. Shields, $1.25; A. P. Tilden, $5.25; W. J. D. Way, $3; J. H. Halburt, $3; W. T. A. Stokes, $1.60.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.
Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

Francis Ellingwood Abbot, ... *Editor.*
Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), *Editorial Contributors.*

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

BOSTON, NOVEMBER 5, 1874.

The Index will be sent to any name *not now on our mail-list* until January 1, 1876, on receipt of $3.00 in advance. Here is a chance to receive the paper for *fourteen months* at the price of *twelve months*. Please tell your friends and neighbors of this liberal offer, and help us to increase our circulation.

Mr. Morse's bust of Theodore Parker (the larger one, which is a great improvement on the smaller) has been very handsomely photographed. Copies are now for sale at the price of fifty cents, and will doubtless be very extensively purchased by the admirers of Parker's great and noble career. Address S. H. Morse, 25 Bromfield Street, or The Index.

By "philosophic instinct" we meant no "intuitional faculty" of any sort, but only that general bias of mind produced by the study of philosophy. Every mind thoroughly trained in philosophic method learns to seek for unity in all phenomena, and this demand for the one in the many becomes a constant element in all his mental action. Our correspondent R. P. T. need not apprehend that we are in danger of admitting any "intuitionalist" solution of the problem of Divine Being.

The Convention of the Free Religious Association at Providence was very successful. The evening sessions were largely attended, and the audiences in the forenoon and afternoon were quite respectable in point of numbers. The hospitalities of the place were very generously dispensed, and the local society left nothing undone to render the occasion pleasant to all concerned. A long, though condensed and therefore imperfect, report of the meetings will be found on another page of this issue.

Here is a bit of indigo Orthodoxy from Rev. W. M. Baker, who argues in the *Independent* of Oct. 15 that ministers are ambassadors "charged with the ultimatum of Heaven to men": "Our world is the Paris of a siege over the walls of which is no possible escape—a siege to end only when the city sinks at last in ashes, stormed, as Scripture assures us, by God with fire, as its closing catastrophe. For (and oceans of rose-water are useless to quench or conceal the fact) the war is between God and man. God is 'angry with the wicked.' 'The carnal mind is enmity with God,' and no degree of assertion to the contrary can change the actual fact. Yes, we are ambassadors between God and men, because there is war."

This statement is copied from the Boston *Sunday Herald* of October 25: "At the meeting of the Essex Conference of Liberal Christian Churches, held at the Unitarian Church at Lawrence, on Wednesday, Rev. J. T. Hewes read an essay, in which he said the Christian Church can fellowship none but Christians, Christians in character and Christians in belief. In the discussion which followed, Rev. J. H. Clifford, of North Andover, assented to the interpretation of Christianity in the essay, and therefore could not call himself a Christian, but the speakers generally thought Christianity did not imply sound doctrine as well as sound character." Truth finds now and then a faithful voice: alas for the welcome that too often greets it! We hope our brave young brother has counted the cost of his sincerity.

The Mathean Club of East Stoughton, Massachusetts, which had engaged Rev. Dr. Lorimer, a Baptist minister of this city, to lecture before them, have passed resolutions denouncing his action as "unjust, unchristian, and ungentlemanly" in refusing to fulfil his engagement. The alleged excuse for this refusal was that he had heard bad things of the Club, and that the father of its young President (Rev. E. F. Strickland) had withdrawn from the Baptist denomination; that the Club (which is simply a union of harmless young people) were "a lot of infidels, spiritualists, and free-thinkers of every description," "banded together to destroy the Baptist church in East Stoughton"! His place in the course was supplied by Col. Higginson—a fact which greatly lessens our commiseration for the Club in being deserted by Dr. Lorimer.

"Father Beeson" essentially changed the plan of action he had agreed to respecting a convention for sending delegates to the General Indian Council, and held some meetings in this city before we heard of them. As the conditions stated with his approval in our article were not fulfilled, we have not felt justified in turning over to him the money sent in response to it; and this has been returned. But it makes little difference, as one dollar from Dr. Job T. Dickins, of Newburyport, was the grand total sent to us! The kind Doctor is evidently the only one among our readers who has any "cash consideration" for the Indians. But Father Beeson may yet accomplish his object, which is a good one, in his own way; and we wish him all success in it. The above is not a flattering exhibit, but it has its ludicrous side, and we will make the most of that.

With certain Christian qualifications which we omit here, Dr. Bellows spoke a needed and right manly word, when he said at the Saratoga Conference: "The public sentiment is horribly demoralized. Those religions which distinguish between the emotional and moral are accountable for this state of things. We are to take our stand upon pure morals. If we could take that ground, and throw everything else to the dogs, we should have a basis for more effective work than we have ever done. Let us give up, if need be, what the people call religion, and stick to what they call morality. But we need not give up either." The reservation which Dr. Bellows went on to make in favor of "sound New Testament principles" seems to us unnecessary, because we think that Christianity is largely responsible for that very excess of emphasis on "the emotional" which he so pointedly rebukes. It is, and has always professed to be, a "religion of love," while what the world needs is a religion of intellect and conscience just as much as of love.

Such letters as we receive from some of our personally unknown friends would be enough to give confidence and courage to any one. One just received says: "Am a medical man, an earnest student of the masters of modern thought. The younger professional men in our country are nearly all rationalists. My friend Dr. —— is an earnest and influential free-thinker. He came out of the Baptist church. The first copy of The Index I sent him 'worked him up' considerably. After undergoing an extended course of reading, he became a convert to our cause, and bids fair to exert a deep influence. Mr. Abbot, you have no idea what 'influence' you exert over numbers of young men in America. You may often possibly feel your efforts are not appreciated. Such is not the case. The Index, without doubt, has the most intelligent audience in the land." This last statement is certainly "without doubt" in our own mind, if we are any judge of "intelligence." The ability betrayed by our Index correspondents is a constant source of pride and pleasure.

In these days the question is coming home to more than one young Unitarian minister in the depths of his own heart: "Can I let myself be classed publicly among Christian ministers, without tarnishing my own ideal of absolute truthfulness and honor? On the one hand are popularity and competency; on the other hand are exclusion and pecuniary distress; and it is simply the public acceptance or rejection of a name which is to decide between the two alternatives." This is the invisible coercion brought to bear to-day on many a conscience in the Unitarian ranks by the now irrevocably and honestly accepted policy of the denomination. For those who are made to feel it we have only the deepest and tenderest sympathy; no advice, certainly no misjudgment. Each soul must fight such battles as these alone. Martyrdom of the modern sort has no glory in it at all; but it has many a sting, and operates as ever to make heroes here and hypocrites there, though perhaps the heroism and the hypocrisy are unknown even to themselves.

A. J. DAVIS AND THE HYDE PARK LIBRARY.

Several months since, as is stated by the *Norfolk County Gazette* of October 17, Mr. A. E. Giles, one of our largest-hearted liberals, presented to the public library of Hyde Park, Massachusetts, a complete set of Andrew Jackson Davis' works, in nearly thirty volumes, with a request that they be placed upon the shelves for public use. The eleven Trustees of the Library could not agree either to accept or reject the dangerous gift, and, though meeting after meeting was held, this dead-lock continued. At the last meeting, a discussion of an hour and a half took place on the subject.

Rev. Mr. Davis thought that the books in question were "the most useless reading" he had ever known, and "could not conscientiously vote against them, as they amounted to nothing anyway."

Mr. Weld, the chairman, favored the admission of any moral work, no matter how extreme the ism it advocated. He bore testimony to the unspotted character of Mr. A. J. Davis, and said he had recently noticed a card of thanks for a donation of his works to the Chelsea Library. He should vote to accept Mr. Giles' present.

Rev. Mr. Davis said that Rev. Mr. Williams thought the books "too silly to be wicked."

Rev. Mr. Gilbert read extracts from the *Morning Lectures* to show their "general tendency toward atheism and blasphemy and ridicule of sacred things." Their influence was "corrupting," and so forth. He would not vote to admit such books.

Mr. Lancaster would vote to admit them, as there was much in them to "instruct and elevate the mind."

Mr. Nott considered them "profitless reading," but some of them were "corrupting."

Father Corcoran decidedly opposed them, as improper for any library, public or private. "They denied the divinity of Christ, and their whole tendency pointed directly to atheism and materialism." They should not be admitted by any official act of his, because they tended to "lower the moral nature and bring it down to final wreck."

It was finally voted to accept the *Harbinger of Health*, the *Book of Wise Words*, and various other works of Mr. Davis; but his *Morning Lectures* and *Autobiography* were unanimously rejected. As the rule of the Trustees now stands, a majority of negative votes is required to reject any book donated, though until this meeting three negative votes sufficed.

A private letter on this subject informs us that the Rev. Messrs. Davis, Gilbert, Williams, and Corcoran are ministers respectively of the Orthodox (Congregationalist), Baptist, Unitarian, and Catholic churches in Hyde Park. It was thus the local clergy that are responsible for this delicious bit of Philistinism. To quote the excellent suggestion of this letter: "The true ground, as I suppose it to be, is that not a majority, nor even the whole, of the committee can equitably reject a lawful book donated to the library, while there is room for it. Under this rule unlawful books (*i.e.*, obscene ones) might be excluded. Such a rule, requiring the free admission of all lawful books, would prevent the bickering and sectarian conflicts which now frequently agitate library Boards. Of course, it is in reference to *public* libraries, supported in whole or in part by taxation of all the inhabitants and their property, that I suppose my rule to apply. There are many town or public libraries in Massachusetts [and elsewhere] whose committees or trustees are often quarrelling over the admission of books, not knowing what the sound democratic principle of admission is."

The position here taken by our correspondent is unquestionably correct in principle. What right have any trustees to constitute themselves censors of the press, and strain out heresy from public libraries which heretics are taxed to support? It is a monstrous usurpation of authority on their part; and this case only brings it out in all its insufferableness. The moral influence of Andrew Jackson Davis' works, so far as we know them, is irreproachably pure, whatever opinions may be entertained of Spiritualism; and it is a disgrace to the State that proceedings worthy only of the "Sacred Congregation of the Index" should take place in it. One moral we draw from them which is patent: the absurdity of electing clergymen (and the Unitarian clergyman in this instance certainly showed himself more supercilious than liberal) to sit in judgment on what the public ought to read, and what not. We advise all our readers who may have occasion to vote for trustees of public libraries to cast their ballots for men

broad-minded enough to act on the rule above suggested with regard to admission of books. The clergy are put forward too generally on library committees and school committees, when what is really wanted is a degree of intelligence and freedom from sectarian bias which are seldom found in their profession. Teachers, doctors, lawyers, well-educated business men, and men of general culture, are far better custodians of such interests as these than men who are "suckled on a creed outworn." It is time to put competency to deal with the things of this world in charge of this world's interests, chief of which is the providing the intellectual diet and training for the community at large; while the clergy may be left to preside over salvation and damnation —points of small interest to most men.

A LOGICAL BOOMERANG.

The *Christian Register* criticises the Free Religious Association because, "as a body," they "are not theists," and "neither affirm nor deny the existence of a God." Although probably a majority of the Association are individually theists, it is true that, "as a body," they are neither theists nor atheists; their Constitution says nothing on the subject, but emphatically declares the principle of unlimited freedom of thought. Now it is a curious but indisputable fact that the Constitution of the American Unitarian Association is just as silent as that of the Free Religious Association on the question of theism; it simply professes "pure Christianity," and leaves every one to interpret this for himself. Rev. S. P. Putnam, a Unitarian minister in "good and regular standing," and a frequent contributor to the *Liberal Christian*, publicly took the position in THE INDEX of June 4 that an atheist may be a Christian. This he had a perfect right to do by the Constitution of the American Unitarian Association, which says nothing whatever against an atheistic view of Christianity. The editor of the *Register* tries to escape from this uncomfortable fact, which tells just as strongly against the American Unitarian Association as against the Free Religious Association, by appealing to the *implication* of theism contained in the word Christianity. Certainly; we agree with him in the opinion that the word properly implies theism. But that is merely his and our *private opinion*, which is nowhere santioned by the Constitution of the American Unitarian Association. Any atheist can join that Association, if he happens to share Mr. Putnam's opinion; and the Association cannot help themselves, until they define their Christianity as theistic only. They content themselves with a mere implication of theism, which implication any one of their members may reject as Mr. Putnam has done, without forfeiting fellowship or losing any right connected with it; and the Association are powerless to discipline him or disfellowship him. They stickle only for a name, and a name is all they get.

Now our point is altogether too clear to be escaped by evasion of any sort. If the Unitarians mean to make theism a test of membership, they must not flinch to say so in their Constitution; they must not be afraid of formal creeds or statements of belief. Otherwise they are precisely as much exposed as the Free Religious Association to the *Register's* reproaches. An informal creed of a pretty definite kind is contained in the preamble of the National Conference, and that is why we left it; but there is none in the Constitution of the Unitarian Association except the bare word Christianity. So long as one of their accepted ministers, one of the recognized contributors to their denominational literature, is allowed to say publicly, and unrebuked, that Christianity is compatible with atheism, they cannot appeal to the alleged theistic implication of the word Christianity without exciting a smile. The fact is that the Unitarians are merely playing at organization; they organize, yet break all the laws of organization. The *Register* puts itself in a comical position, while it cavils at the strictly logical and self-consistent position of the Free Religious Association; and the whole purpose of these comments is to call its attention to the chaotic state of its own principles, which forbid creeds, yet cannot dispense with them notwithstanding. If belief in God ought to be verbally and collectively affirmed, why does not the American Unitarian Association affirm it? But if otherwise, why carp at the Free Religious Association for omitting to affirm it? One would think this a tolerably plain dilemma; and we leave the *Register* to select the horn of its choice at leisure. There is no "flank movement" intended on our part; we have little knowledge of military manœuvres, and little respect for the strategist by profession. What we do intend is to bring home to the *Register*, if possible, the unreasonableness, inconsistency, and absurdity of blaming the Free Religious Association for having no theistic creed, until the American Unitarian Association has a theistic creed of its own to show. The *Register* is not wise to make reproaches which are forcible in no mouth but that of a creed-bound bigot; it will not do to talk of "implications," when these implications do not bind any one to anything. If the *Register* wants to reap the practical *advantages* of a creed, let it honestly demand one; but if it prefers to escape the *disadvantages* of a creed, let it as honestly omit to claim its advantages.

MR. HALE'S EULOGIUM OF THE CHURCH.

At a recent meeting in Boston for the purpose of raising $200,000 to erect a new building for the Medical College, Rev. E. E. Hale considered "the existence of the medical profession as the noblest visible result of Christian institutions," and pointed to "hospitals and similar institutions, and to the daily work of physicians," as "a triumph of the Christian Church." Mr. Hale is too modest by half. The discovery of the magnetic needle was first announced in the Sermon on the Mount; the telescope was invented by Matthew, the microscope by Mark, the spectroscope by Luke, the ophthalmoscope by John, and the scope of Mr. Hale's puff of the Church by Zaccheus, who climbed a tree, and saw further than anybody until this new Zaccheus climbed the *pinus ingens* of Unitarian rhetoric; the use of money was introduced by Peter, who took the primordial nickel cent out of a fish's mouth to pay the first tax-bill, while an irredeemable currency was first issued by Judas, after he had made himself irredeemable by his bad conduct and his foolish financial operation of throwing away the thirty pieces of silver; Paul invented printing to save time in his voluminous correspondence, built the first railroad to Damascus (though he cautioned King Agrippa against his own "bonds"), established the first steamboat line between Cæsarea and Rome, took a patent from Nero for the first horse-car, laid the first Atlantic cable to keep up communication with Columbus, whom he despatched with strict instructions not to fail to discover America, and closed a brief but honorable career as a member of the Royal Society of London by inventing the turbine-wheel, nitro-glycerine, etherization, bills of exchange, and Darwinism. By wilfully suppressing these and innumerable other facts of like importance, Mr. Hale exposes himself (very unjustly, as we believe) to a popular suspicion of plotting to overthrow Christianity by "damning it with faint praise." We shall look anxiously for the next number of *Old and New*, hoping to find in it a full recognition of the merit of Christianity as the originator of Greek philosophy and art, Roman jurisprudence, and early Egyptian civilization, as well as the "triumph of the Christian Church" in having established the solar system on a sound basis by its sagacious vote at the Nicene Council.

LONDON LETTER.

TO THE EDITOR OF THE INDEX:

Sir,—"Church Congress" has this week been offering its annual *modicum* of fun and nonsense for the amusement of the British public during the recess.

I cannot possibly make to pass before the eyes of your readers all the comical scenes of this ecclesiastical pantomime; but there are one or two points in the debates worth noticing as signs of the times; for, in spite of what the dissenters may say, the Church of England does, and will for some time to come, set the gauge for religious opinion and sentiment to the country at large.

We had amongst other things a debate on missions, during which the President (I believe) spoke of the success of the Christian missionaries among the Jews in such terms as to impress any one utterly ignorant of the facts with the idea that the ancient people were being rapidly converted to the faith of the Nazarene.

The speaker was evidently laboring under the delusion that he was speaking the truth, and one can only suppose that he had been crammed with statistics from Palestine Place, where the conversion of Jews to Christianity is being carried on at the rapid rate of three and one-half Jews per annum, and at the cost of several thousand pounds sterling!

One feature in these conversions is that the same Jew gets converted over and over again at intervals, according to the state of his finances or the growth of his beard. But such incidents are not worth mentioning in any discussion about missions; the object in view being merely to elicit contributions from generous and gullible Christian ladies, to whom any suggestion of misappropriation of funds would be untimely.

Having got through the missionary business, the next day the Congress tackled the question of convocation—to be or not to be,—and if "to be," how was it to be constituted, with or without laymen?

It need hardly be told that this subject divided the wolves and the lambs as suddenly and effectually as St. Paul's hint about the resurrection directed from himself the attention of his accusers.

The Low-Church party, whom I venture to call the "lambs," voted for the admission of the laity, while of course the High Church voted for their exclusion. The value of an opinion on either side is not worth very much in itself, when only clergy are interested in the discussion; but in this instance the choice of a side is indeed of the greatest importance. If this year's Church Congress had done no other good, it would be invaluable for having elicited the radical opposition between the sacerdotalists and the genuine Protestants in the Church.

There was no mistake about the anxiety of the former to keep in their own hands every vestige and even every pretence of power, while it was equally clear on the other hand that the evangelicals desired above all things to resist and defeat this supremacy of clergy by the introduction of the lay element into the Lower House of Convocation.

There was very nearly a row over it, and storms of cheers and counter-cheers greeted the sentiment of Canon Fremantle, who thanked God that we had "a Protestant Queen, and a Protestant Prime Minister;" and that "the people of this country would neither be Pope-ridden nor priest-ridden."

Upon the whole, the sacerdotalists got the worst of it; and if the Low-Church party can be only kept at the proper temperature of zeal and discretion, they may yet be able to counteract the subtle machinations of the High Churchmen. Altogether, this episode about laymen in convocation was the most sensible piece of discussion which clerics have given us for long enough; though it is to be regretted that the debate wound up by an enumeration of the priceless benefits which that body had conferred upon the Church, thus turning our feeling of respect once more into that of ridicule.

Convocation—as Archdeacon Bickersteth assures us — has actually "affirmed the principles of the Athanasian Creed" (in spite of the Archbishop of Canterbury's saying that neither himself nor any of the bishops present believed in the damnatory clauses thereof)! Convocation had "repudiated the Vatican councils"!

Convocation had "presented us with a new Lectionary"! "For what we have received"—the Lord alone, in this case, could make us "truly thankful," and then only by an African typhoon!

Can we wonder? Churches are like mountains, often in labor, and everlastingly presenting the expectant world with a mouse.

After some more sparring between High and Low on the subject of church architecture and decoration, the Congress betook itself to the momentous question of "Scepticism"; and when I give you *verbatim*, as recorded in the *Times*, the opening remarks of Canon Westcott—*risum teneatis*, if you can.

"Sceptical criticism. . . . failed to comprehend the nature of the problem to be discussed; it failed to take into account the accumulation of various facts in favor of Christianity, and also failed to appreciate the exact religious character of those facts. Christianity was the historical proclamation of an event which had changed man's whole relations; yet sceptical critics made no effort to understand that history. They occupied themselves with literary fragments, and not with vital realities."

"The synoptical gospels," he went on to maintain, "and the gospel of St. John, *afforded unimpeachable proof of their authenticity*, while the resurrection of Christ, a fact unique in itself, and followed by a new life, standing as it did alone, solitary and unapproachable in its conception, left," he maintained, "to no one who brought to the subject the spirit of an impartial inquirer room to doubt as to the Divine origin of our Christian belief." (The italics are mine).

Your readers can imagine the solos and chorus of twaddle that would be required to keep in tune with this keynote. Dr. Hayman, the late Head-master of Rugby, managed to come to the front with the most offensive speech of the day, in which he bracketed for condemnation Dr. Arnold, Richard Congreve, and the Dean of Westminster, whose name, however, he had not the shamefacedness to mention, and whom he designated as one "who was popular

everywhere, from the costly cathedral to the dissenting chapel."

In my childhood, I used to sing a comical old song, I think from the *Beggar's Opera*:—

"Pray, Goody, please to moderate
The rancor of your tongue;
Remember, where the judgment's weak,
The prejudice is strong."

I should like to have sung it at the Church Congress of 1874. Very truly yours,

CHARLES VOYSEY.

CAMDEN HOUSE, Dulwich, S. E., October 10, 1874.

Communications.

IN THE CONFESSIONAL.

It had been one of my discouraged days, such as come to all of us; my spirits were depressed because of evils which confronted me and for which I knew no remedy; and when, near the close of the evening church service to which I had accompanied my friends Christine and Gloriana, the choir sang with impressiveness the old-fashioned words, "Jesus, lover of my soul," to the air of Pleyel's Hymn, the heart-clouds seemed to grow blacker, and culminated at last in a rainfall of silent, irrepressible tears. The pathetic cry of the hymn seemed to me, for that moment, the expression of my own long-repressed cry for other than human help. I, too, longed to say—

"Other refuge have I none;
Hangs my helpless soul on thee;
Leave, O leave me not alone,
Still support and comfort me!"

It was one of the moments in which I hated my own intellectual conclusions, which denied me so inexorably these comforting appeals for extraneous help—one of the moments in which "to be without God in the world" was indeed a heart-break and despair. The sermon had been on God's providence; and the preacher had made an earnest appeal, in chaste, refined, and glowing language, to the need felt by every human soul in its hours of sorest need for a Divine Helper and Care-Taker. Yet through my tears and my sorrowful enjoyment of the sweet old hymn, I was oddly conscious of Christine's guarded scrutiny of me. I could read in her clear hazel eyes the half-glad suspicion and hope which my unusual softness of mood had awakened in her mind. And I was, too, as plainly conscious of Gloriana's complete absorption in the music and the hymn. Her dusky eyes were luminous with tender light, between her parted lips no breath seemed to come, while her fine, expressive face was pale with depth of emotion.

No word was said, however, by any of us, until we reached the home of Christine, where we had arranged to spend the night together. The fire burned low in the grate, and the gas was half turned off as we entered the sitting-room.

"Well," said Christine, as she essayed to turn on a brighter jet of light, "we are a silent trio. Did Pleyel's Hymn strike you, too, dumb, Gloriana?"

Gloriana caught her upraised hand.

"Don't," she said, "turn on more gas—that is, if you want any confessions from me. This semi-darkness is just the right light to talk by, and I want to talk to-night."

Christine threw some fresh coal on the grate, and we wheeled our chairs up near the fire, for the autumnal chill without made a little warmth inside desirable. Gloriana's cheeks had got back their roses now, and she gave a little laugh as she curled herself in the ample depths of a luxurious easy-chair. Christine's eyes, full of grave thought, sought hers questioningly.

"I laughed," explained Gloriana, "to think what creatures of moods and impulses we are. Here, half an hour ago listening to that wailing hymn, I felt myself at once to be in the depths of despairing doubt and the heights of ecstatic belief. I not only was ready to say, 'Almost thou persuadest me to be a Christian,' but I almost persuaded myself that I was a Christian; and, in spite of creeds and dogmas to which I cannot yield assent, felt that God *was* indeed my father and my refuge from life's storms. But now, sitting here so comfortably, I have no longer any of that feeling."

"And you?" said Christine, turning to me, "You too felt God's power in that sermon and in that hymn?"

"You saw my tears, Christine," I replied, "and wish to know what moved me—hardened doubter as you think me—to such unwonted emotion. I will tell you honestly. It was because I had no longer any father in heaven. I have been obliged to give up my belief in the tender Over-Heart which to you seems so sure and safe a refuge, and I wept because of my orphanage."

"'Sad losses have we met,
But thine is heavier yet,
For a believing heart hath gone from thee,'"

murmured Gloriana, slightly misquoting.

"Say not that you are an orphan," Christine said earnestly, "but rather that you have wilfully made yourself an alien from your father's house. Why may you not say, as so many others like you have said, 'I will arise and go unto my father'? You cannot guess, dear friend, how your infidelity distresses and perplexes me. How, with your really religious and reverential nature, your sympathy with the good and true, your high aims, your appreciation of the loftier virtues—in direct contradiction of all this, you came to turn your back upon Christianity with all its high, holy, and loving promises, and its refined ministration to your intellectual needs, to accept the dry husks of a coarse and hard materialism, is something I cannot understand."

"Under what seems to you the 'dry husks of a coarse and hard materialism,'" I replied, "I find the substantial grain called truth, Christine; and although I confess a taste for the toothsome confectionary and tempting whipped-syllabub which the Church deals out so lavishly to her children, yet I have learned from experience that such food soon cloys the appetite and debilitates the system. I find I need stronger, more nourishing, if less tempting food. I own that the Church offers me inducements to return to her fold which tempt me sorely, which I refuse—as to-night, for instance—with tears of agonized self-denial. I *would* like to believe in a father-God, who would take a tender personal cognizance of my little needs and doings; to whom I could apply in the hour of suffering with perfect assurance of instant help. I would like some Divine Being to ease me of my burdens when they bear too heavily upon me. I would like the brotherly and sisterly companionship of pure, true men and women; I would like to join hands with them in the prevention of crime and suffering. I would like the ecstacy of an exalted religious hope and joy. I would like the assurance of a joyous, painless immortality. That is what the Church promises; but it fails of its promise to those who insist on keeping their judgment clear from the delusions of a blind, unquestioning faith. It is not because I wish, but because conscience and reason compel, that I give up the Church. There was a choice of sacrifices offered me; the needs of the hour forced upon me either a sacrifice of all these sweet religious associations, or a sacrifice of my individuality and exercise of reason. I made my choice of sacrifices understandingly, and I have never regretted it. If I sometimes look back longingly, it is never falteringly. There is much to me in Christianity that is good, but there is more in free thought that is better, stronger, loftier. It is a remnant of the old Christian cowardliness and weakness which makes me even for a moment wish to shirk life's troubles and hide myself in some stronger arms 'till the storm of life be past.' Freedom gives strength, and added strength is always added power."

"I like to hear you talk like that, Amie," assented Gloriana; "and when you are thrown upon the defensive in these encounters with our lay-priestess Christine, and assume as now the enthusiasm of a martyr for opinion's sake, I am almost tempted to declare myself on your side; for you know that I believe nearly as little as you do of creeds and dogmas. And since we are in the confessional, I might as well admit that it is the entire and thorough *respectability* of the Church which still keeps me a hanger-on just outside the palings, but near enough to hide myself in the protecting folds of its robes of ultra-respectability. And then, whenever, growing tired of the tread-mill round of unreasoning, all-absorbing faith which the Church requires of its devotees, I begin to cast longing glances toward the dusty, exciting, breezy whirl of discussion and discarding made by you image-breakers, I am repelled from joining you because of the heterogeneous, repulsive, reform-run-man crowd around you, whose vagaries you are bound to respect and sanction."

"And whose vagaries," I answer, "have ever a right to be respected and sanctioned, so they do not interfere, or attempt to interfere, with the rights or happiness of others. There is always a grain of truth, Gloriana, at the bottom of the wildest of these vagaries, and we should ever be ready to give these crude discoveries a propelling push in the right direction. In the Christian fold there is also a large class of 'heterogeneous and repulsive' Christians; but you divide yourself into sects which you label Episcopal, Presbyterian, Methodist, Baptist, Adventist, etc., and it is quite well understood by even outsiders that some of these hold no communion with the others; yet you are all Christians. So the Free-thinkers are already dividing into congenial groups and labelling themselves, or being labelled, Free Religionists, Positivists, Materialists, Rationalists, Spiritualists, etc. You all work together for Christ; we all work together for humanity. The Christian's aim is to bring men to feel entire dependence on Christ; the Freethinker's aim is to make men entirely self-dependent."

"I am tired of discussion for to-night," said Christine wearily, and a little sadly; "let us have some music, Gloriana."

And Gloriana went to the piano, and played Pleyel's Hymn; and when she sung her voice seemed a little sad as well as defiant.

SARA A. UNDERWOOD.

METHODISM AND SLAVERY.

EDITOR OF THE INDEX:—

Now that the agency of the Presbyterian Church, through the influence of "The Two Hodges," in promoting slavery and producing the rebellion, has been shown up in THE INDEX (October 8) by "an ex-Presbyterian minister," will not some ex-Methodist minister, through THE INDEX, show the influence that the Methodist Church exerted in the same direction? not forgetting to mention the famous New York Conference of 1844, when Bishop Andrews was deposed for holding slaves contrary to the Discipline; and the Southern delegates, exasperated at being beaten in a six weeks' contest, in which they defended slavery from the Bible, went home swearing vengeance on the Methodist Church North, declaring that the dividing wedge had entered the Methodist Church, and that they would never rest till they had not only split the Church, but the Union also; which threat they faithfully fulfilled by stirring up the pro-slavery politicians, and causing the division of the Church and the rebellion, though not the destruction of the Union, which they had predicted and striven for.

Who will say, after knowing these facts, that these two Churches, the Presbyterian and Methodist, had no more to do in causing the rebellion than all the pro-slavery politicians, North and South, combined?

Will not some one write it up, and detail the facts, so that the honor of the deed may go down into church history, and there be embalmed forever? Does Parker Pillsbury know?

ELLA E. GIBSON.

BARRE, Mass., October 9.

WHAT WAS SLAVERY?

EDITOR OF THE INDEX:—

Your excellent correspondent, in a recent article celebrating "The Two Hodges," gave so full an exposition of the character and conduct of the General Assembly of the Presbyterian Church on the subject of slavery, and its subsequent penalties on the nation, as to leave no room nor need for me to refer to it. And I will only say that there was a day when even American Presbyterianism was not so "totally depraved" on the sin of slavery as it afterwards became under the corrupting culture of "the two Hodges" and the like of them. For instance, back so far as 1793, the General Assembly of the Presbyterian Church—

"*Resolved*, That we do highly approve the general principles in favor of Universal Liberty which prevail in America, and the interest which many of the States have taken in promoting the abolition of slavery. They earnestly recommend it to all the members in their communion, to give those persons who are at present held in servitude such good education as to prepare them for the better enjoyment of freedom.... And finally, they recommend to all their people to use the most prudent measures, consistent with the interest and state of civil society in the countries where they live, to procure, eventually, the final abolition of slavery in America."

The second annunciation of the sentiments of the General Assembly was made in 1794. Their sentiment at that time was appended to a note to the one hundred and forty-second question of the *larger* Catechism, on the eighth commandment, in these words:—

"1 Tim. 1: 10. The law is made for man-stealers. This crime among the Jews exposed the perpetrators of it to capital punishment: Exodus 21: 16; and the apostle here classes them with sinners of the first rank. The word he uses, in its original import, comprehends all who are concerned in bringing any of the human race into slavery, or in retaining them in it. Hominum fures, qui servos vel liberos abducunt, retinent, vendunt, vel emunt. Stealers of men are all those who bring off slaves or freemen, and keep, sell, or buy them. To steal a freeman, says Grotius, is the highest kind of theft. In other instances, we only steal human property, but when we steal or retain men in slavery, we seize those who, in common with ourselves, are constituted, by the original grant, lords of the earth. Gen. 1: 28."

In 1818, the General Assembly made a lengthy report of its views and wishes on the subject of slavery, of which the following are excerpts:—

"We consider the voluntary enslaving of one part of the human race by another as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God.... Slavery creates a paradox in the moral system—it exhibits rational, accountable, and immortal beings in such circumstances as scarcely to leave them the power of moral action. It exhibits them as dependent on the will of others whether they shall receive religious instruction; whether they shall know and worship the true God; whether they shall enjoy the ordinances of the gospel; whether they shall perform the duties and cherish the endearments of husbands and wives, parents and children, neighbors and friends; whether they shall preserve their chastity and purity, or regard the dictates of justice and humanity. Such are some of the consequences of slavery; *consequences not imaginary*, but which connect themselves with its very existence.... From this view of the consequences resulting from the practice into which Christian people have most inconsistently fallen, of enslaving a portion of their brethren of mankind, it is manifestly the duty of all Christians, when the inconsistency of slavery with the dictates of humanity and religion has been demonstrated, and is generally seen and acknowledged, to use their honest, earnest, and unwearied endeavors, as speedily as possible to efface this blot on our holy religion, and to obtain the complete abolition of slavery throughout the world. We earnestly exhort them" (the slave-holders) "to continue and to increase their exertions to effect a total abolition of slavery."

Such was the estimate Presbyterianism put upon slavery before the epoch of the Hodges. When they became the educators of its ministers and doctors of divinity, the Church began to correct its mistakes; and in less than twenty years the "Harmony Presbytery" of South Carolina, unrebuked, passed the following, in solemn conclave met, in solemn form; with prayer to open, prayer to close:—

"2. *Resolved*, That slavery has existed from the days of those *good old slave-holders and patriarchs*, Abraham, Isaac, and Jacob (who are now in the kingdom of heaven), to the time when *the apostle Paul sent a runaway home to his master Philemon, and wrote a Christian and fraternal letter to this slave-holder*, which we find still stands in the canon of the Scriptures—and that slavery has existed ever since the days of the apostle, and does now exist."

Such did slavery become under the tuition and the tutelage of "the two Hodges" and their reverend *confrères* to whom was committed the education of the ministers and teachers of the Presbyterian Church of our Northern and Southern States.

The consequences of such teaching, your correspondent to whom I referred at the beginning of this letter did but begin to describe. The cataclysm of blood and fire which burst at Fort Sumter and overspread the South was a part of it. Only part. The end is not yet. I close by saying once more, Here is Christianity, self-interpreted, self-illustrated, self-illumined. Here is Christianity, judged, not by its bark, nor its blossoms, *but by its fruits*. And whoso readeth, let him understand.

PARKER PILLSBURY.

TOLEDO, Ohio, October 28, 1874.

THE CONTRADICTION.

MR. EDITOR:—

In a copy of what purports to be the new Constitution of Pennsylvania I find the following: "*No man can of right be compelled to support any place of worship, or to maintain any ministry, against his consent.*"

I would like to ask whether church property is exempt from taxation in Pennsylvania; and, if so, whether every man in that State consents thus to support places of worship. Yours, Q.

[1. To the best of our knowledge and belief, church property is exempted from taxation in Pennsylvania.

2. There is no reason to suppose that in that State "every man" consents to pay taxes indirectly for the support of the churches. Probably many submit to do this under protest, there as here.

3. It is coming to be generally perceived that exemption of the churches from taxation is indirect taxation of the community for the churches. The contradiction pointed out by "Q." exists in nearly all the States. Either the principle of religious liberty or the practice of church-exemption must be consciously disowned. This is one of the numerous issues between Christianity and freedom which still await a practical settlement; and it is the object of the Liberal League to see that they are settled rightly. How any one can fail to see an "object" and "plan" for radical organization, so long as these issues are unsettled, is a standing mystery to many minds.—ED.]

INDEXIANA.

MR. EDITOR:—

Your journal comes to my address regularly, and I read each copy with much interest. I was a constant reader of the *Liberal Christian* for many years; but stopped that paper for THE INDEX, and find it, in the sphere of religion and philosophy, to accord with my views better than any other journal I know at present published. Your essay on "Scientific Ethics" is really a good one, and marks out a course for future development in that department that will give a scientific basis to morality. Mr. Potter's discourse on "Religion and the Science of Religion" is also a remarkably fine production.

Now, while I gladly acknowledge my full sympathy with your efforts to give a scientific basis to religion, cultivate a spirit of toleration to all persons, and cherish a sympathy with all who sincerely desire to discover the truth and substitute "love for hate, character for creed, catholicity for bigotry, knowledge for ignorance," I cannot approve of the article of one of your co-editors, Richard P. Hallowell, who resorts to the old method of impeachment, malediction, and opprobrious epithets in answer to the *Nation* on the "Civil Rights Bill." No good can flow from such a method of discussion. It is time for intellectual and morally cultivated persons to ascend a plane above the muddy waters of bigotry and sectarianism.

What the world really wants to make progress in is correct knowledge. Religion, politics, social science, and man's relation to the world in which he lives, are all questions of the highest significance to human welfare. Science alone can give a true interpretation of them, and eliminate the errors and mysticisms that have always environed these subjects. Science has corrected the errors of religion from time immemorial, and accomplished much since the primitive condition of man, and much yet is to be achieved.

The theologian claims inspiration from heaven, and a first recognition from man for his message as infallible authority. To correct this error, the friends of free inquiry should invoke the aid of science to ascertain man's true relation to the world and source of all being. The same is true in the realm of politics. Theories, however brilliant, which have not the basis of scientific data, should not be urged upon the popular will; and the cry of equality will not settle questions of grave import in the political issues of the day. The great question of the relation of distinct races of men, to live in juxtaposition harmoniously in this country, can only be settled by science. A conscientious and scientific study of Ethnology will afford more light on this question than a thousand discourses on the ideal beatitudes of equality.

The history of the human species discloses the fact that there is no absolute equality among them. It is only a relative position that each race holds with regard to others; and the civilization of each race accords with this fact. Experience has discovered the necessity of adopting laws in accordance with Nature and the exigencies of each race.

The three discourses made at the last May meeting of the Free Religious Association, on the true relation of Free Religion to Christianity, are all marked with a generous spirit. Mr. Calthrop's address, however, is so far toned down that hardly any Christian in the world can discover any essentially Christian doctrine in it. Your discourse meets the issue more distinctly. I think you are right in saying that the Christian world has made the interpretation of Christianity for us; and it is this interpretation that is particularly valueless, in the light of modern science, as an infallible method of human regeneration. It makes human activities useless, unless an entire consecration to another is acknowledged as the only source of religious and moral enlightenment. Substitution becomes the only medium of salvation. The evolution of the human faculties to their full fruition, as achieved by human agency through obedience to strictly natural laws, is not recognized.

Mr. Higginson's discourse is marked by a free and easy style; but he thinks we cannot spare Christianity yet. Well, this is accommodating. But the question will ever recur by way of criticism, Why cherish and revere an institution that is founded in erroneous conceptions of human nature? The Christianity of the Church has been tried over eighteen hundred years, and failed to produce fruit in proportion to its claims. The practical and rational teachings of Jesus have, however, saved the Church from utter ruin, notwithstanding the domination of ecclesiastical authority over the human soul. I have yet to learn that the most essentially rationalistic teachings of Jesus constitute ecclesiastical Christianity.

While I am in full accord with your journal in the domain of religion, free inquiry, etc., I do not fellowship your political bias. I claim to be a Jeffersonian Democrat of the old type, but hope to cultivate a generous spirit of toleration on all the great questions at issue in our political life. A. M. S.

TYNDALL VERSUS GUIZOT ON THE DARK AGES.

EDITOR OF THE INDEX:—

Will you allow an "unlettered sceptic" to call attention to what pantheists and atheists ought to regard as one of Guizot's claims to distinction; one which has not been recognized, though set forth by J. S. Mill, and which will not, I suspect, be recognized in any of the notices of Guizot's death,—his efforts to secure a correct reputation for the eminent pantheists of the Dark or Middle Ages (fifth to the twelfth century), and to refute the vile generalizations of Brucker, Mosheim, and Hallam, who asperse the whole populations of France, Germany, and Italy, by declaring that these were ages of barbarism, ignorance, and the grossest superstitions, of which the tenth century by way of eminence is styled "the age"; and that all was the result of "the jargon of a fanatical, fraudulent, and mystical philosophy"—a Christian pantheism—a modification of Alexandrine pantheism, taught in the fifth century by the so-called Dionysius the Areopagite, and in the latter half of the ninth by John Scotus Erigena?

Attention ought to be called to these aspersions because they are endorsed by Professor Tyndall in his late address; he says that the spirit which existed "during the drought of the Middle Ages . . . . was a menial spirit; . . . thought had become abject; . . . mere authority led, as it always does in science, to intellectual death; . . . while an exercise of the phantasy, almost as degrading as that of modern Spiritualism," prevailed. "Intellectual immobility was the result." This may be true as to scientific thought, but Guizot showed that philosophic thought had not been brought under the complete vassalage of the doctrines of the Roman Church in the tenth century, and that it was not until the thirteenth century that a certain general conformity was gradually effected after violent struggles. Guizot says: "One is highly astonished at the false idea which has been formed that this epoch was one of apathy and moral sterility in which intellect was without development or power."

You say that Tyndall is "confusing the public mind by reiterating Spencer's meaningless jargon" about the *philosophy of ignorance;* and that "the unutterable shallowness of this Spencerian philosophy of the Unknowable, now so fashionable, is the intellectual disgrace of the age." *If this be so,* and as the "philosophy of ignorance" on like matters was taught by Dionysius and Scotus, and was rendered fashionable by the support of the Emperor of the Romans, in the face of the Bishop of Rome, Tyndall ought not to say that the Middle Ages were more "dark" than the present age. Guizot complains of the want of impartiality in the historians of the Dark Ages; and the credibility of his complaint and his qualifications for an historian are supported by the testimony of the writer of the notice of his death in the New York *Tribune,* who says that he was remarkable for "conscientious research, veracity of illustration, and solid argument"; and that his efforts, in his Lectures on Civilization in the Sorbonne (1828–30), surpassed those of his colleague, Cousin, in exhibiting "a solid judgment, ripe comprehensiveness, and lucid force of expression." The writer says that Guizot was a rigid and uncompromising disciple of the Reformed Church, the Calvinistic principles of which were "so congenial to his nature" that he accepted them as embodying "the essence of truth," and "never outgrew their influence." Yet, what is remarkable, this Calvinist combined in his Lectures the Protestant element of religion with that of Free Religion. The most radical member of the Free Religious Association has not uttered stronger sentiments in favor of Free Religion than Guizot has. For instance: "When our conscience, our thoughts, our intellectual existence are at stake, to give up the government of oneself, to deliver over one's very soul to the government of a stranger, is a moral suicide a thousand times worse than bodily servitude."

Guizot's "broad generalizations" respecting the Roman Catholic Church (in which he declares that she has always exerted a baneful influence, and showed herself as the interpreter of civil and religious despotism, whenever the question of securities between power and liberty were debated) are "supplemented by careful qualification." He says the Roman Church in her weakness sheltered herself under the absolute power of the Roman Emperors, and in her strength claimed absolute power under the name of spiritual power. In the fifth century she had attained the summit of her ambition, had become the Church of the Roman Empire, in which temporal and spiritual powers were combined; had vanquished paganism, seized its temples, and suppressed the principal heresies. After the fall of the empire she had to encounter new pagans, and was surrounded by barbarian kings and chieftains with feelings and traditions opposed to her. She endeavored to re-establish the empire, and similar relations with it to those which had previously existed, by inviting some one of the barbarian kings to become emperor. The bishops and priests of the fifth and sixth centuries, failing to accomplish this object, and seeing the rude chiefs interfering in the affairs of the Church, by seizing its wealth, nominating to bishoprics, and appropriating slices of its territory, had not any other means of defence than to separate the spiritual from the temporal power. So they declared that religious belief ought not to be under the yoke of power; and Guizot says that a government of spiritual power did not exist until the tenth century, when the Church undertook to govern human thought and liberty, private morals and opinions, by the illegitimate use of physical force.

Guizot says: "Up to the present time [forty-five years ago] philosophic and scholastic history has been partial and limited." He says that "justice should be done" to that bold and acute metaphysician, great scholastic philosopher, and much-forgotten pantheist, John Scotus. Our popular historians and "lettered sceptics" ought to teach us something more respecting the scholastics than that their disputes turned upon questions which involve absurdity or incomprehensibility; as, for instance, "How many angels can dance on the point of a needle?" To show that "some liberty of thought in the study of religion" and the interpretation of Scripture prevailed during these ages, and that Catholicism, or rather the Bishop of Rome, had not the power to benumb and paralyze the whole intellect of Christian Europe, nor to compel Christian teachers tamely to accept the dogmas of the Roman Church, Guizot quotes from Scotus' *Division of Nature:* "I proclaim the things which reason clearly unfolds, without fear of authority or dread of weak minds. The investigation of truth is the most delightful subject." "The salvation of the faithful consists in believing what reason affirms concerning the sole principle of all things, and in comprehending what we have reason to believe." "All things are images of God. All that we perceive and comprehend is but an appearance of what we do not see; a manifestation of what is hidden." "Scripture does not always employ precise and literal words and signs; it uses similitudes, and strained and figurative expressions."

The replies of the barbarian kings to the Roman Catholic Church, in the sixth century, do not indicate that they were "buried in the grossest darkness of pagan superstition." Theodoric said, "We cannot command religion; no one can be forced to believe in spite of himself." Theodobert said, "Since the Deity suffers various religions, we do not prescribe a single one. We remember having read that God must be sacrificed to willingly, and not under the constraint of a master. Those, therefore, who attempt to do otherwise evidently oppose the Divine command."

Yours respectfully,
JOHN CHAPPELLSMITH.

NEW HARMONY, Indiana, October 1, 1874.

"IS THERE A GOD?"

NEWPORT, R.I., 25 Oct., 1874.

EDITOR OF THE INDEX:

Dear Sir,—As Frederic R. Honey doubtless intends to answer the question which he puts at the close of his article in your issue of October 22; namely, "Has God in some way or other given us to know what to do for the regulation of our lives?" and as he will probably deal with that question (as he has dealt with the question of the existence of a Deity) with the aid of reason, it is important that every error in logic should be rectified as it is made.

His argument put in syllogistic form may be stated thus:—

Major.—I should not put myself to the trouble of regulating my life unless I were convinced that there is a good God.

Minor.—I do put myself to the trouble of regulating my life.

Conclusion.—Therefore there is a good God.

The error here lies in the conclusion, which should read: "Therefore *I am convinced* there is a good God." But this leaves the case just as it was found, because the convictions of an individual, valuable as they may be to the owner, carry very little weight to others. Besides, a great many people regulate their lives without being convinced there is a good God, and they would probably refuse to credit the major premise of the syllogism.

Yours truly, SAMUEL R. HONEY.

THE "DESOLATE CHILDREN" AGAIN.

FROM A MISSOURI CORRESPONDENT.

If the thousands whose childhood has been "desolated" by the gloomy teachings of Orthodoxy could tell their experience of their fears of hell and the devil, how they sought to believe in these horrors against the repugnance of outraged conscience and dawning reason, the advocates of these vanishing superstitions would not reproach "infidels" for the desolation of their children's lives. I think the teaching of the Orthodox religions were never so capable of "desolating" the lives of their adherents as at present; for I believe that our sympathies are more tender, our whole spiritual natures more sensitive than ever before, and the effect of any belief that violates these higher feelings is naturally greater than it has been in the past when man lived more in the narrow sphere of selfishness.

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AT

No. 1 Tremont Place, Boston.

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Report of the Addresses and other Proceedings of the Original Meeting in 1867, at which the Free Religious Association was Organized. Containing addresses by O. B Frothingham, Henry Blanchard, Lucretia Mott, Robert Dale Owen, John Weiss, Oliver Johnson, F. E. Abbot, D. A. Wasson, T. W. Higginson, and Ralph Waldo Emerson.

(This pamphlet has not been on sale for a number of years, and many persons who have all of the Annual Reports succeeding do not possess this.) Price 50 cents.

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Proceedings of Third Annual Meeting, 1870. 50 cents. Contains essays by O. B. Frothingham on the "Idea of the Free Religious Association," followed by addresses by D. A. Wasson on "The Nature of Religion," by Mrs. E. D. Cheney on "Religion as a Social Force, especially in relation to Philanthropy and Reform," and by F. E. Abbot on "The Future of Religious Organization, as affected by the Spirit of the Age;" an essay by Samuel Johnson on "The Natural Sympathy of Religions," followed by Rabbi Wise on "The Permanent and Progressive Elements of Judaism," by T. W. Higginson on "Mohammedanism," by Wm. H. Channing on "The Religions of China," and Wm. J. Potter on "Religion Old and New in India;" also abstract of a discussion on "The Bible in the Public Schools," by Thos. Vickers, S. R. Calthrop, Rabbi Wise, and others.

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on Church Exemption, being the article by Mr. Abbot which appeared in THE INDEX of Nov. 27.

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VOLUME 5. BOSTON, MASS., THURSDAY, NOVEMBER 12, 1874. WHOLE NO. 255.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

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PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

For List of Liberal Leagues, see next page.

GLIMPSES.

INFLATION will not be so popular in the next Congress as in its predecessor.

IS GENERAL MITRE, of the Argentine Republic, a relative of the notorious Tiara?

KULLMANN, the would-be assassin of Prince Bismarck, ought to be rebaptized as Kill-man.

GENERAL BUTLER is elected to stay at home. What is going to become of "Butlerism"? Can the little thing toddle alone?

"CHRISTIAN CITIZENS, vote as you pray!" This was placarded all over the walls in Boston and vicinity before the late election. The question now is—how did they pray?

PROFESSOR J. H. SEELYE, who has just been elected to Congress in this State, is an ardent advocate of the Christian Amendment of the United States Constitution.

IT IS STATED that the grave of Thomas Paine, near New Rochelle, which remained so long undisturbed, has been recently entirely obliterated by Simeon Lester, upon whose farm it was.

THE EVANGELICAL SECTS favor prohibitory legislation with wonderful unanimity; and scarcely a convention is held by any of them without some resolution advocating it. The fact is significant.

STEPHEN PEARL ANDREWS will lecture on "Universology, Integralism, and Pantarchism," at Parker Memorial Hall, on the evenings of November 16, 17, 20, 24, 30, and December 1. Admission, thirty-five cents: for the course, one dollar.

A LANDED PROPRIETOR named Korsnicki, according to a Posen paper, sent his carriage to Xions for his surgeon; but, the latter having given a ride to an excommunicated priest named Kubeczak, the owner burned the carriage and dismissed the surgeon. Bigotry is hard to kill.

THE PROHIBITION POLICY has received an emphatic rebuke in Massachusetts. The Republican majority have defeated their own candidate, Governor Talbot, and elected the Democratic ex-Mayor Gaston, of Boston, to succeed him, although the Legislature is largely Republican still. The reason was evidently Governor Talbot's prohibitory vetoes.

THE CABLE announces that a grand international congress is to be held in London to maintain the doctrine of Papal Infallibility, reässert the Pope's right to temporal as well as spiritual power, and declare it the bounden duty of all Christians to return to allegiance to Rome. This congress is convened in obedience to instructions from the Vatican.

A PUBLIC CONVENTION is to be held in Boston, about the middle of December, in favor of the Christian Amendment. The favorers of this movement intend to present a petition to Congress in support of it, in 1876, signed by two millions of names. They reported some 56,000 names, obtained in a few weeks, at their annual convention in Pittsburgh nearly a year ago.

RABBI COHEN, of Syracuse, N. Y., preached for Rev. Mr. Mundy lately in that city. Over this entirely natural occurrence Mr. J. L. Barlow, a "close communion Baptist," wails piteously in the *American Wesleyan*, calling the occasion "the queerest Sabbath service at which I ever officiated as spectator," and concluding that the public were "all taken in and done for together."

PEOPLE NOWADAYS are apt to resent the suggestion that they cherish superstitions. They profess "total abstinence" in this direction. But some of them remind us of the man who, on remarking that he had eaten forty-nine eggs for breakfast, and on being asked why he had not eaten one more to make up the round fifty, indignantly exclaimed, "What! do you suppose I would make a hog of myself for one egg?"

IT IS SAID in the preface to *Modern Christianity a Civilized Heathenism* (a book, by the way, that no INDEX reader should leave unread): "Clearly enough, if Christianity is the best means of civilizing mankind, it did not come from God; and, if it came from God through Christ, it is of all the methods most unlikely to promote the civilization of mankind." That is, civilization and Christianity contemplate objects so opposite, the one looking solely to this world and the other to the next, that both cannot be accomplished together.

THIS IS the way in which the *Saturday Review* classifies reformers: "There are several familiar types of reformers. There is the reformer who promises the most tremendous results from some trumpery little change, perhaps scarcely more than a nominal change, in the existing system. There is the reformer who, for the sake of an infinitesimal and doubtful advantage, is willing to turn everything topsy-turvy; and there is the reformer who, having a good case on one point, discredits and obscures it by mixing it up with all sorts of irrelevant matter, and jumping at large conclusions from a few small facts." If these are the only species of reformer known to the *Saturdny Review*, it may be forgiven for being so conservative. They all grow on this side the water, together with native species that would scare the "Britishers" out of their wits. What would the *Saturday* say to a champion of progress who argued that, because there are some thirty thousand millions of property in this country, the volume of currency should be swelled to the same amount, that there might be a paper dollar for every dollar of real wealth? We have heard that opinion gravely advanced; and it reminded us of the Southern rebel who said he used to carry his change to market in a hand-cart and bring his beefsteak home in his porte-monnaie. That picture would be a photograph of the fact, if our reformatory financier had his way. But then there are reformers of a more wholesome sort, of whom the *Saturday* seems to be in blessed ignorance.

PROFESSOR HUXLEY made an address at the opening of the new Medical School at Owens College, Manchester, of which some very interesting extracts are contained in *Nature* for October 8. Those who fear (groundlessly, as we think) that science is in danger of totally overshadowing literature will be reässured by this specimen of Huxley's thought: "I trust that the position of the Arts Faculty in this institution will never by a hairbreadth or shadow be diminished, but that a sound and thorough training in literature and general knowledge will be regarded henceforth, as very properly it is now, as the essential foundation in the intellectual life of every educated man; and let me say, to no person is such education and such training of greater importance than to us who are called men of science. Our occupations are very engrossing, and they can be pursued with success only by the intensest stress and attention, and we are obliged even to limit ourselves to particular fractions and particular portions of our own study, if we are to make any advance therein; and unless we have the good fortune to be trained in early youth to take a broad and general view of the interests of human nature, unless our tastes are disciplined and refined, and unless we are led to see that we are citizens and men before anything else, I say it will go very hard indeed with men of science in future generations, and they will run the risk of becoming scientific pedants when they should be men, philosophers, and citizens." Professor Huxley and Professor Tyndall are alike examples of the conspicuous blending of literary with scientific culture, and are doing much to dissipate the crude notion that the two are unfavorable to each other.

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Religion at the Bar of Ethics.

BY PROFESSOR FRANCIS W. NEWMAN.

Early religion, as known to us in many nations, was evidently a product of numerous mental influences. It arose before men had definitely and consciously made attempts at *science*, that is, at systematic and verified knowledge. The idea of duty—or that which is *due* from each individual to his fellows, to his community, and to its chief—must have been coeval with human existence. Before it arose, man was not yet man, but only a gregarious animal, performing relative duties by instinct; if really out of this were our beginnings. But instruction in duty was long a matter of routine, and its rule was custom; hence our name *morals*, from the *mos majorum*, the custom of ancestors. No science of morals was imagined or aimed at. Rights (*jura*), according to ideas so inveterate as to last almost to the present day, depended on custom; so that a man was believed to have rights over slaves, over wild animals, and wild land, by mere habitual acquiescence. Naturally, then, the duties which man owes to man were thought essentially different from those which man owes, or can owe, to God. His fellow-man *needs* his help, or his supplies: to withhold them is a harm and an injustice. But God, or the gods, cannot be harmed by us. They want honor, not aid; to withhold it is not an injustice, but a slight, an insult, which they may be expected to resent and punish. Thus the enquiry, "What are the proper ways of honoring Deity?" became quite separate from the other question, "What are the duties of man to man?" nor was it at all to be expected that moral thought should play any large part in shaping the earliest religious doctrine.

Among Hindus and Assyrians, Egyptians and Greeks, speculations of philosophy, necessarily premature, and theories concerning the origin of the universe, formed the basis of religion. Among the more imaginative and flighty nations, poetical fancy exercised an excessive influence on religious thought; among others the *responsibility* of man to God assumed a higher place, so that the Creator was regarded as a JUDGE, not of great criminals only, but of all men at all times. Here the union was made between religion and morals. Nevertheless, the great mass of the religion remained fantastic, and generally ascribed to the gods the moral weaknesses of men; at the same time, the code of morals was variously defective or erroneous.

As far as known to us in our Western World, both religion and morality continued to be dogmatic—that is, traditional, dictatorial, and unverified—until the era of Socrates, whose whole life was spent in the effort to establish morals on a scientific basis. Religious doctrine, as a whole, he was satisfied to accept by tradition; but his strong good sense insisted on rejecting from the mythology all the tales which attributed immoral conduct to the gods. He was quite aware that many of them were only efforts at philosophy embodied and materialized by poets, which therefore admitted of a spiritual interpretation, freeing them from grossness. But he insisted that such spiritualizing was too tedious and uncertain a business, and, on the whole, a waste of time. We know that silly tales cannot be sacred. Cut them away boldly from religion, and your religion becomes nobler, simpler, stronger. Such appears the cardinal posture of Socrates' mind towards the current theology. He occasionally practised augury from the flight of birds, and had no objection to offer sacrifice, or to consult the oracle of Apollo; because in none of these things did he find immorality. Even so, he appeared to the vulgar to be impiously incredulous. But his incredulity as to morals was far more alarming, because his search was far more fundamental. Wishing to place the knowledge of duty on a safe basis, he dug deeper to find solid ground; and to superficial hearers he seemed to undermine everything and establish nothing. To this, indeed, a personal peculiarity remarkably contributed. When a hearer, embarrassed by his searching questions, asked him what he thought himself, he made a systematic practice of sham humility, professing that he was quite incapable of answering. Nobody was deceived by this. To expect replies from others, and evade their questions in turn, gave him an unfair advantage in the argument; made him very disagreeable as ever trying to exhibit other men as fools, and filled the public with suspicion of him. Aristotle puts down this quality, dissimulation (as, of one's own powers), in the list of vices; in Greek it has the short name *irony*; he regards Socrates as a preëminent example of this vice. While such a method could not succeed with the public, and indeed brought down upon him at last fierce resentment, when two statesmen, who were supposed to be fair specimens of his pupils, were detested as the bane of Athens; yet with closer students and profounder minds the method was effectual. Thenceforward duty was studied with the painstaking accuracy and continuity of men who desired to make it science. Its Greek name, *ethics*, slightly differs from morals; for although *ēthos* and *ĕthos* probably once both meant the same thing as Latin *consuetudo*, yet *ēthos* in Attic did not mean mere custom, but the temperament and tone of the mind. Accordingly, ETHICS takes the inward heart as its main topic, and regards outward action as the manifestation.

Mythology in Greece and Rome long survived the birth of ethics, because ethical culture could not reach far into an illiterate community, and because the charm of poetry preoccupied youthful and ardent minds with religious phantasms. Not the less is it certain that ethics, in proportion as the science was cultivated and diffused, was strongly antagonistic to the Greek religion. The followers of Socrates could not continue in his balanced position; but discerned the utter worthlessness of mere tradition. If they retained the outline of national belief, as aiding patriotism, it was chiefly by rationalizing or spiritualizing it. But from the moment it was understood that ethics rests on a solid basis of human science, and that the national religion has only a cloud basis, resting on we know not what, no one could stand out for any religious doctrine or sentiment which ethics distinctly condemned.

Under the Macedonian and Roman Empires the mixture of populations and increase of travelling brought conflicting mythologies into closer juxtaposition. The ancient pious assumption that all were true, if only rightly interpreted, did not stand long against the manifold proofs of error. With the extension of literature something of general cultivation spread far beyond the circles which can be anyhow termed scientific; and it became inevitable for religion to be brought to the bar of ethics with the whole educated community. Hereby the Hebrew synagogues made proselytes wherever Jews were scattered; since thoughtful Gentiles discerned the superior morality of that creed. Before long the current mythology was attacked on its immoral side alike by accomplished sceptics such as Lucian, and by the earnest vehemence of Christian advocates. Christianity has so uniformly, and in general so successfully, used this weapon against older religions, that no Christian can with decency or plausibility object to its use against his own doctrine, whatever be the form of Christianity to which he may hold. Yet when Garrison, in reply to the assertion that the Bible sanctioned slavery, replied, "If that be true, so much the worse for the Bible," many shuddered at it as profane who had no sympathies with slavery. It is a hard saying, "With what measure ye mete, it shall be measured unto you." It is pleasant to have a double balance, one to weigh our neighbor's wares in, and another for one's own; but such devices cannot permanently avail. Men accustomed to argue only with those who hold, with them, some acknowledged standard of truth, as the Thirty-nine Articles, the Catechism, or, more vaguely, the Church, are annoyed when any one appeals from these to the Scriptures. Naturally they were annoyed and pained when Garrison appealed from the Scriptures to intrinsic morality—to human ethics. The appeal made the fact disagreeably prominent, which, in controversy with the heathen, or with any one outside of the Church, appears of itself, that no Scripture can be made the ultimate basis of belief, but there is a higher court before which it must be tried. This, indeed, was from the first virtually asserted, in the words, Unto the poor the Gospel is preached; he that hath ears to hear, let him hear. The poor judge ill concerning alleged physical miracles; they are bad interpreters of ancient prophecies or other ancient writings; they are not cognizant of national history; in short, of all that very miscellaneous literature and knowledge which by modern Christians is called theology, the only part of which the illiterate, or little educated, can be good judges, is the purely ethical part. Moral thought is necessarily the basis of any religion which appeals from the wisdom of the wise to the popular understanding, and glorifies the spirit of God in the heart of babes and sucklings; the same is certain to be the tribunal before which every creed in the future will have to approve itself. Against any new religion, as Mormonism, we instinctively and unhesitatingly appeal to it; and with popular preachers the commonest and cheapest defence of Christianity is to make sweeping assertions concerning the moral defects and vices of "infidels." This, again, is an avowal, made unawares, that religion is fitly judged by ethical free thought.

In presence of the Evangelical Alliance, Professor Theodore Christlier, of Bonn, recently read an elaborate paper in that university on the "Best Methods of Counteracting Infidelity." The method which he recommended was, to expose the miserable results of "infidelity," as attested in history, in contrast to the wholesome effects of Christian faith. It is interesting to see how the challenge is accepted in THE (American) INDEX, a weekly periodical of Boston, which is virtually the organ of the Free Religious Society. "A. W. S.," who was recently editor, says in all kindness he advises Christians *not* to try this method of defence, for, if they undertake to match man for man, fact for fact, and so compare the *moral* effects of "infidelity" and Christianity, they will be overwhelmed with discomfiture. "Infidelity" could wish no better vantage given it by Christianity than such a historic comparison would afford. We warn Christians, therefore (says he), not to throw down this glove: *it will be taken up with avidity if they do.*

Thus both parties warmly avow the high value of the moral test; not precisely saying with Pope, "He can't be wrong whose life is in the right," but, That creed cannot be right whose professors' lives are in the wrong. Nevertheless, both writers seem prepared to employ the test erroneously. On the one hand, under the railing appellation "infidelity" (by which is meant *unbelief* of the Christian creed), doctrines most various and adverse are confounded. The entire mass of ancient Greek philosophers were Free Religionists, yet they differed by all that separated Zeno from Epicurus, besides the Academicians and others, who debated everything, but decided on nothing. Fully the same vast breadth and depth of chasm exists among those now classed together as "infidels"—nay, Hebrew, Mussulman, and Hindu monotheism make the diversity greater than ever. To attempt to infer a general result from the lives of such an inconguous mass is simply ridiculous. *A priori*, it is evidently possible that some have risen above the national faith, and others fallen below it. Equally, on the other side, THE INDEX frequently shows itself unjust to Christianity, by imputing to Christian *doctrine* all the vices, swindlings, and high crimes of Christian professors. Christianity (forsooth) *ought* to keep its professors moral! Even the baseness of the Tammany ring and official roguery is put down to the discredit of Christianity. Of course an old creed which has gained a high reputation and a solid standing in the world attracts into its ranks those who have worldly objects and no very deep religion. Of necessity they dishonor their religious associates, and the more so the purer and nobler the creed. But a small body dissenting from the national religion is exposed to ill-will or suspicion, and attracts no hypocrites; nay, only men and women earnest for truth. The members of the Free Religious Society have in common, not opinion or belief, but love of truth. It is not closed to avowed atheists; on the other extreme it contains Jewish rabbis. No inference here is possible from comparative morality, any more than in the other case; especially when we add the undoubted fact that the moral conduct of any great mass depends more on national institutions and circumstances than on the creed. It is not in this very vague way that we can get any award from the tribunal of ethics. Some reasonable and intelligible connection must be pointed out between the tenets and the conduct of the votaries; it must be shown that they have acted in accordance with the religion, not against its most authoritative standard. Thus, when in Grecian Corinth a system of harlotry was founded on the religion, we have a right to charge the moral evils on the creed; but when evils arise in Christendom from priestly celibacy and auricular confession, you can only argue from it against a particular church, not against Christianity itself: for *we know* that these institutions are an aftergrowth, without any authority whatever from the earliest doctrine. As between the Free Religionists and Christendom, we may perhaps already discern two topics, which will furnish, to a certain extent, moral tests—their doctrine concerning women, and their doctrine concerning humility. Each subject may bear a short discussion.

Women in the Greek world were treated as minors, and in Palestine they did not stand much higher. The woman existed for the man, the man for himself or for God. It is undeniable that in the Christian Scriptures the notions of the age were embodied; were accepted by the Apostles, and stereotyped by the Church. A juster appreciation of the *status* of women, both social and political, has now arisen in many centres. In several respects the Quakers took the lead; yet it cannot be pretended that the movement is properly Christian; it came from free thinking, not from tradition or authority. Free Religionists insist that Christianity, as a traditional creed, has repressed the discussion of women's *rights*, and has aided the maintenance of imperfect and unjust relations. Nevertheless, on the other side, it is equally true that the Apostolic comparison of marriage to the relation of Christ to the Church, though it has been adverse to the woman's right, has refined and spiritualized the idea of the relation. The anxious question now arises whether under Free Religion an equally pure ideal will be maintained. The men and women who take the lead in that American Society are so pure-minded that to doubt their earnest desire to place the relation of the sexes on the highest and noblest footing would be a causeless insult: yet there is a danger; for masses of men gravitate to the level of principles, whatever the leaders of a new creed may wish to the contrary. Some of them undoubtedly go great lengths in desiring *free* divorce, and cannot be convinced by the great Roman experiment (so prominently insisted upon by Gibbon) that it will terribly depress, not elevate, morality. Others of them, if they do not deny, yet hold with a very loose hand the belief in a personal God. The outlines of national history known to us suggest that what is called Nature-worship, which differs little from pantheism, strongly conduces to sexual licentiousness; and some students have advanced

the definite doctrine that to undermine the belief of a personal, holy God insures a degradation in sexual morals. There is much to countenance this opinion. On the other hand, however high the Christian theory, its influence over Christian nations has hitherto been deplorably feeble. No people of Christendom has any higher boast than that it is not so bad as some others, and might be worse than it is; and those which are somewhat better are better by reason of the political and social institutions, not because of religious doctrine. It therefore remains as an anxious question of the future whether the higher influence and higher cultivation and greater independence of woman—the more refined, tender, and imaginative of the two sexes—will so modify society as to counteract those evil influences which we may fear from a lapse into Greek or Hindu pantheism. At the same time, though students of material science may prevalently take this line, there is as yet no indication that any masses of the community will follow them. A theism akin to that of the Hebrews can alone cement church union.

But next, as to Christian humility. We have grown up under a belief that, in respect to this quality, Christianity added a great and precious beauty to virtue, giving it a noble and sweet tenderness which Pagan goodness could hardly obtain. Even the noblest Stoicism is apt to offend us as harsh and proud; and if later, as in Marcus Aurelius, it was softened, some indirect influence of Christianity may not unreasonably be surmised. Assailants have with excellent reason reproached us modern Europeans for unchristian pride and ferocity. Some of us, in deploring the fact, have attributed it to the ingrained temperament of the Northern peoples. Nations long subject to severe despotism are said to gain softer manners, with less of self-assertion; but no law appears on the surface of the facts. Are Spaniards less proud than Englishmen? In the midst of such ruminations one is quite taken aback by the sudden announcement from the centre of the Free Religionists that Christian humility is *not* a virtue, but a despicable vice. In a formal, elaborate assault, Mr. Francis Ellingwood Abbot,* editor of THE INDEX, denounces Christianity, "in the name of human virtue," among other reasons for the following:—

"Because it enjoins self-abhorrence as the first condition of the salvation which it offers, makes the denial of all worth or worthiness in mankind the first step in the Christian life, and teaches that Christ will save those alone who have lost all faith in themselves and in their own power to escape the just wrath of God. It thus strikes a deadly blow at the dignity of human nature, extinguishes that noble sentiment of self-respect without which all high virtue is impossible, and smites men with the leprosy of self-contempt. It makes them crawl like reptiles before Christ—'their hands on their mouths, and their mouths in the dust.' It is the very abolition of true manliness among men."

On this passage one may first remark that it identifies Christian doctrine with that of St. Augustine (which never prevailed entirely in Christendom), and is worded more strongly than a majority of Christians will accept; but let us pass this by. Next, the attack is directed as truly against the Hebrew religion as the Christian; indeed, the Hebrews were the earlier offenders, and the Christians have but followed in their track. As to the "self-abhorrence" which a sense of the divine purity brings into the heart of man, the Book of Job takes the lead, and expresses it in coarser terms than any polished persons now choose to employ. Job is not content with the simple statement, "I have heard of thee with the hearing of the ear, but now mine eye seeth thee: *wherefore I abhor myself*, and repent in dust and ashes;" but long earlier in the controversy he asks: "How should man be just before God? . . . . If I wash myself in snow-water, and make my hands ever so clean, yet shalt thou plunge me in the ditch, and mine own clothes shall make me to be abhorred." Other writers in THE INDEX have uttered strong contempt against Christianity for the doctrine, that "all our righteousnesses are as filthy rags,"—strangely unaware that the words are a mere quotation from Isaiah lxiv. 6. As a matter of taste one may deprecate the metaphor; but the question remains untouched, whether the sentiment is just.

We have a pretty accurate acquaintance with John Knox, Oliver Cromwell, Sir Harry Vane, and many other Puritans who were high Calvinists, and accepted in their fulness, as did Luther and Calvin, the doctrine so offensive to Mr. Abbot; but it does not at all appear to have lessened their manliness, or made high virtue impossible to them; nay, in contrasting them to their opponents, whether of the Anglican or Tridentine school, who objected to their doctrine as extreme, it would seem that what we now call their "Calvinism" made them more manly. We need not further press this than to say that a part of history in which we have a remarkably full knowledge of men's characters makes Mr. Abbot's assertion very unplausible. If he is right, it must be proved by analysis of the doctrine and its tendency; it will not be proved by history.

Return, then, to the doctrine itself. Is it reasonable that man should justify himself before God? or, on the contrary, that he should be abashed at the sense of his own moral imperfections? The thought may cross one's mind (but probably it is unjust to Mr. Abbot)—Does not the reasoner who insists that we shall not humiliate ourselves before Deity think of God as a being who excels us in power only, and *not* in moral goodness? As the late Dr. Arnold of Rugby emphatically said, "To worship power only is devil-worship;" of course that is debasing. But as it is wholesome for a child who has wilfully transgressed to be humiliated before a wise and tender parent, so in proportion as is our sense of God's rectitude on the one hand, and our own consciousness on the other hand that we are worse than we *might* have been, and *ought* to have been, will be our reasonable abashment. Between equals and fellows dignity may be asserted, but what can be reasonably meant by claiming dignity before God? "To put our hands on our mouths and our mouths in the dust before him," *not* in dread of punishment, *but* in moral contrition, appears to be the very mode in which aspiration after the highest virtue is combined with the tenderest sympathy for transgressors outwardly more guilty than ourselves. The foundation of this was laid in Judaism; Christianity has signally built upon it. The parable of Jesus about seeking the sheep that is lost, the doctrine of Paul, "By the grace of God I am what I am," and the reference of all Christian virtue to special divine favor, so that no man can boast, surely tend to all that gentleness and sweetness, forbearance, pity, and candid allowance for other men's faults, which we emphatically praise as Christian. As to "high growth in virtue," what can so conduce to it as a definite conviction that this is that for which God created and ordained us, *because it is his own essence?* Yet who can vividly feel this without being struck dumb, and as it were cast to the ground, by a sense how impure is his best virtue in contrast to the divine purity?

If Mr. Abbot and others reply, "That may be admitted, provided it be not carried *too far;* but self-abhorrence is an extravagance;" perhaps we find here a central ground of reconciliation. The fact is that feelings so intense are not and cannot be continuous; or, if they are, the state becomes morbid. The language too of strong feeling, like that of love, is naturally extravagant, and we must not press it to the letter. Most of the schools of Christendom have discerned this, and have declined to follow Augustine in his extreme doctrine; and though the first Protestant Reformers so formulated their creed, their followers soon softened it in interpretation. Hence it is not just in Mr. Abbot to lay this accusation on all Christendom. The worst that can be imputed is that too strong confessions of sin put into the mouths of young people *as matter of routine* tend to insincerity and unsound sentiment, and that the rare case of a person tormenting himself (as probably did the poet Cowper) by perpetual self-condemnation is unhealthy and dangerous. Such an admission is far short of justifying the very vehement attack, and is quite consistent with maintaining firmly what is expressed in the preceding paragraph.

Besides, the coarser self-condemnation naturally belongs to the earlier stage of Christian life, when strong passions are unsubdued; or to after-crises which involve new moral struggles. Mr. Abbot avows that the "self-abhorrence" is made a "first condition;" which might have been a clew to him. One is inclined to ask, Does he regard himself *never* to have been a Christian, when he studied and preached as a Unitarian? For we cannot think that he is thus bitterly despising and reviling his own past.

But it is instructive to contrast Christian humility with the virtue of Aristotle's most elaborately drawn character, the magnanimous or great-hearted man. "This is the man, who, being worthy of great things, also counts himself worthy. But that man is little-hearted [or humble?] who thinks too lowly of his own merits; especially if he be in fact highly deserving, so much the worse is his defect. But what the great-hearted man deserves is external good; and peculiarly that which we allot to the gods, namely, *honor*, which is the greatest of external goods. Of course he must be eminently good to deserve honor, and must be great in each virtue separately; for honor is the prize of virtue, and is assigned to the good only. At great honors, bestowed by worthy men, he will be moderately pleased, as receiving what is his own or somewhat less than his due; still he will accept it, since they give him what they can (!); but honors offered him by common men he will utterly slight, as he will their dishonor of him. Towards wealth and power, prosperity or adversity, he will bear himself evenly, being neither very joyful in success nor very sorrowful in disaster. Counting honor itself a small thing, much more will he so count other outward matters; wherefore such men seem to be contemptuous. Yet successes contribute to magnanimity by increasing grandeur; but without virtue men cannot bear success gracefully. Such do but foolishly imitate the magnanimous man, and while acting unvirtuously look down upon others. But the really magnanimous justly looks down upon others. He has no fondness for endangering himself in petty causes, but when encountering great dangers is scornful of his own life. He is apt to do benefits, but is ashamed of receiving them (!); for to bestow is the part of a superior; but to receive, of an inferior. When he does receive a favor, he repays it in large surplus, trying to make the other party his debtor, and clear himself of obligation (!). He is quick to remember those whom he has benefitted, and apt to forget those who have benefitted him (!); for the receiver is less than the giver, and he wishes to be in the higher place (!). And he hears with pleasure the kindnesses he has performed, and with pain the kindnesses he has received (!). He can hardly bring himself to ask a favor, but he is prompt to confer one. Towards men in high station and prosperity he holds himself lofty, but towards men of middle station he is moderate, and is not overbearing to the lowly. He will not easily enter the lists for honor, or where others are preëminent; and is inactive and dilatory (!), except where the honor or the task is great. In his hatreds and his loves he is open. He cares for truth [or reality] more than for opinion [or appearance]; and he speaks his mind freely, because he is contemptuous. But towards the many, instead of being plain-spoken, he rather speaks ironically [*i.e.*, allusively by half truth]. He is indisposed to wonder [or admire]: for nothing is great to him: nor does he remember injuries, but rather overlooks them. Nor does he talk of men, nor care whether they praise or blame him: nor is he inclined to praise others (!), nor yet to revile even his enemies, except on account of some insult [or outrage]. Least of all will he whimper or entreat. He prefers things handsome and unfruitful to things fruitful and useful: for this is the temperameut of one who is self-sufficient. His movement seems to be slow, and his voice deep (!), and his utterance steady. The character contrary to this is rather the humble; for that extreme is both commoner and worse (!) than to be empty [or presumptuous] and ostentatious, which is the extreme on the other side."

In order to be thoroughly fair, I have risked being tedious in this extract. The more elaborately the acute philosopher develops his ideal of the highest virtue, the more thoroughly unamiable does the picture turn out, because the basis of the character is erroneous. Self, self-esteem, self-honor, self-aggrandizement, ring through the whole; and if this were virtue, virtue would be limited to a select aristocratic few.

How sweet, beautiful, and refreshing is the contrast to all this in the doctrine of not one or two, but *every*, writer in the New Testament (to say nothing of the Old) concerning human virtue! "In honor prefer one another!" "Charity seeketh not her own." "The wisdom that is from above is pure, peaceable, full of mercy and good fruits." "God resisteth the proud, but giveth grace to the humble." "Ye are a holy generation, a royal priesthood, partakers of the divine nature." How can a thoughtful man believe that such doctrine will make us unmanly, smite us with leprosy, and turn us into reptiles? We may here measure a vast improvement on one side of morals attained by Jew and Christian over the excellent and really great Aristotle.

Mr. F. E. Abbot charges on Christian humility that it entails not unmanliness only, but also neglect of justice to other men; but surely the denunciation of humility as a vice led the Greek to unamiable pride, and a devotion to self which must inevitably generate endless strife, quarrel, injustice, and war. It is an interesting speculation, how far the temperament of Alexander the Great may have been built up into that intensity of selfishness and arrogance which had such tragical results, by imbibing this doctrine concerning "magnanimity" from his honored instructor. Even without it, he might have accounted Macedonia and his faithful Macedonians as nothing but tools for building up his own greatness, and passing himself off as a son of Jupiter; but such ethical teaching was all fuel to his natural flame. If the Free Religionists put pride into their religion, instead of humility, they will assuredly make it both unamiable and unjust. If man, having lofty thoughts of God, is not to be lowly before such a Being, it is difficult to expect that he will avoid many unlovely qualities towards his fellow-men.—*Frazer's Magazine for June*, 1874.

*Tract, *The Impeachment of Christianity*, republished by Thomas Scott, 11 The Terrace, Farquhar Road, Upper Norwood. Price 3*d*.

THE BOSTON RADICAL CLUB.

THE INTEREST SURROUNDING ITS EARLY HISTORY—THE TIME OF ITS FORMATION AN AUSPICIOUS ONE—CHARACTER OF THE DISCUSSIONS—LITERARY PYROTECHNICS—A LOFTY CONTEMPT FOR FACTS—BRIGHT TALK VARIED WITH SUBLIME RUBBISH.

The Boston Radical Club is dead. "Not dead but sleepeth," will probably be the modifying judgment of many of its friends, if they read this opening sentence. Nevertheless there are many reasons for believing that this modifying judgment will be begotten of the wish that fathers so many thoughts which would not otherwise be born. It is safe to say that, in the early summer just gone, the Radical Club, which had long been in a decline, quietly breathed its last in its pleasant birthplace and home on Chestnut Street. Probably it is not yet buried. Certainly no funeral rites have been observed. In the present early autumn there may even be some attempts at a literal resurrection, or its body may be embalmed and carried about for a while from house to house. But whatever disposition may be made of the remains, or whatever the cause of its sickness and death, the fact will be found correctly stated—the Radical Club is dead.

"It has done its work," said one of its most prominent members, in conversation, a few weeks ago; "let something else take its place." The judgment thus pronounced implies that the Club has really accomplished a certain work. Assuming this to be true, the character of that work is a fair theme for explanation and candid criticism. When the Club was formed, by some it was ridiculed, by many it was almost feared, by others it was extravagantly lauded; but ridiculed, feared, or praised, it certainly created a sensation. Extended newspaper reports of its meetings and constant references to its doings have testified to the public interest it awakened. That interest is still sufficient to justify a brief review of some points in its history, and a presentation of what the writer regards as its essential characteristics, before "something else takes its place."

Many well remember the widespread and enthusiastic interest excited by the reports of the early meetings of the Radical Club. It was known that many of the brilliant lights of the assumed literary centre of America were present. Emerson, whose sayings had become household words; Alcott, the eccentric philosopher, and his daughter, the rising authoress; Higginson, the essayist, lecturer, and man of society; a score of others, of more or less repute—all were known to attend and to talk. And since the world was, there had been no such talk as that which

was listened to by the privileged few who had the open sesame of those sacred parlors.

THE CLUB BEFORE THE REPORTERS' ADVENT.

The Club had been formed, it was said, for the express purpose of allowing our greatest thinkers to compare the results of their deepest thinking. The freest expression was there given to thoughts which the boldest among them would not dare to publish. Lyceum platforms were too narrow, pulpits were too rigid, the press was too timid to endure the untrammelled utterances of these giants. The world was not yet ready for the reception of the perfect truths they had discovered. Unto the elect only, the initiated, the chosen few, could the secrets of the universe be imparted. No themes were too high or too low to form the subject of discussion. With reverent audacity these men and women grappled with and overthrew the established beliefs of the ages. The foundations of the Christian religion, the being of God, old philosophies of the Absolute fairly trembled within the grasp of these modern Boston Samsons. I am writing, remember, of the earliest days of the Club, before the newspaper reporter dispelled somewhat the awfulness of the mystery which surrounded the monthly meetings. While these and kindred rumors were flying through the air, it is easy to understand the intense eagerness with which many people, especially the young, sought to gain admission to those early Monday morning gatherings. The key to the Eleusinian mysteries was not more to be desired than the bit of pasteboard which gave admission through the doors of those antiquated West End mansions. Far away from Boston the interest was almost as great as in the city of its birth. "Are you the one who lives in the house called Beautiful?" said a noted Philadelphia novelist to one of the hosts of the Radical Club, as the latter was once on a visit to the city of the former, some time after the Club had become known by name throughout the country; and the writer then added that one aim of her life was some day to be present at a meeting of the Radical Club, and let her thirsty soul drink a few drops of the nectar which was spilled from the well-filled bowls of the Olympian spirits. Many a young man, doubtless, rang the door-bell for the first time with precisely the same feeling with which the candidate for Masonry raps at the door of the lodge.

THE GENERAL RESULT NIL.

But the young man who enters the Masonic lodge learns, after the first glamour is passed, that the pretended secrets of the ages are only the colored shreds of old discarded learning, patched and sewed together as costumes for worn-out forms which have hobbled by help of the social staff into the gaslight of to-day. Great expectations are forced to be satisfied with extremely little knowledge. It would not be right to say that this Masonic illustration tells the whole truth with regard to the Radical Club; nevertheless it does suggest much which comes nearer the real facts of the case than anything which has yet been told in print. For the Radical Club has undoubtedly proved a sad failure, compared with the expectations which were formed by many at the time of its origin. Most of these expectations may, indeed, have been wholly unreasonable, but even the moderate hopes of others have not been fulfilled. Not only has no great knowledge been revealed, no great impulse been given to thought, but the Club has failed to prove itself an adequate centre for what knowledge and thought were in the country before it began. The numerous essays and extended conversations have ended in nothing of permanent value. A little light on some obscure point in literature, or clearer understanding of some theological dogma, is the most that any one can have gained; and this because of one's previous ignorance, not because of any original announcement in the parlors of the Club.

And yet the time of the formation of the Club was a most auspicious one. This is not the place for giving the proofs of a fact which will be readily admitted, that the present generation is witnessing the accelerated progress, if not the birth, of a new and remarkable intellectual movement. Philosophic writers, some of whom are still living, in England, Germany, and France, have been laboring for years in harmony with a conception of philosophy of which the last generation knew nothing whatever; the marvellous revelations of recent explorers in various fields, and the almost infinite breadth of such scientific generalizations as the Conservation of Energy—all have combined to create or to hasten this movement in the old intellectual centres of the world. Seven years ago, when the Club was born, America was feeling the first impulses of this same movement. Many doubtless supposed that the Club was itself a result of this—or, at least, hoped that it might be, in some sense, its interpreter here in America. It was this hope which accounted for much of the singular enthusiasm to which reference is made above; but this enthusiasm gradually vanished as it became evident that the Club had no such purpose, in fact scarcely recognized the existence of any such movement. The influence of the Club was greatest at its birth,—the influence of expectation. When expectation failed, influence declined, and now is altogether gone.

THE EARLY LIGHTS OF THE CLUB.

No fountain can rise higher than its source. The product of the Club was an expression of its elements. An analysis of its material will tell the wherefore of its failure. To give this analysis it is necessary to mention a few names of the leaders of the Club, names which have become very familiar to regular readers of the reports of its meetings. Dr. Bartol, a very venerable and very clerical looking man, was colleague of and successor to Dr. Lowell in the ministry of the West Church; John T. Sargent, a somewhat superannuated ex-minister, an associate of Theodore Parker, and once a city missionary of Boston; A. Bronson Alcott, over seventy years of age, a man whose peculiar life is well-known to the public; D. A. Wasson, an ex-minister, of middle age, a man of vigorous intellect, one of Mr. Parker's successors; T. W. Higginson, who needs no description; John Weiss, a man of marked characteristics, the most prominent being vividness of imagination, a man whom I have seen described in the gush of reporters as made up of "one-half flame and one-half spirit." With the above should be mentioned Samuel Longfellow, a minister and poet, brother of the more famous poet of the same name; Mrs. Julia Ward Howe, and Mrs. E. D. Cheney, widow of the artist Cheney.

I do not mean to make invidious distinctions, but the above list contains the names of all those who gave the Radicul Club its guiding impulse and its habitual tone. Mr. Emerson fell out about the time that the reporters came in; and though I might easily fill a very large space with names that would be universally recognized—names of men and women who were regular visitors at the Club, or occasionally present, or sometime, or even all the time, regular members,—yet I cannot add another name which seems to me to stand with the above in the same relation to the early life of the Club. It is hardly an exaggeration to say that the Club was run in the interests of those named; not that they at all purposed this, or desired it, or were even themselves conscious of it, but that this became the condition of things.

Glance over the above list, and note the curious fact that the men are, or were, all ministers (with one exception), and even the women are sometimes preachers. A knowledge of this fact explains the deep theological coloring given to all the essays and conversations. Whatever the theme introduced, theology always bore down upon and captured it before it could get away. And the theology, moreover, was pretty much of one kind; that is, it was of "left-wing" (so-called) Unitarian descent. The two favorite Club questions were, first, Shall we, or shall we not, call ourselves Christians? The second was less definite, but was something like this: "What was the exact amount of imperfection in the human nature of Jesus?" When we remember that one or the other of these questions came in almost every time the Club met, and that they were always discussed within the narrow limits of the above-mentioned theology, it will be understood how extremely hair-splitting, how interminably wearisome, and how utterly fruitless were many of those famous Radical discussions. This universal theological twist in one peculiar direction, given to all topics, was one principle reason of the failure of the Radical Club.

REASONS FOR FAILURE.

A second glance over the above list of names gives another reason for this failure. The Club leaders not only held quite similar theological views, but they all belonged to pretty much the same school of philosophy, a compound of the intuitional and transcendental schools. I will not say that they were all disciples of Emerson, but they all belonged to that school of which Emerson is the most shining example. It may answer occasionally for a great man to go to the extreme of intuitionalism, but when lesser men follow the great man, it need not be surprising if the light of their thoughts sometimes seems to come "through a glass, darkly." A good portrait of those above named cannot be better indicated than by quoting one of Mill's paragraphs, in which he says: "It is one of the characteristic prejudices of the reaction of the nineteenth century against the eighteenth, to accord to the unreasoning elements of human nature the infallibility which the eighteenth century is supposed to have ascribed to the reasoning elements. For the apotheosis of reason we have substituted that of instinct; and we call everything instinct which we find in ourselves and for which we cannot trace any rational foundation." What Mr. Mill here calls "instinct," Dr. Bartol would call "the spirit," Colonel Higginson would call "the heart," John Weiss would call "the immanence of the Deity,"—but they all mean the same thing; namely, that which they believe, "and for which they cannot trace any rational foundation."

This is not caricature, though it may be a somewhat rough-shod criticism. From the beginning, the Radical Club seemed rigidly to ignore facts. It was devoted to theories, to pure speculation. If a theory presented was wholly imaginary, without a single fact to substantiate it, so much the better apparently, if it were only set forth with sufficient vividness and brilliancy of word painting. A fact became an intrusion. All present were supposed to be superior to facts. Only low materialists went in search of such common things. If you could not follow a marvellous speculation without looking around for a fact to rest upon, this, of itself, was sufficient evidence of your vulgarity. You had not long enough associated with the gods. If, perchance, a very stubborn fact seemed to block the way, a rhetorical leap usually cleared the obstacle; and this sort of gymnastics was highly regarded. Such questions as, What reasons would you give? or, What facts would you furnish? were very unwelcome questions to some of the most frequent speakers; and the so-called "conversations" often had a tendency to become beautiful dreams rehearsed in a kind of ecstatic monologue. I was present once when an attempt was made by a misguided young man to change the character of the Club. Its subjects, he claimed, were entirely too speculative; let it at least discuss some of the practical social questions of the day. With unusual emphasis, Colonel Higginson immediately replied that he was glad of the opportunity of saying how entirely he disagreed with the previous speaker. "The Club does not desire to be practical. We are all obliged every day to be more practical than we wish to be. The very purpose of the Club is to enable its members to get rid for a time of everything practical, and speculate to our heart's content." The Colonel's remarks were loudly applauded, and there were no further efforts to make the Club practical.

A NARROW LITERARY AND THEOLOGICAL TONE.

It cannot be too strongly emphasized that the whole tone of the Radical Club was narrowly literary and theological. On one occasion some reference was accidentally made to the subject with which the name of Mr. Darwin is so intimately associated. Something had to be said upon his theory, and the stumblings and haltings exhibited by men who can quote the whole of Plato and all the Greek tragedies from memory were really painful. So apparent were their deficiencies that a professor of chemistry, visiting the Club, turned to me and said: "If our literary friends would only look over their science primers occasionally it might save them some mortification, and would make their remarks a little more edifying." At a subsequent meeting one of the younger members, W. C. Gannett, read a very complete and clear exposition of the development hypothesis, though even he gave the usual theological twist, by way of application. When he had finished his paper the usual ready-talkers were either silent or non-committal. Then a visiting clergyman, one whose fame extends over two continents, frankly admitted that he knew nothing about the subject, and wondered that one young head had acquired and was able to contain so much information. Then followed another short period of unusual restraint. The reputation of the Club for rapid and brilliant conversation was certainly in danger, when one of the members asked why it is that Mr. Darwin says nothing at all about a personal God, and what are his probable conceptions of the Deity. Restraint was gone in a moment. Here was a subject about which no one present knew anything whatever. There was not a single embarrassing fact on record. The talkers plumed their pinions and soared serenely aloft at once. The reputation of the Club was saved.

Not every meeting of the Club, of course, ended as absurdly as this; but it is wholly within bounds to say that many of the famous discussions of the Radical Club were of the character indicated in the latter part of the above incident—that is, they were upon subjects susceptible of neither proof nor disproof, the treatment of which, of necessity, was wholly speculative in the most imaginative sense of that word, and the result of the discussion of which always was, and could only be, "words, words, words." Incidentally, of course, these subjects gave opportunity for the display of extended classical reading, of charmingly pictured castles in the air, of brilliant wit, and the perfection of courteous and keen repartee. It was extremely enjoyable sometimes to sit for an hour or two and watch these literary champions show their points in the admiring circle. When Higginson, Weiss, and Wasson were at their best, the frosting, as at the confectioner's, was apt to be much better than the cake. Much of the talk, therefore, was most excellent, of its kind. It was bright, inspiring, hopeful. There was never a mean sentiment or offensive word; but, after all that has been said by admiring friends in its praise, it may have been stimulating, it was not nutritive. It was the wine without the dinner.

"PERFECTION IN NONSENSE."

In Mr. E. B. Tylor's work on Primitive Culture there is a paragraph which might well have been written after a visit to Chestnut Street. Speaking of the doctrine of "brute souls," he says: "The doctrine has fallen from its once high estate. It belonged originally to real though rude science. It has now sunk to become a favorite topic in that mild speculative talk which still does duty so largely as intellectual conversation; and even then its propounders defend it with a lurking consciousness of its being after all a piece of sentimental nonsense." O Radical Club, how much "mild speculative talk" have you made to do duty as "intellectual conversation!" and as for the "sentimental nonsense," may their own consciences forgive them for the amount which your great talkers poured into the open ears of their young admirers. Where did Tylor get his report of that particular meeting of the Radical Club? I mean that particular meeting wherein "one of America's most cultured sons" talked so divinely about "heavenly marriages," or that other particular meeting wherein the "nonsense" was pure and simple without any sentiment at all; when a gray-haired philosopher, talking about the creation, and having all present in a condition of exalted wonder, made several preliminary transcendental statements, and then, looking around the silent, attentive circle, asked, "And animals of prey, lions, tigers, vultures, did God make them? I tell you, no! man made them; the product of his evil nature are they, not of God's." And so awe-struck were all present at this marvellous revelation that not a young man there but would have been ready to swear on the old *Dial* that he always knew God never made a tiger.

This is sublime rubbish, indeed; and, of course, these instances are extreme and exceptional in the Club's history. Nevertheless, they really happened, and serve to show the perfection in nonsense which may be attained by a rigid adherence to intuitionalism, unchecked by the commonest of common sense. Such puerilities are the last logical outcomes of the school of thought to which many members of the Radical Club belonged.

AN EXPLANATION IN BEHALF OF THE LISTENERS.

To understand how these things could be received in respectful silence, and how things of a slightly better kind could be received with unfeigned admira-

tion, it is necessary to remember, what was mentioned a while ago, the glamour which attended the early meetings, and the halo which surrounded the persons of the speakers. They spoke with the authority of years of literary reputation. They were known to have been connected with the development of that transcendental philosophy of which those who listened had heard, but really knew very little. They had conversed with Margaret Fuller, and written articles for the *Dial*. If they were not understood, the listener humbly supposed the fault must be his, not theirs. All who visited the Club went there expecting something wonderful, hoping even to be astounded, would have been disappointed if compelled to come away ungratified. Of course, as in the old fable of the bee and the bug in the rose-bud, they found what they sought, and often it was not until long after that they became conscious of the ashes in the centre of the fair-seeming fruit.

Occasionally, however, they did not get far away before the sentimental structures vanished, even in less time than it took to build them up. I remember one morning when the conversation had been unusually stimulating. The best speakers had been present, and all talked in the very best vein. I have utterly forgotten the subject, but the effect of the conversation was ideally charming. For, whatever deficiency the Club may be accused of, there was none ever in its literary pyrotechnics. These were always abundant and beautiful. Give yourself up to their influence, and you would be carried skyward at a rapid rate. Long before the hour for adjournment every one present was off his feet, and exactly where his head was no one could have told. We only knew that we had soared, and soared, and soared so far above our wonted altitudes that we were confused and dizzied by the height attained. We rose to leave the parlors, feeling as though we had undergone spiritual sublimation, and were not yet condensed into our usual earthly forms. We passed down the staircase and into the hall, not knowing yet where we had been, or how we had returned. The front door opened, letting in the clear, cold air, and brilliant sunlight of the winter noon. Along the sidewalk rushed a ragged, happy urchin, and as he ran, with the full strength of his lungs, he shouted out the popular doggerel of the day:—

"Up among the little stars,
Sailing round the moon,
Bless me this is pleasant,
Up in a balloon.
Up in a balloon, boys,
Up in a balloon!"

The portraiture was too exact, and the reaction too great to be endured. One balloon, at least, could stay up no longer, but quickly came to the ground, and not all the flowing words of other meetings could ever fill it quite so full again.

THE CAUSES OF FAILURE SUMMED UP.

The reasons then for the failure of the Radical Club are few and simple. It was narrow in its theological sympathies, narrow in its philosophy; and in its method of thinking was almost the reverse of radical. Such flashes of light as it really emitted came rather from the expiring embers of the old than from the kindling rays of the new. It was an attempt to bring back a kind of culture for which Boston gained some reputation thirty years ago, but which the real intellectual progress of the world has already left far behind. It was, therefore, in many respects, more of a backward movement than a forward one. Its reputation for a time was dazzling, but it dazzled with the splendor of the rocket, and is already burned out. It was exhilarating but unsubstantial. It has left a result like that which attends the inhaling of nitrous-oxide; simple oxygen is not so striking in its effects, but is far healthier for heart and brain.

R. W. L.

BOSTON, Mass., Sept. 22, 1874.
—*N. Y. Tribune, Oct.* 7, 1874.

[For THE INDEX.]

A LETTER FROM MR. MORSE.

My attention is called to the "onesidedness" of a portion of my report of the Free Religious Association Convention at Providence. I am told that I therein did injustice to one party by making it appear that the only demonstration given by the audience was of sympathy with Mr. Potter in his criticism of Colonel Higginson, ignoring completely the strong applause which often greeted the remarks of Colonel Higginson. It did not occur to me that I was wrongly reporting the matter. The unmentioned applause, which was at times generous, came in, not at the point where Colonel Higginson so emphatically repudiated Dr. Bartol *in behalf of the Association*, but when he expressed strongly his disapprobation of Dr. Bartol's seeming haste in judging Mr. Beecher, when the latter was so soon to have his character appraised by a legal tribunal. In omitting to mention this, I simply put it aside as I did many things said by Colonel Higginson and others which received applause. Comparatively, it was of little consequence. But the fact that an officer of the Free Religious Association should assume to speak in its behalf, and so speaking to repudiate the opinions of Dr. Bartol, or of any one else, was so shocking to my sense of propriety, considering all the professions of that Association, that I deemed it proper to note that point in particular. And it seemed to me that Colonel Higginson stood there, certainly after Mr. Potter's remarks, in a *minority of one*. My report, hastily prepared, was undoubtedly faulty, and needed just this statement to explain it.

Though not a member of the Free Religious Association, I was particularly pleased, let me say, that it should in this instance disprove some of my early predictions. Of course there is time enough yet for it to verify all history, and be found at last grown about and fastened in sectarian lines. An organization with *officers* always suggests danger. It is very apt not to see its own limitations. It starts well. It is, and will remain, the freest of the free. But finally, for some cause or other, affairs get to be cut and dried. Individuals feel the pressure, protest, go outside, try once more, and do the same bad job over again. And so the world goes,—has so gone, at least up to the present seeming exception. And even in this Free Religious Association candor avows a slight suspicion of premeditated respectability; pardonable, one half feels, considering all that transpires in assemblages where spontaneity is provided for. Somewhat is undoubtedly due to intelligence as well as freedom. But, in my judgment, of the two plans, that which includes "rag, tag, and bobtail" is safest and most promising. One or two sessions, at least, might wisely be given up by the Free Religious Association to a general free discussion.

S. H. MORSE.

SPURGEON ON SMOKING.

I demur altogether and most positively to the statement that to smoke tobacco is in itself a sin. It may become so, as any other indifferent action may; but as an action it is no sin. Together with hundreds of thousands of my fellow-Christians, I have smoked, and with them I am under the condemnation of living in habitual sin, if certain accusers are to be believed. As I would not knowingly live even in the smallest violation of the law of God, and sin is the transgression of the law, I will not own to sin when I am not conscious of it. There is growing up in society a Pharisaic system which adds to the commands of God the precepts of men; to that system I will not yield for an hour. The preservation of my liberty may bring upon me the upbraidings of many of the good, and the sneers of the self-righteous; but I shall endure both with serenity, so long as I feel clear in my own conscience before God.

The expression, "smoking to the glory of God," standing alone has an ill sound, and I do not justify it; but in the sense in which I employed it I still stand to it. No Christian should do anything in which he cannot glorify God—and this may be done according to Scripture, in eating and drinking, and the common actions of life. When I have found intense pain relieved, a weary brain soothed, and calm, refreshing sleep obtained by a cigar, I have felt grateful to God, and have blessed his name; this is what I meant, and by no means did I use sacred words triflingly. If through smoking I had wasted an hour of my time—if I had stinted my gifts to the poor—if I had rendered my mind less vigorous—I trust I should see my fault and turn from it; but he who charges me with these things shall have no answer but my forgiveness.

I am told that my open avowal will lessen my influence, and my reply is, that, if I have gained any influence through being different from what I am, I have no wish to retain it. I will do nothing upon the sly, and nothing about which I have a doubt. I am most sorry that prominence has been given to what seems to me so small a matter, and the last thing in my thoughts would have been the mention of it from the pulpit; but I was placed in such a position that I must either by my silence plead guilty to living in sin, or else bring down upon my unfortunate self the fierce rebukes of the anti-tobacco advocates by speaking out honestly. I chose the latter, and although I am now the target of these worthy brethren, I would sooner endure their severest censures than sneakingly do what I could not justify, and earn immunity from their criticism by tamely submitting to be charged with sin in an action which my conscience allows.—*London Telegraph.*

WITH MR. GREG, I desire a positive religion, and with others I have striven for it; yet, quite independently of this, I insist that the exposure of widespread error is of the greatest value, and is a necessary preliminary to any solid attainment of a better national religion. What more certain than that rubbish and rottenness in the foundation make a building unsafe? What more notorious than that accretions of error choke and neutralize original truth? Therefore I deprecate all apologies for the public assault on that which is discerned as false and mischievous. No one is forced to read; one needs not to be obtrusive on individuals; but in writing we pursue the obvious mode of aiding the general effort for *truth*. Whatever Mr. W. R. Greg has done against error by his treatise on the *Creed of Christendom*, or by other books, deserves hearty thanks, whether he has or has not proposed to his readers any new and better foundations. . . . He has tried and proved the New Testament, and has found it wanting, not only as to historical truth, but as to moral and religious wisdom; yet he persists in the effort of hammering out of it what shall be a "guide of life." In *fact*, he learns by studying the actual world of man; but in his *theory*, he is to rediscover a fountain of wisdom by penetrating to some "Essence" in a book which he esteems very defective and erroneous. . . . If any one sincerely believes that Jesus *was* the Hebrew Messiah, well may he honor him, and entitle him "Our Lord," and profess to be a Christian; but the moment that any one has come to a fixed belief that Jesus *assumed to be* judge of the secrets of all hearts, awarder of their destinies, co-sessor with God, and *was not*, nothing but confusion and arbitrary favoritism can follow from setting him up as a guide of faith, and declaring that to disinter the essence of his teaching would be a magnificent blessing to mankind.—*Prof. F. W. Newman, in Fortnightly Review.*

TO LYCEUMS, LIBERAL LEAGUES, ETC.

The undersigned, designing the coming winter to visit several cities in the West, tenders his services to lyceums, liberal leagues, or other progressive associations in that section that may wish to secure them, for one or more lectures.

For a single lecture the subject will be "The Present Condition: or, The Aspects and the Omens of the Time." For a series of lectures, or (if preferred) of conversations, the subjects will be furnished upon application.

Please address without delay,

CHARLES D. B. MILLS,
Syracuse, N. Y.

Nov. 8, 1874.

Poetry.

[For THE INDEX.]

LITTLE MARGARET:

NOV. 5, 1874.

Dewdrop shining in the grass,
While the mists the morning hide:
When the shadows over-pass,
Little dew-drop summer-dried!

Baby to the glad house born,
Promise of a happy day:
When the sunrise lights its morn,
Little baby stilled for aye!

Dewdrop for the blue sky yearns,
Once again to float above;
Baby from the mother's turns
To the more than mother's Love.

ASTERISK.

SOWING AND REAPING.

Sow with a generous hand,
Pause not for toil or pain;
Weary not through the heat of summer,
Weary not through the cold spring rain;
But wait till the autumn comes
For the sheaves of golden grain.

Scatter the seed, and fear not,
A table will be spread;
What matter if you are too weary
To eat your hard-earned bread!
Sow, while the earth is broken,
For the hungry must be fed.

Sow;—while the seeds are lying
In the warm earth's bosom deep,
And your warm tears fall upon it,
They will stir in their quiet sleep;
And the green blades rise the quicker,
Perchance for the tears you weep.

Then sow,—for the hours are fleeting,
And the seed must fall, to-day;
And care not what hands shall reap it,
Or if you have passed away
Before the waving corn-fields
Shall gladden the summer day.

Sow; and look onward, upward,
Where the starry light appears,—
Where, in spite of the coward's doubting,
Or your own heart's trembling fears,
You shall reap in joy the harvest
You have sown, to-day, in tears.

—*Adelaide Proctor.*

CASH RECEIPTS.

FOR THE WEEK ENDING NOVEMBER 7.

Jeanie G. Kinley, $13; C. N. Overbaugh, $3; Henry B. McNair, $3; L. W. Adams, $2.25; A. D. Newcomb, 60 cents; B. W. Pierce, $2; N. Waterman, $3; J. F. Smith, $3; Wm. Hill, $3; G. W. Tuttle, $1.75; George Bremen, $2.50; John Wade, $3; Hadley Davis, $3; George Barton, $3; James Hough, $3; B. A. Duffhues, $6; Valentine Wasem, $2; M. L. Hawley, $2.95; W. J. Montange, $2.95; A. Smith, $2; Charles Josenhaus, $3.75; Wm. H. Dyke, $2; E. L. Williams, $5.25; Sidney M. Cloud, $4; C. Lewis, $4; W. C. Barnes, $3; E. F. Robbins, $3; E. H. Bowman, $2; James Ford, $1.50; Otto Von Geldern, 75 cents; J. S. Dudley, $5; John A. Todd, $1.50; George Lorillard, $6; James Glater, $5; Louis Morganstern, $4.75; James Horton, $2; A. Reymann, $4.50; C. W. Horr, $2.25; J. E. Oliver, $10; Will Kennedy, $1; D. B. Stedman, $10; George Barton, $2; T. B. Shepherd, 25 cents; Benjamin Hallowell, $10.

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The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.
Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

BOSTON, NOVEMBER 12, 1874.

THE INDEX will be sent to any name *not now on our mail-list* until January 1, 1876, on receipt of $3.00 in advance. Here is a chance to receive the paper for *fourteen months* at the price of *twelve months*. Please tell your friends and neighbors of this liberal offer, and help us to increase our circulation.

A VERY remarkable letter on the Boston Radical Club was recently published in the New York *Tribune*, and will be found in this week's INDEX. It ought to be submitted to our readers, though many of them will strongly dissent from its estimate of the Club's character and work. There has been considerable laughing over the announcement that the Club is "dead,"—the fact being that it is as lively as ever, and still meets in the hospitable parlors where it first drew the breath of life. Those who are inclined to take an "intuitionalist" view of free religion will not go with the writer in his criticisms; while those who take a "scientific" view of it will not go with him wholly. But the article is altogether too bright and pungent not to be read by every one.

THIS IS the measure of the *Independent's* conscience: "Mr. Strickland, the ex-Baptist, replies to the accusations made by the Pastors' Conference of Boston, by alleging that he has been till now a Baptist and nothing else, that he has never forfeited his membership in any way, and that the charge of 'fraud' in obtaining and keeping ecclesiastical standing in that denomination is wholly false. We give him the benefit of his denial." But the *Independent* does not give him the benefit of the *documentary proofs* of his denial. It suppresses the fact of these proofs, and intimates that Mr. Strickland has done nothing but make an unsubstantiated "allegation." If his documents can be shown to be forged or false, we have not a word to say; but while they remain unchallenged, the *Independent* is guilty of more sins than we choose to enumerate in representing Mr. Strickland's defence, fortified by such papers, as a mere, naked, unsustained "denial." Commend us not to the mercy of these Christian scalpers of heretics, whose bowels yearn over the heathen across the sea, but who would fain tomahawk the "heathen" at their own doors.

A WISCONSIN correspondent not very long ago wrote as follows: "I have long wondered that some effectual measures were not taken to organize the liberal element of the country. Our village and vicinity are a fair sample of the West in all probability. Having a population of less than three hundred, they have built three churches at a cost of about $17,000, with a yearly outlay of about $3,000 more for the support of ministers, Sunday schools, etc. And yet the liberals are really in a majority here. Instead of organizing themselves, they have (until recently) contributed liberally to the building of the churches of their revilers and for keeping the machinery in motion. While they uniformly favor the creation of libraries, the discussion of scientific questions, and in fact all questions having a tendency to broaden one's views, the churches oppose all these things with might and main. But, thanks to the press, a few of us have been able, by a judicious distribution of tracts and books, to accomplish a great deal: so much, in fact, that for the last two years there have not been more than three or four additions to all the churches, and these were all children. The Methodist society has decreased in this time from 117 to 80 members. The Baptists make a still worse showing, and the Congregationalists about the same percentage of loss as the Methodists." Though not intended for publication, these facts give no little food for reflection.

"RELIGION AT THE BAR OF ETHICS."

The essay by Professor Newman which we copy from *Fraser's Magazine* as the leading paper for this week suggests more than one subject of fruitful inquiry. It is characterized by his usual learning, ability, dignity, candor, and desire to be just, but also (we are constrained to add) by a certain deficiency of that critical acumen which is necessary to ensure justice in dealing with the thoughts of others. Professor Newman evidently finds it impossible to put himself in the place of one whose opinions he has never held, or whose mental experience has transcended the limits of his own. Having once been an Evangelical Christian, he can analyze the religious consciousness of that order with wonderful subtilty, penetration, and power, as is proved by his books; but, when it comes to criticising the thought of one who has not only passed outside of Christianity but even of theism in its intuitionalist form, he loses his way, is totally at fault, and falls into various pitfalls of unconscious and therefore wholly innocent misrepresentation,—from which he would have been saved either by a greater strength of imagination or by a greater degree of logical insight and continuity. It takes more than learning and conscientiousness to make a just critic: the ability to detect the central point of alien thought and properly to relate all its subordinate positions to this original centre is absolutely essential, though one of the rarest of gifts. It is the lack of this that makes Professor Newman (and so many others) see in Roman Catholicism a mere "corruption" or "perversion" of primitive Christianity; whereas every essential feature of it is exactly as necessary a result of the original gospel as the branches and leaves of a plant are a necessary result of the seed it grew out of. It is the same lack which makes him appear constitutionally incapable of comprehending scientific theism or the religious attitude of those who advocate it. Of the numerous allusions in this essay, for instance, to our own thought, not one is correct. Yet nothing could be more patent than his scrupulous wish and intent to be exactly just. The actual injustice is, of course, directly contrary to his purpose.

Not pausing, however, to correct these misunderstandings, at least in any formal way, we desire to express our hearty acceptance of the general principle on which Professor Newman proceeds, namely, that "religion is fitly judged by Ethical free thought." The ethical tribunal is indeed one from which there is no appeal; if any religion fails to approve itself to the moral judgment of mankind, its doom is sealed. The truth or falsity of its doctrines, it must be conceded, cannot be determined by a merely practical test; it would not do to rely on any analysis of historical or social or moral consequences in pronouncing a verdict on abstract religious formulas, which must be brought to the test of scientific truth alone. But every religion professes to protect the moral interests of mankind, to strengthen the public and private conscience, to elevate the standard of morality, to purify the conduct and practices of its sincere adherents; and if these claims, being subjected to the test of actual human experience, are overthrown, then the religion is convicted of being an arrant pretender and condemned as such.

It is sometimes urged that false tenets necessarily lead to bad morals; that an untrue creed invariably operates to make the life untrue. But this is so doubtful, and in so many instances contradicted by the evidence of facts, that the necessity of the alleged connection may well be called in question; especially when it is borne in mind that practices which are indeed morally erroneous, if judged by the principles of scientific ethics, cannot be pronounced immoral in the sense of deserving moral condemnation, when they embody and express the highest moral convictions of those who find them commanded by their religion. For instance, burning heretics at the stake is a great crime, judged by the laws of scientific ethics; yet it was undeniably a righteous deed, judged by the ethics of Catholic Christianity. Bringing Christianity, then, to the bar of its own ethics would necessitate one verdict, while bringing it to the bar of the ethics of science would necessitate an opposite verdict. It is not enough, therefore, to place "religion at the bar of ethics": *both religion and ethics must be placed at the bar of science.* Professor Newman may not be prepared to admit this, yet we see no way of avoiding the conclusion. Ultimately, thought must sit in judgment on all things, religion and morals included; and science is neither more nor less than thought conscious of and obedient to the laws of its own being, as established immutably by the nature of things. We hold, therefore, that Professor Newman's own principle binds him, not only to bring religion to the bar of ethics, but also to bring both religion and ethics to the bar of science.

If it be untenable ground to say that false creeds necessitate bad lives, it is even more untenable ground to say that bad lives prove false creeds. It is simply incomprehensible to us how Professor Newman could suppose that we ever entertained any such notion,—that we "impute to Christian doctrine all the vices, swindlings, and high crimes of Christian professors." Bad lives may have many causes. But we should never consider that life bad which is true to its own highest conception of right. If the religion it obeyed proclaimed false ethical principles, obedience to which made the life itself immoral according to the higher ethics of science, then we claim that the religion itself, not its followers, should be arraigned for immorality. By inculcating murder of heretics as a duty to God and man, Catholic Christianity made itself a murderer before the bar of science; and we do right to impute to it all the guilt of the murders thus committed by its superstitious devotees. Why not? But we never said, or believed, that all the murders committed by Catholics are chargeable to Catholicism, which itself forbids most of them. The badness of no life which is contrary to its own creed can be charged to that creed; and for this reason the argument from mere badness of life to falsity of creed is logically worthless. We impeached Christianity in the name of human virtue, not because the general iniquities of Christendom necessarily prove it iniquitous, but because it proclaims doctrines, sanctions motives, and justifies conduct, which continually lead to iniquities condemned instantaneously before the bar of scientific ethics, although to this day defended and approved by the recognized ethics of the whole Christian Church. When Professor Newman vindicates the right of ethics to sit in judgment on religion, every sagacious thinker must applaud him. But the next question is—*what ethics?* And the only answer which sagacious thinkers can approve must be—*the ethics of science.* It is a wholesome and happy sign that the jurisdiction of morality over the whole field of religious experience should be so vigorously asserted as it has been by Professor Newman. It will be a happier sign still when the confusion now prevailing among the moral convictions of mankind shall have sufficiently passed away to permit morality to free itself from the entanglements of Christian traditionalism, and mount the throne of pure science, to the end that Nature alone may give law to human life.

A closing word about "humility," to which Professor Newman devotes about half his space. Taking his text from the *Impeachment of Christianity*, which he totally misconceives by confounding the natural grace of humility with the unnatural "sense of sin" which all Orthodoxy strives to create and foster as an indispensable preliminary of "conversion," he considers that it is great injustice to Christianity and Christians to attribute to them all a doctrine of Augustine which never prevailed entirely in Christendom. The question is not of a special doctrine of Augustine, but of the very essence of Orthodox Christianity. Is it not still preached and held as much as ever by Evangelical believers of all classes that Christ is the sole Savior? That man cannot save himself? That he deserves and must endure the wrath of God unless he throws himself on the mercy of this Savior? Most certainly; and these facts, wholly irrespective of Augustine, justify language much more intense than we used on the subject. Professor Newman refers to various manly Puritans as disproving the idea that such sentiments are the destruction of manliness. It is enough to say that, so far as these men were manly, they were not Orthodox, and, so far as they were Orthodox, they were not manly; unless it is manly to despair of self-help, cringe before power, and grovel in the dust to secure salvation. If the Hebrews did the same, so much the worse for the Hebrews. But we must protest against the misapplication of the passage quoted by Professor Newman to a subject not raised by it. The title of humility, especially the humility of the private soul in presence of its ideal of absolute purity, to be considered a virtue was not at all questioned in what we said; and our critic's comments, however true they may be in themselves, have no relevancy to their text. The "self-abhorrence" which is demanded by the doctrine of total depravity, and professed verbally at every service on every Sunday in nearly every church of Christendom, has nothing whatever to do with the self-respecting humility of the natural man, who is deeply conscious of his own

imperfections, but would rather be "damned" than escape "damnation" at the price of sycophancy even before Infinite Power.

"What can be reasonably meant by claiming dignity before God?" asks Professor Newman. Probably no *claim* of this sort is ever entered; but the man who is unconscious of *possessing* dignity, whether before God or his fellows, has lived to little purpose. The relics of Professor Newman's Evangelical education here make themselves very visible. The prayer of Epictetus, surely not deficient in such humility "as may become a man," is the soliloquy of one who has never forgotten the duty of preserving his self-respect, and who no more forgets that respect is justly due to him from whatever Intelligence takes cognizance of his life. The extravagance of Christian "self-abhorrence," which denies all reality to natural virtue, still tinges the religious consciousness of Professor Newman as expressed in this paper; it is not humility, but humiliation—a very different thing. The soul which will permit no insincerity with itself knows the falsehood of the pretence that all its acts, thoughts, motives, impulses, and so forth, are evil; it knows that many of these are good; and why should it not expect God to pay proper deference to the fact? Is he to be excused from recognizing that there is good as well as evil in men's hearts and lives? Or are men bound to feign forgetfulness of their own goodness when they raise their thoughts to Infinite Purity? If it be pagan to contemn such hypocrisy, pagan we are, and pagan let us stay! The "self-abhorrence" inseparable from every Evangelical "experience of religion" is far enough removed from the grave, measured regret of a true man at the retrospect of failures and faults; the one is humanity careening over and sinking in a sea of self-contempt,—the other is humanity tossed by the waves, but still holding stoutly on its course. There is no use in striving to keep the world attuned to the key of the penitential psalms. The humility which gives the lie to facts, magnifies sins into undue proportions, crowds out the joyous or proud remembrance of noble deeds as derogatory to God's supremacy in holiness,—such humility is a curse, and cannot too soon be outgrown. Give us the truth of things, and the spirit which reveres it: then the graces of sentiment and the subtler virtues of feeling will take care of themselves.

WHO IS THE CRIMINAL?

In a majority of cases where crime is committed, society is more blamable than the individual. External conditions and circumstances are mostly the cause of crime; not any inherent evil disposition in men and women. These conditions and circumstances the individual generally is not responsible for; they are the product of social arrangements, usages, and demands. As the world goes, the individual does not make society so much as society makes the individual,—the life that he lives being often, not that which he would live, but that which he must live. Every man is born to his lot; not the lot which he chooses, but the lot which is his fate. And not infrequently he spends his whole life in an unsuccessful effort to change the lot which was thrust upon him when he entered the world. Society stands by and sees him struggle; and it does not know—or, it does not care, if it knows,—that it is quite as much for its interests as for his, that the man should get the better of his circumstances, and make his condition more favorable to his virtuous and happy living.

When I hear that a crime has been committed against the welfare and peace of society, I find that I am not swift to condemn the individual offender, as though he or she were the only or chief party to blame in the matter; but rather disposed to inquire how far society itself has induced the crime, by suggesting, tempting, and provoking it with its own unjust laws, arbitrary dictations, unnatural restraints, selfish indifference, and cruel neglect. And in most cases I find that my indignation has been reserved, not for the so-called criminal, but for his or her self-constituted judge and condemner, and real tempter and provoker to evil—society itself.

A case has recently occurred in this city, which illustrates my point. Within a few days, one of the heaviest banking institutions of Boston has discovered that its assistant receiving-teller is a defaulter to the net amount of seven or eight thousand dollars. This fact standing alone, and stated without any extenuating circumstances, would naturally invoke upon the head of the dishonest bank-officer the condemnation of all virtuous people. But there are extenuating circumstances connected with this affair (as, indeed, there are with most such affairs); and, when known, they go far to at least divide the blame for the offence between the robber and the robbed.

This assistant receiving-teller is a man about thirty years of age. He has been in the employ of this one bank some ten years, and during this time has been an increasingly trusted and efficient servant of the institution,—handling on an average a million of dollars a day. His neighbors and friends, so far as I can learn, testify unanimously to his general good character and reputation. He has been an industrious, sober, economical, modest, quiet, thoroughgoing man. Within two years, or thereabout, he has married, and now has a wife and child, with whom he has lived pleasantly, cosily, and frugally. This man altogether was one not likely to take money which did not belong to him. It must have been an extraordinary temptation which could induce him to do it. Did he have such a temptation; and, if so, who was the tempter?

It is not an unimportant thing to know, in this connection, how much salary this man had. Remember, he was assistant receiving-teller in one of the heaviest, if not the very heaviest, banking institutions in Boston; he was made responsible daily for the safe transfer from hand to hand of a million of dollars more or less; he had served his employers with signal efficiency for ten years; he had with their knowledge, in the meantime, married and undertaken the support of a family; the bank, during all this while, was flourishing in business and in fortune, and reaping the accruing benefits of a large prosperity. Did they pay this servant of theirs well; did they give him a chance to improve his own condition with theirs; did they allow him to share fairly in the increasing profits which he helped to earn; did they make him feel that they had any lively interest in his welfare, or cared in the least whether he and his little family lived comfortably and respectably, or not? I do not learn that they did anything of the kind. At any rate, this is the fact; that they paid this employé, on whose shoulders they piled such labors and such responsibilities, the paltry sum of eight hundred dollars a year!

Now, I say that the Directors of this bank deliberately tempted this man to steal from them. Nay, more; I say that they were the original thieves, and that for years they robbed this employé of wages that fairly belonged to him. Can we be very much surprised that he retaliated at last, and robbed them in return? He took their money, not to speculate with, not to gamble with, not to spend in reckless and foolish extravagance; but to meet his ordinary household expenses,—to pay his butcher, his baker, and his grocer. I confess that my indignation waxes hot when I think of the injustice, the selfishness, the parsimony, the meanness with which this great, overgrown, moneyed corporation treated this poor, laborious, well-deserving young man. I am sorry, for his own sake and his family's, that he descended to the level of his employers, and became a thief like them; but I find it exceedingly hard to manufacture any grief in my breast that they have lost some of their ill-gotten gains.

And the same crime which this bank has committed against this young man in its employ is committed in numberless instances by other corporations against their employés. Horse-Railroad Companies hire conductors for miserably small wages, and then hire "spotters" to watch them lest they steal a few of the fares! In the first place, they tempt the conductors to steal by paying them so unfairly; and in the second place they insult them by setting fellow-employés to watch them. If these conductors were paid good, just salaries by the Companies that can well afford to do it, the stealing, while it might not be done away wholly, would be reduced ninety per cent.

It is the old story of the crime of capital against labor, of society against the individual. Until the sinners cease to be sinned against, they will continue to sin. It is the duty of society to remove as much temptation as possible from before the individual, and not to keep the standing insult of suspicion staring him in the face, provoking him to offences. And then, when the individual does sin, society should proceed with him in such a way as to restore him to his own and its respect and confidence as speedily as possible, and not to plunge him deeper into disgrace and degradation. "All sin is hunger," a thoughtful person has said to me. Often, indeed, it is nothing more nor less than this,—sometimes hunger of the body, sometimes of the mind, sometimes of the heart. Let us learn how to *feed* people,—to give them not merely what they *want* but what they really *need* of body-food, mind-food, and heart-food,—and we shall have done much towards banishing sin from the world, and keeping men from becoming sinners.

A. W. S.

THE COMING BROAD CHURCH.

In a recent article on the International Congress of Orientalists in London, I spoke of the new views of religion, and of the broader religious acquaintance and fellowship that must be one of the inevitable consequences of the labors of that body. Another sign in the same direction, though of slighter shape, has since been shown in this country.

It seems that there is a movement among us for establishing a University of Modern Languages, at which not only all the languages of modern Europe but the Oriental languages shall be thoroughly taught, and as far as possible by teachers to whom they are native. In furtherance of this project an important meeting was held a fortnight ago in Newburyport, Mass., where it is proposed to locate the University. Various gentlemen interested in the movement addressed the meeting; but, judging by the newspaper reports, about the brightest and most interesting speech that was made was by Hon. Chan Lai Sun, a member of the Chinese Imperial Commission on Education, who is in this country for the purpose of keeping some supervision over the Chinese youth who are coming hither to be educated. So far as this speech gives evidence, he appears to be a believer in the religion of his own country still; for, in explaining how China and America could help each other, and why the Chinese young men were sent here for their education, he told the audience plainly that "China did not want the religion of America"—"of course not," he added, as if that were a preposterous thought,—but that it did want America's "arts and sciences," and that it was only for this that her young men were coming here. Several Evangelical clergymen took part in the meeting, yet not one of them, nor any layman, rebuked this heathen speech, nor seemed to be at all offended by the presence of the speaker. Not a word is reported as having been uttered that was not equally courteous to Buddhist and Confucian as to Christian believers. One or two speakers mildly suggested that one advantage of the University would be the opportunity it would offer for educating young missionaries in the Oriental languages before they should go to their posts; but this was an argument that Confucian missionaries—and there are such—might have used in the interest of propagating their own faith among English-speaking races; and no one followed up the suggestion by enlarging upon the need and duty of Christian propagandism, or argued for the University on this ground. Apparently, the Hon. Chan Lai Sun, scrupulously introduced by his title, and seemingly regarded as good as any body upon the platform, gave the key-note of the meeting in the declaration that the services between the Oriental and Occidental nations were to be reciprocal, and not religious propagandism on the one side or the other. And in accordance with this idea, the argument pervading all the speeches was the utility of the proposed University for bringing the two sides of the globe into closer acquaintance and fellowship.

And as one of the results of such better mutual acquaintance, it is impossible that there should not be a modification of religious faith and practice on both sides. The Boston landlady of the Confucian lecturer, Wong Chin Fou, now in this country, said to me the other day, "He has been here at our house since July, and we are all delighted with him." They were American people, brought up in the Christian faith doubtless, yet it does not seem to have occurred to them that their pagan guest was a subject for "conversion." Perhaps they had heard of the case reported, for which, however, I cannot vouch, of the bright foreman of the Chinese shoemakers at North Adams, whom the Methodists boasted to have converted to Christianity, but who was soon afterwards, it is alleged, detected in some "financial irregularities." Occasionally one of the young Japanese or Chinese that come here to be educated changes his faith to the Christian religion. The marvel is that, coming at the most impressible age, and thrown in among all kinds of Christian influences, the greater part are not converted. The most of them, however, continue to hold their old faith, though without doubt it becomes modified. But, at the same time, the views of the Christians with whom they come into contact concerning their heathen faith gets modified too, and as a consequence their own Christian faith gets broadened, and sheds some of its peculiar theological features. These Oriental young men are

seen to be generous, gentle, reverent, aspiring, honest, affectionate, true, and quite as simple and pure in habit as young men of our Christian civilization; and it comes to be felt that the religious faith which is associated with such character cannot be wholly false or corrupting.

Thus in Christendom as elsewhere the signs are multiplying that people are awaking out of their narrow provincial theologies, and are opening their eyes to a wider and more cosmopolitan view of religious truth and fellowship. They are beginning to get a glimpse of the magnificent proportions of a church that shall be as broad as humanity. Towards the religion of the future every one of the great religions of the world has some valuable contribution to make, which, not mechanically, but by organic growth, is to be wrought into the substance of the world's thought and life. The Orient, where all the great religions have had their birth, and the Occident, where religion has been most modified in its career by modern civilization, are to be reunited for the religious completeness of both. Feeling and thought, spiritual imagination and practical understanding, inspiration of the heart and vigorous will, both and all are needed for the production of the highest form of religion, whether in individual experience or in a race.

The Western nations have certainly much yet to learn from the Eastern. If they need us we also need them. The religion of Christendom would have more of breadth and graciousness and charity, would be less angular, less provincial, would have a sweeter tone and a more sympathetic spirit, if to the virtues that have been specially developed in the modern Western world were to be added some of the old but not yet exhausted virtues of the Oriental races. We have more particularly the virtues of enterprise, whether material or mental, the virtues that delight in conquering obstacles and subduing the earth to man's service, the virtues of advancing civilization, and of healthy intellectual and moral movement. But they have more of what we may call the home virtues,—trust, contentedness, patience, stability, hospitality, magnanimity, unselfish simplicity, generous faith in each other. How it would benefit our impatient, restless temperaments, soothe down our feverish haste and ambitions, healthily balance our wasting nervous eagerness and instinctive discontent, if we could have an infusion into our natures of somewhat of their sobriety, serenity, temperance, patient persistency, childlikeness, repose; a repose which with them, for the want of elements of character to be drawn from the West, may have come too near to philosophic fatalism and to practical stagnation, but which at heart is a deep confidence in the laws of the universe and in the Infinite Power that pervades those laws! W. J. P.

Communications.

BIGOTRY IN POLITICS.

EDITOR OF THE INDEX:—

For many ages bigotry in belief, as to matters outside of the present life, has been the motive power of government. In Europe this bigotry has christened itself the Church, which has always, more or less openly and absolutely, controlled the State. The object of the bigots has been to produce uniformity of faith; the actual result to produce almost universal hypocrisy.

The Church came across the mighty water to America, with no lack of bigotry, but under the banners of dissent. Divided against itself, it happily lost the power of controlling the secular government. But unhappily it has not lost the whole of its bigotry. This bigotry, in despair of ruling America in the name of the Church, now begins to rebaptize itself as Religion, and avows its purpose to control politics, not so much in the interest of uniformity of faith as of good morals. But the necessary result must still, as ever before, be hypocrisy. Virtue comes not by compulsion or reward, but by pure reason appealing to the sense of right and wrong. So far as the Church is a collection of persons sincerely believing in given dogmas, nobody can object to its propagating its faith by purely intellectual arguments; but the moment it oversteps this line, and attempts to make converts by physical rewards and punishments, or to promote good morals by compulsion, it begins to establish our right to regard it as a conclave having bigotry for its motive power, and hypocrisy for its certain result.

For one, I cannot believe that bigotry is the motive power of the Church, or rather churches, of America, or that any one of them, as such, has an ambition to control the State. My chief reason for this incredulity is the fact that the bigotry is organizing itself outside of the churches, in such bodies as the Christian Amendment Society and the Young Men's Christian Association. Through the churches, as such, comes to the people weekly a great deal of the wisdom of the ages, along with the superstition and poor theology of the so-called sound writers. Bad as is the mixture, it is immensely better than nothing, especially for those who like it. And as long as they are not possessed with the insane will that everybody *shall* like and swallow it all, whether or no, one may well believe, in this age, that the truth is working more powerfully in them than the falsehood and the vain imaginations.

But the Amendment people and the "praying-bands" do obviously contemplate establishing what they call religion by law, through the use of political machinery—a movement which the American churches have a common interest, stronger than what the "world" has, to nip in the bud.

Thirty years ago it was my lot to ramble a little in the by-ways of England, where they have an Established Church; and I could not resist the conviction that its coercive power was a cause of demoralization nearly equal to that of chattel-slavery in our own country. It seemed to repress thought and create hypocrisy everywhere. It seemed to put the rebellious souls whom its tyranny had repelled into dissent into an opposite state of electricity nearly as bad as its own. The way it often brought its power to bear on secular affairs was to an American even ludicrous. In this country it would be called the essence of meanness. I am reminded of this by overhauling a package of old letters accumulated in my English ramble, among which I find this, which I begged as a curiosity from the man who received it. He was a farmer of Hooknorton, Chipping Norton, who had applied for the lease of a small farm belonging to a Mr. Field, of Deddington, a Christian of the Established Church. I give it as a fair sample of hundreds of similar facts which forced themselves upon my attention, fit to breed contempt. I say nothing of a multitude of other facts fit to arouse indignation.

ELIZUR WRIGHT.

DEDDINGTON, 4th Jan., 1844.

Sir,—I further considered the subject on which I particularly enquired your sentiments on Monday, and am still more convinced that I should not be doing my duty to my neighbors, if I were to let the farm to a dissenter from the Established Church. As I do not wish to put any restraint on your feelings or conduct in this respect, I think it would be better if you gave up all thought of taking the farm; and if I do not see you on Saturday, I shall conclude that you have done so. Were it not for this objection, I should have been glad to let it you, as I believe you to be a good farmer, and that you would have made us a good tenant.

I am, sir, yours faithfully,

SAMUEL FIELD.

MR. JAMES HARRIS.

JAR-BREAKERS.

It may be said that, in regard to matters connected with the advancement of science and theology, there are three classes of mind in the community. The first class (and it is but a small one) is composed of those who jar the world; the second, of those whose business it is to ease or *break the jar* for the third and largest class, who cannot bear jarring, and must never upon any account *be* jarred!

These classes have naturally their organs and representatives in certain newspapers. Readers of THE INDEX need not be reminded of an organ of the first class; nor is it necessary to indicate any belonging to the third class. Their name is Legion.

Of the jar-breaking organs the number is not large, but from the middle ground they occupy their influence is widely felt. Three or four of the ablest hail from New York. I know of no more serviceable jar-breaker than the *Independent*. Apparently unable or unwilling to trace the logical sequence of its premises, coquetting one week with the principles of Free Religion, and the next loftily disowning their only legitimate outcome—it yet, by its systematic discouragement of sheer dogmatism and creed-slavery, is doing most excellent service in the cause it professes to oppose. I believe I speak advisedly in saying that, as an agency in bridging the gulf between advanced Orthodoxy and cautious Radicalism, it has no rival in Christendom.

Especially upon the dogma of eternal punishment its utterances have vastly assisted the opening of free discussion. After the adjournment of the Evangelical Alliance, the *Independent* took occasion to rebuke the exclusiveness which closed its doors to Universalists, reminding the clergy that large numbers in other communions no longer hold that doctrine to be an essential of their creed.

Yet the careful editor by no means compromised himself. "We have tried to believe in the final salvation of all men," he writes in an article denying that hell is the basis of the kingdom of heaven, "but cannot feel justified in doing so." He continues—in substance, I do not quote the exact words: "We cannot help believing that a long-continued course of wilful and defiant sinning may so harden the conscience of a man as to make it, by a simply natural law, forever unsusceptible of repentance." This would be very good, if it were only the out-breaking sinners whom Christianity condemns to eternal death. But it must not be ignored that the condemnation includes also men of moral life who simply fail to "close with the terms of salvation" through the blood of Jesus. Does the diplomatic jar-breaker give us his opinion of *this* side of the question? Not at all. Rigidly Orthodox readers would find in the paragraph quoted pleasant confirmation of their cherished doctrine; but the wide-awake, inquiring soul on the watch for new truth, *noting the omission*, would decide for itself: "Ah, this editor no more believes that people are sent to perdition for simple disbelief of the doctrines than Mr. Abbot does!"

Instances of like skilful, not to say strategic, handling of the Orthodox creeds are not unfrequent in the columns of the *Independent*. They should be labelled, "Cushions for the Delicate; making the transit easy from the religion of authority to a Free Religion!" Indeed, so many within the circle of my own acquaintance have been led by these seductive editorials to question, to investigate, and finally to bid farewell to their old dogmatic beliefs, that it has for some time been my practice to lead inquiring minds, by a graduated series of its articles, up to the radical edge of the *Independent*, and then so dexterously to slide them over to the conservative (?) corner of THE INDEX that they are scarcely aware of any shock to their nerves!

Therefore, O INDEX, deal gently with the jar-breakers. The work they do would perhaps be

"Poorer done by better hands,"

and verily they have their reward.

H. L. B. B.

PARKER MEMORIAL HALL---WAS IT DESECRATED?

BY W. F. JAMIESON.

"Ye cut muckle whangs out o' ither folk's cheese."
"Ye hae the wrang soo by the lug."—*Scotch Proverbs.*

Two communications have appeared in THE INDEX concerning the Mass Convention (called by some a free-love meeting), one by Bishop Ferrette, the other by John Wetherbee. Really, I can see no reason why these gentlemen, with their avowed liberal, radical views, should write in so censorious a vein. One says he is no coward, no chicken, and afraid of no gale, but—but—this September free-love typhoon was too much for him. He asks: "If the Hall Committee at all foresaw what was to take place, on what grounds could they have permitted their hall to be used in this manner?" He then adds—if on the ground of "liberty of speech," he has no objection, only drop Parker's name from the hall! A stranger to Parker would suppose from such a statement that the latter was not much of a friend to free speech. In mournful accents the Bishop asks: "Would Theodore Parker, if yet alive, be seen in his own hall while thus occupied?" In Humanity's name, why not? Bishop Ferrette was there. Other great and good men were there. John Wetherbee was there.

The Bishop seemed to forget how liberal he was in the commencement of his letter. He says: "I admit that there should be a place where these things [terrible social heresies] may be freely said; and, as I have no superstitious notions of places, let them be said in a church, if need be." Then why find fault with Parker Memorial Hall Committee? They practised the liberality which the Bishop preaches; or is Parker Hall more sacred than a church?

He takes up most of his article in discussing the social problem, the very thing that most of the speakers at the Convention discussed. So, that there might be no mistake in his meaning, he says: "I will talk of things plainly." And so he does. He talks of "promiscuous sexual intercourse," "syphilis," "begetting children," "self-abuse." The evils of our great social system, its manifold corruptions, he heartily deplores, which places him side by side with the free lovers whom he affects to despise.

If the Bishop had read his article in the "Free Lovers'" Convention, or any other assemblage of ladies and gentlemen, every listening prude would have been disgusted with his plain talk.

Why should liberals write as if Freedom were unsafe? Where liberty of speech exists, there will be much in matter and manner of many speakers that will be false and displeasing. Liberty is not for the cultured alone. The vulgar and unlettered are equally entitled to its precious privileges.

As for Mr. Wetherbee, we are fully aware that he expresses himself in the most elegant manner. Classical is our friend. Before he reaches a dozen lines he calls the Convention a "cattle-show" by implication. He informed one person "that this Convention was a ship sailing under false colors." Was it? He says "they had no right to call it a Spiritualists' Convention." Did he read the call?

This Convention is expressly for the purpose of discussion and propaganda; and all Spiritualists, Socialists, Infidels, Materialists, Free Religionists, and Free Thinkers are cordially invited to attend and join in the effort to advance the cause of truth and human welfare. All subjects in which the good of the race is involved will be legitimate themes for discussion and for set speeches.

Any fault to find with that? Such a call is an honor to any body of people.

Friend Wetherbee complains that "the subject of Spiritualism was entirely left out." There was but little of what is called Summer Land speech-making; but there was some, enough to prove that Mr. Wetherbee is not exact in his statement, "entirely left out." Each speaker was perfectly free to choose his or her own theme. If what is called Spiritualism received but little attention, it was doubtless owing to the conviction, which has become prevalent among Spiritualists, that for a quarter of a century we have had a surfeit of lectures upon the "beautiful hills" of the rolling spheres. There is every-day work to be done down in this world. Mr. Wetherbee says he is "aware the community groans under its hypocrisy, that the evils that the 'spouters' [one of his classical expressions] of this Convention complain of are not much, if any, overstated." This is another admission of the great work accomplished by this much-abused Convention. But he is so ashamed to have Spiritualism mixed up with "outside issues"! And yet he says through Spiritualism logically "these crying and admitted evils will be cured." How cured, if Spiritualism is too dainty to deal with them?

Mr. Wetherbee admits that the speakers at the Convention "have a perfect right to discuss the subjects they did, and in the way they did." Then why call them "freedom-shriekers"? If that term "shrieker" is voted elegant, why not apply it to all platform and pulpit eloquence?

He says the "better portion" of the Spiritualists

do not wish to be "disturbers of the peace;" unless humanity is to gain something by the disturbance. Who can tell the issue *before* the revolution? If Abolitionists had waited to see the "gain" in their agitation, no word for the slave would have been spoken. Indeed the Abolitionists were constantly reminded that their freedom-shrieking would provoke the anger of the South; engender hatred between the blacks and whites; arouse the worst passions of human nature; render the condition of the slaves more abject; and finally plunge the whole country into war. Notwithstanding that ghastly picture, the "shrieking" proceeded.

Mr. Wetherbee says: "I follow where truth leads, and take the consequences." Then why should he concern himself with "gain"? Gain or lose, sink or swim, Truth, and its open vindication, is what reformers profess to seek. Then away with all mere time-serving expedients.

Mr. Wetherbee tells us no one will accuse him of "being anything but a radical." That makes his letter all the more astonishing. There are many who testify that they have heard him "shriek" for social freedom. Perhaps he was "influenced" to write his letter.

SINGING AS AN ATTRACTION.

MR. EDITOR:—

There is one point to which perhaps not sufficient attention has been paid by Liberals and Free Religionists.

It is observable everywhere that those who do not accept Orthodoxy in all its hideousness still attend church or service at some Orthodox church, and most likely their children attend the Sunday-school. They take a pew there, and thus contribute to the continuation of error that they may think more or less effectually exploded. This is for two reasons, perhaps.

1. It is proper. Other people who wear good clothes, who pass for respectable members of society, and who are desirable associates, attend this church. Therefore it is the thing to do.

Their children also attend the Sunday-school. The strivings for place and preferment, the tickets and premiums, all show the efforts to attract and interest them. But for the latter, the crowning attraction, in this city at least, is anniversary day: a day when the children assemble in their gayest attire at their Sunday-school rooms, and march in order to the general *rendezvous*, each class of each school having a banner carried by some preferred member, and on each banner an inscription which designates the class. At the *rendezvous* of some half dozen or more schools, the children listen to speeches by Mr. Prosy, or Mr. Bore, or Mr. Dry-talk, as the case may be (sometimes with a show of impatience on the part of the boys), and intersperse these "addresses" with songs, hearty and enjoyable, in which they all join. Then they march (*i.e.*, the Orthodox white children do: the children of Unitarian, Universalist, Catholic, and negro schools being excluded by the police), and present a gay appearance, attracting large crowds along the line of march, and making glad the hearts of the fond mothers at least. After marching they separate, and repair to their respective churches, to enjoy ice-cream, lemonade, candies, oranges, and such other things as appeal to and cultivate their veneration through the gustatory nerve.

2. In many churches the main reason is the attraction given to the services by the singing. Only the pleasant side of their picture is presented in their songs. By these lively songs nervous stimulation and excitement are produced, to a degree comparable with that produced by moderate potations of the bibulous. The higher grade, the trance and unconscious state attainable at protracted and camp meetings, commonly expressed by the term "getting the power," is more properly comparable in viciousness to inebriation, and is not so destructive, only because not so easily, therefore not so frequently, attained. We repeat, it is not the mental but the emotional that is appealed to. On this point allow me to quote from an article in the June number of the *Association Advocate*, the organ of the Brooklyn Young Men's Christian Association. Speaking of open air meetings at the Atlantic Docks, it says: "Many youths and a few cleanly-clad mothers with their little ones (probably from the houses near) came also, and listened with evident delight. These meetings are to be kept up throughout the season. They will be varied by short, pithy addresses, and those tender *heart*-melodies which never fail in their touching expression to reach the point of need and sensibility in the human soul. The first requisites are *real, earnest singers and speakers*, who know the chords of the human heart, and how to adapt themselves to the understanding and conditions of plain, unlettered people. We beg all who can sing, male or female, to be with us. Singing is a great and indispensable power. Could we raise such a musical sound as would ring out in harmony over all that basin and surrounding dwellings, thousands would flock to hear and receive the blessed influences."

Such tunes as our Methodist friends sing, "Come, thou Fount of every blessing!" "How happy are they who their Savior obey!" "Year of Jubilee," "Nearer, my God, to thee!" "Jesus died for me," etc., are enlivening tunes which stir the sensibilities, exalt the emotions, and prepare the mind for such teaching as would be wholly revolting in their calmer moments.

Now what Liberals and Free Religionists can do is so to shape their religious services as to use these taking tunes, and sing words to them conveying lessons of love towards and charity for all mankind, kindness to all God's creatures, fair dealing, honesty, integrity, self-respect; lessons which some of our "Christian statesmen" seem never to have learned, or to have utterly forgotten.

Let some one in our ranks, who has the gift of rhyme, so embody these teachings for the benefit of the race, the advancement of the cause, the ennobling of humanity, that they can be sung to the tunes with which all Christendom is familiar, and thus supplant Calvinistic cruelties of sin, atonement, eternal punishment, and the like, with the nobler teachings of the Free Religionists. Then, when these more exalted ideas have been instilled into the minds of the "rising" generation, and when the "rising" shall have become the "present" generation, may we look for less corruption in high places!

Of course these remarks have no application to the elegant musical services for the delectation of the intellectual audiences whose privilege it is to be ministered unto by the analytical Frothingham, of New York, or the scholarly Chadwick, of Brooklyn.

Yours, TIPTON.

BROOKLYN, N. Y.

LIBERAL WORKERS IN WISCONSIN.

EDITOR OF THE INDEX:—

It was our privilege to be present at Whitewater, at the liberal convention held there on October 12, 13, 14, and 15, where we witnessed a good assembly of liberal thinkers from different parts of the State and from the West.

A joint committee of Universalists and Unitarians in June last had made the arrangements and programme for this convention. One of its objects was to enlist all liberal workers and thinkers in the work of reform. The essay of Rev. W. H. Harrington, of Belvidere, Ill. (subject: "What's in a name?"), was full of rich thought. He is too liberal for the old line Universalists. He is a young man.

Rev. W. S. Balch, of Elgin, Ill., Universalist, gave a lecture on the evening of the 13th. Subject: "Science and Religion—Is there a God above Matter?" Dr. Balch's lecture was to some extent a review of Prof. Tyndall's famous address, and, to the surprise of many of the more moderate Universalists and Unitarians, an endorsement of the professor. Pent-up creeds are too small for the speaker, evidently.

On the last day of the Convention, Rev. Dr. Kerr, of Rochford, Ill., preached before the Convention a most radical and able liberal sermon. Subject: "Ideas in Religions—Survival of the Fittest."

We give these few features of this Convention showing the liberal thinkers and workers here. The several speakers were followed on most of these subjects with criticisms.

Most of the young men, both in the Universalist and Unitarian denominations, are too liberal for the conservative of those denominations; but we were pleased, notwithstanding, to witness that kindness and courtesy which are always possessed so fully by men of culture so largely manifest. J. L. Jones, of Janesville, Wis., G. W. Cooke, of Sharon, Wis., and W. H. Harrington, are preaching to good congregations. B. F. HOLMES.

PALMYRA, Oct. 26, 1874.

SECRET ORGANIZATION AGAIN.

ST. JOSEPH, MO., Oct. 20, 1874.

EDITOR OF THE INDEX:—

Since becoming a reader of THE INDEX, articles headed "Organization" have been frequently published in your paper. One feature of the articles seemed always prominent, which was that, while they left the impression of a quite general desire for organization on the part of "Liberals," no plan for organization was suggested, or had been thought out.

In a communication, dated August 10, to Mr. Abbot (intended to have been private), I asked if some acceptable plan could not be devised, and hinted at one which might be *secret*, at least so far as signs or passwords were concerned. It was no part of my idea that the opinions or purposes of the organization should be hid, or in any way disguised; such organization I should oppose. On the contrary, while those opinions and purposes might be well known, the individual member could avow his connection at such times and places as he alone chose. Such plan, or something similar to it, it appeared to me, would leave every person free to express his opinions individually as freely as he does now when outside of all organizations, while he would feel that he was not standing quite alone, but was one of many workers, all connected by the tie of union. To the weak it would give some strength, and make the brave stronger.

Some may object that my plan does not include an effective organization; that the liberal elements, after entering such union, would be as non effective and scattered as at present. Perhaps so. But let the objectors consider that I am of the class referred to at the commencement of this article—without a plan,—and, like them, anxious to hear from some one who has a plan. Yours for truth,

E. C. ALPHONSE.

[We are sorry to have mistaken the intent of Mr. Alphonse as to the publication of his former communication, for we scrupulously respect the wishes of our correspondents in this respect, when known. Let us suggest that they mark them all either "For THE INDEX" or "Private," as the case may be; and then we shall not fall into the same blunder again.

No "plan" of organization could be devised which would meet all requirements: everything depends on the purpose to be served. Social clubs, debating clubs, lecture unions, literary societies, Liberal Leagues, and so forth, all require different plans. Organization for its own sake is useless; there must be something to organize for. A general union of Liberals must be for general objects, and, if they have no such objects, no union is possible or desirable. We wish all Liberals appreciated the importance of the objects specified on our first page. But until they do, we counsel no abortive attempts. When the freedom-loving part of this nation perceive what is still necessary to secure entire religious freedom, they will doubtless unite. Meanwhile we labor to show this necessity, waiting patiently for a response.—ED.]

THE QUINTESSENCE OF SIN.

Half a century ago, or thereabouts, I remember hearing an Evangelical minister giving before a large congregation the following definition of a Unitarian: "A Unitarian is something between a Jew and the devil. He denies the God that bought him. He boasts of his good works; but his good works will hang like millstones round his neck, to draw him deeper into the gulf of destruction."

I remember hearing another minister (he was a Presbyterian) defining Roman Catholicism thus: "It is a system engendered in hell, and vomited forth by Satan upon earth, to become the bane and curse of mankind."

Both these theologians and highly popular preachers occupied pulpits at Liverpool (England); and now we have a not less popular preacher, and not less influential theologian, Spurgeon, addressing his hearers as follows: "Oh, sirs! believe me, could you roll all sins into one,—could you take murder, and blasphemy, and lust, adultery, and fornication, and everything that is vile, and unite them all into one vast globe of black corruption, they would not equal even then the sin of *unbelief*. This is the monarch sin; the quintessence of guilt; the mixture of the venom of all crime; the dregs of the wine of Gomorrah; it is the *A 1 sin;* the masterpiece of Satan; the chief work of the devil." Ecce Evangelicalism!

Not long since in this city a clergyman (Catholic) told the criminal under the gallows: "Oh! I wish that I could go where you are going to-day!" Ecce Catholicism!

With such preachings, such teachings, whether Evangelical or Catholic; with the assurance that it requires but a leap from the scaffold to land one in heaven; with the belief that sin has long since been expiated; that the penalty has been paid in advance eighteen hundred years ago; that a firm belief therein is a *carte blanche* for the commission of crime, and the indulgence in vice is a passport to eternal happiness,—it would not be surprising were virtue, honor, rectitude, and humanity eradicated, and man ere long reduced to a condition *below* that of the beast of the field, if not to that of the forest.

If there *were* a devil, such teachings would be that devil's; God's they cannot be. D. E. L.

NEW YORK.

CHILDREN AND CREEDS.

Every one who has studied the nature of childhood to any extent must have been impressed with the fearless freedom with which children seek a knowledge of the mysteries of life and all of the wonderful forms of Nature around them. They have no instinctive idea of "forbidden fruit," and approach every tree accessible to their childish thought or fancy with the same guileless freedom. Vaguely conscious of a kinship with Nature, they regard her with an affectionate familiarity. As reflection dawns on the young inhabitant of this world of wonders, he is often deeply perplexed in trying to comprehend the reality of what he sees. The facts of Nature suggest an undiscovered cause which is his first metaphysical problem; but of this he has no instinctive fear. What he cannot comprehend he invests with no imaginary terrors, and feels no condemnation in endeavoring to explore the mysteries of life and God.

This period of artless truth-seeking is the most beautiful portion of human existence. Would that it could be made to extend through all the years of man's life! But what a melancholy change does superstition produce! How it steals from childhood its simple trust, and casts over its sunny mind the shadows of unnatural fears! The monsters of popular religious teachings are marshalled before the young innocent, and a horrid nightmare of dread paralyzes his soul. The beautiful simplicity that characterized his thoughts and feelings is now perverted into unnatural misgivings. Nature no longer greets his approaches with encouragement, but frowns on his attempts to penetrate her secrets. The vast unknown beyond this life is filled with horrors from which his nature recoils. Thus the tender heart of childhood, warm and buoyant with natural love and faith, is smitten by the terrors of superstition, and forced into the prison of a false creed. A life deformed in intellect and starved in affections is the consequence.

That this is not an exaggeration of the effects of teaching the Orthodox religious doctrines to children, I think many now struggling to free themselves from the impressions thus received in childhood can testify. These impressions cannot always be entirely eradicated by the reason of maturer years; and some minds which seem to be illuminated by the clearest light of rational thought are sometimes darkened by the shadows of those gloomy ideas of religion received in childhood from well-meaning but ignorant piety. When will enlightened benevolence guard the helpless children of our race from those horrid ghosts which still haunt the abode of civilized man, and lead their trembling victims to the altar of a false religion?

H. CLAY NEVILLE.

OZARK, Mo.

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A Weekly Journal

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PUBLISHED BY THE

INDEX ASSOCIATION,

AT

No. 1 Tremont Place, Boston.

EDITOR:

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ASSOCIATE EDITOR:

ABRAM WALTER STEVENS.

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To foster a nobler spirit and quicken a higher purpose, both in society and in the individual:

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

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Report of the Addresses and other Proceedings of the Original Meeting in 1867, at which the Free Religious Association was Organized. Containing addresses by O. B Frothingham, Henry Blanchard, Lucretia Mott, Robert Dale Owen, John Weiss, Oliver Johnson, F. E. Abbot, D. A. Wasson, T. W. Higginson, and Ralph Waldo Emerson.

(This pamphlet has not been on sale for a number of years, and many persons who have all of the Annual Reports succeeding do not possess this.) Price 50 cents.

Proceedings of Second Annual Meeting, 1869. 50 cents. Contains essays by Julia Ward Howe on "Freedom and Restraint in Religion," and by David A. Wasson on "The Relation of Social Science to Religion," and speeches by O. B. Frothingham, Jesse H. Jones, F. E. Abbot, Wm. Denton, R. W. Emerson, Mary Grew, C. A. Bartol, A. M. Powell, H. B. Blackwell, Rowland Connor, Lucy Stone, Horace Seaver, and others; with an appendix on "Outlines of Judaism" by Rabbi Wise.

Proceedings of Third Annual Meeting, 1870. 50 cents. Contains essays by O. B. Frothingham on the "Idea of the Free Religious Association," followed by addresses by D. A. Wasson on "The Nature of Religion," by Mrs. E. D. Cheney on "Religion as a Social Force, especially in relation to Philanthropy and Reform," and by F. E. Abbot on "The Future of Religious Organization, as affected by the Spirit of the Age;" an essay by Samuel Johnson on "The Natural Sympathy of Religions," followed by Rabbi Wise on "The Permanent and Progressive Elements of Judaism," by T. W. Higginson on "Mohammedanism," by Wm. H. Channing on "The Religions of China," and Wm. J. Potter on "Religion Old and New in India;" also abstract of a discussion on "The Bible in the Public Schools," by Thos. Vickers, S. R. Calthrop, Rabbi Wise, and others.

Proceedings of Fifth Annual Meeting, 1872. 35 cents. (Four or more, 25 cents each.) Contains essays by J. W. Chadwick on "Liberty and the Church in America," by C. D. B. Mills on "Religion as the Expression of a Permanent Sentiment of the Human Mind," and by O. B. Frothingham on "The Religion of Humanity," with addresses by Rowland Connor, Celia Burleigh, Lucretia Mott, A. B. Alcott, C. A. Bartol, Horace Seaver, Alexander Loos, and others.

Proceedings of Sixth Annual Meeting, 1873. 35 cents. (Four or more, 25 cents each.) Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. 35 cents. (Four or more, 25 cents each.) Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti-Christian," and "Extra-Christian,"—together with the Secretary's Annual Report, and letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

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These publications are for sale at the office of the Free Religious Association, No. 1 Tremont Place, Boston. The Annual Reports for 1868 and 1871 cannot be supplied, and the supply of others previous to that of 1872 is quite limited. Orders *by mail* may be addressed either "Free Religious Association, No. 1 Tremont Place, Boston," or to the Secretary, New Bedford, Mass.

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VOLUME 5. BOSTON, MASS., THURSDAY, NOVEMBER 19, 1874. WHOLE No. 256.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ———.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

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PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

For List of Liberal Leagues, see next page.

GLIMPSES.

RITUALISM is the expression of dogma. Hence its sole importance.

THE RUSSIAN government has resolved to introduce the system of compulsory education. The Berlin system was to go into operation at St. Petersburg on November 15.

REV. E. F. STRICKLAND, who has been so slanderously attacked by the Baptist clergy of Boston and the New York *Independent*, informs us that his society in East Stoughton have become alarmed at the situation, and given him notice that his services will not be required after December. Meanwhile he is at liberty to preach elsewhere, and desires to do so. His address is 16 Medford Street, Chelsea, Mass.

A VIRULENT ATTACK on Colonel Charles D. Miller, a Republican candidate for the New York Assembly and a subscriber to THE INDEX, was made just before the election by the *Geneva Gazette*, on the ground of his alleged "atheism." The article is too much of a curiosity not to be reproduced in these columns, and will be found elsewhere. Colonel Miller's character stands too high to be affected by such a miserable exhibition of bigotry, and even the *Gazette* is forced to pay an involuntary tribute to his courage and sincerity.

A CLERK tried to drive a baulky horse up Broadway. Whipping was tried to an extent that ought to have called out Mr. Bergh with his whole Society; but all to no purpose. A jockey strolled by, saw the situation, seized a handful of snow, and rubbed it vigorously all over the animal's nose. At once the horse moved obediently on. As he started, the jockey remarked to the astonished youth, "Whippin' ain't allers the thing: what he wanted was a *new idee*." A handful of snow has been rubbed all over the nose of the Administration by the late election. It is now confidently expected that the beast, having got a "new idee," will move on; and, it is hoped, in the direction of positive reform.

THE CIVIL RIGHTS BILL is needed as much in New Haven as in New Orleans, it seems. According to the Boston *Sunday Herald* of October 18, "The Hampton singers recently attended the Third Congregational Church in New Haven. On entering the church, two of them being of quite a light complexion and a little ahead of the others, the usher, not looking very closely, took them for white men and was about to give them seats in the centre of the church, near the front; but on seeing some of the darker ones follow, discovered his mistake and exclaimed, 'Oh! I didn't notice! You will have to go back!' And they had to take back seats." Will such cruel nonsense never cease? It is a striking confirmation of the truth of Mr. Pillsbury's representations as to the relation of the churches to the rights of colored men.

NATHAN BURGESS thus confessed the murder of Joseph Robbins, bridge watchman on the Vandalia Railroad, in open court at Terre Haute, Indiana, on November 9: "I knew the Vandalia pay-car had passed that afternoon and had paid Robbins his month's wages. I got that shot-gun and went to the bridge. As I approached the watch-house I saw, through the window, Robbins sitting inside. His shoulders and head only could be seen. I raised the gun and fired. I then hesitated a few minutes to listen if the report of the gun had aroused any one. I then went up to the watch-house door and found Robbins on his knees praying. I plainly heard him say: 'O God, have mercy on the one who did this. Spare him, for Jesus' sake.' I was horrified, and turned and ran I did not know where. I did not enter the house, nor touch the door. His words haunt me still." Let us pay a tribute of unfeigned reverence to such Christianity as transfigured the dying hour of this poor murdered man. The superstition of it is all lost in the glory of his great forgiveness, which was every whit as noble as that of his deified Master, and sprang from a fountain older than he, the human soul.

IN THE November issue of the *Camp News*, published in Philadelphia as the organ of the "Patriotic Order Sons of America," and now in its eighth volume, we find the following questions by a correspondent and answers by the editor:—

"W. H. H.—First: Can a man whose character is good in every respect, who believes in a Supreme Being, but who does not accept the Bible as the divinely inspired 'Word of God,' become a member of the P. O. S. of A.?

"If this refers to the Bible generally, we answer, No.

"Second: Can a man who acknowledges a Supreme Being, as do the Deist and Theist, but who denies a personal God, become a member of the P. O. S. of A.?

"Answer: No."

Another editorial declaration in the same issue is to the effect that the Order is opposed to the removal of the Bible from the public schools, and in general to the "complete secularization of our government and the free school system;" and that belief in a Supreme Being is a qualification of membership, as above stated. It is now sufficiently obvious that the Order can command little sympathy, despite its professed devotion to "every true principle of American liberty," from those who understand what liberty requires. The Order is evidently a Know-Nothing organization for the defence of Protestant Christianity, and is one of the forces opposed to the political demands of Free Religion.

THE TIME for preparing a new Unitarian *Year Book* is at hand. It will contain, as usual, a list of recognized Unitarian ministers, and also a list of recognized Unitarian societies. In order to prepare an "honest" list of the ministers, which is a most commendable object, it was found absolutely necessary last year to interrogate all clergymen of doubtful orthodoxy, and inquire whether their names stood with their consent in a catalogue of "Unitarian Christian" divines. In consequence of this questioning, Messrs. Potter and Stevens were "dropped," as the phrase ran. Now we suppose that the authorities are just as anxious to have an "honest" list of the *societies* of the denomination as of the *ministers*. They will undoubtedly, therefore, interrogate this year all the societies of doubtful orthodoxy, whether the retention of their names in a list of "Unitarian Christian" societies is with their free consent. Consistency evidently requires this course. The New Bedford society will, of course, be the first one interrogated; for, notwithstanding the fact that their non-Christian minister was "dropped," they still retain him, and even went so far as to raise his salary immediately after his excommunication, in order to show how much they loved and esteemed him. What graver cause for interrogation could possibly exist? We respectfully suggest, therefore, to this refractory New Bedford congregation, which have shown such an independent spirit in obeying their own convictions of duty rather than the requirements of Orthodox Unitarianism, to be preparing their answer to the forthcoming interrogatory, that the prompt appearance of the *Year Book* may not be retarded by any delay on their part. The liberal public will await their action with great interest. THE INDEX stands all ready to applaud the conscientiousness of the denominational authorities in risking the displeasure of one of their wealthiest and most influential societies in order to secure an "honest" list. In this attitude we count upon the sympathy of the *Christian Register*, which will doubtless copy this paragraph for conscience' sake.

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[For THE INDEX.]

Opening Address

AT THE CONVENTION OF THE FREE RELIGIOUS ASSOCIATION AT HOWARD HALL, PROVIDENCE, RHODE ISLAND, OCTOBER 29, 1874.

BY O. B. FROTHINGHAM.

The Free Religious Association presents itself for the first time to the citizens of Providence, and thanks them for the large welcome which it receives. Our conventions are unlike most religious conventions. We have no great array of lordly names, no long roll of churches, no certificates of membership, no formularies in regard to the ritualism to be discussed. We simply present ourselves as a body of men who have an idea which we believe deeply concerns the American people. That we are worthy representatives of the idea we have never claimed. We are simply representatives of the idea which the time has called up. We shall be very happy, on our part, when younger men will come forward and take our places, and give to our idea a larger interpretation than it has ever received from us.

It has been our misfortune to be always, notwithstanding our utmost candor, misunderstood. Some charge us with hostility to Christianity, when we are in truth the foes of no religious system as such. Others accuse us of putting all religions on the same ground, because we do our best to be just to all. Yet others profess to think that we meditate an amalgamation of religions and the formation of a new one by a process of eclecticism, than which nothing could be further from our thought. In the last edition of *Appleton's Cyclopædia*, the aim of our association is declared to be the substitution of the rationalistic for the Christian belief. It would be impossible to get further from the truth. We contemplate nothing of the kind. We should not even if we had a system of rationalistic belief to suggest in place of that which prevails. But we have no such system; we have no system whatever. It does not enter into our purpose to make any system.

Our idea, so far from being a novelty, is one of the oldest in the world. It is expressed thus in an old Lufi book: "If thou art a Mussulman, go stay with the Franks; if a Christian, join the Jews; if a Shrah, mix with the schismatics. Whatever thy religion, associate with men of opposite persuasion. If in hearing their discourses thou art not in the least moved, but canst mingle with them freely, thou hast attained peace and art master of creation."

And again: "Each prophet who appears is not to be opposed to his predecessors, nor yet complacently to exalt his law."

And again, from an ancient Buddhist writing: "The rays of intelligence make the order of venerable teachers. They are all and equally born to unite science and virtue."

It is from the profound study of these oldest of Scriptures that the eloquent and distinguished Max Müller came to the conclusion which he announced at the recent meeting of Orientalists in London: "That all religions spring from the same sacred soil, the human heart; that all are quickened by the same divine spirit, the still, small voice; and that, though the outward forms of religion may change, may wither and decay, yet, as long as man is what he is and what he has been, he will postulate again and again the Infinite and the very condition of the Finite." "We have learned already one lesson, that behind the helpless expressions which language has devised, whether in the East or in the West, for uttering the unutterable, there is the same intention, the same striving, the same stammering, the same faith."

There, fitly and persuasively expressed, is our idea, extracted from sources that were living before our Christianity was heard of.

Let me repeat: With religious creeds, as such, we have no quarrel, whether they be Romanist or Protestant, Orthodox or Heterodox. We are not theologians, we carry no theological weapons, we wage no theological war. Indeed, it is one of our persuasions, one of mine perhaps it would be more proper to say, that the theological war is nearly ended. The religious world is losing its interest in polemics.

If we could ascertain the proportion of theological books and of books of science and history published within the last two or three years in Germany or England or the United States, I think we should discover that there was a marked falling off in the number of theological books, showing that the drift of the active mind of man is away from the old theological questions. That this is so in Germany there can scarcely be a question. In England, the religious literature is still in excess of any other. But it has changed its character entirely. It is no longer the old polemic literature that flourished a century ago. It consists of sentimental books, books of piety, worship, ritualism, books about ecclesiastical forms and usages.

The Church of England is full of gentlemen, highly educated and exceedingly well provided for, who have little else to do than study pastoral theology, as it is called; and the English press groans with the books and pamphlets that these gentlemen publish. But they are of no value. They make no mark on the thought of the time. The active mind studies science, history, the creation of the world, astronomy, the facts of the universe.

If we deal with theology at all, it is that we may do away entirely with the theological method, and substitute the scientific method in its place. You understand the difference between the two methods. Science studies facts; theology studies creeds. Science says the newest truth is the truest; theology says the oldest truth is the truest. Science looks forward; theology looks backward. Science looks with open eyes at the creation as it is; theology speculates with closed eyes on the creation as it has been supposed to be. The method of science may lead to Trinity, to Atonement; who knows? Stick to the method is all we insist upon. The method of theology may, by-and-by, lead to Materialism; who knows? The method is wrong whatever it leads to.

But we are not engaged in any theological war. The question that presses sorely upon us is that religion will not confine itself to speculation, but insists upon striving for personal power. The churches are struggling for power; not for truth, not for humanity, not for philanthropy, but for individual power; each religion standing upon its own platform, gathering about it its own methods, and using every means—not always amiable, not always just—to further its own ends and establish its own dominion.

Sir James Mackintosh predicted that church power would certainly not survive the nineteenth century. A quarter of the century yet remains, and no one can tell what the next twenty-five years may bring forth. But certainly the signs at present point the other way. In Rome, the head of the Italian Church, with commendable frankness and an appreciation of his position that is worthy of praise, denounces the spirit of the age, bids defiance to the powers of the secular world—science, philosophy, material enterprise,—claims the whole domain of mind and society as his own, and bids the church pray for the overthrow of Bismarck, "the colossus." The Old Catholics, seeing only weakness and impotency in the claims of the Roman Pontiff, and fearing the downfall of the Catholic Church if his rash spirit is encouraged, attempt a new coalition in which all good Catholics, East and West, may combine; and meditate a restoration of ancient creeds, confessions, and rites with new guarantees and larger sympathies. Döllinger and Hyacinthe are as hostile to radicalism as is the Pope himself, but they would fight radicalism with new weapons. To build up the true Catholic Church on primitive and everlasting foundations is their avowed purpose. The "Evangelical Alliance" is a league, offensive and defensive, of the Evangelical churches, all over the civilized world, against Romanism on the one hand and what is called Infidelity on the other—a league to secure and perpetuate power.

Is not the English Church striving for power in England—striving against the Catholic Church on the one side and against Rationalism on the other? What means the debate that has been going on for the last week in New York about Ritualism? What do they care about Ritualism except as Ritualism means Romanism? The struggle there is which—Protestant Episcopacy or Catholicism—shall have the revenues, the estate, the prestige, the social influence that the Episcopal Church holds to-day. It is the Episcopal Church in America against the Catholic Church in America—the Episcopal Church being divided against itself. How the battle goes on in London and all over England is known to all readers of the papers.

There never was a time when all the churches, from highest to lowest—from the Greek Church on the one side to the Roman Church on the other, from the Protestant Episcopal Church to the Unitarian and Universalist Churches,—were so bent upon maintaining their own individual preëminence, and sustaining their own power. This is the fact that staggers us when we look at the religious problem of the present time. Indifferent as I personally am to any man's religious opinion, perfectly willing that he should believe what he must or will—the depravity of man, the eternal doom of the wicked, the damnation of unbaptized infants, three deities, or three thousand, if that belief commends itself to his best reason,—the one thing I cannot tolerate, without a protest, is, that any man, or church, or nation should say to the next-door neighbor, "I believe this, therefore you shall believe the same." The claim of infallibility is the claim we resent.

This is a practical question that goes to the root of some of the most substantial interests of our age—this question of the disarmament of religions. That is what we demand.

Do you wish any evidence that this struggle for power, simply as power, is the main feature in the religious aspect of the present time? See how the different religions contend together on the missionary field. Read the reports of the Bible societies, the tract associations. See how every church does its utmost to make it appear that its missions are the most successful, that its societies have the largest funds to work with, that its men are always in the front rank of those who do the best work. Does not that show that the different churches are striving, not to regenerate the world, but to build themselves up in authority and prestige? The converts are counted, not weighed. Numbers are the evidence of strength.

In this country the question comes home with great seriousness. If there is any interest that the American people should hold dear, that interest is education. In a republic the people must be educated, as a means to the intelligent exercise of their liberty. Not that education will regenerate men; not that a measure of reading, writing, arithmetic will make men virtuous. More than schooling is required for that. Education provides nothing but available intelligence; but it does provide that, and therefore it is indispensable. Now, what is opposed to this system of education? It is the battle of the churches. The people are gradually learning, by political experience, by the contest of parties, by the amalgamation of many races and nations, that a uniform system of education is positively required. From all parts of the country comes a passionate cry for an education that shall be systematic and universal. Now, what do we have to prevent it? The battle between Protestantism and Romanism will prevent it if it can. The Roman Church will prevent it if it can. The Protestant churches will prevent it if they can. What means this quarrel between the Roman and the Protestant churches on the question of the Bible in the public schools? Do the Roman priests suppose that simply by having a figure of the Virgin put over the door, or the marking of the forehead with a cross, or the reading of the Douay Testament, they are going to make the boys and girls good men and women? It is ridiculous to suppose it for a moment. Do the Protestants think that the simple reading of the Bible, either a whole chapter or a few verses, every morning, is going to have a moral effect upon the boys and girls? It is ridiculous. Children get religion at home, if they get it anywhere. They get it from example. They get it from the Sunday-school, perhaps—not so certainly. Such religion as children get they get from their fathers and mothers. They do not get it from the public school. The object of the public school, as every Romanist and every Protestant knows, is to teach boys and girls to use their understandings. But the Protestant Church says: "We would teach boys and girls to use their understandings in the Protestant way;" the Romanist says: "We would teach boys and girls to use their understandings in the Roman Catholic way." The Romanist insists upon the Bible being excluded from the schools because he insists upon his own power; and if the Bible is not excluded from the schools he hopes to get money to build up his Roman Catholic churches. The Protestant insists upon the reading of the Bible in the schools because the Bible is the Protestant shibboleth, and as long as it is kept in the schools the Protestant has a nominal hold, at least, upon the education of the children. While this great debate is going on, the children are untaught, the schools are torn to pieces, inquisition is made into the religious belief of teachers and not into their capacity, and the system of education is endangered from the very foundation. Therefore it is, we say, that it deeply concerns the American people to see to it that this struggle for power between the churches is not carried on upon the field of education. The American people cannot afford to put in jeopardy the institution on which their political existence actually depends. They cannot spare their school-rooms for ecclesiastical battle-grounds.

Again, what is the significance of this question about the taxation of church property? Simply this—whether the churches shall preserve their power or not. The taxation of church property would deprive the churches of millions of dollars every year. Those millions of dollars are needed for the support of preachers and chapels, for missionary operations, for Bible societies, for tracts. It is said that the churches, as institutions, elevate the spiritual nature of man, and therefore that they ought to go tax free? Do they elevate the spiritual condition of man? Is it their object to elevate the spiritual condition of man? Take up the New York *Herald* or the New York *Tribune* any Monday morning and read the reports of sermons there. You will find that in almost every instance the sermon is doctrinal. Scarcely a sermon purely spiritual is preached. What does that import? It imports that the churches do not make it their concern to elevate the religious character of men, but make it their concern to indoctrinate men in their own beliefs. The Episcopal sermons are all Episcopal. The Congregationalist sermons are all Congregational. The establishment of its own theology, and the confirming of the people in its own tenets, is the end and aim of each sect. Is it worth while for the American people to make a present of vast buildings to these people for the purpose of carrying on their theological battles? It is an enormous stretch of generosity on the part of the American people to do any such thing. Why not say to the scientific men, "You may have your laboratories free of expense"? Why not say to the philosophers, "You may have your halls free of expense"? Scientific men are teaching scientific theories; philosophical men are teaching philosophical

theories; and the churches are teaching theological theories. Theory for theory, one can claim no advantage over another. Is it said that the churches are a moral police in society? I call attention again to the species of sermons preached there, and I say that they are not a moral police in society. But if all the moral forces of society are to go untaxed, why not leave untaxed all other buildings where instruction of a moral nature is carried on?

No, no; the only reason why churches wish their buildings exempted from taxation is that the money they are thus saved from spending is necessary to their power. Tax the Roman Catholic churches in New York! Tax the Episcopal churches in New York! Why, you would forever make it impossible for them to spread their faith and establish their power. Their machinery would stop; their streams would dry up; their candles would go out. And the poor people who earn money by the sweat of their brows, the hundreds of thousands of artisans and mechanics and laborers who pay for the support of these theological dogmas, would simply have more comfortable homes, better roofs over their heads, better and more plentiful food to eat, better schools for their children, and a better chance for the future for themselves. [Loud applause.] We say the Americans cannot afford to let the church edifices go untaxed. They need their money for other uses. It is a monstrous burden which they cannot and never will be able to carry.

This question is going to be very serious. You smile about it now. You say, "O well! it is not of very great consequence—a few hundreds of thousands of dollars here and there." It is of enormous consequence. The measure is necessary to break down the most stupendous monopoly at present to be found in our society.

Take another example, the Constitutional amendment. What is the significance of the Constitutional amendment? The proposition is simply to introduce the name of God into the Constitution of the United States, and to commit the Constitution and consequently the government of the United States to the Christian religion. It is very simple. It sounds reasonable to a great many very good people. But what is the significance of it? It is an effort on the part of the Protestant churches to form a close alliance with the State, so that they can use the State for their own ecclesiastical purposes—that and nothing else. I don't believe the Protestant people, when they see that, will assent to it. I think that nine out of ten of all the Protestants will repudiate the idea with indignation. I believe there is too much good sense, too much honesty of feeling, too much generosity of sentiment, too much religious charity on the part of the Protestant community in America to tolerate the conception of such a thing. But the leaders mean it. That is what the leaders aim at. In the old city of Prague there is a venerable synagogue, the walls of which, black with grime, have not been cleaned for several hundred years, lest the name of Jehovah, said by tradition to be inscribed somewhere on them, should be erased. The written name alone consecrates the foul interior. The leaders of this movement are of the same mind with those superstitious Hebrews. It is clearly their belief that once get the name of God written up somewhere on the façade of the temple of American liberty, and there will be no necessity for cleaning that temple any more; the mere act of writing that name on the wall will expel vice, crime, and turpitude; will make politics sweet, and convert statesmen into angels. There will probably a different result follow. Once get the name of God written on the wall, and the fear of defacing it or erasing it will cause vice, and crime, and political turpitude, and all national iniquities, to increase and grow and thicken until we never shall be able to get rid of them at all. Once write that name in the Constitution, once commit the Constitution of the United States to anything like a belief in God or Christ, and what follows? The government is committed to Christianity. Laws must be committed to Christianity; and because the government must be consistent with itself, then will follow statutes and edicts, laws and by-laws, excluding this, that, and the other sect, until at last you will find that some of the noblest and best men in society are disfranchised.

I speak advisedly, friends. I am drawing no fancy picture. I attended myself the convention that was held a year ago in New York, and these very gentlemen who propose this amendment said distinctly that if they could have their way nobody should cast a vote who called himself an atheist. Every atheist, every materialist, every infidel, according to the definition of Evangelical Protestantism, every heretic would, as the shades of distinction became more finely drawn, be gradually ruled out, until at last the American government became a government of the saints—of church-members! Are you ready for that? Can you think of that with any patience? Does not the very idea, though it be an idea that may never be realized—does not the very idea strike an American dumb? We say, "Men and women of America, you cannot afford to allow the Protestant religion such power in the country. You cannot afford to allow any system of faith, any confession, any creed, to obtain such an ascendency over any other form of profession as that. If you do, then your republicanism is but a name, and it is a name that will be a stench in the nostrils of the world." [Loud applause.]

We would arrest this struggle of the churches for preëminence and power. We plead for economy. The American people need money. They need all the money they can command. With all their industry, their enterprise, their fortitude, their saving, their thrift, they will hardly get money enough to carry on the necessary business of the country. They cannot afford to spend millions a year for churches, Bibles, tracts; millions a year to convert the heathen in Timbuctoo. They cannot afford it. They need all their money for other purposes. Religion is cheap. Pure religion is cheap. It costs little for people to worship God according to the dictates of their own consciences. It costs little to erect suitable houses in which to meet and praise God and celebrate his goodness. You can have all the appliances you need, and pay honestly for them, and be none the poorer. But you cannot give Romanism all that it wants, and Protestantism all that it wants, and yet have enough for yourselves. It is said that if you touch the pocket of the American you touch his tender point. It is true, and it ought to be true. People ought to value their money, for money is a tremendous power. Does not Romanism know it? Indeed it does, and consequently it does not wish its temples to be taxed. Do not Protestants know it? Indeed they do, and therefore they are unwilling that their churches should be taxed.

We plead, therefore, for economy. We say, "Why do ye spend money for that which is not bread, and your labor for that which satisfieth not?"

Again, we plead for peace. We are tired of this endless battle of religions—the incessant wars carried on in the name of the Lord. They have wearied out the patience of the world for ages—battles of theology, and battles of ecclesiasticism, families divided, churches split asunder, and the dream of brotherhood postponed indefinitely (may it not be endlessly?) by the very power that means brotherhood, the very power which means—if it means anything—union, harmony, sympathy, coöperation, combination between the finite and the infinite, between men as brothers, between man and the Infinite.

Just as long as religion means despotism it means conflict. Call the religion by beautiful names—if you will, call it Mohammedanism, call it Buddhism, call it Christianity,—it matters not. The more beautiful it is, the more gracious and graceful, the more dangerous.

Therefore, we take our stand simply in behalf of humanity, in behalf of human harmony and peace and sympathy. We take our stand against all efforts on the part of any church to lift up its head above its neighbors.

Some years ago, we were reading Hugo's great novel, *Les Miserables*. It opens with a lovely description of a Romish priest, M. Bienvenu Myriel, a devout Catholic, but an humble follower of Jesus of Nazareth. In his parish for years has lived, in a lonely cabin remote from people, a member of the Convention, a revolutionist, democrat, atheist. He was a person abhorred. The peasants avoided him, children were warned against going near his hut. The good priest had never visited him, though troubled in his conscience for his neglect of a human soul with such a burden of guilt. But hearing one day that his terrible parishioner was sick and near his end, M. Myriel plucked up heart of grace and started on his unwelcome mission. The two met face to face for the first and last time—the atheist and the priest. The interview was long, close, sincere. At its close, the old man, exhausted, seemed about to die. The bishop said to him: "This hour belongs to God. Would it not be a pity if we should have met in vain?" The old revolutionist raised his head and said slowly: "I was sixty years old when my country called me to her help. I obeyed. There were abuses—I forgot them; tyrannies—I overthrew them; rights and principles—I announced and adhered to them. I never was rich—I am poor; I succored the oppressed; I consoled the afflicted. True, I tore the cloth from the altar; it was to bind up my country's wound. For this I have been chased, hunted, persecuted, blackened, cursed, spit upon, proscribed. For years, with my white hair, I have been a mark for scorn. The poor, ignorant crowd regard me as one of the damned, and I, hating none, accept the loneliness of hate. I am now eighty-six years old; I am dying; what do you want of me?" "Your blessing," said the bishop, as he bent his knee.

When bishops and priestly men will thus bend the knee to the august spirit of humanity, our task will be ended.

[For The Index.]

A TRANSLATION FROM LABOULAYE.

West Newton, Mass., Nov. 4, 1874.

Mr. F. E. Abbot:—

I have been reading lately, with considerable pleasure, a book called *Paris en Amérique*, written by M. Louis Laboulaye, a member of the Académie Française, who is called in France the American Frenchman, owing to his strong predilection for our customs, life, ideas, etc.

I have translated these few pages, thinking you might like to use them, or some part of them, for your paper. The illustration drawn is quite a striking one, I think, and is worthy of thought.

Yours respectfully, B. P. Thurston.

TRANSLATION.

I had been introduced to Mr. W. Desirous of knowing this phœnix that they call a reasoning theologian, and wishing to impress him favorably, I began by congratulating him on the great acquisition his church was making in the person of Mr. T.

"Pardon me," said he, "I am Presbyterian."

"Presbyterian!" cried I, "and you come to compliment a rival? You show a beautiful spirit, for, between you and me, this man, this minister whose hand you take, is a heretic that you would damn."

"I!" said he, much surprised; "I damn no one; that is not Christian."

"I express myself badly, my dear sir; I meant simply that, according to the example of the Divine Shepherd who sought the wandering sheep of Israel, you do not fear to live familiarly with people whose error you detest."

"Mr. T. has edified me this morning," answered he, "and I do not believe him in error."

It was my turn to be astonished. I feared having misunderstood.

"Sir," said I to the young minister, "do you believe that your church teaches the truth?"

"Beyond a doubt; otherwise I should not remain in it."

"Then," replied I, "there are two truths, as there are two churches—a Presbyterian truth and a Congregationalist truth. Perhaps there is also a Baptist, a Methodist, a Lutheran, and even a Catholic truth. I did suppose (excuse my ignorance) that the truth was one, and that the mark of error was to divide it infinitely."

"Doctor," said he, a little touched by my French vivacity, "when you are at sea, and you wish to know the time, what do you do?"

"I ask the time of the sun, and the sun gives it to me."

"The sun gives you the hour. When it is noon at Paris, could you tell me what time it is at Berlin?"

"No; all I know is that a telegram sent from Berlin at eleven o'clock is received at Paris about half-past ten; that is, apparently it arrives thirty minutes before having set out. But then, no matter; I grant you that, when it is noon at Paris, it is one o'clock at Berlin, two at St. Petersburg, and, if you wish, nine in the morning at the Azores, and seven at Quebec. All depends on the meridian."

"Thus," said he, "it is everywhere the same sun, and it is nowhere the same hour; how is that?"

"I answer you, It is the same sun seen from different points."

"One more question. Among all these times which is the true one?"

"A strange question! The time is true for each, since for each the sun rises or seems to rise at a different point."

"Very well; I see we are agreed in theology as in astronomy."

"Mr. W.," said I, "I begin to understand you. The truth for you is the sun; that we see each according to the horizon which shuts him in. It is noon doubtless at the Presbyterian Church, while the hour has passed for the Baptists, and is not yet come for the Methodists."

"For each church, I will venture to say for each Christian, I believe there is a different horizon. Birth and education give us the point of departure; it is for us now to march towards this truth which calls us, to approach it ever by force of study and virtue. I am aware that there may be churches better enlightened by the divine light, but yet I do not doubt that in the most obscure church one may find the best Christian. It is a great advantage to be placed near the sun; it is not always a reason for seeing it better. There you see why I prefer my church, and why, nevertheless, I damn no one."

"My young friend," said I, "your illusions have something seducing; the feeling which gives them birth is worthy, but the first breath of reason will dissipate them. If each Christian sees the truth in his way, there is no truth. We come back to the scepticism of Montaigne. You will not find a dogma that one will not attack, not a belief that one will not shake. Your theory, so Christian in appearance, condemns you to universal doubt; it arrives at universal incredulity."

"Doctor, it seems to me you criticise the human mind; that is, the work of God. From the diversity and weakness of our eyes one might also conclude that we see nothing. It would be the same logic and the same sophism. In the natural studies, each of us takes only the part that he can appropriate to himself; do we see that this diversity of opinions ruins science? In physics is there a single theory which may escape discussion? Will you deny, however, that a physical truth exists?"

"The comparison is bad. What remains of the physical science of thirty years ago? The truth of yesterday has become the error of to-day."

"No; the error of yesterday has fallen as dead leaves fall; the truth has not changed, for it is, under another name, only the knowledge of Nature, and Nature does not change."

"I grant you that; but religious truth is of another order than natural truth."

"If I should concede this disputable hypothesis, we should be no further. Whatever be the number and variety of the bodies which fill the world, we have only our eyes with which to see them; what we do not see does not exist for us. Whatever be the nature of a truth, we have only our mind to understand it. Is our soul double? God has given each of us, in order to discover natural truths, a searching, restless, active faculty that we call reason. May there be in us another power, which, without individual effort, receives the religious truth in the same way that a mirror reflects the object presented to it? If this faculty do not exist, the diversity of religious opinions is acquired; it results from the age, education, country, the natural energy of our mind or its activity. If, on the contrary, this faculty exist, we ought all to think alike, as we all breathe alike, by a law of Nature. Such is not the case, God be thanked! He has left to each of us the liberty of misconceiving him, in order to give to each of us the right of loving him. This liberty which frightens you is our most beautiful appanage; it is that which makes of religion a love, and of faith a virtue."

"But," I cried, "you are the prophet of anarchy. You dissipate the most beautiful dream of humanity. *One faith, one law, one king*,—such was the device of the middle ages, a motto which every man wore deep in his heart. What do you offer us in exchange? Confusion. What sort of a church is it where each

speaks a different language, and does not understand that of his neighbor?"

"I love unity as much as you," replied he, "but unity is not uniformity. Look at Nature: what an admirable whole! And yet there are not two trees, two plants, two flowers, not two leaves which are alike. From the infinite variety God draws the living and perfect unity. Why should not the law of Nature be the law of humanity? Why should not the voice of each creature have its place in this concert of praises that the earth sings to the Lord?"

THE BOSTON RADICAL CLUB.

BY THOMAS WENTWORTH HIGGINSON.

The winter meetings of this tolerably well-known Club began, as usual, on the third Monday of October, with an essay by Professor Charles C. Everett, of Harvard University, on "The Tragic Element in Literature and Life." It was followed by an animated talk, in which Rev. Dr. Bartol, Rev. Dr. Miner, Messrs. Weiss, Longfellow, Cranch, and Abbot, Mrs. Cheney, Miss Peabody, and others took part. The interest that attaches to this Club is something a little remarkable, showing itself as it does in newspaper reports, in sharp criticism, in frequent attacks, and in occasional unexpected obituaries. Any novelty that attached to these meetings must long since, one would have supposed, have passed away. There are many other clubs in Boston—social, political, literary, scientific. Half a dozen meet at the Parker House every Saturday, and others meet monthly or quarterly. Why is it that this particular Club attracts such exceptional attention? It certainly does not invite remark; it meets at a private house; the members present cards at the door; professional reporters are excluded. All authentic reports are written by members of the Club, and sometimes even these have been prohibited. The Club does not aim to be a *propaganda;* it takes no missionary attitude, has no work for which advertising is essential. It is simply a modest, private gathering, converted by public attention into an affair of general interest.

I suppose that this special attention has been due to a combination of circumstances. First, the name and fact of radicalism have a certain value; not so much because radical thought is better than conservative thought, or even more varied, as because radicalism usually offers a freer platform, and thus secures the presence of a greater range of opinion. In theology, for instance, a "radical" meeting which contrives to bring in among its speakers, or even among its auditors, such men as Rev. Drs. Clarke, Hedge, Stowe, Manning, and Miner, such men as Phillips Brooks and Wendell Phillips—radical in all else, but conservative in theology,—has a guaranty of interest such as cannot attach to the ablest convention of evangelical men alone. For such conventions do not invite the radicals, and you must, therefore, go to the radical meeting if you would meet them both.

Again, another thing which enhances this effect of variety is the aspect of the twin houses where the Club meets. The old drawing-rooms, the family pictures, the antique andirons that support the open fire, the very arm-chair in which the speaker sits, with its traditions of Versailles and the French Revolution—all this makes a picturesque background for the radicalism of to-day. This combination of old and new always reminds me of a day in the old library at Merton College, Oxford, when I turned from the mediæval alcoves, with their great tomes yet chained to the desks, to the modern record on the table, showing that the last book taken from the library that day was a volume of Mazzini's works.

But what has contributed more than anything, I think, to the popularity of the Radical Club has been the real zest given to the conversation by the presence of both sexes. I remember that on one occasion, after the meeting of the Club, I went to a gathering of very similar nature, composed of men only. These men were to a considerable extent the same, and, as it chanced, the essayist was the same as in the morning; but it seemed to me that the conversation, good as it was, was lacking in a certain piquant and varied flavor, such as the presence of clever women gives to the Radical Club. I am not here speaking of individual women, though certainly no one has contributed more to the learning of the Club than Miss Peabody, to its clear thinking than Mrs. Cheney, or to its wit than Mrs. Howe. But I am sure that men themselves talk better, on the whole, where women take part in the conversation, and when it comes to arranging the plan and machinery of such gatherings, the tact and energy of women afford an immense level; and the Radical Club has always had in this respect some of the characteristics of a French *salon*, its most important element having been all along contributed by one who takes no part in its discussions.

The faults of the Club lie on the surface, and are probably best known to the members themselves. Fortunately, these members supply to some extent a mutual corrective. If some are combative, others are soothing; if some are too stimulating, others are repressive; if some have too much specific gravity, others are marked by that convenient trait called by Edmund Quincy "specific levity." There is seldom danger that anything calling itself "radical" will not indulge in self-criticism enough; the tendency is apt to be quite the other way. As to the criticism from without, it has usually been of a kind to do little good, because founded on some misconception of the deliberate plan and purpose of the Club. By full intent and premeditation it has chosen to be theoretical rather than practical; literary rather than scientific. Not that either the scientific or the practical has been wanting; but that these departments of interest were held to be already provided for in other directions, and so less pressing than the other demands. Boston is full of scientific and practical associations, and the members of this Club do their full part in these, as the lists of officers will show; but the need of an informal debating society for points of literature, art, philosohpy, and even theology was that which created the Radical Club, and this still keeps it in being.

And even on this ground it must be remembered that the Club was originally intended as a place of relaxation rather than a scene of labor, and that its proper test is the refreshment and variety it has thus afforded rather than anything which it has systematically brought to pass. It has certainly been a pleasant place of meeting for its members; and this is the main reason, I fancy, why the newspaper reports have been tolerated; because, while they often did great injustice to individuals who were misreported, they gave such pleasure to absent members. And beyond this pleasure, the Club has often done real good by eliciting those flashes of thought that come from the contact of mind with mind. The most meditative flintstone cannot develop out of its own consciousness in a hundred years as many sparks as another flintstone can extract from it in five seconds. Then the criticism always frankly given by the members on any paper read before them is a great blessing to the writer, albeit sometimes mingled with shame and humiliation.

So complimentary is always the opening of these comments, and so keen the subsequent criticism, that Mrs. Howe once compared it to the ancient punishment whereby an offender was first smeared with honey and then hung up to be stung to death by wasps. Yet the wasps, at any rate, take an innocent pleasure in it, and I can answer for one case, at least, where the victim has found it a very useful form of martyrdom. As Sir Arthur Helps says, you should always read your essay to a friend; for even if his criticisms do not show common sense, they will, at least, give you the common nonsense which is almost as valuable. I honestly think that less nonsense has been inflicted upon the community in print through these frank discussions of the Radical Club; and this alone, perhaps, would be a sufficient reason for its existence.—*Independent, November* 5.

ADVERTISING VERSUS DEATH.

Whether a Boston paper is right in suggesting that the Rev. Rowland Connor wrote the *Tribune's* obituary of the Radical Club we do not know, though the initials "R. W. L." might easily be assumed by a "Rowland." That article was quite a godsend to the unwary religious press, which did not conceal its gratification at this sign of the decay of unbelief. If we did not join in their pæan, it was partly because we were not sure that the sign was a sound one, and partly because such an obituary was electrical enough to galvanize back into life a pretty dead corpse. The decease of a subjective transcendental club is some proof that transcendentalism is falling, but not that unbelief is; for there is a fashion in unbelief, as in bonnets, and the popular materialism or positivism of to-day may have quite as many followers as had the now obsolescent transcendentalism of yesterday. We expected, however, the resurrection of the Radical Club, and Colonel Higginson announces it in another page. We have no objection to its beginning a new lease of life, though, if that is desired, the Club must pardon us for suggesting that it had better not forbid reports by its members. Thus far, if the Club has had vital vigor within itself, it has also been sustained pretty well by its advertising. Its members may claim that it "does not invite remark," and may regard the interest that attaches to it as "remarkable;" but to us it has seemed just about as strange as the success of Müller's orphan asylums, which depend on prayer, and never "invite" contributions. Müller is a famous advertiser of his charity, and so are these accomplished *littérateurs* of their club, for which shrewdness we heartily praise both Müller and the Radicals; but we do not wonder so much as they at the interest they manage to excite.—*Independent, November* 5.

CHRISTIAN MEN! CAN YOU VOTE FOR AN ATHEIST?

The notorious fact that one of the candidates on the Republican ticket, and that for the important position of a legislator, is a bold, open, and avowed ATHEIST led us to believe that some one of the clergy in our midst—sentinels on the watch-towers of Zion—would sound the note of alarm, and warn professing Christian men against the danger of placing power in the hands of an unbeliever and scoffer. We have waited thus far in vain for such warning from such source, and now regard it our duty, as a journalist, to lay the facts before the public. Our neglect to do so before this has been the subject of adverse criticism by religious men, our patrons, and friends.

The reader will bear ready witness that *never* has the *Geneva Gazette* shown a spirit of intolerance toward any person, whether a candidate for office or not, on account of religious faith, sect, or connection. The Protestant and Catholic, Jew and Gentile, the Churchman, Presbyterian, Methodist, Baptist, Congregationalist, Universalist, or whatever creed acknowledged or professed, has in these columns been treated with like respect, courtesy, and consideration for honestly entertained views founded upon a common recognition of One Supreme Being, the Creator and Governor of all, to whom all must render an account in the life hereafter for the deeds done in the body.

But this spirit of tolerance for diverse creeds should not and does not include him who *believes not at all*—him who, possessing all the advantages of having received an enlightened Christian education, discards as *fiction* all the teachings and doctrines of Holy Writ.

Hence we feel fully justified in stating and criticising the scepticism of Col. CHAS. D. MILLER, the Republican candidate for Assembly. Let it be known, therefore, throughout this district in which he is asking the votes of Christian men to constitute him a law-maker, that he is A RANK ATHEIST. He has in the hearing of the editor of this paper and writer of this article, and of others present at the same time, denied the existence of a Supreme Being, the Creator and Governor of the Universe and all that therein is. He at the same time characterized the Holy Bible as a mere work of fiction, unworthy of credence, full of contradictions, and profuse with indecencies. We have the authority of a most respectable townsman—a member of the First Presbyterian Church—that in conversation with him Mr. Miller blasphemously characterized our Lord Jesus Christ as a "panderer to lust and licentiousness" in atoning the crime of adultery.

He denies the immortality of the soul or a life hereafter; regards death in case of man and brute alike as annihilation—the end of all.

To sum up, he is the veriest disciple of Voltaire and Tom Paine.

The scepticism of CHAS. D. MILLER in regard to the Christian religion is no secret in Geneva, at least with those who are at all intimate with him. If any have doubts about it, let him plainly put the question to him, and we have the utmost confidence that *he will not deny the allegations above made*, for he is bold and explicit in declaring his principles. If his *candidacy* or other causes have wrought a change of heart within the last three weeks, we shall be most rejoiced to chronicle his conversion. But if he has *not* changed, the question must come home with solemn reflection and admonition to every Christian heart, "Can I conscientiously vote for CHARLES D. MILLER, THE ATHEIST, to represent an educated, intelligent, Christian constituency in the halls of legislation?"—*Geneva (N. Y.) Gazette, Oct.* 30.

THE SUPPRESSION OF BLASPHEMY.

THE INDEX seems anxious to know what is to become of it when the Religious Amendment movement triumphs, as it one day certainly will. It says:

"An extraordinary article on 'Liberty of Speech,' showing the secret intent of the Christian Amendment party, is contained in the *Christian Statesman* of August 8. The editor takes the ground that if any man's 'teachings and efforts' 'in any way weaken the foundations of law and good government,' then it 'becomes the imperative duty of the State to suppress both deed and word.' Now we credit the *Statesman* with the courage of its opinions, and with this belief solicit a reply to three plain questions:—

"1. Do our own teachings and efforts in any way weaken the foundations of law and good government?

"2. Is it the duty of the State to suppress THE INDEX accordingly?

"3. Would the editor of the *Statesman*, if he represented the State, and had the power, suppress it?

"Will the *Statesman* please answer these questions briefly, and to the point, as we would answer any similar questions it might choose to put?"

To the above insinuation that we have a "secret intent," which we dare not at present frankly avow, we have nothing more to say than that the whole course of this journal, and of the movement which it represents, has been candid to a fault. According to the testimony of THE INDEX itself, there is nothing of crafty policy in connection with the Religious Amendment movement.

In reply to the questions put, we answer frankly and briefly that, if we represented the State, and had the power, we would suppress blasphemy, wherever found, as an evil undermining the foundations of law and good government. If THE INDEX were proved to be a blasphemous sheet, we would suppress it. So far as we have known it, it has not been such a sheet.

Having answered our catechist, let us examine the principles involved in the answer given.

The propriety of legislation for the suppression of blasphemy need hardly be vindicated in a country where the statute-books of the majority of the States contain harmonious laws upon the subject, enforced by numerous judicial decisions. The law of Connecticut reads: "Every person who shall be guilty of blasphemy against God, or either of the persons of the Holy Trinity, or the Christian religion, or the Holy Scriptures shall be punished by fine not exceeding one hundred dollars, or by imprisonment in a common jail not exceeding one year; and may also be bound to his good behavior at the discretion of the court." (Revised Statutes, ch. x., § 132.) With some variations of expression, and differences in the penalty, the same enactment, substantially, is found on the statute-books of Delaware, Indiana, Kentucky, Maine, Maryland, Massachusetts, Michigan, Nebraska, New Hampshire, New Jersey, New York, Ohio, Pennsylvania, Rhode Island, South Carolina, Tennessee, Vermont, Virginia, and West Virginia. Some of the other States, as Iowa and North Carolina, have this form of enactment: "If any person of the age of ten years and upwards shall profanely curse or damn, or profanely swear by the name of God, Jesus Christ, or the Holy Ghost, in any court of justice, or within hearing of any religious assemblage,"—then follows the penalty.

In accordance with these laws, decisions have been rendered in the courts of our States—decisions that have never been overruled. (See, for example, 8 Johnson, 290; 11 Sergeant and Rawle, 394; 2 Harrington, 553; 2 Strobhart, 508; Thacher's Criminal

Cases, 346; 8 Connecticut Reports, 375; 2 Parker's Criminal Cases, 14.) It is of no avail to say that these laws are largely now a dead letter. That is too true—the legitimate fruit, in a large measure, of a religiously defective Constitution. But these enactments and decisions have not been repealed and overruled. If there were only moral stamina enough in any community, these laws for the suppression of blasphemy might be, as they ought to be, enforced; and decisions like those of Judges Kent, Duncan, Clayton, Swift, and Wilde would be again solemnly rendered from the bench of justice.

An important principle must be kept distinctly in view, however, in determining what is blasphemy in the eye of the civil law. In the earliest legislation in our country on the subject, a distinction was clearly drawn between spoken or written arguments, conducted in an earnest and honest spirit of inquiry and investigation, and scurrilous and malicious reviling of the truths of religion. The language of Judge Duncan, of the Supreme Court of Pennsylvania, is here most explicit: "No author or printer who fairly and conscientiously promulgates the opinions with whose truth he is impressed, for the benefit of others, is amenable as a criminal. A malicious and mischievous intention is, in such a case, the broad boundary between right and wrong; and it is to be collected from the offensive levity, scurrilous and opprobrious language, and other circumstances, whether the act of the party was malicious. . . . No society can tolerate a wilful and despiteful attempt to subvert its religion, no more than it would to break down its laws. A general, malicious, and deliberate attempt to overthrow Christianity, general Christianity,—this is the line of indication where crime commences, and the offence becomes the subject of penal visitation." (*Updegraph v. The Commonwealth.* 11 Sergeant and Rawle, 394.)

If THE INDEX, instead of being made up of calm, courteous, earnest, and scholarly discussions of the gravest questions, were filled with low, scurrilous, and malignant attacks on Christianity, we would, if clothed with the requisite civil authority, insist on a change of its character on penalty of suppression.

It may be asked: "But is not the able, earnest, and courteous INDEX doing more to subvert the principles of good government, according to the Christian standard, than any low and scurrilous sheet could possibly do? And if so, why not more promptly suppress it than even the other?" To this we reply that truth has nothing to fear from honest inquiry, and such discussions as we have often read in the columns of THE INDEX, assailing the most fundamental principles of Christianity, will stimulate thought, and elicit clearer statements of the truth. They will undoubtedly confirm many in error, and possibly change the views of a few; yet we would not suppress them, except by confronting them and overcoming them with the power of God's truth.

But, on the other hand, the abusive, gross, and oftentimes indecent language in which hostility to Christianity has so generally expressed itself cannot be met by argument. The power of truth cannot be brought to bear upon this form of opposition. This spirit of malice has no claim upon the forbearance of the State. The strong arm of the law must interfere to resent the insult to the community, and force the criminal into at least outward respect for social order. That the columns of THE INDEX, hostile as it is to Christianity, may never be disgraced by blasphemy is our cherished hope. Its editor is an unbeliever in what we accept as the only true religion; but we have mistaken the man if he himself justifies the reviling and blaspheming, by tongue or pen, of the religion which he rejects.—*Christian Statesman, Oct.* 10.

CHRISTIAN THEISM

A TEST OF MEMBERSHIP IN THE "PATRIOTIC ORDER SONS OF AMERICA."

The following is an abstract from a letter we received lately:—

EDITOR OF CAMP NEWS:

Sir,—My attention has lately been called to the Order which you represent. As you are well aware, the subject of Church and State union in America is beginning to receive considerable attention in various quarters. I hope I may be pardoned, therefore, for asking information concerning the principles underlying the Patriotic Order Sons of America. The *Christian Statesman* of your city is the organ of what is popularly known as the "God in the Constitution" party. This party claims that the outcome of its results would not be a union of Church and State; but since we are a Christian people our government should be based on Christian features. On the other hand is that increasing body of rationalists, of various schools, whose leading organ is THE INDEX (Boston), whose aim is the complete secularization of the government, as set forth in its nine Demands of Liberalism and Religious Freedom Amendment, at variance with your Order. Among those demands are the taxation of church property; the abolition of Bible-reading in schools; the abolition of all laws regarding Sunday as the Sabbath; the substitution of simple affirmation for oaths, with the pains and penalty for perjury; the abolition of the office of chaplain in the pay of the government, etc. What is the attitude of your Order, especially towards the secular party? I understand it is opposed to the encroachments of Catholicism as well as Protestantism. I presume it is at variance with sectarianism, but not with what is known as Christianity. . . . In your Constitution I observe the qualification for membership, among other things, is the belief in God, or a Supreme Being, as the Creator and Preserver of the universe. I, of course, take it this is the God of Deism, a God outside of Nature,—the outcome of a dualistic philosophy. I further take it this is not a God of revelation, but a God revealed intuitively. The science of our day, based on the doctrine of evolution, makes creation an impossibility; therefore there can be no Creator or God outside of Nature. The outcome of this philosophy is monism. Formulated in brief, it reduces Nature to "one force throughout space; one law throughout time." The question is, Is that force or power intelligent or unintelligent? If the latter, it is certainly not less but higher than the former. Now the question is, Would the belief in either of these "Scientific Gods" render a candidate ineligible? I am aware that formerly such views would have been pronounced atheistic. . . . I accept no other authority than reason and science, let the verdict be dualism or monism.

As an Order, we are set for the defence of every true principle of American liberty. We are opposed to a union of Church and State, believing that such union would prove fatal to both. We are opposed to removing the Bible from the public schools, because it is the greatest expositor of virtue, and the charter of eternal life. We are opposed to the encroachments of Catholicism, Mormonism, and all other "isms" upon national freedom and our institutions. We are opposed to "a complete secularization of our government and the free-school system," as might already be inferred; and one of our qualifications for membership is the belief in a Supreme Being as set forth in an article in another column of this issue, entitled, "Our Faith *versus* Scepticism.—*Camp News (Phila.), Nov.* 1, 1874: *organ of Patriotic Order Sons of America.*

PROFESSOR TYNDALL ON HIS DEFENCE.

Professor Tyndall recently delivered in Manchester a lecture on "Crystalline and Molecular Forces." In concluding his discourse, after some beautiful experiments showing the constructive power of molecular forces as following what he might call their architectural instincts, he said:—

The way in which these atoms build themselves together is to me perfectly astounding. You have here a play of power almost as wonderful as the play of vitality itself. Perhaps I may have expressed myself too strongly in calling this beautiful experiment astonishing. Still I must say, although I have seen it, to speak moderately, hundreds and hundreds of times, I have never looked upon it without feelings of astonishment. And depend upon it, trust me, that the revelations of science are not in the least degree calculated to lessen our feelings of astonishment. We are surrounded by wonders and mysteries everywhere. I have sometimes—not sometimes, but often—in the springtide watched the advance of the sprouting leaves, and of the grass, and of the flowers, and observed the general joy of opening life in Nature, and I have asked myself this question: Can it be that there is no being or thing in Nature that knows more about these things than I do? Do I in my ignorance represent the highest knowledge of these things existing in this universe? Ladies and gentlemen, the man who puts that question to himself, if he be not a shallow man—if he be a man capable of being penetrated by a profound thought,—will never answer the question by professing the creed of atheism, which has been so lightly attributed to me. I will only detain you one moment more. Everywhere throughout our planet we notice this tendency of the ultimate particles of matter to run into symmetric forms. The very molecules appear inspired with a desire for union and growth, and the question of questions at the present day is,—and it is one, I fear, which will not be solved in our day, but will continue to agitate and occupy thinking minds after we have departed,—this question of questions is, How far does this wondrous display of molecular force extend? Does it give the movement of the sap of trees? I reply with confidence, Assuredly it does. Does it give us the beating of our own hearts, the warmth of our own bodies, the circulation of our own blood, and all that thereon depends? This is a point on which I offer no opinion to-night. I have brought you to the edge of a battle-field into which I don't intend to enter, and from which I have barely escaped, somewhat spattered and begrimed, but without much loss of heart or hope. It now only remains for me not to enter this battle-field, but to point out to you the position of the contending hosts. You can pass on by almost imperceptible gradations from this wonderful display of force that I have been able to make manifest to your eyes here to-night to the lowest forms of vegetable life. You pass from them to other forms higher, and so up to the highest. I have spoken of contending hosts, and their position is this: One class of thinkers supposes that these actions of crystals that you have seen formed before you make the passage from that crystalline action to the lowest forms of life, and from them to higher forms, up to the highest. I say one class of thinkers regards this as the growth of a single natural process. They grasp, as it were, this act of life, this development of life, as an indissolubly connected whole, one great organic growth from the beginning. Others again say that it is not possible to pass from inorganic, as we are pleased to call it—for remember it is only human language we can use,—from the inorganic to the organic without a distinctive creative act; and so with regard to the forms that we observe not only in the fossil world. These forms, it is alleged, or considered, also require for their introduction special creative acts. Here there are two perfectly distinct positions, and if you look abroad you will find men of equal honesty, equal earnestness, equal intelligence, ranging themselves on two opposite sides in relation to this question. Which are right and which are wrong is, I submit, a question for grave consideration, and not for abuse and hard names. I am afraid that many of the fears that are now entertained on these subjects really have their roots in a kind of scepticism. It is not always those who are charged with scepticism that are the real sceptics; and I confess it is a matter of some grief to me to see able, useful, and courageous men running to and fro upon the earth, wringing their hands over the threatened destruction of their ideals. I would say, if I dared, to such men—I would exhort them to cast out such scepticism, for this fear has its root in scepticism. In the human mind we have the substratum of all ideals, and as surely as string responds to string when the proper note is sounded, so surely, when words of truth and nobleness are uttered by a living human soul, will those words have a resonant response on other souls; and in this faith I abide, and in this way I leave the question.—*Advertiser.*

A CITIZEN OF A country town, noted for his dishonesty, was lately taken very ill; and becoming alarmed sent for a clergyman, who came to see him, and laid down the divine law to him with great faithfulness and emphasis. The sick man was much affected, and said, "Well, parson, I think you're right, and I've made up my mind that if I get well I shall in the future live principally honest."

Poetry.

[FOR THE INDEX.]

COUNTING COST.

Who counts the cost of worthy task
Will find the count full dear;
Already lost who stays to ask—
"Shall I, then, be sincere?"

The question thousands more hath slain,
On Virtue's doubtful field,
Than e'er the lusty tyrant Gain
Hath reft of Honor's shield.

Oh! guard thy mind, thou perilled youth,
'Gainst *Question's* fatal dart;
And, walled around with seamless Truth,
Protect thy scathless heart.

But let the outer ramparts fall
Of worldly ease and pelf;
If Manhood's Citadel be all
That stands,—it stands Thyself.

J. H. C.

NOVEMBER 10, 1874.

CASH RECEIPTS.

FOR THE WEEK ENDING NOVEMBER 14.

E. B. Merrill, 30 cents; J. Gorham, 30 cents; F. V. Balch, 30 cents; F. E. Abbot, 30 cents; J. Luddington, 30 cents; L. T. Ives, 30 cents; E. M. Davis, $1.50; G. H. Foster, $2.81; George Allen, $2; A. Gage, 50 cents; H. F. Butterfield, 25 cents; B. A. Dufhues, 25 cents; A. K. Loring, 48 cents; W. C. Ames, 25 cents; E. A. Willats, $2.25; Noah Green, 30 cents; A. Miller, 30 cents; J. M. Pearson, 35 cents; E. Howard, $1.05; Mrs. C. B. Richmond, 50 cents; George Lewis, $2.10; S. L. Skinner, $1; S. D. Fuller, $2; A. J. Warner, $5.25; N. S. Alcock, $3; W. W. Justice, $3; Benj. Rodman, $5; R. Sherburne, $3; J. Hoffner, $20; A. Bate, $20; Will Kennedy, $2; N. C. Buckman, 50 cents; J. H. Emmons, 75 cents; F. E. Cox, 60 cents; A. W. Kelsey, 50 cents; Lewis Whitcorn, 90 cents; D. K. Boutelle, 30 cents; J. S. Gilbert, $5.74; R. H. Ranney, $5; W. G. Snow, 87 cents; H. G. Abbot, 25 cents; Mrs. Benj. Ireson, $10; J. A. Dupee, $10; Emma Herzog, 50 cents; James Eddy, $20; J. C. Rued, $2.25; C. F. Baxter, $3; Mrs. M. A. Stewart, $3; Herman Muller, $3; Wm. R. Grow, $1.05; J. D. Casard, $6; D. B. Scofield, $3; D. Boggenbau, $3.75; C. G. Ames, $3.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

N. B.—When writing about a former remittance, always give the date of such remittance as exactly as possible.

N. B.—Postage on THE INDEX is five cents per quarter, dating from receipt of the first number, payable in advance at the place of delivery.

N. B.—Orders for Tracts or single numbers of THE INDEX which are *not on hand* will, if of small amount, be otherwise filled to the same amount without further notice.

N. B.—Please remit by post-office money-order, by registered letter, or by draft on Boston or New York. Checks on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

RECEIVED.

Books.

THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM. By Eugene Crowell, M.D. In Two Vols. Vol. I. New York: G. W. Carleton & Co. 1874.

THE GADARENE: or, Spirits in Prison. By J. O. Barrett and J. M. Peebles. Boston: Colby & Rich. 1874.

A LECTURE ON THE PROTESTANT FAITH. By Dwight H. Olmstead. New York: 1874.

THE HEATHENS OF THE HEATH. A Romance. By William McDonnell, author of *Exeter Hall.* New York: D. M. Bennett. 1874.

Pamphlets and Periodicals.

TRACTS published by Thomas Scott, Esq., 11, The Terrace, Farquhar Road, Upper Norwood, London, S. E.—Dr. Farrar's "Life of Christ:" a Letter to Thomas Scott, Esq., by a Clergyman of the Church of England.—The Pentateuch in Contrast with the Science and Moral Sense of our Age. By a Physician.—Cremation. By Teresa Lewis.—"Prayer" and "Love to God." A few Remarks on Mr. Newman's pamphlet, "The Two Theisms." By Miss Shaen.

THE POLITICAL STATUS OF WOMEN. A Lecture Delivered in the Coöperative Hall, Castle Street, by Annie Besant. London: Trübner & Co.

FIVE SERMONS from the Free Pulpit, Lawrence, Kansas. Edmund R. Sanborn, Minister. Lawrence: 1874.

JOURNAL OF SPECULATIVE PHILOSOPHY. October, 1874. W. T. Harris, Editor. St. Louis: Gray, Baker & Co.

THE UNITARIAN REVIEW, November, 1874. Henry W. Foote, Editor. Boston: L. C. Bowles.

NATIONAL TEACHER'S MONTHLY. November, 1874. Vol. I., No. 1. New York: A. S. Barnes.

MEDICAL MIRROR. October, 1874. New York: A. K. Butts.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.
Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

Francis Ellingwood Abbot, ... *Editor.*
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TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

BOSTON, NOVEMBER 19, 1874.

Does the *Golden Age* spell our name with "two t's" on purpose "to tease" us?

Mr. Frothingham has very kindly written out his Providence address from the reports of it, expressly for The Index; and it is sure to receive the closest attention.

The Index will be sent to any name *not now on our mail-list* until January 1, 1876, on receipt of $3.00 in advance. Here is a chance to receive the paper for *fourteen months* at the price of *twelve months*. Please tell your friends and neighbors of this liberal offer, and help us to increase our circulation.

The Boston Radical Club listened last Monday to a very interesting lecture by Professor E. S. Morse on certain aspects of the subject of Evolution. He pointed out the close affinities of birds and reptiles, both of whose characteristics were found in the Dinosaurians of the Cretaceous period. Mr. Bradlaugh, "Mark Twain," and other distinguished persons were present.

Sample copies of The Index will be sent to any address free of charge. It is a great favor to send lists of names, with the address in each case, of those who may possibly subscribe to the paper. If you cannot take time to canvass for it, can you not write out the names of all the persons among your acquaintances who might be induced to subscribe by reading a specimen copy?

Rev. F. C. Williams sends a communication this week to The Index in correction of the report we copied week before last from the *Norfolk County Gazette*. He says he should not have voted to exclude any of A. J. Davis' books from the public library, though he did use the language quoted of some of his non-theological works. All that concerns the public is the votes in this matter. Every man is entitled to his own opinion of all books, and has the right to express it freely. We are glad to learn that the report gave a wrong impression of Mr. Williams' position on this question, as it led us to suppose he would have voted for exclusion, and on this ground alone criticised him. We learn that the agitation of the subject has resulted in the admission of all the books donated by Mr. Giles to the library, and all sensible persons will be pleased to know it.

Referring to the frank announcement of Rev. J. H. Clifford, of North Andover, that he could no longer "call himself a Christian," we said lately that we hoped he had "counted the cost of his sincerity." Some ringing verses in our "poet's corner" this week show the fearlessness that animates him, and the high spirit with which he spurns the thought of "counting the cost" when sincerity is at stake. Perhaps our original meaning needs a little explanation. The courage that never gives out is the courage that thinks—the courage that is a principle rather than an impulse, and coolly measures the risks it runs. Certain grave practical consequences, likely to overtake sooner or later the young minister (even among the Unitarians) who refuses to be influenced by regard for them in the utterance of his innermost convictions, had better be looked squarely in the face before they are incurred. It takes sometimes a finer bravery to walk open-eyed into poverty than to rush on a row of bayonets; for, while the one fires the soul with the inspiration of high heroism, the other daunts it with images of long-continued and corroding care, of depressing struggles with the wolf at the door, of hardships and privations, not for self alone, but for others dearer than self. Soured or querulous minds, ground down by troubles unanticipated, hungry for sympathy or admiration which seldom follows on the heels of obscure and untrumpeted sacrifices, are too often the fruit of a courage which has forgotten to "count the cost" beforehand. Be sincere at any cost—but know the cost betimes!

THE STONE OF SISYPHUS.

In the *Golden Age* of October 24, this annoying series of misstatements was printed in the editorial columns:—

"Mr. F. E. Abbot has taken pains to say that the Free Religious Association is anti-Christian, and not a neutral or independent body of truth-seekers, as Messrs. Ames and Calthrop have represented. He framed the Constitution, and selected its terms on purpose to commit it to an attitude of hostility to Christianity. Therefore, all sympathy expressed for that Association by a professedly Christian body is manifestly and ridiculously inconsistent. There is something admirable in the unflinching logic and courageous candor of Mr. Abbot in avowing this position, however ungracious it may seem to push away the proffered fellowships of such able and truly noble minds as James Freeman Clarke, Mr. Calthrop, Mr. Ames, Robert Collyer, Mr. Chadwick, and a score of other men. If Mr. Abbot's view of the Constitution and attitude of the Free Religious Association is correct and supported by its members generally, that Association will lose the interest and sympathy of a great many intelligent and cultivated people who have regarded it with friendliness, and watched its progress with sympathy and hope. It is hard to see why that body committed itself to a position of hostility to Christianity any more than any other religion, for such a position is essentially unscientific and unphilosophical. It simply creates another sect when there are too many already, and inflames the spirit of partisanship which all honest truth-seekers ought to allay. Certainly the attitude of Mr. Higginson, who insists on living his own life and doing his own work in his own way without going out of his path to smash egg-shells, is much the truer and nobler of the two. It is the sympathy of religions and not their antipathies that reason and reverence alike require us to seek."

We did *not* "take pains" to say what is here put into our mouth.

1. The Free Religious Association, as such, takes no position either for or against Christianity, by any explicit statement in its Constitution. It simply plants itself on Freedom and Fellowship in Religion. These principles we, as a private member who cannot of himself commit the Association to anything, believe to be consistent with the anti-Christian attitude alone; for which reason we find our own attitude to be that, and nothing else. But other members take such attitude as their own reason and conscience, not ours, dictate; and, as a matter of fact, very few of them apparently think our view of Free Religion is correct. They do not speak for us, nor we for them: each member, from President to "high private," speaks for himself alone. All the members say in common nothing that is not said in the Constitution, and that says only *freedom and fellowship in religion*. We are not afraid or unwilling to stand with a very small minority, or alone if need be; but we are afraid to seek to strengthen our own position by misrepresenting that of our comrades. They are no more anti-Christian than they say they are: wait till they speak before you class them with us in our attitude towards Christianity. We know these men and women well; they love truth just as much as we do; and when they think we are right, they will say so. We are in no hurry to be "indorsed," and see no good reason why the *Golden Age* should make it appear that we claim their indorsement. The world is big enough for every tub to stand on its own bottom without crowding its neighbor. That is what we stand for—freedom and fellowship in religion. In the name of human intelligence, is not that intelligible?

2. The Free Religious Association *is* an "independent body of truth-seekers, as Messrs. Ames and Calthrop have represented"—"neutral" also, if freedom and fellowship in religion are neutral, but otherwise not. Which alternative is the true one, let every man judge for himself: we have no right to speak for any one except ourself alone. We believe, as a matter of private opinion, that freedom is not neutral with respect to any special religion, but hostile to every religion just so far as it insists on its speciality, and friendly to every religion just so far as it emphasizes its own universal truths. Is not that, too, intelligible?

3. We did *not* "frame the Constitution;" we only helped to frame it. Mr. Potter and Mr. Towne and we drafted it together; but Mr. Potter contributed the most towards it, as it was finally agreed upon by the three. Mr. Frothingham afterwards suggested the addition of the phrase "fellowship in the spirit," before the Constitution was submitted to the other friends.

4. We did *not* "select its terms on purpose to commit it to an attitude of hostility to Christianity." In the first place, we still considered and called ourself a Christian at that time (February, 1867). In the next place, the only part of the Constitution which we contributed outright and unmodified was the beginning of the second article: "Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations." This was considered by the others as so fixed a principle of the whole movement as to be a mere matter of course; but it appeared to us too important to be taken for granted and left unsaid, and it shows conclusively how little we desired to "commit" the young Association either to or against Christianity.

5. There is *nothing* "admirable" in "pushing away the proffered fellowships" of such men as are named by the *Golden Age*. Their personal fellowship we have never pushed away, nor ever mean to push away. We accept and reciprocate it, just so far as offered, with heartiness and honesty, on the simple ground of our common humanity and mutual respect. What we did push away was an expression of sympathy by an *organized Christian body* for *another organized body* whose principles we believe to be fundamentally anti-Christian in their tendency—whatever other people may believe them to be. Such sympathy as it was proposed to express could not possibly exist between two organizations based on irreconcilable principles, Christianity and Freedom; and we did push away the unreality of it. The *ecclesiastical* fellowship of Messrs. Clarke, Calthrop, Ames, Collyer, Chadwick, and the rest, we did not and do not want; their *personal* fellowship, so far as it seeks us, we prize. That is, we sympathize with their gracious humanity, but not with their Christianity: truthfulness, so much more important even than fellowship, forbids that.

We cannot suppose for a moment that the *Golden Age* had any purpose of misrepresenting our recent article on "Unitarian Sympathies," to which it refers; though it has certainly been careless in representing it, to a hardly excusable degree. But is it not almost enough, good reader, to make one despair of the English language, when five years of reiterated statement cannot lodge such simple distinctions as we have drawn above even in the minds of brilliant and cultivated editors? It is the old story of Sisyphus, doomed to roll a huge stone up a hill forever, only to see it roll thundering down again to the foot.

"THE SUPPRESSION OF BLASPHEMY."

What is "blasphemy"? In general, defamation of character by libel or injurious speech of any kind; more particularly, in the theological sense of the word, defamation of God's character, irreverent or impious language concerning him.

There is no *crime* of "blasphemy" of which the State may take cognizance. The word is not now used to describe injury done to the reputation of a human being, which is described legally by other words. As to injury done to the reputation of God, the State has no authority to take cognizance of any such offence, supposing that it exists. The "blasphemy laws" which still stand on the Statute books of many States, including Massachusetts, are practically a dead letter, and ought to be expunged. No one, however bigoted, dares to appeal to them now for punishment of offenders against his own notions of propriety of speech respecting God. If anybody offends good taste or decency in this respect, his only punishment in this world is the repugnance excited towards himself in the minds of his fellow-citizens; while as to the "other world" the opinion of The Index would not carry much weight. To attempt to execute legal penalties upon the "blasphemer" would not be tolerated to-day, at least in the civilized parts of the United States. The present "blasphemy laws" are simply a relic of superstition which survives only to be disregarded and despised. They are dangerous, however, while unrepealed; for a change of circumstances might make them most powerful weapons for the suppression of free speech. They ought to be repealed everywhere.

An article is copied in another column from the Philadelphia *Christian Statesman*, of October 10, which discusses this subject, and is worthy of special consideration. We wish to disclaim our former expression, "secret intent," which the *Statesman* regards as an "insinuation" of "crafty policy in connection with the Religious Amendment movement." Our phrase was hasty, and we retract it. We should have better expressed the truth (and our own conviction) if we had said—"the inevitable tendency" or "real logic" of that movement. So far as we know and believe, the *Christian Statesman* is singularly free from anything like insincerity, crafty policy, or underhand methods of any sort. It presses its strong convictions with fairness, openness, and courage,

and sets a lesson in this respect worth studying by most Evangelical journals.

But we do not think the *Statesman* really answers the questions it undertakes to answer. It had declared the duty of suppressing "any man's teachings and efforts" which in any way "weaken the foundations of law and good government." Knowing that it considers Christianity to be the only basis of "law and good government," we inquired whether it would favor the suppression of THE INDEX, which opposes Christianity so far as the editor is concerned. The *Statesman* only replies that it would suppress THE INDEX, if it were "blasphemous." Is "blasphemy," then, the only form of speech that "weakens the foundations of law and good government"? Are we to understand that, in the *Statesman*'s opinion, THE INDEX does *not* weaken them? Is it willing to say explicitly as much as that, and to avow the belief that "able, earnest, and courteous" argument has less influence on the public mind, less power to impair faith in Christianity, its accepted basis of "law and good government," than coarse and vulgar abuse? It strikes us that, the higher the tone and the greater the ability of an anti-Christian sheet, so much the sooner would the original declaration of the *Statesman* require it to suppress such a sheet. The first of our three questions is not really answered at all. Will the *Statesman* not answer it with its accustomed directness and pointedness? The question is important, for many people believe that the Christian Amendment would greatly impair, if not destroy, the liberty of the press. Let the point be fully and explicitly met. It will be so met, if the opinion we have above expressed of the *Statesman* is correct.

ANSWERING ONE'S OWN PRAYERS.

The Young Men's Christian Association have recently issued the following letter:—

November 5, 1874.

My dear Sir,—It gives me pleasure to inform you that next week, commencing Sunday the 8th inst., is set apart in this and other lands by Young Men's Christian Associations, and those interested in them, for special prayer to God for the outpouring of the Holy Spirit upon young men. Let me most cordially invite you to the meetings as given below. You may receive good and be made useful to others.

I am sincerely yours,

R. R. MCBURNEY, *Sec'y*.

Then follows an enumeration of the hours of meeting, four opportunities on Sunday, and two on each of the secular days till Saturday night. A part of the time of every other session on the week days, and three of the four sessions on Sunday, is allotted to the intercessions of young men only; the other meetings are open to all classes, old men it may be presumed, mothers and sisters of tempted or unbelieving youths, good people who have at heart the moral and spiritual welfare of the young in large cities especially. It is unnecessary to suppose that this arrangement is made in other than a devout spirit, with honest intentions, and sincere faith in the efficacy of the method, and the complete adaption of the means to the end. To charge the managers with crafty designs for establishing their hold on young men, and dragooning them into the service of Orthodoxy, would be as gratuitous as it would be unfair. There is evidence, more than enough to convince any reasonable man, that belief in the Holy Spirit, in its regenerating offices on the soul, and in the power of prayer to obtain its divine assistance, is still vital in the Christian community. Thousands of preachers assert it every Sunday. Theologians defend it, divines avow it. To doubt it is vulgarly held to be equivalent to atheism. The superstition in regard to prayer is too deeply seated in the evangelical—shall we say *mind*?—to allow any doubt in regard to the genuineness of this concerted movement.

But it should be remembered in connection with it, and remembered as a sign of promise, that the Young Men's Christian Associations do not trust to prayer alone for securing the welfare of the class they are instituted to benefit. They neglect no means of lifting the young men up towards the region of divine resource, but in many ways make effort to answer their own prayers. Their grand building in New York is furnished with an excellent gymnasium where young men, without regard to theological connections, can, on very easy terms, put their bodies in condition to receive that portion of the Holy Spirit that comes through health and vigor. A well-furnished reading-room enables them to put their minds in communication with the intellectual world. Classes of various kinds afford instruction in special branches of culture and accomplishment. The fine lecture-room is in constant use for discourses on literary, historical, and scientific subjects, and the restrictions are no severer than the absolute conditions of an Evangelical society render imperative. The nutriment supplied there is of a robust kind. The exclusion of Mr. Weiss two years ago must not be taken as an indication of a reprehensible narrowness, for Mr. Weiss was well known to be a representative and aggressive radical whose weapon is always unsheathed. Men of opinions as liberal as his have in my hearing given there lectures more damaging to Orthodoxy, and have gone unrebuked.

But the Association has a more efficient way than any of these of bringing the power of the Holy Spirit upon young men; and that way is practical kindness. It sets agencies at work to find employment, procure respectable lodgings, guard against deception, rescue from temptation, redress wrongs, provide companionship, and give youths from the country a home feeling in strange places. By these attentions hearts are touched and won. A single week of this kind of sympathy does more than the week of prayer to make the Holy Ghost operative. It is the best sort of praying, and meets with the best sort of answer. If the answer comes in the form of church allegiance, it is fairly earned, whether sought for or not. If it comes in the form of manliness and nobleness of character, let us believe that it is accepted gratefully as a response from the highest source. O. B. F.

MISS WHITNEY'S STATUE OF SAMUEL ADAMS.

I had the great pleasure lately of seeing this noble statue, which has been lately cast in plaster, and is soon to be sent to Italy to be put in marble. It is finally destined to fill one of the niches in the Capitol at Washington.

Miss Whitney is very fortunate in her subject, for Samuel Adams was one of those typical men who seem to embody a whole era in their personality. She has treated her work in this truly ideal spirit, while making use of all the materials which biography and portraiture afforded her to preserve the individual traits of the historic man. He is also a representative hero of the early days of the Revolution. He is vigorous, manly, in earnest, able and willing to fight if need be, bold and independent in his attitude, upright in his bearing, yet genial, and sweet, and healthy, and with a slight touch of the old English gentleman in his manner, which reminds you of the "genteel culture and engaging demeanor" which historians attribute to him. It is a refreshing presence, and one sees in him the true American man, in whose hands one would like to put the destinies of the Republic. "I should like to send that man to Congress," was my involuntary thought. It seemed as if he would sweep away the falsity and corruption of the times as the north wind drives away miasma.

The execution of the statue is in keeping with its conception. It is broad, simple, and massive, no finical elaboration of details, but no want of characteristic lines. The quaint continental costume, in its formal masses, does not sit ungracefully upon the robust frame. With no eccentric effort after originality, it is genuine and natural, and has a fresh flavor of American nationality about it.

It is a work of which Miss Whitney's friends, her sex, and her country, have reason to be proud, and is a worthy result of her years of devoted and earnest study. E. D. C.

LONDON LETTER.

TO THE EDITOR OF THE INDEX:

Sir,—All literary London is astir at the approach of a second posthumous work of the late John Stuart Mill on *Religion: Nature, the Utility of Religion, and Theism*. In anticipation of it the daily papers have published copious extracts from the work, an expedient wisely adopted as an advertisement.

Mill has, without a doubt, fully earned the vast amount of attention which his utterances receive. In all those regions within the domain of his almost fabulous reading and study he is unquestionably a master; he speaks with authority, and not as the mere scribes. Nothing, however, shows the intensity of the reverence in which he is held so much as the fact that, when he undertakes to speak on a subject which he confesses that he knows nothing about experimentally, his worshippers are just as eager to hear what he has to say as they are to listen to his profoundest knowledge and most carefully grounded conclusions.

There are thousands of persons, Orthodox or semi-Orthodox in their belief, who literally swear by Mill on every social and political question; and so, when his *Autobiography* appeared, these people sustained a violent shock on discovering the total absence of religious faith or experience in one who had so long been their intellectual idol.

And now this large portion of the Christian world, to say nothing of the crowd of unbelievers and materialists and positivists outside, are waiting with bated breath to hear what *he* has to say about religion who, by his own confession, never knew what it was to have a religious feeling or think a religious thought. If this were mere interest or a high kind of curiosity, one would not wonder at it; but I believe the case to be very different.

As Mill has been a sort of divine oracle to these people, and to differ from him seemed a kind of presumption which struck them dumb with indignation, so they look forward to his voices from the grave as if they were so many fresh divine utterances to be as implicitly accepted as all his other wise sayings while on earth. They feel as if they *must* take Mr. Mill's view of everything in heaven and earth, and that all their religious convictions must be moulded or broken so as to fit in with his, all their hopes and fears pruned, or even rooted up, at his bidding.

Possibly anticipating this state of mind towards himself, he has been, I think, most merciful to this flock of admirers. He has touched on the subjects of religion and Christ with consummate skill and tenderness, for which his warm, sympathizing heart may well receive gratitude and renewed reverence.

When I have read the whole book I shall be better able to speak of its probable effects; but from the extracts given in the papers there can be little doubt that two results will assuredly follow.

It will be claimed by atheists as a harmful because so temperate an advocate of atheism. On the other hand, he will be claimed by vast numbers of Christians, Orthodox and Unitarian alike, as a bulwark of Christianity, inasmuch as he exalts the character and genius of Christ quite as much as one might expect from Canon Liddon, the Rev. Charles Spurgeon, and the Rev. James Martineau, and others, of whom these three eminent men are respectively types.

Perhaps some fire-brand bigots may want to treat Mill's departed spirit as Jesus is said to have treated the knowing devils who would persist in blurting out that he was the Messiah; and they may wish to clap their hands on his mouth and suffer not his profane lips to speak their Master's praise; but the majority of the religious world will be prepared to condone all Mill's atheism for the sake of what he has written about their Christ. What a fuss there will be, what shaking of fans and waving of handkerchiefs over this wonderful "testimony" to the truth of Christianity.

Atheism is indeed content to leave mankind in the idolatry of an historical personage whom it will allow in poetry to *deify*, so long as they will not travel beyond the confines of physical facts, or trouble themselves with speculation about the "unseen powers."

We have here a fresh instance of the radical affinity between atheism and Christian gush. It would surprise you, perhaps, to learn how many millions of Christians have no other God but Christ, and boast that he alone is the true revealer and representation of God. Well, all these are divided by a mere disguise of words from atheism pure and simple, and it only wanted more imaginative genius than Auguste Comte possessed to make the transition complete—at all events as regards the Roman Catholic Church. Mill's definition of religion agrees entirely with his confession that he knew nothing about it but from observation and hearsay.

Much that he says is marvellously wise under the circumstances, and it is no disrespect to him to say that in the very nature of things he could not but expect to fail in his analysis. Those who take him for their god and bible must not complain if on religious questions he has said little or nothing to relieve their perplexity.

I am, sir, very truly yours,

CHARLES VOYSEY.

CAMDEN HOUSE, Dulwich, S. E., October 24, 1874.

IN A recent address on "The Moral Argument for Prohibition," Rev. Mr. Swan, of Boston, took this extreme ground: "The question arose who was responsible for the misery, the pauperism, the insanity induced by the use of strong drink? The drunkard was not blameless, but less so was the seller, the distiller, and the farmer who sold his grain and fruit to be converted into intoxicating beverage." It is this confusion of moral distinctions, by which the crime of drunkenness is laid to the charge of somebody else than the one who is guilty of it, that constitutes the injustice of the prohibitory principle.

Literary Notices.

THE PRINCIPLES OF SCIENCE: A Treatise on Logic and Scientific Method. By W. Stanley Jevons, M.A., F.R.S. New York: MacMillan & Co. 1874.

Professor Jevons has nobly attempted the writing of a modern *Novum Organum*, in which the latest advances in scientific thought and inquiry are clearly set forth and amply and aptly illustrated.

The work begins with the laws of thought,—logic, induction, and deduction; and, passing to mathematics, we are given interesting chapters on the properties of number and the laws of combination, permutation, and probability.

The integration of logic and mathematics is then effected at considerable and perhaps excessive length; logical statements are abbreviated by an algebraic stenography; and the climax is the construction of a logical machine, which indicates consequences when keys corresponding to the terms of a proposition are depressed.

Methods of measuring phenomena are next treated of, with considerations of the method of means and law of error.

The second volume treats of concrete investigation, observation, experiment, approximation, hypothesis, and character of the experimentalist.

The concluding chapters are on generalization, analogy, and classification, with reflections on the limits and results of scientific method. The author's plan is well connected, his style clear and generally concise, and the work abounds in most suggestive original reflections in many different departments of science.

The curious results in concrete science of laws originally mathematical are of great interest. Thus fifteen things are capable of more than a trillion permutations; if ternary alloys of thirty metals were made, each metal varying one *per cent.*, the number of alloys would be 11,445,060, showing that an extended analysis of the properties of metallic alloys, however valuable it might be, is practically impossible.

The bearing of the doctrine of permutations on evolution has suggested itself to your reviewer; for, as the number of permutations is multiplied by the total number of factors at the addition of each new one, we seem to have the law of increasing heterogeneity, and an explanation of the gaps in Nature; for, in an important view of the whole case, a mind with twenty faculties is capable of twenty times the variety of thought belonging to another mind with nineteen faculties.

Thus differences grow ever greater with the highest forms of organization, and in some measure we can account for the gulfs of separation between man and ape, and the greatest intellects, as Shakspeare and Newton, and those next below them.

The law of probability is extended by our author beyond the hypotheses and theories of science to its very fundamental principles, because a finite experience cannot absolutely formulate the laws of an infinite universe. The phrase "uniformity of Nature" is considered unwarranted. Although many great laws, as the conservation of energy, gravitation, and evolution, are probably true in an extremely high degree, they are not believed to be infinitely so. No line, however, is drawn between the absolute and the probable.

The methods of digesting isolated facts into connected principles are finely stated and illustrated.

Thus Oersted noticed that an electric current in a fixed wire caused motion in a magnetic needle; Faraday, reversing the principle, obtained a current in a wire from the motion of a magnet, and the science of electro-magnetism was born.

The principle of continuity is traced throughout Nature; all the forms of matter investigated are magnetic positively or negatively; all conduct heat and electricity more or less; the salts of silver are only intense instances of a general impressibility of matter by light; all transparent bodies polarize light; and in short every form of matter is in some degree susceptible to every form of force.

The classification and generalization of knowledge is shown to be greatly assisted by the doctrine of evolution, whereby facts and things are arranged in genetic order, according to their complexity and mutual relations.

The ingenuity of investigators, pressed with apparently insurmountable difficulties, exhibit the value of true genius, which, avoiding an infinite number of wrong paths, chooses the single right one.

Brewster, having to ascertain the refractive indices of a great number of transparent substances, was temporarily baffled by the great difficulty of reducing his small, irregular specimens to the prism form, for the measurement of refraction in the ordinary way. He adopted the expedient of immersing the specimens in a liquid mixed until its refractive index coincided with that of the mineral, which became evident by the latter ceasing to reflect or refract light and becoming almost invisible.

Plateaw withdrew substances from the influence of omnipresent gravity by suspending them in liquids of exactly the same specific gravity. Thus a quantity of oil, suspended in a mixture of alcohol and water, on rotation becomes spheroidal and successively separates into rings and spherules: furnishing, by a very fair analogy, support to the nebular hypothesis.

Foucault, by his measurements of the velocity of light through a space of a few yards, caused the reconstruction of the tables of astronomical distances.

The conclusion of this great work touches on the conflict between science and religion; the author is a theist, and believes that, if the existence of a God may not be provable, it is certainly not disprovable; he seems to think that the theistic idea rests on grounds in human nature too refined and complex for the successful treatment, as yet, of science.

He would have science keep to the proximate and probable, rather than attempt excursions into regions of immense difficulty, while valuable work asks to be done at our doors. Within the present limits of the more exact sciences, uncertainty and doubt abound; questions come thicker than answers. And how can minds, unable to discover the directions of four unequal bodies approaching each other by simple gravity, expect to solve the problems of cosmical origin and destiny? X.

Messrs. D. Appleton & Co., the New York publishers, have recently established a New England branch of their establishment at No. 22 Hawley Street, in the charge of Mr. Thomas Bazin, who has the experienced assistance of Messrs. Hayes and Henshaw, the last-named gentleman having been identified with the business of the Appletons for eighteen years. The entire list of the firm's publications is represented on the shelves, especial pains being taken in the educational and scientific departments, which will be kept fully stocked. The location is convenient of access, the facilities for the prompt filling of orders complete, and the apartments attractively cheerful to the patron or casual visitor.—*Boston Transcript.*

Communications.

THE EXAMPLE OF TOTAL ABSTINENCE.

RUSHFORD, Minn, Nov. 5, 1874.

MY DEAR MR. ABBOT:—

The printing of my late letter, under the caption "Duty of Total Abstinence," and your reply (the lofty moral dignity of which is in no degree obscured from me by our differences of perception) perhaps ought to content me; and, so far as you yourself are concerned, I am "silenced." Those who worship the same supreme idea and are loyal to the same master ought not to waste much time in controversy respecting the forms of worship or method of serving; and so long as you urge the good of man (appealing to faith in "self-government by reason and conscience," and loyalty to an ideal principle), and not any "lurch toward self-indulgence," as your reason for occasional use of beverages that may intoxicate, I am bound to stand by and as cheerfully as possible see you use them; notwithstanding my own private opinion ("insight"?) that all witnesses who are sufficiently advanced to appreciate and comprehend your aim could well dispense with such object-lessons, while the great multitude of onlooking *children* will surely misinterpret the teaching, with a damage to themselves exactly proportionate to the character, and consequent authority, of the teacher,—notwithstanding, also, my private belief that *no man* "*knows* that he does not personally need to abstain teetotally," and my clear perception that nearly all drunkenness must have its origin in over-confidence in this direction. At the same time, my love for your public warrants me in further pointing out what I conceive to be your danger, in this matter; namely, that of adopting a negative principle—"Total abstinence not a universal duty"—as a basis of positive action; or selecting an indefinite and forever scientifically indefinable, if not altogether false, positive principle—moderate drinking ("temperance")—for exemplification before people (the only ones needing "example") who are not your equals in intellectual judgment or moral strength, and who, with the common sense of common people, will always confound what you *are* with what you *do*. If you think, as Mr. Stevens broadly hints in his article "Selfhood not Selfishness," that such are hardly worth sacrificing oneself for, even "inappreciably," as you would be required to do in this case, you may wait long before finding the parties for whose benefit your "individuality" will "bound with elastic feet toward immolation," and thus go through life cheated of "one of the highest rights which I" (you) "as an individual possess." Your position on the temperance question seems to me to be perfectly represented in the following picture:—

I stand upon an eminence, surrounded by my fellow-men. On one side spread away fair, level plains, safe for the unaspiring many; while near at hand are "delectable mountains" reaching into heaven, for the few who have heard, or may hear, the divine command, "*Excelsior!*" On the other side is a declivity, which grows ever steeper as it descends toward a precipice that overlooks the "pit of destruction." My mission and highest aim and purpose are the calling of men to the mountain-tops. But it is fine coasting down yonder for "such as are capable of self-control," though dangerous enough for the average man. I think I *know* that *I* may safely indulge in the sport, which, if not positively invigorating, is at least not a sin *per se*. Confidence in one's muscle I consider a *sine qua non* of successful mountaineering. Rather than give a lesson of self-distrust to my fellow-man, I go coasting occasionally for a short distance; modestly suggesting at the same time that "such as are conscious of having less muscle than I have are under an imperative duty not to follow," and, with truly Hibernian wisdom, counselling all who conceitedly *will* follow, "Frinds, whin yiz arrive at the place where yiz *can't* sthop, hould up immediately!"

If this is a "dangerous metaphor" and does you injustice, you will at least know that it is not used with malicious intent; and seeing how you appear to one who loves your character sincerely may lend you some charity for those who, seeing your *attitude* with like vision, yet having not that love, attack you "with vituperation."

I am, sadly but none the less truly, your friend,

T. H. EVERTS.

P. S.—When that most radical and incomparably most successful of reformers, Jesus of Nazareth, was asked to cast himself down from a pinnacle, just to show folks the power of God ("reason and conscience") within him in preserving him from harm, he wisely refused; urging the principle that we ought not to "tempt" the Divine energy, *i.e.*, put it to *unnecessary* proof. This man, who probably possessed as much power of "self-control" as any of us dare lay claim to, also did not disdain to pray—"Lead us not into temptation."

"But Jesus was a wine-bibber," say you? Well, I do not quote him as authority in all things, but hold up his teaching in these things for acceptance or rejection by our own love and wisdom, upon their intrinsic merit. T. H. E.

[It is matter for regret that our individual position as to total abstinence, which is of no more importance than that of any other individual, should have been made unduly prominent by our unwillingness to evade a direct interrogation in the first place. Dr. Everts will permit us, no doubt, to sink the personal and return to the general question.

That it is a very delicate and perplexing problem to decide how far regard for example should influence men with reference to the use of intoxicating beverages, must be in candor admitted. He who, purely from a tender concern for the welfare of others, sacrifices something of his personal liberty, and for their sake totally abstains from what he believes to be wholly innocuous in his own case, must command the respect of all right-minded persons so far as his motives are concerned. But the abstract wisdom or moral indispensableness of his course may still be a fair subject of doubt. There are unquestionably times when it would be cruelty to others to accept even a glass of wine: *e. g.* when in actual company with a reformed drunkard, who might be thus influenced to take the fatal step of reviving his own slumbering passion for drink. Further, so great is the danger and so unspeakably awful are the evils of intemperance, that every one ought to be scrupulous to the last degree about offering to others anything that may tempt them to form a habit that may ruin them. In fact, the *habit* of using alcoholic beverages regularly is safe for nobody, and can never be contracted without great peril. Far be it from us to encourage any man in that which may wreck him and those most dear to him. But these considerations are not the only ones to be entertained. There is danger also in the example of total abstinence. Asceticism repels most young people; their blood is high; their thirst for excitement is something that it is folly to seek to preach down. A father who teaches his sons that it is sin to taste a drop of wine may create a reactionary effect, quite contrary to that he seeks to produce; as is too often the case. The strict prohibition of cards at home has made many a gambler, whereas the wise regulation of their use in the family circle would have taken off the edge of that irrepressible curiosity which leads to dangerous experiments. So the example of a father which sanctions the cautious and only occasional use of wine by his own children is sometimes, to our own personal knowledge, the most powerful of temperance lectures. The argument is by no means all on one side. If the power of self-control is undeveloped in any one, he is never safe anywhere, despite all examples, but is the slave of his surroundings, which he cannot control. We deprecate the teaching which relies on example, instead of cultivating the original, free, conscientious individuality of the young. Radicalism warns men not to be imitators, but to obey the sacred law written in their own humanity. Why flinch from practising what we preach? For one life that is wrecked by the example of a man who governs himself by our principle in this matter, many lives will be invigorated, cheered, inspired to greater character. We hold that there is truer tenderness for others in the long run, and on the average, in the man who walks unswervingly by his own sense of right, conceding nothing to false demands upon him, than in him who benevolently but weakly studies to adapt himself to the needs of those who really care little or nothing for his example. The fact is, this popular doctrine of example seems to us to be greatly faulty: it exaggerates the importance of *self*, fosters a species of conceit which deludes us into thinking we are "the observed of all observers," and persuades us that we are giving tone and color to lives upon which we really exert an infinitesimal influence. It would thoroughly astonish us, for one, to discover that any man had been made either temperate or intemperate by our example. The power of PRINCIPLE—that is our text; and we do our little best to help our brother

men by sticking to our principles through thick and thin. Whatever influence belongs to us will be brought to bear in no way so potent as that. Our friend's "dangerous metaphor" is a pleasant parody of our position, but nothing more. It remains true, we believe, that the example of him who is highly and conscientiously temperate in all things tells everywhere and always for temperance alone. If not, there is no end to abjuration of innocent things that may be perilously abused. Make your own life-aim identical with the purest, truest, noblest you can conceive; and then, *live it out.*—ED.]

LEGISLATION FOR THE NEGROES.

EDITOR OF THE INDEX:—

Mr. Hallowell recommends to me the perusal of the old files of the *Nation*. Always an admirer of Mr. Godkin's trenchant manner of dealing with sentimentalists, I should not hesitate, perhaps, as a subscriber, to look over my old copies but for the fact that, should I go back no further than 1865 and 1866, it would necessitate the reading of some of my own communications upon the subject at issue; namely, the justice, expediency, and feasibility of attempting to improve the condition of the negroes by legislation *to be forced upon the whites of the South against their own better understanding of what their very peculiar situation requires!*

At one time, the writer occupied much the same position that Mr. Hallowell appears to occupy at present: that is to say, he was a believer in the possibility of ameliorating the condition of mankind (and the black race in particular) by legislation of a practical character based upon the idea of the brotherhood of the human family, etc. But having since passed a winter among the emancipated (but, alas! not enlightened) negroes of the British West Indies—having compared the general result attained by the peaceful emancipation of the blacks in the various English colonies with the similar event in the island of Santo Domingo, *where the blacks achieved their independence by a steady antagonism to the white race, continued up to the present day,*—your correspondent has arrived at a very different conclusion from that attainable by the average Bostonian, with the typical "bee in his bonnet," who evolves a theory from the shadowy depths and secluded recesses of his imagination, and warps all facts to suit his highly idealized fantasy.

It is to be presumed that the columns of THE INDEX are not open for the full discussion of this question, or the writer would beg of Mr. Hallowell to do him the honor to point out the "contradictory" statements and theories alluded to, as well as to secure the unsophisticated INDEX subscribers from the "temptation" of accepting your correspondent's "estimate of the capabilities and desires of the black race, and his representation of the condition of the South, as just."

The recent elections have—it is to be hoped—cut the Gordian knot which the Republican party have so long failed in commencing to untie; and perhaps the best answer to Mr. Hallowell is that already given by a majority of the patient and long-suffering, but now righteously indignant, voters of the nation.

Very respectfully, A. WARREN KELSEY,
of St. Louis.

6th of November, 1874.

[THE INDEX is "open for the full discussion" of any subject that vitally concerns human welfare, provided the articles offered are able, in good temper, and of reasonable length. The only restrictions are those of space and general literary propriety. Discussion which continually elicits new facts or thoughts is always welcome, though merely personal replies are not generally either useful or interesting. The question treated by Mr. Kelsey and Mr. Hallowell is so important that first-hand testimony on either side is valuable to all who wish to be thoroughly informed as to their public duty.—ED.]

"PREVAILING PRAYER."

The following incidents have recently come to my knowledge: the former under my own observation; the latter was related by a gentleman of unquestioned Orthodoxy.

A lady of my acquaintance had lately buried a little child, and was in deep grief over her loss; when she was visited by a friend, whose child, about the age of her own, had been dangerously ill of the same disease, but recovered. The lady almost immediately began to speak of the power of prayer, quoting the well-known Sunday-school piece:—

"Care and prayer are not in vain;
Our little boy is well again."

"I wrestled by night and by day in prayer for my child," said she, "and, praised be the Lord, he heard and answered me."

This, of course, was somewhat harrowing for my friend to hear. She, too, had prayed fervently for the life of her babe, and had not "prevailed." At last, stung by injured feeling to reply, she said: "But I should think, Mrs. C., you would be *afraid* so determinedly to importune the Almighty to change his plans for your child."

"Oh no. I always ask with the proviso that, if he sees best, he will do it."

"But he will do it if he sees best, whether we ask or refrain, will he not?" returned my friend. "He always does what is best, does he not?"

"Certainly; of course he does," was the undaunted answer; "but I think our prayers may sometimes help him to decide what *is* best."

Yet this lady is not a simpleton nor an egotist in any other direction than the religious. And why should she be ashamed of the remark, or why should her answer excite a smile? It is the teaching of the Bible and the churches. But the chief point to be noticed here is the sickly spiritual pride, and the carelessness of another's feeling, manifested by the exulting assurance that *her* prayer had prevailed with Omnipotence, while her less importunate sister, not being able to make God see with her eyes what was best for him to do, was left to mourn.

The other true story runs as follows: Upon a little lake in Central New York sudden squalls sometimes descend, and occasionally endanger the small sailboats which ply upon its waters. One day a pleasure-party was in great peril, but, the wind suddenly shifting, they safely reached the shore. On the hotel piazza, two hours after, a lady was describing the event.

"Oh, I thought once we should surely drown! O Dr. R." (a reverend gentleman to whom she was speaking), "I never put up such an agonized prayer to Heaven as I did then. I prayed that the wind might change, and *sure enough it did,* almost that very minute."

A gentleman, not of the party, turned to her and said: "Then, madam, it was probably *your prayer* which wrecked the other boat." It appeared that in another part of the lake, which is partially divided by a crescent-shaped ridge, another boat was by that very change of wind driven squarely upon the rocks, and two of its party narrowly escaped drowning.

However great may be the helpfulness and comfort, to many, of a belief in special providences, it may be questioned whether it does not argue a higher spiritual attainment when men and women become so much "at one" with the Supreme Power as to believe, and feel thoroughly content in believing, that the great plan of the material universe will be worked out in order and harmony, for the best good of all, without any interference on their part.

H. L. B. B.

THE NEW ORLEANS LIBERAL LEAGUE.

ALEXANDRIA, Rapides Parish, La., Oct. 24, 1874.

EDITOR OF THE INDEX:—

I noticed in your issue of October 15 that Mr. William F. Perkins, of New Orleans, says: "I refused to become a member of it (the Liberal League) because it was a secret organization, and because, for that reason, its objects were not understood by the masses; although several of the Demands of Liberalism, without regard to their name or source, had been indorsed by the press of this State irrespective of political bias."

In the first place, as the Secretary of the Liberal League of New Orleans, I would inform not only Mr. Perkins but every other liberal-minded person in New Orleans that it is not a *secret organization*, but on the contrary open to all, and that we would be more than pleased if every such person would at once call at F. Keller's book-store on St. Charles Street, subscribe our Articles of Agreement and By-Laws, and attend our weekly meetings.

As to his other reason for not joining; namely, because "*its objects were not understood by the masses,*" I can only say that such want of understanding certainly is not attributable to secrecy on the part of the League, want of publication, or zeal of its members.

Mr. Perkins, therefore, does not stand excused for his non-coöperation on the grounds alleged.

J. E. WALLACE.

P. S.—Fully three-fourths of our League are Democrats, but present party issues have nothing to do with the objects of the League. J. E. W.

MORAL GOODNESS INDEPENDENT OF CHRISTIAN THEOLOGY.

To one who has been educated to believe that all ideas of morality and all sentiments of unselfish love are the exclusive products of Christian theology, there is a grand and cheering discovery in the aspiring thoughts and warm, philanthropic feelings that inspire the writings of "heretics." Many of us have been taught that all conceptions of genuine goodness, all emotions of fraternal love, have been derived from the Christian religion, and that human nature, unregenerated by this supernatural light, is destitute of the smallest germ of moral excellence, and held in absolute captivity to the malignant will of Satan. When we discover that the Christian standard given us to test the moral character of men is not sufficient to determine the intrinsic worth of all the virtues that constitute humanity, that moral goodness is a natural product developed out of the universal conditions of human life, and growing independent of the culture of any special religious teaching, we have attained a free and expanded view of the native excellence of right, and the simple yet resistless persuasiveness of that sentiment which leads us to moral rectitude in our intercourse with mankind, that makes us ashamed of our former narrow religious prejudices.

Mankind have ever been struggling to rise out of the darkness of ignorance into the light of a fuller comprehension of truth and right. Superstition has constantly sought to suppress the natural instincts of progress in man, and substitute her false and fickle phantoms for the faithful and divine light of Nature. If we could discard the stupid, arrogant creeds of our individual religions that blindly assail the expanding instincts of human nature, and study humanity in an untrammelled spirit, we should discover the elements of a nobler conscience, and develop the bonds of a stronger and holier philanthropy, than the world has yet dreamed of. Love would supplant sectarian hate, and manly respect, instead of bigoted and derogatory pity, would be felt for the honest opinions of our fellows. H. CLAY NEVILLE.

OZARK, Mo.

A CARD FROM MR. WILLIAMS.

MY DEAR MR. ABBOT:—

I heartily regret to find my position as Trustee of the Hyde Park Public Library misstated in a communication and editorial of THE INDEX of November 5. My feeling and action have been so decided in favor of the largest liberty that I do not like to let your sentence, "the Unitarian minister" (myself) "showed himself rather supercilious than liberal," go uncorrected.

At the meeting of the Trustees reported in that communication I was not present. I have never voted to reject A. J. Davis' works, or any other works given to the library. The statute limitation is the only one I recognize, and no obscene book has yet been presented. In private conversation, on the street, I gave my opinion of the folly of one of A. J. Davis' books; but I did not intimate that such an opinion would cause me to reject the book, or any other, from the library. For this personal opinion, of a book not in the least theological, expressed in the public street, reported from hearsay, I am represented as more supercilious than liberal.

The impression of my own spirit and that of the Board of Trustees is misrepresented in that communication. No gift book has ever been opposed by any member of the board, clergyman or layman, Catholic or Protestant, on any other ground than that it had a manifest immoral tendency. A volume of A. J. Davis' works was rejected on that account, his views of divorce and free love being read at the meeting and objected to, certainly with some show of reason, though not convincingly to myself, on that ground.

Hyde Park is a place singularly free from sectarian bigotry and exclusiveness, and the Board of Trustees well represent the temper of the town. There are four ministers and three laymen on the present board; and the objections to Davis' works have come as vigorously from the laymen as from the other members. Indeed, one business man offered the resolution that "no minor be permitted to take a specified volume from the library without written permission from his parent or guardian." The Hyde Park Public Library is free, and the Trustees are free from any unmanly or, if you will receive it, unchristian narrowness. Respectfully yours,

FRANCIS C. WILLIAMS.

"ARE LIBERALS LIBERAL?"

EDITOR OF INDEX:—

In your issue of October 22 you say: "We should like nothing better than to put a copy of this paper every week into the hands of the forty-three thousand ministers of this great Yankee nation."

Which leads me to say to those of your subscribers who do not file their papers that they can do *good* missionary work, if after reading their INDEX they send it to some minister, or other person needing "liberty and light." This has been my practice since I first became a subscriber.

Could a liberal missionary fund be raised for the purpose of sending THE INDEX to the heathen—the fund to be used in the discretion of the editor? Are "Liberals" *liberal?* E. C. ALPHONSE.

[Some "Liberals" are exceedingly "liberal," as THE INDEX has good cause to acknowledge gratefully. Others do not do their share. The best possible form of "liberality" towards the paper is the giving of personal aid in extending its circulation.—ED.]

A CARD.

SPIRITUALIST CONVENTION AT NEW HAVEN, CONN.

Unknown to and unauthorized by me, my name was placed upon the list of officers elected by the body that called themselves as above, at their annual meeting of Sept. 26, 1874. I am a Spiritualist of twenty years, and am entirely opposed to the fanaticisms preached on that occasion, and very much chagrined to find myself in such company.

I do not accept the trusteeship, and request that my name be not used in the future, by them or others, without my consent.

Will all papers which have published their list of officers please copy the above, and oblige me?

MRS. LITA BARNEY SAYLES.

DAYVILLE, Conn.

GEORGE ELIOT (Mrs. Lewes), although plain, is not positively homely, as is generally represented, and her face, when animated by conversation, is said to be handsome. Her figure is good, her bearing graceful, and her manners elegant. Very shy by nature, and rendered more so by the peculiar circumstances of her marriage, she is averse to meeting strangers, and is usually very reserved and silent in company, unless it be composed of her intimates. Her friends almost worship her; and those who have met her on familiar terms invariably speak of her as charming. When freed from restraint, when the ice is melted between her and her visitors, she talks with wonderful ease and eloquence. Unlike many gifted persons, she does not monopolize the conversation, but draws others out by her sensible sympathy with and interest in them. Not a few of her admirers think that her speech is even superior to her written thought, and say that no one can fully appreciate George Eliot until he has heard her talk.

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A Weekly Journal

DEVOTED TO

FREE RELIGION.

PUBLISHED BY THE

INDEX ASSOCIATION,

AT

No. 1 Tremont Place, Boston.

EDITOR:

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To increase general intelligence with respect to religion:

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual:

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

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(This pamphlet has not been on sale for a number of years, and many persons who have all of the Annual Reports succeeding do not possess this.) Price 50 cents.

Proceedings of Second Annual Meeting, 1869. 50 cents. Contains essays by Julia Ward Howe on "Freedom and Restraint in Religion," and by David A. Wasson on "The Relation of Social Science to Religion," and speeches by O. B. Frothingham, Jesse H. Jones, F. E. Abbot, Wm. Denton, R. W. Emerson, Mary Grew, C. A. Bartol, A. M. Powell, H. B. Blackwell, Rowland Connor, Lucy Stone, Horace Seaver, and others; with an appendix on "Outlines of Judaism" by Rabbi Wise.

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One of the largest and the most elegant and original assortments of imported novelties to be found in this city is now in stock, including the following specialties. All goods selling lower than any other house:—

A beautiful assortment of French Flowers, in Roses, Buds, Pansies, &c.
Floral Dress Trimmings and Bridal Wreaths, branched to order in any style.
A fine assortment of Pompons, Feathers and Wings.
An extensive assortment of Fancy Feathers from 25c. upwards.
All the newest shades of Ostrich and *Plume de Cock* for trimming from 65c. and upwards.
All the newest styles of Blue Steel and Jet Ornaments at the lowest prices.
Elegant Ostrich Plumes, all the latest shades, $2 and upwards.
Fine French Ostrich Tips, in all shades, 95c. and upwards.
The latest shapes in Felt Hats at 85c.
Elegant imported Felt Hats, best quality, at $1.15.
Drab Felt Hats, in the latest and most fashionable styles, at 85c. and upwards.
Silk Velvet Hats, of our own importation, in all qualities at great bargains.
Evening Bonnets, elegantly trimmed, from $20 to $35.
Carriage Bonnets, exquisite in design and quality, from $15 to $30.
Ladies' and Misses' Bonnets, for Misses' and Children's wear, in all shapes and shades, ready trimmed, at $6 and upwards.
Children's Bonnets and Misses' Round Hats, ready trimmed in latest styles, from $5 to $15.
Infants' Caps in all the new styles at great bargains, or made to order at lowest prices.
Mourning Bonnets made to order at the earliest notice.

Silks.

Black Silks of excellent quality at $1, $1.19 and $1.25.
Black Silks, better and wider, at $1.33, $1.50 and $2.
Black Gros Grain Silk, very rich, $1.50 to $2.
Gros Grain Silks, very finest grades, $3 and $3.50.
Colored Trimming Silks, in all shades, $1.38 and $1.50.
Colored Dress Silks, latest styles, $1.25, $1.50, $2, $2.50.
Black Satins, beautiful lustre, at $1.50, $1.75 and $2.
Colored Satins, all fashionable shades, $1.50, $2, and $2.25.
Black and Colored Velvets at $1.50, $2, $2.50 and $3.
Silk Cloak Velvets at $5, $6, $8 and $10.
Black Velveteen, splendid manufacture, at 60c., 75c. and $1, worth $1.50.
Hat Sashes in every shade and color.
Sash Ribbons in all colors and widths, from 65c. and upwards.
Colored Fringed Sashes, all the new shades, at very low prices.

Laces and Embroideries.

These goods will be found extraordinary bargains, and include:—

Hamburg edging at 10c. per yd. and upwards.
Real Guipure Laces from 38c. per yd. and upwards.
Black Thread Laces from 20c. per yd. and upwards.
Valenciennes Edging at 5c. per yd. and upwards.
Patent Valenciennes Edging at 6c. per yd. and upwards.
Beaded Black Yak Laces at 25c. per yd. and upwards.
Beaded Black Yak Insertion at 38c. per yd. and upwards.
Black Yak Laces at 18c. per yd. and upwards.
Cluny Laces at 15c. per yd. and upwards.
Colored Blonde Laces at 10c. per yd. and upwards.
White Blonde Laces at 6c. per yd. and upwards.
Spanish Lace for Scarfs at 50c. per yd. and upwards.
Black Lace Veils, all patterns, 50c. per yd. and upwards.
Black Silk Fringe at 13c. per yd. and upwards.
Black Silk Beaded Fringe at 35c. per yd. and upwards.
Black Silk Galoon at 5c. per yd. and upwards.
Black Bullion Fringe at 20c. per yd. and upwards.
Black Beaded Gimps at 20c. per yd. and upwards.
Large assortment in Hamburg Embroideries.
Large lot of Hamburg Insertion at 6c. per yd.
Swiss Medallion Embroideries, great variety, at very low prices.
Lace Tidies, in every variety, at 10c. and upwards.

Ladies' Underclothing.

A valuable reduction in prices has taken place in this department, and we emphatically state that no other house can compete with the general inducements we offer. We quote the following as samples, which for superiority of workmanship, quality and price are not to be excelled in this city:—

Ladies' Fine CHEMISES, warranted Muslin, finished superbly on Wheeler & Wilson machine, French corded band, extremely neat, at 80c.
Ladies' Fine CHEMISES, finished as above, with 75 tucks, yoke back and front, handsomely stitched, corded band and sleeves, at $1.50.
Ladies' CHEMISES, *en pointe*, French pattern, with fine, hand-made, needlework edging and inserting, $1.48.
Ladies' NIGHT ROBES, Utica Mills Muslin, pointed, tucked and ruffled, yoke back and front, full length, at $1.10.
Ladies' NIGHT ROBES, tucked and embroidered yoke, Masonville Muslin, trimmed and embroidered collar and cuffs, reduced from $2.50 to $2.25.
Ladies' NIGHT ROBES, greatest attraction in stock, made of best Muslin, with diagonal puffing and embroidered yoke, back and front (new shaped), puffed and embroidered, pointed collars and cuffs, at $5.50, worth $6.50 to $7.
Ladies' Fine NIGHT ROBES (another attractive article), entirely "our own style," just received, made with diagonal tucks, puffing and embroidery, robe front, very elaborate, at $5 to $6.
Ladies' Fine Muslin DRAWERS, trimmed with deep hem and nine tucks, at 75c.
Ladies' Fine Muslin DRAWERS, trimmed with tucks and ruffle and diagonal tucking, at 85c.
Ladies' Fine Muslin DRAWERS, with deep hem, cluster of tucks, and needlework inserting, handsomely finished on Wheeler & Wilson machine, at $1.25.
Ladies' demi-train WALKING SKIRTS, with double ruffle, cluster of tucks, at $1.
Ladies' Fine WALKING SKIRTS, made of Lonsdale Muslin, with cambric flower six inches deep, diagonal puffing and tucking, with needlework inserting five inches deep, at $5.
TRAIN SKIRTS, fine Muslin, deep hem, cluster of tucks six inches long, at $1.90.
Ladies' TRAIN SKIRTS, very elaborate, with one row of tucks, puffs, inserting and puff over, with deep cambric ruffle, at $5.50.
Ladies' Masonville Muslin UNDERSKIRTS, with ruffles and cluster of tucks, at 95c.
Ladies' Cambric TOILET SACQUES, trimmed with fine ruffling, at $1.40.
Linen and Muslin Pillow Cases and Pillow Shams, in plain ruffles and needlework inserting, &c., on hand and made to order.
CHEMISES, square tucked bosoms, trimmed with ruffles, at 75c.
French flounced SKIRTS at $1.20.
CORSET COVERS, trimmed with Hamburg edging, inserting, ruffling, tucks, &c., at 80c. to $1.50.

Hosiery, &c.

Ladies' iron frame Hose, excellent quality, 25c. per pair.
Ladies' Full Regular-made Hose at 28c. per pair.
Ladies' fine Balbriggan Hose, at $2.50 per ½ doz., upwards.
Ladies' Striped Hose, every quality, 45c. per pair and upwards.
A full line of Ladies' Cashmere and Woolen Hose at lowest prices.
Children's White and Colored Hose, in every Style.
Children's White and Colored Woolen Hose a particular specialty.
Gents' Full, Regular ½ Hose, cheapest in the city, at 22c. per pair.
Gents' Merino and Cashmere Hose at 43c. and upwards.
Gents' Shaker Socks, not to be excelled, at 34c. per pair.
Ladies' Hemstitched Handkerchiefs at 12c. and upwards.
Gents' Linen Handkerchiefs, superior quality, 18c. and upwards.
Gents' Hemstitched Handkerchiefs, all linen, 39c. and upwards.

We have just received a fine assortment of Ladies' and Gents' Kid Gloves, including the following specialties. Every pair ripping or tearing will be replaced on application:—

Single-Button Black and Colored Kid Gloves, 50c. per pair.
Next grade, better, warranted, 2-buttoned, 95c. per pair.
"*Altman's*" Kid Glove, our own make, in black and all fashionable shades, 2-buttoned at $1.25 per pair.
Every pair exchanged for new if the one purchased should rip or tear.
"Josephine" Real Kid Glove, an excellent wearing glove, at $1.95 per pair.
Gauntlet Gloves, every color and shade, at 65c. and upwards.
A large assortment of Woolen Gloves for Ladies, Gents and Children, at the lowest prices, from 25c. to $1.00 per pair.
Gents' fine French Dogskin Gloves, every color, at $1.29 per pair.
Gents' fine French Gloves, excellent wear, 95c. per pair.

Gents' Furnishing Goods.

This department is replete with a splendidly assorted stock, and our prices are such as undersell any other establishment where quality is included.

100 doz. Gents' Merino Shirts and Drawers, 50c. and upwards.
95 doz. Gents' Red Flannel, woven very fine, at $1.69 and upwards.
"Our own make" Dress Shirts, perfect fit, made of Wamsutta Muslin, fine Linen Bosoms, open or closed at back, at $12.00 per ½ doz.
Extra-fine, perfectly-fitting Dress Shirts, New York Mills Muslin, with Richardson's best linen bosoms, made in any style to order, at $14.00 per ½ doz.
Gents' White Dress Shirts as low as $1.00 each.
Gents' Merino Undershirts at 85c. up to $2.00.
Gents' Suspenders, every variety, at 25c. and upwards.
Gents' Windsor Scarfs, best quality, at 89c. and upwards.
Gents' Wide and Colored Ties in endless variety at 45c.
Gents' Collars and Cuffs in all the latest styles.
Gents' Collars, pure linen, latest styles, at $2.00 per doz.
Gents' Columbia 3-ply linen Collars, at $1.90 per doz.
Gents' turn-down Collars at $1.75 per doz.
Gents' 3-ply Cuffs at 25c. per pair.
Gents' St. James Cuffs, 3-ply, all linen, at 31c per pair.
Gents' Elmwood Paper Collars at 23c. per box.
Gents' Superior Paper Collars at 23c. per box.
Gents' common Paper Collars at any price per box.
A large assortment of Boys' Merino Shirts and Drawers at 50c.
Ladies' Morocco Pocket Books from 16c. and upwards.
Ladies' real Russian Leather Pocket Books from 53c. and upwards.
Ladies' and Misses' Merino Vests and Drawers, all prices.

Toilet Department, Jewelry, &c.

Tooth Brushes, excellent to best, from 10c. and wards.
Nail Brushes, every style, from 13c. and upwards.
Hair Brushes, every style, from 28c. and upwards.
Dressing Combs from 10c. and upwards.
Hand Mirrors, elegant designs, from 31c. and upwards.
Tortoise-Shell Back Combs from 25c. and upwards.
Ladies' Rubber Belt Buckles from 25c. and upwards.
Ladies' Jet Belt Buckles from 25c. and upwards.
Ladies' Jet Earrings, latest design, from 10c. and upwards.
Ladies' real Garnet Sets from 38c. and upwards.
Ladies' Bracelets, of all kinds, from 38c. and upwards.
Ladies' Beaded Belts from 75c. and upwards.
Ladies' Leather Belts from 20c. and upwards.
Ladies' Rubber Belts from 45c. and upwards.
Ladies' Beaded Pockets from 50c. and upwards.
Ladies' Leather Satchels, in newest styles, $1.50 and upwards.
Ladies' real Russian Leather Satchels, $4.50 and upwards.
Boys' and Childrens' full, regular-made Shirts and Drawers, at 71c. and upwards.
Children's Merino Dresses, all sizes, $1.25 and upwards.
Ladies' Shawl-Straps from 45c. and upwards.
Children's School Bags from 81 to 89c.
Ladies' Ties from 28c. and upwards.
Ladies' Linen Collars from 7c. and upwards.
Ladies' Linen Cuffs from 5c. per pair and upwards.
Ladies' Neck Ruffling from 15c. and upwards.
Ladies' Undersleeves from 45c. and upwards.

Perfumery, &c.

Lily-White Face Powder at 25c. per box.
Imported Face Powders at 21c. per package.
Lubin's Powder at 18c. per package.
Wenck's Florida Water at 50c. per bottle.
Wenck's celebrated Perfumes at 75c. per bottle.
Thurston's Tooth Powders at 17c. per bottle.
Vaseline Pomade for the hair at 61c. per bottle.
Perfumeries from 10c. to 40c. per bottle.

Soaps.

Toilet Soaps of every description from 5c. per cake and upwards.
Honey Soap at 7c. per cake.
Glycerine Soap at 7c. per cake.
Glycerine Soap in balls at 11c. per ball.
Brown Windsor Soap at 8c. per cake.
Transparent Soap at 11c. per cake.
Tar Soap at 11c. per cake.
Bath Soap at 10c. per cake.
Castile Soap at 7c. per cake.
Silver Soap, for cleaning silver and glass, at 7c. per cake.

Ribbons of all styles, colors and widths at prices that will astonish customers.
In Velvets, Velveteens, and all kindred goods, we have a full stock, from which we cut on bias at wholesale prices.
Jet and Gilt Earrings, Pins and Bracelets from 25c. per pair, or per set, as high as $5, according to quality and design.
We have on hand 5000 pieces of worsted, ball and twisted Fringes, now so much in use, in the latest styles, in all colors, which we offer at the unheard-of low price of 48c. per yard.
Forty different styles of Beaded Gimps and Fringes, at present so much in vogue, which we offer at 25c. to 30c. per yard.

We guarantee that, in the exercise of our own judgment, upon receiving as near a description of what is desired as possible, and the price willing to be paid, we will give entire satisfaction, or refund the money. Goods may be returned to us C. O. D.

I will personally attend to all orders coming through the Liberal papers, and having for many years past filled orders for the readers of this paper, my judgment may be relied upon in selecting all goods.

All goods not mentioned herein, including such as may be entirely out of our line, will be as judiciously selected and as readily sent as those enumerated, and in every case I will guarantee the prices to be as low as anywhere in the United States. Ladies' and Misses' Suits and Gentlemen's Clothing may be confidently ordered, on describing the style required, the measurement, and about the price desired to pay. I make myself personally responsible for the satisfactory execution of all orders. Address

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of the firm of

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EUREKA SPOOL SILK.

It is full length. It is full size. It is smooth and elastic, and is equally adapted to hand or machine use.

Many kinds of spool silk are a perfect fraud, being not only shorter in length, but a much finer size than they are represented to be, and of so poor a quality as to be unfit for use. The ladies will always find the Eureka Silk exactly as represented. Every spool is warranted, and the manufacturer's name indelibly branded on every spool. Call for it.

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Orders of capitalists and real estate owners respectfully solicited.

THOMAS'

SACRED QUARTETS.

A work just issued, but which has been many years in preparation, and of which the author may well be proud.

The collection cannot fail to take the front rank in church music, and be used wherever the best music is appreciated.

The music is admirable for Quartet Choirs. Without being on the whole very difficult, it is in perfect taste, and for larger choirs, for musical families, and musical societies, the book has a special adaptation.

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Celebre Tarentelle, 1.50 2me Banjo, 1.50 Papillon Duet, 1.25
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The Index.

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VOLUME 5. BOSTON, MASS., THURSDAY, NOVEMBER 26, 1874. WHOLE No. 257.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

For List of Liberal Leagues, see next page.

GLIMPSES.

DISRAELI has been elected rector of the University of Glasgow, by a vote of 700. Mr. Emerson had 500 votes.

WE ARE glad to be informed that the report of the desecration of Thomas Paine's grave is wholly incorrect, and that we were mistaken in our recent statement to that effect. The facts are given in another column.

BISMARCK has notified the Vatican that, unless the usual forms are strictly observed in the election of a new Pope, Germany will refuse to recognize him. The death of Pius Ninth may be the signal for great disturbance in the political world.

THE ONLY sure way to secure accurate and "honest" lists for the Unitarian *Year Book*, in which no minister or society shall be included that is unwilling to profess "Unitarian Christianity," is to send a circular to every name on each list, putting the question plumply. Who doubts that the authorities will adopt this business-like method of purifying those tainted lists?

THE BUILDING COMMITTEE of the new Paine Hall, in this city, will please accept our thanks for a fine colored lithograph of it. This noble monument to a noble man promises to be a great ornament to Boston. It is now hoped to dedicate it on Paine's birthday, January 29, 1875; and all friends of the *Investigator* may well congratulate it on the prospect of inhabiting such a "home."

UNDER the stimulus of Mr. Gladstone's recent anti-papal manifesto, the Roman Catholics held a meeting in London on the eighteenth of November, at which they affirmed their civil loyalty, despite the decree of Papal infallibility. None the less is it certain that this decree strikes at the root of the civil supremacy of the State all over the world. If this meeting had any sincerity, it meant a rejection of the new dogma, and Old Catholicism may yet break out in England.

MR. CONWAY wonders why the old-school Unitarians in America should refuse to fraternize with the free religious movement, when in England the patriarchs of Unitarianism, Martineau and Vance Smith, have planted themselves on the broad ground. But Martineau, at least, is not an old-school Unitarian. The truth is that Protestantism can only propagate itself by fission, and the two tendencies in Unitarian development are coming gradually to a rupture.

THIS ARGUMENT against a local heaven is adduced by a correspondent: "God cannot be in a *place* called heaven. If he were, the inhabitants of opposite sides of the globe could not point their fingers towards him at the same time." The conclusion is truer than the premises. Two men on opposite sides of the globe can easily point in the same direction, one up and the other down. The difficulty would consist in determining which of the two should point up.

A DESPATCH from New York dated November 9 stated that the "society coopers" in that city lay in wait that morning for the non-society men, assaulted them, and seriously injured several. Nothing could be more unjustifiable than such conduct, which is mob-tyranny of the worst possible type, and necessarily destroys that sympathy which laboring men wish to receive from the community at large, and would receive increasingly but for outbreaks of this thoroughly bad spirit.

A MR. MCKENZIE having said in the Boston *Herald* that "no power on earth can help a man who is a drunkard, unless the man has become a true and earnest Christian," Mr. W. F. Jamieson replies in the same paper that there are 100,000,000 of Mahometans who are among the most temperate people on the globe; that "the drunkest nations are the Christian nations"; that "there are thousands of infidels in every land who are temperate," and so forth; and he signs his pithy letter, "Yours for more temperance and less religious cant."

SOME of the most curious investigations of modern science are explained by Professor Marey in his *Animal Mechanism* (just published in Appleton's "International Scientific Series") which gives the philosophy of terrestrial and aërial locomotion in animals, birds, and insects. By means of the myograph, muscular contractions can be so exactly registered as to show the disturbance of the muscle in motion; and the instrument has been made to reveal very interesting results, representing to the eye the peculiar nature of motions which are far too fine or rapid for ocular observation.

MR. JOHN FISKE, assistant librarian of Harvard College, who has recently spent some time in Europe completing his preparations, has just published through Osgood & Co., in two volumes of nearly five hundred pages each, his *Outlines of Cosmic Philosophy*. Mr. Fiske is a follower of Herbert Spencer, though by no means a slavish one; and the considerable reputation he attained as a lecturer at the University, fairly earned by large ability and indefatigable industry, will make his work eagerly sought by all who wish to keep abreast of the times. It is understood that he enjoyed the society of Mr. Spencer while in England, and this fact will increase the curiosity of the thinking public to read the book. By and by we propose to analyze some portions of it, but must now content ourself with this bare mention.

THE FAMOUS Latin line, "*Homo sum: humani nil a me alienum puto*,"—which is so often misquoted and referred erroneously to others than the real author (Terence, *Heauton-timorumenos*, I, 1, 25), — is dwarfed to Church uses by the *Catholic Review*, which thus mutilates it and takes it as its standing motto: "*Catholicus sum: nihil Catholicum a me alienum puto.*" The grand sentiment of the line is even more foully murdered than its metre and its syntax. Terence makes Chremes says, "I am a man; nothing human do I count alien to me." The *Review* says, "I am a Catholic; nothing Catholic do I count alien to me." Out of its own mouth does the Church of Rome thus stand condemned, in the estimation of all who can distinguish a magnificent thought from its miserable sectarian counterfeit. Could there be a more striking proof that Romanism (like all forms of Protestantism) makes a *sect* of its fellowship by "cutting off" a small part of the human race in an exclusive church?

A LETTER from a thoroughly trustworthy correspondent in England has this interesting information, which we are authorized to share with our readers: "Bradlaugh has staggered many of our Moderates by the number of votes he polled at Northampton. He has cut the party in half there, and given a lesson richly deserved. The result will be that at the next general election he must be adopted by the Liberal party. He is a man who deserves success on account of his genius and extraordinary courage, and would have had it long ago, were it not for the affected piety of English society, and the unfair conduct of the London daily press, which, having exhausted calumny, has now resorted to a 'conspiracy of silence.' None of the London daily papers (we have not a single Liberal daily organ) reported a line of any of his speeches at Northampton. Yet next to Gladstone and Bright, he is the most eloquent man in the country, and has more brain and power than any other working-class leader."

LIST OF LIBERAL LEAGUES.

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The Spirit of Sectarianism.

ESSAY READ BEFORE THE CONVENTION OF THE FREE RELIGIOUS ASSOCIATION, AT PROVIDENCE, OCTOBER 30, 1874.

BY WILLIAM J. POTTER.

The subject of this paper is "The Spirit of Sectarianism." I shall try to trace this spirit to its source and somewhat in its career, but more especially to certain evil results which follow from it. Incidentally, the subject will touch also upon the kindred evils of dogmatism, bigotry, ecclesiastical arrogance and intolerance,—but only incidentally: any enlargement upon these topics will be left to the speakers who may follow me. We shall also see that, notwithstanding the evils flowing from the sectarian spirit, there is a certain value in the fact of sects, which cannot be ignored in any fair consideration of the history of religion.

To begin with the most general definition possible, we may say that the spirit of sectarianism is that condition of mind which assumes that a particular church or religious denomination has all of religious truth that is necessary for human beings, or gives the one correct interpretation of religious truth; and hence it is a spirit that is devoted with exclusive zeal to the upbuilding of some particular denomination or church. And this is a spirit which belongs to no one religion exclusively; and yet from it no one of the great religions of the world is wholly free: a fact which seems to indicate that the spirit is a general product of human nature. Yet, again, it must be said, I believe, that none of the great world-religions began with the spirit of sectarianism. That spirit is not large nor vital enough to sustain a deep and far-reaching movement, such as is necessarily involved in the origin of a religion. The great religions—whether Christianity, Judaism, Buddhism, Mohammedanism—have all begun in a spirit of religious reform, of revolution, of new light and life; in a fresh invigoration of the religious sentiment as a vital creative power, prior to and independent of creeds and ceremonies. But when I say the religious *sentiment*, observe that I do not mean the emotional element in religion only. I mean the whole religious faculty of human nature, in which, to my view, feeling, mental perception, and the sense of practical obligation are equal elements. And religions begin in a new and powerful invigoration of this threefold faculty in all its parts; in some new perception of truth and heightened sense of moral obligation, suffused and vitalized by a strong emotion. The doctrinal statements and ceremonies of worship belonging to a religion have come later. In other words, though the religions in relation to each other may be considered as sects in the general sense of the word, and though the sectarian spirit exists more or less in all of them, yet they originated and attained their growth and power in a new emphasis and vitality, not of that which is dividing and partial, but of that which is universal and uniting.

We shall find, doubtless, certain utterances even in the beginning of all religions that seem to oppose this view. There are in the New Testament, for instance, plenty of texts which have been used in defence of sectarian claims in Christendom, and which had their origin in a sectarian spirit,—texts in which something of the old exclusive Jewish temper remained, or in which some aggressive zeal of a new propagandism easily fell into bigotry; as in that strangely inharmonious sentence recorded in the interview of Jesus with the woman of Samaria: "Ye worship ye know not what; we know what we worship; for salvation is of the Jews;" or this: "He that believeth not the Son shall not see life; but the wrath of God abideth on him." Yet, in spite of such passages as these, it seems to me that an impartial reader of the New Testament must decide that the two leading and dominant characters in the historical drama of which it is a record—Jesus and Paul—were broad, liberal, inclusive, and free from sectarian bigotry in their aims; and that Christianity in its origin, whatever it may have become since, was, in reference to the age when it appeared and especially in reference to Judaism, a grand movement in behalf of the freedom, progress, and elevation of the religious sentiment—a declaration of the emancipation of religion from the thraldom of written covenants and instituted forms, and an attempt to reconnect it directly with universal springs of thought and life. The *prevailing* spirit of Jesus seems to have been well expressed in the parable of the Good Samaritan, in which, in opposition to the priest and Levite of Orthodox Judaism, he makes the despised and heretical citizen of Samaria the moral hero who has attracted the world's admiration. This, too, from the early records of Christianity, shows the catholicity of its primitive spirit: "I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him." Mohammedanism, of all religions perhaps, has relied most on human reason, and appealed most strongly to the practical understanding. Yet Mohammedanism in its origin was catholic in matters of opinion. Said Mohammed, "Try to excel in good works; when ye shall return unto God, he will tell as to that in which [in opinion] ye have differed." Buddhism was equally broad and liberal. Said Buddha, or an early disciple, "Honor your own faith, and do not slander that of others." And this is more certainly from Buddha himself: "There is but one law for all, and its grace, like heaven, affords room for all."

But this high tide of fresh moral life and spiritual enthusiasm in which religions have their origin after a time naturally subsides: and then the spirit of sectarianism sets in. The wonderful tide—which was yet wholly natural—having become a historical fact, the posterity of the people whom it floated to new shores and enriched with new possessions fall to debating as to how it came, and whence it originated, and what the form and dimensions of its waves, and whether they rolled in this direction more powerfully than in that, and where was the point of highest flood; and they turn to inquiring whether it cannot be brought back,—whether some special homage to the beliefs and ceremonies it has left behind may not invite its return. Thus confounding these incidental results, these *leavings*, with the causal spirit from which they came, they institute over them, through the establishment of a priestly class, a special guardianship, with the hope of thereby keeping connection with their vital source.

But these resultant doctrines and ceremonies are several and different. The treasures that have been left behind are various. And different eyes will see the same thing, too, from different points of view, and put a different value upon it, according to the aspect in which it appears to them. Hence the holders of these traditional beliefs and ceremonials get into controversy on their relative merit. One thinks *this* the central and most prominent belief, the one which has most vital connection with the original high spiritual tide; another *that;* while a third is confident that both of these zealots are wrong, and that both of their vaunted central beliefs have been wrongly interpreted by their respective champions, and that nothing but an utterly different point of view will reveal the real nature of the phenomena. Still another thinks that not belief, but some ceremony, some deposit of ritual that was made, marked the high-water line of the original flow, and that this is therefore the most precious thing remaining; while another, again, says that it was not belief nor ritual, but the example of perfect personal character, that was left high above everything else, and that is the most valuable and saving possession. And each of these advocates of the special possession he most prizes is sure that it indicates the way by which the original tide is to be persuaded back, or vital communication be kept with the power that caused it. Dig down, says one, beneath this deposit of doctrine—this belief, perhaps, in an atoning sacrificial offering,—and you will surely strike a spring which connects with the source of that spiritual flood which brought us all our bounties. Another is equally confident that you must sink this well from the spot where rests the character of the memorable personage connected with that high tide of life, or no healing waters will flow. See, says another, this beautiful and significant ceremony ensconced at the head of this inlet; you must dig out from that to connect with the great ocean whence the tide will come.

And thus it is that the spirit of sectarianism begins and progresses in the midst of a religion. It is an attempt of the human mind, after the conditions of newly vitalized religious sentiment in which religions originate have passed, to restore these conditions—or at least to keep connection with them,—by a logical apprehension of them, and by the institution of certain exercises in spiritual mechanics, which it is thought may somehow establish a magnetic current to them that will at some day become vital. It is the effort of the understanding to preserve and keep alive the traditions of a historical epoch the productive forces of which the human understanding alone never set in motion, and never can therefore really vitalize. All parties holding the traditions still agree as to the *importance* of preserving them; but, at this stage in the history of a religion, they will inevitably fall apart as to the best *means* of preserving them and saving their authority. And so sects form, according as this problem of means is settled in one way or another.

The first exhibition of this sectarian spirit in Christianity that left any very serious results was the bitter Arian and Athanasian controversy, when the dividing question was whether the nature of Jesus was of the *same* substance with God or only of *similar* substance. Though previous to this, even as early as the first part of the second century, there had been a vigorous dispute between the Eastern and Western churches as to whether the rite of the "Lord's Supper" should be administered on the fourteenth or fifteenth of the month,—that is, on the day commemorating the crucifixion of Jesus or the day previous, which was the day of the Jewish Passover; those who argued for the latter maintaining that, as Jesus had taken the place in sacrifice of the Paschal lamb of the Jews, so the rite of communion which celebrated his sacrifice ought to be on the same day as the old Jewish rite it had displaced. These seem to us, probably, small questions, and we can hardly conceive that controversy upon them could have become so bitter,—in the latter case almost breaking the churches asunder, and in the former leading to prolonged and bloody persecution. The churches, it is true, did not formally separate at this time, but these strifes with regard to a doctrine and a ceremony, as to which of two views would best preserve the traditions and authority of the Christian religion, doubtless paved the way for that separation which did occur, though not finally consummated till the eleventh century, between the Roman and the Greek Churches. Small questions, indeed, on which to hang such great results! Yet there are Christian sects to-day which are kept apart, and in positions of hostile attitude to each other, on questions quite as small. Whether baptism shall be by sprinkling or immersion, whether "regenerate" is a proper word in a baptismal service for infants, whether "santification" precedes "justification" or *vice versa*,—these, certainly, are not very large questions (many of us here probably do not know what these latter theological words mean), yet they represent the most essential points of difference in sectarian controversies of quite modern date. The great Episcopal Church has just been discussing the proper kind of vestments and the permissible amount and character of genuflection for its clergymen. Small questions indeed! But when the sectarian spirit once begins, it is impossible to confine it to large questions or to matters in which there is really an important principle of faith involved. The understanding delves in details; and when a religion has reached, in its historic career, that point where its existence and authority have to be defended by the logical understanding—that point where, its original self-moving energy having departed, its defenders are trying to recall it by systems of doctrine and ritual,—details will be magnified according to the point of view from which they are seen, and small differences as to method and machinery will be regarded as involving momentous consequences. And *if* the vital religion be there, back in the past epoch, in the traditions, in the book, in the memorable person—the vital religion which the present age must secure,—then it *is* a question of the utmost importance just what is our point of view, and what is exactly the right method of reaching the treasure; and the smallest variation from the true stand-point for taking an observation, or from the true method for establishing a connection, may vitiate and nullify the whole procedure.

But while the spirit of sectarianism is to be condemned when brought to the measure of an absolute standard of worth, yet historically it is to be credited with a certain value. At least, the existence of sects is not the worst evil that can befall religion. Better, certainly, the jarring, conflicting, and even quarreling sects of Protestantism than the mental stagnation and uniformity in respect to opinion which are the result of that ecclesiastical repression of all intellectual inquiry on religious topics which is practised in the Church of Rome. The fact of Christendom breaking into sects represents a certain intellectual activity in religious history, which has been a most useful element.

It is quite customary to attach value to sects for another reason; namely, that they represent different phases and aspects of belief, all standing for some portion of truth, and all suited to certain natural varieties of religious temperament and condition. And in this plea, looking at things as we actually find them in the religious world, there may be some truth. But it is a specious argument, and apt to be pushed too far. It confounds effect with cause. People as a general rule do not choose their religious faith by their natural temperament and habit of mind. I mean the mass of people do not. But it is chosen for them by their birth, education, and surroundings. It is the faith of their family, of their nation, of their race; and hence theirs. *National* or *ethnic* temperament may have had something to do with modelling the faith, but individual disposition in a single generation very little. On the contrary, the faith has had more to do with shaping and coloring the individual temperament and habit of mind. It may be true that a certain mental temper will take naturally to Calvinism, and that people of a certain grade of culture adapt themselves most readily to Roman Catholicism. But it is quite as true that such a system as Calvinism helps to produce the mental temper that is said to be adapted to it, and that the Catholic policy aims to keep people on that grade of culture which will make them docile and obedient subjects of the Papal Church. I readily grant that all the sects and all the religions may be accomplishing some good; that a bad religion may be better, possibly, than none; but it does not therefore follow that people are by nature and temperament so adapted to a bad religion that they would not be bettered by a better one. I might agree, for instance,

that it is better for the Roman Catholics in this country to keep the religion which they have, and faithfully observe it, than for the same people to have no religion. But I do not therefore believe that this form of religion and no other is adapted to their condition and temperament, and that none other could impress them with its power. They have, in fact, never had the opportunity to choose any other, and never will have the opportunity so long as the Catholic Church can hold them within the limits of its chains. And to say that they are fitted by nature for no other kind of faith is to say in effect that they are fitted by nature for ignorance, superstition, mental darkness,—in short for remaining in a state of *intellectual childhood;* for that is the theory of the Roman Church in respect to the mental condition of its members. The priest is *father;* the pope the infallible father, highest of all; the layman is the submissive child. Dare we say that this is a form of faith which is the natural, normal destiny of any human being who has come to man's estate? So in respect to other sects of Christendom. Let us beware of the easy-going opinion which would give them an indefinite lease of life and full liberty to keep their present beliefs unchanged, on the ground that they all meet somebody's needs and are doing some good. The question should be, Are they doing *all* the good they might do and the *highest* good? And though they do meet the needs of people of *certain* conditions of temper and culture, are they educating the people into *better* conditions, so that their needs shall be advancing continually to a higher plane? To supply a demand may be useful, but to create a more intelligent demand is a much higher service. And there are some religious needs—the needs of the thoroughly Calvinistic temperament, for instance; of that gloomy nature which sees only in man a ruin, in earth a vale of tears, in religion a cross to be borne day and night with solemn face and funereal gait—there are imaginary religious needs like these which ought never to be supplied, but be left to starve to death; or, better, be driven out of the mind, and their places filled with more healthy and cheerful occupants.

And this brings me back again to what I intimated to be the real value of religious sects, so far as they have a value, and of the spirit that has produced them. They serve to keep up a certain healthy mental agitation on religious topics, and furnish a certain stimulus to free inquiry, even when they do not directly encourage it. There can be no doubt that in Protestant Christendom the principle of the right of private judgment, the very glory of Protestantism, has been the great agency in the production of the numerous sects into which Protestant Christianity is divided; and looking at the more important of these sects, the historical order in which they have appeared represents very accurately the advance of the religious sentiment to some higher truth and larger liberty. There has been a general progress in religious ideas, corresponding to the successive breaking off of sect from sect and the formation of new denominational organizations. Independents, Quakers, Methodists, Congregationalists, Baptists, Free-will Baptists, Universalists, Unitarians,—they have all contributed something of value to the general Protestant progress, and mark successive steps in the career of organized Christianity towards fuller light and freedom. Thus much must be allowed to the value of sects in religious history: they mark by their formation the line of advance, and they serve to some extent to stimulate a healthful competition in mental inquiry.

But then it is to be observed that it is not the *sectarian* spirit that has produced the sects, but rather the Protestant spirit of *free inquiry*. The sectarian spirit holds them apart after they are formed, but does not form them. And while the sects, as being the product of the principle of the right of private judgement, have a certain worth, of the sectarian spirit, which sustains the sects after they are organized and keeps them in hostile attitude to each other, but little good can be said. So far from acting in conjunction with the spirit of free inquiry and independent judgment, it becomes their enemy. Not what is true and right, but what accords with the creed and policy of the sect, and is supposed to be necessary to its maintenance and aggrandizement—this is the standard of the sectarian spirit; and this is always an evil and corrupting standard of action. Coleridge well said, "He that loves Christianity better than truth will soon love his own sect or party better than Christianity, and will end by loving himself better than all."

And this indicates what is really the first and most central evil of sectarianism. It is that some system or method or special revelation of truth is made the end instead of truth itself. The sects dispute as to the proper doctrine, or form, or ecclesiastical polity; but they all agree that the doctrine or form or polity, whatever it be, is designed to establish and keep connection with a past epoch of spiritual life, in order that from its reservoirs the spiritual wants of to-day may be supplied. All this debate and strife about dogma and ceremony must cease, therefore, when people shall come to see that, though that past epoch is connected by the natural relations of historical sequence to the present time, it is a purely unfounded assumption that the present spiritual life of the world is dependent upon it. The great question with the Christian sects is how they shall contrive to reach that spiritual spring, and convey its abundant waters to thirsting lips to-day; and over the answer to that question they debate and contend with bitter speech and temper, striving to undermine and thwart each other's projects, and each to turn the other's work to its own advantage. But let them be taught that, though that spring was most abundant for its time, and though the rare mental and spiritual conditions of the age produced an unwonted tide of spiritual life, yet those conditions cannot be restored nor that spring reopened; and that there is no need they should be, because the resources of Almighty Power, not then exhausted, are as fresh to-day as they ever were, and deliver themselves under new conditions to supply the wants of every generation of men,—let the sects learn this, and the fuel that mainly feeds their sectarian logic and strife would be taken from them. Show the world that religion does not depend on establishing a conduit by theological engineering back to Judea, to the well where Jesus sat, but that every man, and woman, and child to-day, in the spot where they are, stand in the midst of the living forces of Deity, and by the natural laws of physical and mental life may come into vital relations with those forces,—show mankind that beneath the common soil on which the commonest man's feet are now planted are springs which are connected with divine reservoirs, and which, if he but sink there his well, will send up the waters that are for everlasting life,—show mankind how vital religion depends not on the preservation of a past record, nor memory of a past epoch, but on the establishing of healthy relations with present forces of divinity, and they will soon find something nobler to live for than theological dispute, and sectarian competition, and ecclesiastical conflict.

And from this central, primary evil of the sectarian spirit there follow certain subordinate evils which must be briefly mentioned. First, there is waste of mental and moral energy. How much of intellectual power and resource, of scholarship and investigation, of moral earnestness and strength the sects now draw to themselves, and use up in their struggles to support their sectarian objects, and in their conflicts with each other! Were all this mental and moral ability, even through the sects, put to the service of the highest truth and righteousness, then no complaint could be made. But it is retained in the interest of certain dogmas and ceremonies which the sectarian spirit will not allow to be questioned, and spent to a large extent in maintaining the claims of sect against sect, which claims in the end mutually nullify themselves,—so that the power which is spent in defending them is largely wasted. Thus, much of the best and highest energy of men, the purest consecration, the deepest earnestness is drained off to sectarian uses, and the higher interests of truth, justice, and humanity are left to suffer for the want of this vitalizing support.

Then there is also financial waste. If we could reckon up the amount of money which the sects spend, not in proposing and advocating any new and different *ends* of religion, but in defending themselves against each other's attacks in respect to different *methods* for reaching the same end, the figures would startle us. Think of the vast sums of money that are put into churches, and into religious missions, and into other organized machinery of Christianity. Much of it, we will admit, goes to good purposes. I do not say that the churches had better not be. Allow that it is better that this money should be spent as it is spent than that it should not be spent for any purpose that is religious or moral or educational. But think also how much of it is spent for simply sectarian ends, for building up sect against sect, and dogma against dogma; and how much of it might be emancipated for the higher uses of humanity if the sects were only liberated from the sectarian spirit. Suppose, for instance, that the several churches of a city, instead of being organized against each other on the basis of sectarian dogma, were organized on the simple, natural principle of seeking truth and doing good. Dividing the territory of the city among them amicably, what might they not accomplish, by organized and harmonious effort, in behalf of a higher culture, in behalf of the poor, the ignorant, the criminal, the suffering, and of every cause of humanity!

Again, the sectarian spirit stands in the way of a broad and true education,—stands therefore as an obstacle in the way of truth. The school or college that is maintained by a sect and in the interest of a sect may yet do something for the cause of education; but it is hampered and fettered in its processes, and the education that is obtained there is education narrowed by bigotry and shaped by sectarian purposes. It is one-sided and stunted. There is no largeness, breadth, nor freedom to it. Its end is sect, while the end of true education is truth, the whole truth, and nothing but the truth. And at the present day nothing needs to be more watched and guarded against in this country than sectarian tampering with the interests of education. The sects, not only the Roman Catholics but others, have a way, especially in New York, of seeking and obtaining large appropriations of public money for their sectarian schools. It is a habit that should be forbidden by constitutional law, not only on the ground of equal justice, since it taxes people for the support of a religious faith in which they do not believe, but also in behalf of the interests of education itself. A system of culture that does not include the breadth of all knowledge; that skips certain pages of history, and reads others through a glass of religious prejudice and bigotry, darkly; that blindfolds the student to the facts of science, to the discoveries and progress of reason, to the magnificent prospects of future knowledge, and opens his eyes only as he turns his face to certain designated regions of the past, is a misnomer,—a libel on the name of education. Such a system tampers with the spirit of truth, and tends to destroy the quality of intellectual integrity. It makes truth subservient to certain dogmatic and ecclesiastical assumptions; and hence by it culture is shorn of its crowning glory, which is the incitement of the love of truth and the enamored pursuit of it for its own sake.

And, to name a final evil, this debasement of the sense of intellectual integrity easily glides into damage to the moral nature. The sectarian spirit is the creator of the maxim that the end justifies the means. The sectarian beliefs and objects being assumed to be true, anything for sect becomes the motto. And so the sectarian man comes to have a sectarian conscience. He fellowships only those who are of the household of his own faith. His sympathies, affections, benevolent impulses are bounded by the walls of his own church. He may be naturally humane, kind; but his humanity is warped and checked by his sectarian partisanship. He becomes zealous for a fellow-churchman instead of zealous for a fellow-man. He loves his church, and not mankind; will defend dogmas, though he suffer human rights to be destroyed. This kind of character is happily passing away. But I think we have all seen such persons, and may still find them without difficulty,—those in whom zeal for sect seems to have eaten up or repressed the finer humanities of their natures. It is a matter of recent history how persistently the sectarianism of the churches stood in the way of the antislavery reform. The Church, in fact, has never led in any social reform that has the good of universal humanity at heart. The sects are too busy with paying tithes of mint, and anise, and cummin to take upon them the good Samaritan's service. This narrow-heartedness of sectarianism shows itself in small things as in great. I even know of a man, a zealous Methodist and a good carpenter, who has no shavings in his carpenter's shop for a Unitarian household. Thus it is that social and personal antagonism, and even malice, easily follows sectarian bigotry. It comes oftener true than we are apt to think, as Coleridge said, that he who begins by loving his sect better than truth will end in moral selfishness.

But it is said there will always be sects in the world; and it is said in a kind of despairing tone, as if it were useless to aim at anything else. Men will always differ in religious opinion, it is said, and this difference of opinion must express itself in different ecclesiastical organization. Yes, there will always be sects and the spirit of sectarianism, until people shall come to see that character is higher than creed, and a holy life better than a holy ceremony; and until it shall be learned that religious organization can safely rest on the natural aspiration of the human heart after truth and virtue. Be it ours to help society forward to this blessed consummation; to the day when the highest creed shall be faith, not merely in truth discovered, but in the pursuit of truth, and the highest object of a church shall be to promote the love of truth as the finest possible adoration of God, and the practice of truth as the best possible service to man.

[For THE INDEX.]

A NEW METHOD OF TEACHING FRENCH.

I shall name it the *talking* system. I shall call it French *yeast* of a very superior quality, that never fails to set the atoms of the dullest brain and the slowest tongue in motion, when once introduced.

Prof. Saureur, who is the author of this remarkable school, starts with the supposition that persons unlearned in the French language are as truly children in that department of knowledge as the infant is ignorant of its mother's vocabulary. One is as helpless as the other, as dependent as the other; and both must be led into the great mystery of speech by like methods. The mother talks to the little one by means of the love in her eyes, by the smile on her lips, by kisses and caresses, and by every conceivable gesture, till it begins to comprehend her spoken words and lisp them after her. She brings no other means to aid her in this task of speech-making. In a similar way, with no other methods than the mother takes with her into the nursery—armed with no grammars, or dictionaries, or other outward means of proceeding,—Prof. Saureur appears before a class of educated English men and women to give them their first lesson in French. They are not familiar with a word of his language, and he is nearly as ignorant of theirs. Each is boxed up in a separate world.

Before I attempt to show the process by which these two tongues are to mingle and run together, and their speakers to become familiar as people of a common country, I must mention the very significant fact that, in this school, *everything* depends upon the teacher. "As is the teacher so is the school," is an old saying, and answers very well for school-keeping; but it is not emphasized enough by half for this method, which must be conducted by a specially-gifted instructor, or there can be no school at all, either good or bad. Prof. Saureur is an accomplished conversationist; but that is not all. He is a man of letters, possessing wit, genius, culture, and vast information, which beam all over his face, and speak in every motion. This exterior man is so promising he awakens the curiosity of the class at once, and inspires them with intense eagerness to gain access to the rich jewels contained in his intellectual store-house. They forget the rough and rugged labor that intervenes, and grasp with eagerness any tools he may put into their hands, with which to make their way.

This class may be composed of children, but it is more likely to be of matured men and women; graduates from Harvard, students from Yale, and persons who have spent years searching for the hidden treasures of the heart and intellect. Teacher and pupils are both familiar with the truths and beauties of Plato and Socrates, only their ideas are draped in different costumes,—one wears French clothes, the other English. They come together for the first time. The teacher prefers, perhaps, to speak about Tyndall's last address, which contains the "promise and potency of terrestrial life." The class, quite likely, are thinking in the same direction. They too would choose to discourse upon this theme. It would not be surprising if the teacher should articulate some thought from Tyndall. Neither would it

be astonishing if the class before him surmised what he said, though they comprehended not a spoken word. But they read the soul that moves over the face, beams in the eye, lights the brow, and lifts the hand. Already a means of communication has been opened by signs and gestures. These are to prepare the way for words,—they are to do the talking before words are learned, and are to be an accompaniment for words through all future conversation. Were Mr. Tyndall present, the teacher would point to him, and say, "un homme sage." This would be in keeping with the philosophy of his system, which is to express the supreme thoughts in the mind at the moment. But Tyndall is absent; so the teacher holds up one finger, and says, "un doigt," — two French words are learned. He holds up two fingers, and says, "deux doigts," — three French words are learned. The parts of the finger are examined; the different fingers,—"l'index," "le pouce." They are counted, and a great deal of conversation is carried on concerning them, which lasts an hour.

The second and third lessons continue with the hand, the arm, shoulder, the hair, and objects that are visible about the room. In all this time not a word of English has been spoken; but a great variety of gestures has been employed, and every word learned has been a powerful magnet gathering to itself innumerable companions.

For a few lessons, these persons with ideas are treated much like children with none. They are so helpless that only such subjects can be treated as can be illustrated. But in the fourth lesson we observe in the professor's new grammar, *Causeries avec mes Elèves*, such sentences as the following: "Connaissez vous Socrate?" "Est-il vivant ou mort?" "Daus l'Iliade d'Homère vous voyez l'impitoyable Achille lui-même respecter les cheveux blancs du vieux Priam" (the lesson has been "les cheveux"). From this time onward there is a wide divergence from the course that would have been pursued with children. The teacher begins to unlock the intellect, appeal to the thought and sympathy of his pupils. A few common words have put them more nearly on a level, and they now have the key with which to enter each the soul of the other. The interest deepens. The pupils are not only accumulating column upon column of words, but they are discoursing henceforth upon real, living subjects.

They sit about their teacher as one could imagine the pupils of Plato to have done, in the quiet groves of the Academy. Are they learning French, studying the Fables of La Fontaine, the writings of Montaigne, or the radicalism of Wendell Phillips? It would be difficult to tell. One moment they are talking of the future tense, or the use of the subjunctive; the next we hear: "Quel livre de M. Emerson préférez-vous?" or, "Quelle est la pièce de Shakspeare que vous avez le plus lue?" or, "Pouvons-nous mesurer la grandeur morale de Socrate, mesdames?"

Who would not struggle bravely to gain the means whereby to converse upon such lofty themes with a profound scholar, a graceful and sympathetic conversationist? Who would not take French lessons, if for no other purpose than to study the literature of the world, to be filled with new thoughts and inspiration, and to be fitting oneself as a genial companion.

There has not been a word of English heard in all these lessons, neither have there been any French translations made in English.

The class read from French books; and, when a sentence or paragraph is met that is not understood, the teacher makes the explanation in French, in the same way that he treats any subject of conversation. Thus they learn to think and feel in French,—the whole mind becomes saturated with French, and the ideas are clothed in French terms. So great is the gift of this remarkable teacher, and so superior his system of instruction, that before he parts with his pupils he has given them, not only the technical words of his language, but taken them into the heart of the French literature, into the character of his countrymen, and into the soul of French life. They find they have duplicated themselves, or added a French nature to their American. They are two times one; and they scarcely know which *one* they are the more.

The inquiry naturally arises, Can this new method be made to benefit the masses as well as individuals? Can there be more than one Saureur, and can his system be introduced into general education, English as well as French? That there is need of this, no one will deny who visits our school-rooms, and listens to the dull and monotonous "lesson-saying" that is dragging its weary self along day after day, as regularly as the weaver's shuttle, and just about as intelligently,—who realizes the fact that not one teacher in fifty is able to command the attention of a class for any length of time by means of any real conversation,—who goes into society and witnesses the miserable botch-work that is made when people attempt to hold what they *call* a conversation.

We are introducing many new arts into our education. If there be room for one more, "the talking art," its success would be sure under the guiding hand of such a master as Prof. Saureur. Ought not the "talking art" to precede all others?

L. S. H.

THE PROVIDENCE *Press* relates this anecdote: A young gamin applied at the Central Station this morning for a ticket to the poor children's excursion of the Christian Association. He was asked if he was a Christian, and promptly said he was. "Are you an honest boy?" "Yes, sir!" The phrenologist of the force lifted the lad's hat to examine his bump of conscientiousness, when out fell a ticket for the excursion.

MODERN MARTYRDOM AGAIN.

THE INDEX says:—

"In these days the question is coming home to more than one young Unitarian minister in the depths of his own heart: 'Can I let myself be classed publicly among Christian ministers, without tarnishing my own ideal of absolute truthfulness and honor? On the one hand are popularity and competency; on the other hand are exclusion and pecuniary distress; and it is simply the public acceptance or rejection of a name which is to decide between the two alternatives.' This is the invisible coercion brought to bear to-day on many a conscience in the Unitarian ranks by the now irrevocably and honestly accepted policy of the denomination. For those who are made to feel it we have only the deepest and tenderest sympathy; no advice, certainly no misjudgement. Each soul must fight such battles as these alone. Martyrdom of the modern sort has no glory in it at all; but it has many a sting, and operates as ever to make heroes here and hypocrites there, though perhaps the heroism and hypocrisy are unknown even to themselves."

We do not like to be indifferent to any phase of human suffering; yet we find it impossible for us to bestow pity upon those real or imaginary young ministers whose heart-rending trials are so touchingly described. It is no new thing for the Unitarian denomination to be a Christian body. It has been so not only "in these days," but from the very beginning. Its ministers have been ordained and settled as Christian ministers. If they are still disciples and followers of Jesus, there is no reason why they should not continue to stand at their posts without a single misgiving on the score of truthfulness or honor. If they have ceased to be disciples and followers of Jesus, and can no longer receive pure Christianity, they should make known their precise position, and bravely take the far from terrible temporal consequences. There is nothing in the situation to make a manly man whimper, or to excite the painful sympathy of any of his friends. The same great law of duty applies to Christians, Jews, Mohammedans, and Free Religionists: if you are in a true position, stand fast; if you are sailing under false colors, the sooner you hoist your true flag the better. The inward satisfaction which attends a sincere course is so great, that outward gains or losses scarcely deserve mention.

It is very easy to exaggerate the penalties of heterodoxy in "these days." There have been dark ages when heresy cost a man a great deal, alienating him from his friends, exposing him to the loss of all his property, and putting his life in danger. Thanks to modern toleration, one can be as heretical as he pleases now with almost entire impunity. The public still despise hypocrites, but for honest convictions, however uncommon, only heartiest respect is entertained. A noble character is always honored. Although it is an open secret that Abraham Lincoln and Charles Sumner were freethinkers in religion, the fact never cost either of them a vote, and their eulogies have not been stinted on this account, excepting by a few obscure journals which gained no credit by such narrowness. The "rekindled fires of Smithfield" are only painted flames.

Its foreign readers, who know little of the state of public opinion in America, may infer from the plaintive statement of THE INDEX, "on the one hand are popularity and competency; on the other hand are exclusion and pecuniary distress," that ultra radicals have recently had distressing experiences in this country. Perhaps distant sympathizers will even weep over the persecutions and privations to which our arch-heretics have been subjected. They may imagine Mr. Potter impoverished by his non-Christian position, and Mr. Frothingham hungry, threadbare, and deserted because of his "advanced" opinions. Yet the truth is that Mr. Potter's salary has been enlarged, and Mr. Frothingham's popularity and influence have increased almost in exact proportion to his departure from generally accepted doctrines. Theodore Parker was often very brave, yet he sometimes wasted a good deal of pity upon himself, for his heresies paid large dividends of profit and success. He was no poor martyr, denied the means of foreign travel, obliged to content himself with a few books, and preaching in an out of the way attic to a handful of hunted followers. No minister on this continent had a more enviable lot. He spoke to admiring thousands in Music Hall, and his printed sermons circulated throughout the land. Few public institutions can boast of a larger or costlier library than he owned and enjoyed. He gave sharper invectives than he received. And Mr. Emerson, surely, is not a candidate for anybody's compassion. He is not shunned and abhorred, besides being refused a share in the oversight of institutions of learning. No mob has ever broken the windows of his house, or burned him in effigy. Even Judge Hoar, President of the Unitarian National Conference, and therefore, perhaps, most likely to be full of sectarian animosity, has never harmed a hair of Mr. Emerson's head, although the facilities for at least a verbal assault are always at hand. On the contrary, Mr. Emerson is probably the most revered and best beloved citizen of the Commonwealth of Massachusetts, finding in the pastor of the Old South Church the sturdiest opponent of his doctrines, and yet the heartiest admirer of his personal character. If he had scars or wounds they would doubtless be concealed; but it is a notorious fact that he has none to show. In loving his fellow-men of every creed he is only reciprocating their cordial affection.

The secrets of Free Religious confessionals have not been imparted to us. There may possibly be some Unitarian ministers who have ceased to be Christians, but adroitly conceal this fact from their congregations, because they are too timid or too dishonest to speak the truth, and they underrate the popular appreciation of sincerity. Instead of regarding such men with "the deepest and tenderest sympathy," however, we think they are clearly to be blamed. They lack the courage to share the fate of their real convictions. They should not lose a day, nor an hour, before defining their new positions. This is the only course which can preserve their self-respect, or command the respect of their fellow-men. THE INDEX says it has "no advice" to give such persons; but the *Register's* counsel is freely offered: If you claim to be men, don't let the mild terrors of modern persecution coerce you into the least treason or hypocrisy. It costs too little now to be a dissenter for any but arrant cowards to feign conformity. If the early followers of Jesus were not dismayed by the cry of "Christians to the lions," non-Christians and Anti-Christians should easily muster fortitude enough to endure the light afflictions of martyrdom "in these days."—*Christian Register, Nov.* 14.

GOSPEL AND BIBLE NOT AGAINST WOMAN'S RIGHTS.

I do not understand why THE INDEX affirms that the Gospel and the Bible are against woman's rights—even her right of suffrage. The Gospel is the good news by Jesus Christ. He gave the substance of it when he cried out, in words taken from Isaiah, "The spirit of the Lord God is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

The Gospel, therefore, is not an "enemy," as affirmed by THE INDEX, to any right, or any human good, but, on the contrary, is a proclamation of deliverance from disabilities, of liberty from every form of enslavement, of freedom from every yoke by which any soul may be "bruised," and so an eternal protest against the invasion of rights and the infliction of every kind of unjust subjugation.

Surely, this is broad enough to cover the claim of woman to personal, social, and political equality with man, since, if she be cast down in either, she is bound and bruised by a cruel and oppressive hand.

And how is the Bible against woman? This proclamation of deliverance for the suffering and the wronged is not only from the Bible, but sounds its key-note, and is the genius of the book. Its drift, its reforming and elevating spirit, its culminating force, is an ally of God in the human soul in his ceaseless working to lift the race (of both sexes) to the plane of essential equality in the perfect unity, where, in the words of that same Bible, "there is neither male nor female, for all are one."

I am well aware that the Jewish idea and usage, as well as certain texts of the epistles, may be made to do service for the "subjection of woman;" but these are incidental, and are of no account in determining the character and tendency of the Book as a whole, which, as I have said, in its spirit and sweep, "is mighty, through God, for the pulling down of strongholds," and for elevating the lowly, the outraged, and the oppressed. Sectarianism, theological dogmatism, hierarchical despotism, are quite another affair, as they are quite other than the Gospel or Bible spiritual force. Let THE INDEX battle those with its heaviest artillery; but it will find small support, even from progressive religionists, in a crusade against the Gospel of Jesus Christ and the Book of Books.

DAVID PLUMB.

—*Woman's Journal, Oct.* 10.

THE BIBLE AGAINST WOMAN'S RIGHTS.

BY ANNIE BESANT.

[*In a lecture in London, published by Trübner & Co.*]

The last argument which is to crush us is the authority of the Bible. Frederick Maurice warned people of the danger they ran when they "turned the bread of life into stones to cast at their enemies." Now, passing by the fact that many of us do not consider the Bible as the bread of life in any sense, I would suggest that using it as a pebble to sling at the forehead of Liberty has not, in the past, tended to exalt it, nor is it likely to be more successful in the future. Long ago, a king sat on a beach to warn back the advancing tide. Wave after wave broke into laughter on the strand, and the water rose higher and higher, till it washed the kingly feet, and began to surround the kingly chair. The sea knew no master. And so for centuries has religion stood, with the Bible in her lifted hand; she has warned back each wave of the rising tide of liberty, and each wave has rippled forward regardless of her threats. "Let every soul be subject to the higher powers," said the Bible to Cromwell; and Cromwell, though he took off his hat to the Bible, struck down the tyrant who strove to enchain the people. "Honor the king," said the Bible to Washington; and Washington defied the king, and founded the American Republic. "Thou shalt not suffer a witch to live," said the Bible; and stern law saved the feeble from the Bible sharpened sword. If a city is withdrawn to serve strange gods, "thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly," said the Bible to Alva; and Alva obediently harried the Netherlands, and the people rose, and fought for their lives, and won. "Cursed is Canaan; a servant of servants shall he be unto his brethren," said the Bible from ten thousand pulpits; but men arose, and swore that, Bible or no Bible, the slave should go free. The Bible! why, it has bolstered up every injustice—it has bulwarked every tyranny—it has defended every wrong. With toil and pain and bloodshed have the soldiers of Liberty wrung from the re-

luctant hands of priests and Bible-worshippers every charter of our freedom, every triumph of our cause. Every step in science has been won in despite of the Bible; every inch of natural knowledge has been conquered at the sword's point from the realm of the supernatural. From the stake where Bruno stood and died, from the dungeon where Galileo knelt and trembled, a voice has rung out that every advance of science has been struggled against by the Bible and the Church. But take heart, you who cling to your Bibles; as soon as we have gained this one step forward, as soon as it rings through England that women are no longer in subjection, you will be able to claim as the offspring of your Christianity that which, at its birth, you anathematized. Each trophy of advancement, each symbol of triumph, is claimed by the bibliolator as his as soon as it becomes popular. You will be able to find in your Bibles a sanction for the free development of womanhood, even as you have found room in the six days of Genesis for the vast æons of geology, and space in the petty firmament of Moses for the mighty facts of astronomy. The Bible is claimed as the true parent of modern freedom, as the striker-off of the chains of the slave, the guardian of the feeble from the tyranny of the strong. It is the *spirit* of Christianity that has done it all, you say; when the letter said "kill," it meant "preserve;" when the letter said "obey," it meant "resist;" when the letter said "enslave," it meant "set free." So take courage, ye worshippers of a book; your idol will be shattered once more, but it can once more be re-mended; it will fall once more before the trumpet-blast of Freedom, but once more it can be raised. *We mean to set woman free;* free to follow the guiding hand of Nature; free to fulfil every fair capability of her being; free to develop every noble intellectual power, and every passionate longing of her heart; free to expand in every direction; free to grow, to strengthen, and to rise. Little care we whether or not our work square with the rules of an old Eastern civilization; let those who are anxious about it see to that. Our work *need* not in itself trench on religion; but if Religion and the Bible grapple with us, and try to stop and destroy us, then Religion and the Bible must either stand aside or else they must go down.

NOTE.—In the debate which followed this lecture, exception was taken by some of the speakers to the introduction of the religious question, and it was suggested that in attacking the Bible I had thrown down an apple of discord. I would point out that the raising of this question was not of my doing. Had the speakers known a little more of the subject, they would have been aware that the authority of the Bible is constantly brought forward as an argument against women's rights, and had I avoided meeting this argument I should have left out a link in my chain. The Bible has so great an influence in this country that its dictum to the contrary is sufficient to destroy, in most minds, the most logical arguments. Had I wished to impeach the Bible as a whole, I should have made a very different attack upon it; but, *in this lecture*, nothing more was needed than to state forcibly that, so far as it touched on the subject, the Bible must be set aside; and a few historical parallels were added, for the comfort of both friends and foes. The advocates of women's rights *have not the least desire to mix up the religious question with the political agitation;* but if our opponents fling the Bible at our heads, are we forbidden to turn it aside by lifting against it the shield of free thought?

THE SECRET OF OUR SUCCESS.

Whatever may be assigned as the reason for the success of the Democratic ticket in this State, the real cause can be found in the following three propositions, namely:—

1. After temporizing and coquetting with the negro element, and going so far even, by some of our over-zealous but indiscreet and impolitic citizens, as to favor a unification of the races, the white people, finding that all of their advances had been neglected and treated with scorn by the negroes, finally resolved to assert their manhood, their power, and their dignity.

In the Convention at Baton Rouge they asserted both their might and their right, and proclaimed themselves independent of all negro support. The issue was proclaimed to be one of the white man against the negro, and no concern was manifested at all as to the alliances which the negro might make.

The position thus assumed attracted the attention of the negro, and immediately set him at work thinking over his own fate and his own interests.

2. As a natural sequence of this position, and in order to strengthen it by all extraneous means, the propriety of dismissing from employment all political enemies promptly suggested itself to those who were determined to make the political enemy feel the weight and power of the Southern white element.

3. The heroic and gallant conduct of the citizen-soldiery of this city in their brilliant and successful overthrow of the usurpation of the government of Louisiana convinced the world of the rectitude of our purpose and the justice of our cause. Besides, it satisfied the negroes of the utter weakness of their patron Governor and his contemptible gang of followers.

It proved to them that a government that could be swept out of existence in fifteen minutes, with all of its paraphernalia of military strength and national support, was not worthy of either respect or confidence. This was the signal for desertion. And hence we find those who once worshipped at the shrine of Republicanism deserting the temple and religion of their faith, fleeing from its falling fortunes, and singing pæans of praise to the rising star in the political firmament.

The firmness and resolution of the white people to make this political contest upon a race issue has given us the glorious victory over which we now rejoice. It astounded and terrified the negro, and it forced him into a recognition of the superiority and the irresistible power of the white man. Acknowledging their inferiority, and recognizing the strength, superior intelligence and education of the white people, the negro was appalled by the significant combination of the whites against negroes and radicals.

They saw in it something which boded no good to the party with which they had been allied, and they felt that it meant disaster to their own interests. Once satisfied of this fact, and convinced of the weakness of the party and leaders with whom they had been allied—seeing them dissipate like snow before the sun, when the white people rose in their might against the constituted leaders, who fled like whipped curs before an avenging people,—it was not difficult to bring over to the side of the powerful and conquering party the support of the demoralized and defeated adherents of a fallen and vanquished party.

The secret of our success, therefore, in this political campaign, is attributable entirely to the bold, fearless, and independent course of the white people, who made the negro understand that "this government was made by white men, for the benefit of white men and their posterity forever, and should be administered by white men, and by none other whatsoever."—*New Orleans Bulletin of November 5.*

THE SABBATH QUESTION.

Rev. John Chambers having invited the Philadelphia Radical Club, and especially its President, to hear him discuss the Sabbath question on Sunday next, Mr. E. M. Davis, President of that body, has declined the reverend gentleman's invitation in the following letter:—

OFFICE OF THE RADICAL CLUB,
333 Walnut St., Philadelphia, Nov. 12, 1874.

TO THE REV. JOHN CHAMBERS:—

I thank you for your kind invitation to the "Radical Club, and especially to its President," to hear you on "Sunday" afternoon next on the Sabbath question.

Do not overlook this fact: We do not deny the holiness of the day you call the Sabbath. Our idea is "not one, but *seven* days holy." We believe that what is wrong to do on the *first* day of the week is wrong to do *any day;* that the *thing done*, and not the *time* when it is done, is the matter to consider. We would not have people religious one-seventh of the time only, but *all the time.* We do not wish to narrow or contract goodness to one day, but have the world honest and true every day.

I regret that I cannot be present. One serious objection to going to hear our position controverted is that we should have no chance to reply before the same audience; and, as I have no church pulpit from which to announce this, I take the liberty of doing so through the pulpit of the people—the newspaper.

It is so well known that at our Club all sides have an equal chance of a hearing that it seems superfluous to say that we shall be glad to see and hear you at our rooms at any time. Very respectfully,

E. M. DAVIS, *President Radical Club.*

A CURIOUS NOTE, which comes from Russia, is of a visit which Humboldt once paid to Iszym, in Siberia. Carrying a letter of introduction from the Governor-General, he went to the house of the chief government functionary of the place, M. Skotin, who was apparently a sort of Goodman Dull of immense self-importance and ignorance. The first thing that the Governor-General heard of the *savant* was in a long letter from the wise Skotin:—

"Some days ago," he said, "there came here a German named Gumbolt, a dried-up little man, looking anything but respectable. As, however, he brought with him a letter from your Excellency, in which I am directed to treat him with politeness and consideration, I received him with all due respect. At the same time, I must observe that this individual seems to me very suspicious, and even dangerous. From the first he did not please me; he gossipped too much, and did not like the fare I offered him, though I have a cook, Ferlisa, who makes excellent pirogs, and would be most happy to offer some to your Excellency. . . . He seemed to despise both myself and my hospitality, and he evidently looked down upon the most eminent officials of the town. On the other hand, he is continually talking with the Poles, and other political criminals under my charge. Your Excellency will forgive my boldness in saying this, but these conversations with political criminals could not escape my observation, especially as a few days since, after a long conference, he went out with them at night to the top of a hill which commands the town. There they took out of a case which they had brought with them an instrument in the shape of a long tube, which seemed to me and my colleagues like a huge cannon. This they placed on a three-legged stand, and then aimed it straight at the town. Each of them approached the instrument, apparently to adjust it so as to rectify the aim. Seeing the great danger which threatened the inhabitants of the town, which is built entirely of wood, I immediately ordered the town guard, which consists of a sub-officer and six men, to march to the spot with loaded muskets, and not lose sight of this German's proceedings. If the man's treacherous designs prove what I suspect them to be, we are ready to risk our lives for the Czar and for Holy Russia."—*N. Y. Tribune.*

REV. DR. SUNDERLAND, the chaplain of the Senate, prayed that God would make "this Congress as the Sanhedrim to the Jew," but the telegraph reported it as the "Sacred Ram to the Jew."

LECTURE NOTICE.

Mr. Rowland Connor has recently prepared a course of lectures upon the temperance question, of special applicability to the present time, and aiming to give to this difficult subject a new treatment, and also a more thorough discussion than is possible in a single lecture. The special topics are:—

1. National Drinks.
2. Beer, Wine, and Liquor.
3. Stimulants and Narcotics.
4. The Laws of Intemperance.
5. Temperance and Legislation.
6. Radical Remedies for Intemperance.

Mr. Connor has also prepared a course of scientific lectures as follows:—

1. The Genesis and Methods of Science.
2. The Antiquity of Man.
3. The Origin of Species.
4. The Descent of Man.
5. The Origin of Life.
6. Illustrations of Evolution.

The third and fourth of these lectures contain a full outline exposition of the theory of Mr. Darwin, and may be given apart from the others, if desired.

Address, ROWLAND CONNOR,
Jamaica Plain, Mass.

PRISON PUNISHMENTS.

John F. Augustus, Miss Linda Gilbert of New York, and David Sargent will speak upon prisons, prison scenes, and prison instruments of punishment at Harmony Hall, 18 1-2 Boylston St., Monday evening, Nov. 30, at 7 1-2 o'clock. The identical whipping-post formerly in use at Virginia Penitentiary, with ball and chains, shackles, gagging irons, etc., will be exhibited, and correct representations of "the solitary" and lower arch now in use in Massachusetts State Prison, the iron cage, shower bath, pillory, bishop's mitre, yoke, Boston gallows, boy's pony, treadmill, etc., etc. These implements of torture are in use in this, the nineteenth, century, and are considered necessary to reform men and women, and fit them for a better life; as to hope, position, or any restoration in this life, it is taken for granted to be entirely out of the question.

Mr. Black will be present with his celebrated stereopticon. Tickets 25 cents.

Poetry.

[FOR THE INDEX.]

IN VAIN.

No more repeat the former days,
Applying rules, devising ways
To lace souls straight in moral stays:

Ye gild the outward cheat and show.
The times grow ripe, and wise men know
Beneath is hid the world's old woe.

Crimes lurk in fastnesses secure
Of mind and heart long left impure.
How do we thus our peace insure?

The millions, fearing, praise their Lord,
And, down the lines his signal heard,
Force moves to ply the hated word.

Armed rule of saints! The State's bad cheat.
Crimes sally forth and now retreat,
Plotting for aye the Law's defeat.

O jealous gods of outward might,
Whose sceptred hands conduct the fight
Of holy pride from Sinai's height!

Your arms now wither of old age.
Your powers depart. Your whitening rage
Would pile with death the whole world's stage.

What can ye win with all your strife,
Your vengeance whetting still the knife?
No sweet and fructifying life.

SIDNEY H. MORSE.

NOVEMBER, 1867.

CASH RECEIPTS.

FOR THE WEEK ENDING NOVEMBER 21.

George Lewis, $1.80; Mrs. C. B. Richmond, 50 cents; H. E. Stevenson, 44 cents; Mrs. Tirrell, 80 cents; Wm. Dudgeon, $5; E. J. Reynolds, 15 cents; G. H. Foster, 64 cents; A. K. Loring, 32 cents; Mrs. Benj. Dreson, $3; R. G. Shaw, $3; H. Weinberger, $3; D. Balaentine, $3; R. M. Watson, 60 cents; Charles Hech, $4.50; J. C. Rued, $3; A. E. Hecht, $3; E. S. Elder, $1; Henry Powers, $1 50; L. F. Gardner, $3; M. M. Ballou, $13; C. S. Burt, $3; M. D. Allen, $1.50; T. P. Wilson, $3; Ephraim Gee, $5; E. C. Miles $1; Wm. Smith, $3; S. Buhrer, $3; H. M. L. Millington, $1.35; A. S. Brown, $13; D. K. Boutelle, $3; L. M. Thurston, $3; L. M. Plummer, $1; A. J. Robeson, $10; W. J. Potter, $70; J. S. Palmer, $10; D. F. Child, $30; G. F. Mathes, $10; C. A. Tucker, $10; B. R. Tucker, $10; H. K. Oliver, $40; J. W. Chadwick, $10; John Wetherbee, $10; Morris Altman, $50; C. H. Horsch, $20; J. Sedgebeer, $10; C. D. B. Mills, $10; Rob't Moore, $10; Ernst Prussing, $10; Clemens Vonnegut, $10; Hiram Colt, $10; Samuel Colt, $10; C. W. Story, $10; D. Lyman, $10; George Templeton, $2; Jefferson Church, $10; John Sawyer, $10; Joseph Knight, $10; A. Tanzer, $10; Morris Einstein, $10.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

N. B.—When writing about a former remittance, always give the date of such remittance as exactly as possible.

N. B.—Postage on THE INDEX is five cents per quarter, dating from receipt of the first number, payable in advance at the place of delivery.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.
Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

Francis Ellingwood Abbot, ... *Editor.*
Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), *Editorial Contributors.*

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

BOSTON, NOVEMBER 26, 1874.

SUNDAY LECTURES.—The Editors of THE INDEX will lecture occasionally on Sundays, if desired, within a convenient distance of Boston.

MR. POTTER'S comprehensive analysis of "Sectarianism," which was listened to with such interest at Providence and is now kindly contributed to these pages, occupies the first place in our present issue, and will be read with even greater interest.

"OBEY GOD and his Apostle, if ye are true believers," says the Koran. "Obey God and his Christ," says Christianity. "Obey God and his Lawgiver," says Judaism. All claim obedience for a man, as the interpreter of God. And all compel the free spirit to refuse their claim.

THE INDEX will be sent to any name *not now on our mail-list* until January 1, 1876, on receipt of $3.00 in advance. Here is a chance to receive the paper for *thirteen months* at the price of *twelve months*. Please tell your friends and neighbors of this liberal offer, and help us to increase our circulation.

WE COMMEND to all who are interested in the Southern problem an article copied elsewhere from the New Orleans *Bulletin*, on the causes and meaning of the late election in Louisiana. If it tells the truth, the White Leaguers will undoubtedly learn in due time that discontent with the corruptions of Republican leaders does not mean betrayal of the negroes to their late masters. They will be wise not to construe it in that manner.

ON THE evening of November 17, we had the pleasure of meeting a little gathering of forty or fifty persons interested in radical thought at a hospitable mansion in Lowell, assembled on the invitation of a lady whose zeal, enterprise, and courage in the good cause show how much can be accomplished by private exertion. A series of meetings was initiated by her last winter, at which Messrs. Stevens, Gannett, Longfellow, and others, read essays with great acceptance; and we had the honor of beginning a similar series for the present season. It is safe to conclude that everywhere such gatherings might be held, for nothing could have been less auspicious than the prospect in this case. Let others take courage from the great success of this experiment, which proves that the new thought will find hearers even in old centres of Orthodoxy.

PROFESSOR NEWMAN shows in another column how utterly foreign to his purpose it was, and is, to misrepresent THE INDEX; but it pains us that he should consider the editors of the paper as constituting it. We do not feel at liberty to omit that passage of his letter, which we should gladly do. Without the contributors, both editorial and occasional, to its columns, THE INDEX could never have commanded the respect which their ability and character have won for it. However our English friend may exaggerate the part contributed by the editors, our American readers will correct this disproportionate estimate, and do justice to the mental and moral force constantly displayed by our unselfish co-laborers. The paper would most certainly have been a failure without them, and no one could more gratefully appreciate the worth, nay, the absolute necessity, of their assistance than we do. It is a movement, not a person or persons, that THE INDEX represents; and we must thank Professor Newman himself for showing how little we alone are qualified to represent all its aspects.

"MODERN MARTYRDOM AGAIN."

It is not often that THE INDEX is supposed to err in the direction of too much "sympathy"—though it has in fact quite as much as is consistent with uncompromising adhesion to ideas. But now it finds itself rebuked by the *Christian Register* because it has expressed the "deepest and tenderest sympathy" for sorely tempted men—for young clergymen whose opening eyes begin to see that Christianity is not the supreme truth they have hitherto considered it, and yet that to take a public stand outside of it may involve their dependent families in immediate and distressing poverty. Even if such men fail to be heroes, and sadly shrink into the mere outward conformity which is no new thing in the history of the Church, our sympathy is not lessened, but increased to pity; for who are we to exact heroism of other men? The *Register* thus "freely offers" its advice: "If you claim to be men, don't let the mild terrors of modern persecution coerce you into the least treason or hypocrisy. It costs too little now to be a dissenter for any but arrant cowards to feign conformity." The advice to be true to truth, no matter what the cost, is certainly faithful counsel; it expresses the ideal of every noble heart. But when men have been true to truth, and learned what such fidelity may cost even in these days of Neo-Christian looseness and feeble bigotry, there is nothing admirable in the spirit which scoffs at their prosaic yet none the less painful sacrifices. It is altogether too much like the philanthropy which settles down comfortably in an easy-chair, and thinks that "the weather is moderated" for the fireless poor, when a new scuttle-full of coal has been emptied into the blazing grate that it toasts its own shins by. We have just as little admiration as the *Register* for the conformity which is the price of a soul; but when we remember that the motive of it is sometimes love for a delicate wife or tenderness for helpless children, we confess that indignation against the conformer turns into a sterner feeling towards the ecclesiastical system that tempts him to his fall. All the more honor to those who, even under such pressure, know how to stand erect and unbent!

The paragraph of which the *Register* makes light was prompted solely by very recent occurrences. A passage in a letter received within the present month, from which we suppress everything that might betray the authorship, may be quoted in evidence: "Instead of giving me some notice, I was dismissed at once, after I had told them what I really believed, my salary being discontinued immediately and my little family left without resources at the beginning of a hard winter. . . . I was made to understand by —— that, if I would *suppress*, all would be well; and I was counselled to practise policy. —— —— speaks of my playing the *rôle* of a martyr. How easy it is for people who have never made any sacrifices for their convictions, who really have none apart from pride and sentimentality, to talk of playing the *rôle* of a martyr! If these people knew that what they call *playing* means often, in such instances, the want of the necessaries of life, even hunger and anxiety for those dependent upon you for their daily food, amounting almost at times to desperation, as has been the case for a good part of the time with me for the last —— years, they would choose perhaps some other word." No, they would probably not. It is not truth that dictates their choice of words so much as regard for ecclesiastical interests; which truth seldom furthers.

The defence which the *Register* sets up for its contempt of "modern martyrdom" like the above rests on this statement: "Its [the Unitarian denomination's] ministers have been ordained and settled as Christian ministers. If they are still disciples and followers of Jesus, there is no reason why they should not continue to stand at their posts without a single misgiving on the score of truthfulness or honor. If they have ceased to be disciples and followers of Jesus, and can no longer receive pure Christianity, they should make known their precise position, and bravely take the far from terrible temporal consequences."

This does not tell the whole story. The Unitarian denomination have not only professed "pure Christianity" from the beginning, but also perfect liberty, unlimited free inquiry, as their whole literature shows. It makes the same profession to-day. It thus induces young men to enter its ministry on the supposition that pure Christianity and perfect liberty are entirely compatible, as that denomination administers its affairs. What turns out to be the fact? A young minister, obeying his own earnest cravings for truth, comes to the conclusion that the Christian name implies something that is untrue, and therefore he resigns it publicly. At once he is dismissed from his pulpit, and turned adrift without ceremony to care for himself and his family as best he may. Has he no cause of complaint? We can easily imagine him saying to the denomination:—

"You enticed me into your service under false pretences. You told me, through Channing and all your most revered writers, that 'Christianity is a life, not a creed,' and that it permits unquestioned, absolute freedom of inquiry, and (by implication) absolute freedom to proclaim in public the results of that free inquiry. I now find that your Christianity is not a life alone, but insists upon the 'livery of the Lord,' and requires at least a verbal profession of allegiance to him. Exercising with a faithful conscience the free inquiry which was guaranteed to me, I now find myself dismissed from your service because I have, as you bade me, told you the highest religious truth I could see. I now find that your Christianity and your liberty are not compatible, and that your liberty must go to the wall. I therefore charge you with deception in assuring me that they are compatible; I charge you with seducing me into your service under the pledge of a freedom which you have withheld; I charge you with having led me to waste precious years of my life in the preparation for a ministry of faithful truth-seeking and honest truth-speaking, and now, when it is too late to acquire another profession, turning me adrift with my family to struggle with bitter poverty. I accuse you, therefore, not for being Christian, nor yet for not being free, but for telling me you were Christian and free both, when you are Christian only. If you had honestly avowed the truth, and warned me at the start in the Divinity School that you did not permit liberty to go beyond a fixed limit, I should at least have been warned in season; but you still profess to be perfectly free, and are still deceiving others as you have deceived me. When, consequently, you compel me either to be false to my own soul or else suffer great hardship in my dearest interests, you have wronged me by your insincerity, and I hold you not guiltless therefor."

We can imagine, we repeat, such an indictment as this brought by the young minister who wrote the letter quoted above, and whose exemplary life we have never heard so much as doubted. What has the *Christian Register* to say in answer to it?

LETTER FROM PROFESSOR NEWMAN.

WESTON SUPER MARE, Nov. 4, 1874.

MY DEAR MR. ABBOT:—

While I am grieved that (in INDEX, October 15th) you account me unjust to THE INDEX, I am truly glad at the strength of your repudiation. I supposed that I was pointing at simple fact, and never expected you to disown it. Of course I know that in THE INDEX each is answerable only for what he writes himself; but you and Mr. "A. W. S." appear to me to be substantially THE INDEX. With considerable trouble in looking back through the columns, I have no doubt I could find the passages which have misled me; but as you frankly disown my interpretation, it is better to say that I regret the generality of my statement, and would withdraw it if I were able.

Not the less I must say that in your very disavowal I find the *nucleus* of that at which I was pointing. You impute to Christian doctrine "the punishment of heresy as a crime." No doubt this has been practised by Christian professors for many ages, preeminently since the Crusades initiated the Christian Church into great and bloody wars for the Holy Sepulchre,—a matter as remote from the objects inculcated by Jesus and the apostles as were the monstrous cruelties and follies of the proceeding. You remember that my first indication of my difference with you turned on this point. I say, Christianity has been MANIFESTLY *depraved*. We know that the collected writings called the New Testament are far older than Athanasius. To know what Christianity was, to them I must refer, as all Protestants do. I know how Protestants feel under your imputations, because I have been a Protestant Christian; since you too have been one, your positions are unintelligible to me. From the age of eleven to thirty-six and upward, I was a devotee of the *New* Testament. So far was I from *there* learning that secular punishment of a heretic was a duty, that I regarded it, just as I do now, as a wicked outrage far worse than the heresy, and having not a particle of defence from Christianity. I cannot but believe that this was *your* sentiment, and *your* judgment of New Testa-

ment doctrine, when you regarded yourself as a Christian.

I signalize this point, but I think you really unjust to Christianity on other points which you quote also; especially, "the deterioration of ethics by making an inspired book the test of morality." No *inspired book* was preached by Jesus and the apostles. The New Testament did not then exist. Paul often quotes the Old Scriptures, but he overrode "the letter which killeth" by "the spirit that giveth life;" in the tone of the modern Quakers. To accuse *Christianity* of deteriorating morals appears to me alike unjust and unwise. I do not think you can mean to say that Jesus, James, Peter, Paul, and the John who wrote the epistles, deteriorated the morals of their contemporaries. You mean that the *moderns*—professed Christians who teach a doctrine unknown to the first teachers—deteriorate morals. Say this, and you will say nothing paradoxical, nothing that can justify resentment; moreover, you will have me on your side. *In the present state of knowledge* to set up the New Testament as infallible depresses ethics.

Again, as to "the circumscription of human brotherhood by sectarian lines;" I object to the objection on a different ground. It is trivial in comparison to the atrocity of murdering or persecuting heretics, and it taxes Christianity with offence, where offence rises solely out of the weakness of human nature. Just so you may assail patriotism, because so many have been led by intended patriotism into injustice to foreigners. "Our country, right or wrong!" as a toast to animate soldiers, will not have your approval, nor mine; yet I think we shall both agree that there is an important virtue, fitly called patriotism, nor ought he who preaches it to be charged with error, because others misapply it, as our Lord Nelson is said to have done, in teaching that "to hate a Frenchman as you hate the devil is the first duty of a midshipman." When Paul says, "As we have opportunity, let us do good unto all men, especially to those who are of the household of faith," I see nothing to reprove, any more than if one said, . . . "unto all men, especially unto our own compatriots." Why call this drawing up sectarian circumscription? Under a frightfully and grotesquely depraved sacerdotal papacy, non-Christians were treated as without human rights; yet such was the genial power of the New Testament, working amid the rubbish which overwhelmed it, that out of Christianity has come more *general* philanthropy, more warmth of mercy to men of *every* race and religion, than ever out of the Greek and Roman schools of philosophy, much honor as they deserve. And we ourselves, who think (of course, I mean, *justly* think; for I have no hesitation about it) that we have outgrown Christianity, yet it is only as wise pupils *ought* to outgrow a wise master, when they superadd other teachings and study to his lessons. Now we have eighteen hundred years experience beyond that of Jesus, James, and Paul; hence on the one hand I see nothing to boast of, if we surpass their measure of knowledge and wisdom; on the other hand, I think it ungracious to overlook our debt to them. Until you consent to discriminate *them* from the sacerdotal, worldly kingdom of the papacy, you must appear to Protestants, and to me, as unjust. I am heartily yours,

F. W. NEWMAN.

CONSTITUTION

OF THE AMERICAN BOOK TRADE ASSOCIATION, ADOPTED AT THE ANNUAL CONVENTION HELD IN PUT-IN-BAY, OHIO, JULY, 1874.

Among the many exciting political, theological, and reformatory conventions of the day, this meeting of booksellers has not attracted as much attention as its importance deserves.

Every maker or buyer of books must know in how chaotic a state the business has been for some years, and how difficult it is for any one to tell whether he is paying a fair price for the article he receives or not. We have known a difference of twenty-five *per cent.* in the retail price of a book in two stores side by side; and at one time leading magazines could be bought singly at less than the cost of subscription.

Now individual purchasers may fancy that they get an occasional advantage from this state of things; but in reality the reading public suffers just as much from it as the Book Trade does. It is the interest of all that business shall be on a regular, well-established basis, and that those engaged in it shall have a fair profit on the cost of production, so that they shall be encouraged to undertake expensive enterprises and to give the public the best work possible at a fair price.

We need very much reformation in our whole way of doing business, so that the competition shall be to produce a better article, not a cheaper one.

The Book Trade Association propose to further their objects by union among themselves, by stated meetings for consultation, and by the regulation of discounts allowed to teachers, libraries, and other parties.

We will not discuss the practical value of their special rules; but the object is certainly a good one, and the parties actually engaged in the trade are the best judges of the means calculated to secure it.

The wide-spread financial corruption and dishonesty of the times has its roots in every department of life. Plain, straightforward dealing, which asks fair remuneration for service, and is desirous to pay a fair price for all it buys, is the foundation of that broader national honesty which would remedy all our financial disasters; and every movement which looks to the purification of trade meets with our warm sympathy. We hope the booksellers, whose business is of special interest to all thinking men, will set an example of high and honorable dealing which will be followed by others. E. D. C.

THE POLITICAL LESSON.

To all lovers of popular liberty and a pure State, instead of party, the result of the recent elections has brought unfeigned joy.

The Republican party has been a great and powerful party in American politics for eighteen years. Since 1860, it has had unbroken success at the national ballot-box, sweeping nearly all the Northern States, and many of the Southern, with its banners of victory, and holding with a firm grasp the administration of the federal government. The keys of the treasury have been in its hands; the army and navy have been utterly subject to its high behest; and all the vast patronage of the nation it has had with unstinted power to give and bestow.

The Republican party began well. It owed its origin to an idea, as most parties do,—the idea of liberty. The Democratic party (as its name indicates) was born of the same idea, and had it continued to be true to that, the Republican party never would have known an existence. But the one fatal mistake of the grand old Democratic party was its alliance with Southern slavery. That mistake made the Republican party both possible and necessary. No party belongs to history, which is not true to popular liberty. In no country, much less in America, can it hope long to succeed when it forgets to be utterly faithful to freedom, when it clasps hands with oppression, and becomes an instrument to despoil any class of persons of any of their natural rights. The Democratic party, in connecting itself with the power of slavery, forgot the high destiny of its birth, and flung an insult into the face of Liberty, which she was not slow to avenge. Straightway the flag of young Republicanism was unfurled; and, in its second great contest with the pro-slavery Democracy, it came off proud victor, and planted its colors on the dome of the nation's capitol.

But it seems to be the fate of every party long in power to become corrupt. Gradually it learns to forget the grand significance of its original mission; slowly the inspiration of the great idea which launched it into life oozes out of its consciousness; by a series of selfish and unpatriotic expedients it steadily lowers its moral tone, until at last it stands before the country shorn of its pristine nobility, only contriving to exist by virtue of its traditions and that sheer tenacity of life which a once powerful party-organization continues to possess long after it has lost its soul. During the first five years of its history, the Republican party successfully vindicated the wisdom of events which brought it into existence. All this time it was in a true sense the party of the people; the conspicuous intelligence, virtue, and patriotism of the American people were in it. No other party really existed but in name; none other had the confidence of the nation's conscience, or the love of the nation's heart, to any appreciable extent. During the second five years of its history, the Republican party began to show signs of faltering in its high career. Men with only selfish ambitions came more to the front, and politicians, more and more overtopped statesmen in its counsels and its conduct. The rebellion was suppressed, and slavery was abolished. These were the two great historic acts of the Republican party, while yet it was the party of the people. But these two strokes of grandeur accomplished, and the party began to lose its sanity. It seemed to spend in these two acts the great sum of that momentum which had been imparted to it when first it was launched, like an arrow from a bow, from the high-strung popular heart. Thenceforward its wisdom grew to be expediency, its statesmanship to be political cunning, its honor and self-respect to be selfishness and venality. And when the third five years of its existence were entered upon, and the fourth of its presidential successes attained, it staggered into the arena of the nation flushed with victory, yet reddened with the palpable and growing hue of a debauched will and corrupted conscience. Now, Sumner and Schurz might utter their eloquent warnings in the Senate, and Greeley write his pungent, vigorous, and wholesome criticisms in the *Tribune;* now, thousands upon thousands of true and honest Republicans might make their brave and manly protest at the ballot-box,—it all availed not a whit. The party was drunk with continuous victory; it was waxen fat with the spoils thereof, and it was ready to kick with asinine stupidity against every prick of statesmen's admonition and increasing popular indignation.

But there is an insuperable limit set to the extent to which any party can go in the repudiation of its own principles, and the tampering with the purity of the State entrusted to its keeping. The Republican party has now reached that limit in its own history, and it must stop short and turn square round, or its days of power in Washington will be few and infelicitous. Instead of repudiating principles, it must now repudiate men,—and henceforward it behooves it to be very careful that it repudiates the right men; for hitherto it has slain some whose ghosts have since come back to trouble it. It must cease to be the party of politicians, and become once more the party of the people; otherwise it may expect that the people will continue in that process of administering discipline to it, upon which they evidently have entered now so vigorously.

And yet the recent political revulsion in this country conveys to my mind a more transcendent lesson than that I am able to gather from the mere punishment of the Republican party, which is involved in it. It leads me to hope that our American people are slowly learning that it is wisdom to keep their politics nearer home and more under their own immediate supervision, instead of letting them be taken so largely to Washington, and dealt out there among office-holders and office-seekers, as a crew of canal boatmen might deal out cards in a game of "poker;" that they are getting to be less disposed to let out their government as a job to a class of professed politicians of any party, and more inclined to see if they cannot govern themselves with less fuss about it as well as less corruption. I say, I am led to hope that this is the case; but I do not know to what extent this hope is well-founded. Yet I see that one of the new demands of the present political revolutionists is—"Short legislative sessions, and the abolition of special legislation except in extreme cases." This looks in the right direction,—the direction of less politics, and more real social ethics,—the direction of less government by a class for a class, and of more individual responsibility of thought and action. It looks in the direction of that good old Democratic doctrine of local self-government and individual sovereignty,—a doctrine which we in this nation of late have had too little regard for. I trust we shall gradually yet surely find our way back to it from all that tendency to centralization and "Cæsarism," which the civil war entailed upon us.

I confess that it is because I find this hope of a revival of pure Jeffersonian Democracy new-born within me, that I specially rejoice in the recent political overturning in this land. I do not care so much that one party shall be put down and another put up, as that *all* mere parties shall be put down and THE PEOPLE put up to be their own rulers in their own individual homes and hearts. In a real republic, no party ought to have any existence *as* a party, but only as a temporary instrument to work the will and the welfare, not alone of the majority, but also of the *minority* of the people. Majorities have no right to rule at the expense of the rights of minorities,—as is the case when mere *party*-politics prevail. It ought to be understood that *no party* should win at the polls in any election, but that *the people* should always win; and that neither the Democratic party nor the Republican party should ever be in power at Washington, but that *the people* should always be in power there. When this is understood, then no matter whether we have an Administration for one term or ten terms, or no term at all; the will of the whole people may administer itself by whatever means is available to its need. A. W. S.

Communications.

CONSTITUTION AND PLATFORM

OF THE FREE THOUGHT ASSOCIATION OF LAKE CITY, MINN.

[The following was received several months ago, mislaid, and at last discovered again. It is now published with apologies for the mischance.—ED.]

ARTICLE I.

The name of this organization shall be The Free Thought Association of Lake City.

ARTICLE II.

WHEREAS, In union there is strength, and in a multitude of counsellors there is wisdom; therefore, we associate ourselves together for the purpose of mutual improvement, and to elicit and promulgate the light of truth for the promotion of Free Thought and Action throughout our country and the world in general, and especially in Lake City.

ARTICLE III.

WHEREAS, It is self evident that, if we accept a truth upon its simple announcement, we should necessarily on the same principle accept an error; therefore we hold it to be not only our privilege, but our positive duty, to employ our reason and every means within our reach in determining what is true and what is false.

ARTICLE IV.

WHEREAS, The rights of conscience and private judgment in matters of religion are natural, sacred, and ought to be inviolable; therefore we are opposed to any power, authority, organization, or association, which may attempt by any means whatever to abridge their free exercise, and will exert our influence to oppose any such attempts or designs, coming from any source whatever.

ARTICLE V.

WHEREAS, Our National Constitution is strictly secular; and

WHEREAS, It was the intention of the framers of that instrument that the National and State laws and governments should correspond with this, as well as with its other measures; and

WHEREAS, We think it a wise and beneficent provision whereby no special sect or religion can be established or supported by the laws, the governments, or the public funds, but all be protected;

THEREFORE, We are opposed to any and all violations of the spirit of this provision of our national constitution, and also to any amendments of it by which this provision may be rendered null, thereby virtually uniting Church and State.

ARTICLE VI.

The means employed in working for these objects shall be regular local meetings, free discussions, conversations, essays, addresses, lectures, music, the platform and the press, and such other means as circumstances may warrant.

ARTICLE VII.

Such measures shall be adopted for furnishing funds for the Association as shall be prescribed in the by-laws by a two-thirds vote of the members present at a meeting for that purpose.

ARTICLE VIII.

The officers of the Association shall be a President, Vice-President, Secretary, Corresponding Secretary, Treasurer, and an Executive Committee of five members, all of whom shall be elected annually by ballot. Their duties shall be those commonly pertaining to those offices.

ARTICLE IX.

Any person may become a member of this Association by signing the Constitution and By-Laws, but only those who pay at least one dollar a year shall be entitled to vote upon any question of finance or for a change of this Constitution.

ARTICLE X.

This Constitution and By-Laws may be amended by a three-fourths vote of the members present at any regular meeting, providing that a public notice of such amendments shall have been given at a regular meeting of the Association at least two weeks previous to such meeting.

PLATFORM.

We intend our platform to be broad enough for all candid thinkers, and we invite all who think freely for themselves, and are ready to be true to their convictions, to unite with us in the search for truth, and to labor with us for the development of true and enlightened humanity.

Come, Materialists, Spiritualists, Naturalists, Christians, extra-Christians, anti-Christians, Deists, Atheists, Free Religionists, Rationalists, Mohammedans, and Pagans, come, meet together and exchange thoughts.

"Truth is a prize wherever found,
On heathen or on Christian ground."

We receive as useful every fact which reason and science can interpret, and recognize human reason, human conscience, and human love, as the grand agents which are to banish from the earth ignorance, vice, poverty, superstition, and misery, and hasten the time when intelligence, truth, virtue, and happiness shall reign universal, and man be the joyous recipient of all that is good and true.

OFFICERS FOR 1874.

President, A. Glines; Vice-President, Mrs. E. Wilson; Secretary, T. B. Whipple; Corresponding Secretary, D. K. Boutelle; Treasurer, J. G. Richardson.

THE RIGHT AND WRONG OF PROHIBITION.

F. E. ABBOT:

Dear Sir,—THE INDEX of October 8 contains an article with the above caption by Mr. Einstein in reply to my first article on "Prohibition;" and, if the subject or your patience is not quite exhausted, I would say with one of old: "Let not the Lord be angry, and I will speak yet but this once."

I suppose I ought to consider myself fortunate in being excepted from the "soft impeachment" which Mr. Einstein deems proper to present against prohibitionists generally, and I do confess to a feeling of gratification that I have been able to express my earnest convictions without giving offence.

While making no pretensions to be anything else than "a plain, blunt man" myself, I can appreciate courtesy in others, desire to reciprocate it, and hope still to deserve it.

Mr. Einstein says: "Your recent lecture answers and refutes most of Mr. Hoover's arguments." I presume, Mr. Editor, that you do not dissent from that opinion; and if I also could concur in it, the necessity for writing this article would be entirely obviated. Since the receipt of Mr. Einstein's article, I have carefully re-read the lecture referred to, as well as the articles bearing on the subject, and, if my arguments *are* all "refuted," I confess my inability to realize it. If I were disposed to be tenacious, I might mention several points that in *my* estimation, at least, have not been met; but, as I cannot say all I wish to in a "short" article, I will forego the pleasure of replying to Mr. Einstein's points *seriatim*, and join issue on the main question: "The Right and Wrong of Prohibition."

If I have already committed "a great and fundamental mistake," I shall most probably aggravate it by the following views of right and wrong, which by your leave I will state in the dogmatic form:—

Right and wrong are not absolute qualities at all, but simply words used to express a relation. Now in all relations a standard of comparison is contemplated. In the case under consideration, what is that standard? I reply, The constitution of man, or human nature. Leaving out of the question all professed revelations, it occurs to me that "the chief end of man" is the happiness of the individual and the race, or the greatest good to the greatest number. Any act, thing, or quality is good or right in proportion as it contributes to the comfort and prosperity of mankind, and evil or wrong exactly in proportion as it detracts therefrom; in other words, utility is the criterion of morality. The constitution of man is such that he requires, for his individual well-being and perpetuity of the race, daily food and wholesome drink. Now let us apply this test to alcohol.

The universal experience of mankind, as well as the closest scientific investigation, prove conclusively (St. Paul and Dr. Anstie to the contrary notwithstanding) that there is not a particle of aliment in alcohol, tobacco, opium, or hasheesh.

"The evidence is all-perfect that alcohol gives no potential power to brain or muscle."—*Popular Science Review.*

"Stimulation means abstracted, not added, force."—*Quarterly Journal of Science.*

Tongue cannot tell, and pen cannot write, the evils that inevitably follow, whenever men are thoughtless enough to put this enemy in their mouths to steal away their brains.

It will be observed that it is not the abuse of alcohol that I deprecate, but its *use*. Use (as a beverage) *is* abuse. My zeal may not be according to knowledge, but I deliberately assume this "hazardous position," and trust to the stern logic of facts to support me. Of course, I do not mean to assert that Nature made a mistake in the production of alcohol. On the contrary, on the principle of *similia similibus curantur*, it is "highly beneficial" as an antidote to the venom of the rattlesnake; but, taken into man's stomach, either as an article of diet or as a beverage, its effect is only evil and that continually. If, then, its use as a beverage is wrong, prohibition is right.

In so complicated a structure as society, it is a very difficult matter to determine just where the rights of the individual cease and the rights of society begin. This is a problem that has engaged the attention of all the legislators from Menu down to the Legislature of Maine, and probably will not be settled until the evolution of the race is completed. This much, however, seems agreed upon, that the law of the greatest good to the greatest number is superior to the selfish gratification of the individual. On this ground, prohibition is advocated and defended.

Whenever it is proven that tea and coffee make a man either a maniac, a beast, or a fiend, we will unhesitatingly apply the same principle to them. "Have you also considered . . . . what would become of man's morality?" We have. Due consideration is a necessary antecedent to the intelligent discussion of any subject; this one in particular.

Let me ask a question just here: What becomes of "this precious moral sense of man" under the operation of *any* punitive law whatever?

"Would you prohibit all satisfaction of the sexual passion because some individuals abuse it?" This inquiry is not "quite pertinent," inasmuch as it is not a parallel case. The highest happiness of the individual is secured by the harmonious development and equitable gratification of ALL his faculties and powers. The sexual instinct or propensity is natural and necessary; its *use* perfectly legitimate; and its abuse only to be guarded against and prohibited.

"'Moral suasion is a powerful lever in the regeneration of mankind,' admits Mr. Hoover himself in his article; 'but it is not of universal application.' And why not, pray?"

I reply: Both Darwin and Spencer have demonstrated that a man is in a great measure the creature of circumstances, governed by his surroundings. Now, when he cannot make conditions, he must act under them as they exist. To illustrate: Suppose a maniac should rush into your house, axe in hand, and commence murdering your family before your eyes; what would you do? You might try moral suasion, but I would knock him down with a chair, bind him while down, and turn him over to the proper agents of moral suasion at leisure. Would my act be right or wrong? If wrong, then all the laws that ever were passed prohibiting men from the commission of crime are wrong, and the non-resistance doctrine of our Quaker friends is right; but if right, then are we a thousand-fold justified in restraining men from turning "this fair world of ours" into a pandemonium of debauchery and death.

"Afraid of having admitted too much."

I hope, Mr. Editor, I may never be afraid to admit the truth. If truth and justice be not the sole end and aim of this discussion, then are these articles written in vain, and you are wasting your ink and paper printing them.

Yours for humanity, HARRY HOOVER.

CURWENSVILLE, Clearfield Co., Pa., Oct. 24, 1874.

RETROSPECTIVE.

DEAR INDEX:—

"The desolation that Free Religion makes in the lives of little children" was the utterance of the *Independent* not long since, which is deprecated. Who of "Free Religionists" has said so? Whose life among them testifies to this assertion? In the eyes of the Christian this is, no doubt, a self-evident proposition.

Permit one of your readers, dear INDEX, to bear testimony to the desolation that *Orthodox* religion makes in the lives of little children.

Instructed at the knees of a pious mother, at the very earliest age I was taught the stern justice of God; how great a sinner man is by nature; and that he must repent in Christ or go to a burning hell, irrespective of the highest morality which he could practise; that whatever happened was to happen, which doctrine of Calvinism is in accordance with God's will; that the devil is constantly seeking for unwary souls to drag down to the pit of everlasting burning; and a great deal more of like nonsense. In such things I was thoroughly indoctrinated. The same lessons were repeated in the Sunday-school and thundered from the pulpit; and, as if to make "assurance doubly sure," I was schooled in Alexander's *Evidences of Christianity*, Edwards on *Redemption*, Nelson on *Infidelity*, and Bunyan's *Pilgrim's Progress* in which I delighted as my religious *Robinson Crusoe*. On the other hand, I was taught that, if I dared to read "infidel books," I should certainly go straight to—destruction. At an early age I was received into the church; how could I help it? I was consulted as little in this matter concerning my individual wishes as I was in my birth into the world. It is no disgrace to be born, but it is (as I used to *think*, although I dared not say so) a disgrace, or at least disagreeable, to be forced, *nolens volens*, to believe as a duty because others do. In view of this, it is patent to all that *faith* of whatever religion (in the exclusive sense) is merely accidental; and except for my birth, I might have been taught the doctrines of Islam instead of Jesus, at the knees of a Mohammedan mother. Those early days of mine were full of fears, cruel fears, of unexpectedly meeting the devil; and often after repeating—

"Now I lay me down to sleep,"

and

"Our Father who art in heaven,"

I thought, What if

"I should die before I wake"?

Shall I be carried off to that "bad place"?

How often, in my boyhood days, I asked why God lets the troublesome devil live at all, and where he came from. My mind was haunted by many other paradoxes such as—How did God make everything out of nothing? How big was nothing? Who made God? etc., etc. I shall not take time to describe each step of progress out of the "household of faith." Suffice it to say that it is not quite a year since the scales began to drop from my eyes, so that I now see by reason—not by faith. Then I was a trembling slave—now a freeman. No fears haunt me, nor do doubts assail me now as they did then. To attempt to enumerate all the pit-falls of doubt would be too great a task. My creedish chains have broken under the blows of the *anti*-theological school of Renan, Strauss, Büchner, Mill, and that class. The negations of so-called unbelief more than compensate for the old faith. I am now contented—happy—free, after many years of bondage; and this I call the "new birth." Thanks, a thousand thanks, for the "liberty and light" of THE INDEX, which has been one of my helps in bringing about a full soul-liberty never before possessed. The reputed eye of faith, formerly my own boast, and the boast of all Christians, whereby they can see farther into the moral mill-stones of life than other people, is a gratuitous assumption. I am not without a faith, but it is faith in natural goodness *versus* "total depravity." I no longer estimate a man by what he *believes*, but by the measure of his own life.

I therefore conclude from my own experience that "the desolation that Free Religion makes in the lives of little children" is a dream of the *Independent*—the nightmare of its faith. I shall see to it that, while my children are not ignorant of biblical knowledge, they shall not be filled with the "desolation" of a gloomy faith and husky creeds—unless they want them—to the neglect of storing the golden grain of truth, as was my own misfortune. S. M. W.

NEW KINGSTON, Pa., November 2, 1874.

"IN A FOG."?

An article by Dr. Blauvelt, entitled "Is Christianity Defensible?" which appeared in a late number of the *Independent*, has called forth the editorial criticism of the *Advance*. The writer quotes from Dr. Blauvelt such sentences as the following:—

"We have not the slightest hesitation in declaring that what passes under the general name of Orthodox Christianity is not, as a whole, and cannot be without the most radical changes, thus defensible; and that no chance will eventually be left to us but to surrender battle after battle, until a perfect panic will overspread the entire Christian nation."

With remarkable obtuseness as to the meaning of language, the *Advance* comments thus:—

"We suppose Dr. Blauvelt means that, while Evangelical Christianity is true in its *fundamental facts*, there have been gathered about it various explanatory and connecting philosophies which are now proving to be untenable, and which raise more difficulty than they obviate. Probably he had in mind the extreme forms of the doctrine of Scriptural inspiration, the *ultra-commercial* and penal explanations of the atonement, the revolting theories of the imputation of Adam's sin, the physical conceptions of regeneration (?), the repellent manner of setting forth predestination, the insistence, upon merely technical grounds, of final condemnation apart from inherent character."

It is possible that the writer of the above has been able to persuade himself in his own mind that it is against such antiquated wind-mills as these that Dr. Blauvelt predicts such terrific onslaughts are to be made. But he will hardly be able to impart this comfortable confidence to any considerable portion of his readers.

Instead of "extreme forms of doctrine, ultra-commercial and penal views," the almost universal cry in our day is of the temporizing spirit which pervades the pulpit, the laxness and looseness with which even essential dogmas are proclaimed. With the exceptions, perhaps, of Spurgeon and Talmage, what preacher of passable education and culture deals now-a-days in the physical horrors of the old-time hell?

No; it is the fundamental facts themselves against which the resistless tide of modern thought and investigation is directed. There is for them no "extreme form" and no compromise. Either Jesus was God or he was *not*. Either his death atones for the sins of the world or it does *not*. Either there is an eternity of misery in store for the unbelieving or there is *not*. It is to these fundamental doctrines, the feeding roots of the theological tree, that the axe is beginning to be laid. How much better to meet the issues fairly than to nourish such fond delusions as those of the *Advance!* H. L. B. B.

A CASE OF SPIRIT-RETURN.

It has been often said, by those who are not believers in the Spiritualists' theory of the possibility of the return of departed spirits, that if spirits can return we should get information of ships which have been lost, and of the crews who have perished; seeming to imply that such an occurrence would place beyond the possibility of doubt the truth of spiritual return.

I will now write the account of an incident which took place during my first investigations of this subject, which to my mind proved beyond a doubt the fact that a spirit can return, and that it can communicate with those who are living in the human form.

In the year 1853, I was in command of the clipper ship Whistler, then loading in Glidden & Williams' line, and bound for San Francisco. The ship Wild Ranger was then on her way to the same port, having sailed two or three weeks previous to the time of which I write.

One day, having a leisure hour, I thought I would visit a medium, in order to see something of the then so-called delusion. I went to Miss Ellis, a young woman living with her mother on Hanover Street. After sitting at the table for a few moments, she took up a pencil and wrote, upside down to her view but right side up to mine, the name of a person I did not know. I asked for particulars: she wrote that this man who was controlling her had been a seaman on board of the ship Wild Ranger, and had fallen overboard and was drowned.

When I arrived at San Francisco, the Wild Ranger had left; but I learned from the Custom House clerk who entered the Wild Ranger that a man had been lost from her during her passage to that port, thus corroborating the statement of the spirit made to me through the mediumship of Miss Ellis (now Mrs. Little).

I have since seen the captain of the Wild Ranger, J. Henry Sears, Esq., of Boston, and he also confirmed the account of the loss of the seaman, also the time and circumstances of his death.

The above is a plain statement of facts which can be proved by any one desirous of investigating the subject; and I would ask if there is anything in this incident that looks like fraud, or which can be explained by mind-reading, unconscious cerebration, odic force, or mesmerism?

Here was a woman wholly unknown to me, who in a little room on Hanover Street gets a communication from a person unknown to either of us, of an occurrence which took place off on the Atlantic Ocean, probably two to three thousand miles away, upon a single ship which, solitary and alone, was ploughing her way onward towards the Equator.

To my own mind there is no greater proof of the fact that a telegraphic message can be received from Europe than there is in the fact that the way is open for spirits to communicate with mortals when the proper medium is furnished. It may be said that there is no reliability in the truth of the messages often received. Granted; but are you sure that you will always get reliable information from your friend across the water? If that friend is playing you false, will not his message to you be a lie? Yet you do not for that reason doubt the fact of the message having been sent from him.

You say, If my dearest friends can communicate, why do they not come to me direct? Why must I go to a paid medium? As well might you ask, Why can I not send a telegraphic message on a clothes-line? I say to you who thus object that, in the first place, you may be so constituted that the spiritual power is unable to control your magnetism, or your religious views may be such that you place your whole will-power against it, and thus produce an antagonism which is out of harmony. Do we not know how sensitive are the indicators of the telegraphic instruments to the electric fluid? Just so must it be in spiritual communications; and a stubborn or determined resistance to the controlling influence will prevent any manifestation being given.

Since the time this incident occured, I have received many remarkable manifestations of spiritual intelligence, but nothing in my experience so plain, so simple and conclusive as the one just narrated. I shall be most happy to talk with any one who may be interested in this subject.

Respectfully yours, CHAS. H. BROWN,
52 *Kilby Street, Boston.*

A BABY GOD "THE GREAT ELEMENTAL FACT OF CHRISTIANITY."

Among the various and conflicting statements by Christian divines as to what is the great distinguishing feature of Christianity—that which gives it its vast superiority to all other forms of religious development,—sufficient notice has not been taken of that set forth recently by the Rev. Dr. Thomas Armitage, a Baptist clergyman of considerable reputation in New York city,—as published in the columns of the *Sunday School Times*.

He claims that "the heathen religions," as he calls them, are at a great disadvantage with Christianity in that "their gods were not born as children. They were never endowed with the attributes of children. They never threw themselves into the socialities of children. They were gods of terror, gods of passion, gods of lust, gods of blood, gods of might; but they were never gods of helplessness a span long. O no! That would not have been natural, that would not have been divine, in their conception. But the great elemental fact of Christianity is the Holy Child Jesus."

If this brilliant idea of Dr. Armitage "takes" with the Evangelical public, *the baby-God* is perhaps destined to be as popular with Protestants as "the wafer-God" has been with the Romanists. What an evident advantage, to be sure, for Christians to be able to represent their God in the first stage of child-life, "puling and puking in the nurse's arms;" and in the second, "satchel in hand, creeping unwillingly to school"! In the light of this suggestion, how important become those passages of the Apocryphal gospels (albeit they are of doubtful authencity), where the child-God, Jesus, is spoken of at length as entering into "the socialities of children"—making little dirt-pies and puddings, birds and animals, in company with other little Hebrew children, "dirty and squalid," by the Bethlehem roadsides! And, by the way, what an evident oversight it was, in consideration of this "great elemental fact of Christianity," that the canonical gospels are so very reticent respecting the childhood and babyhood of Jesus, devoting in all hardly a dozen lines to the subject! Dr. Armitage should have been on hand earlier with his suggestion. But this is always the way. In Christianity, as in other things, there is always room for advance, progress in the development of the idea; and the earlier notions may fairly be expected to be comparatively crude ones.

If we had a calendar of Protestant saints (as why should we not?), this suggestion should surely entitle this Baptist divine to a place therein. He should be known as *St. Thomas the Less.*

Perhaps he has strained a point, and ignorantly or unwittingly done injustice to the heathen in claiming such *exclusive* distinction for Christianity on this account. If we mistake not, Jupiter and Juno, Neptune and Pluto were the children of Saturn and Rhea; and when Jupiter, rebellious boy, put his father into Tartarus, Rhea committed the little Juno to the care of Oceanus and Tethys, by whom she was nurtured in their grotto-palace. So also, in the Hindu mythology, the childhood of Krishna is given with considerable particularity, and the same may be said of several other "heathen gods." But so far as our recollection extends, no heathen writer ever claimed it as *the distinguishing feature* of his religion that his god was once "a god of helplessness, not a span long." Here Dr. Armitage, in behalf of his religion, has broken entirely new ground. Here Christianity may indeed claim to be unique and peculiar. The nearest approach to it perhaps, in heathen annals, is that of the devotee who, out of patience with his wooden idol-God, because his petition was unanswered, exclaimed, "Don't go to putting on airs, now! Remember I knew you when you were nothing but a cherry-tree!"

But here, it will be observed, the heathen, with pagan perversity, taunts his God with his small beginnings; while our Christian divine, having a true conception of the relations of things, and of the circumstances upon which great grandeur depends, credits his God with special dignity and glory from the very fact that he was once a helpless lump of human clay—"not a span long."

Dr. Armitage, then, has rendered signal service to popular Christianity in setting forth this important dogma in clear and unmistakable terms; and the publishers of the *Sunday School Times* have done well in taking it up and sending it with their endorsement into a countless number of Christian churches and families. Who can say that this masterly conception will not yet prove to the Protestant Christian communion what the dogma of the Immaculate Conception is to the Catholic? Time will tell. J. L. HATCH.

SANTA CLARA, Cal., Oct. 25.

THOMAS PAINE'S GRAVE.

NEW YORK CITY, Nov. 16, 1874.

TO THE EDITOR OF THE INDEX:—

It has been stated that the grave of Thomas Paine at New Rochelle has been recently entirely obliterated by Simeon Lester, upon whose farm it was located. THE INDEX of last week had such a statement.

The public ought to know that this is not true. The writer visited the spot to-day, and found everything substantially unaltered. The handsome monument, with its bas-relief and inscriptions, stood within the enclosure as of yore, although somewhat defaced by relic-hunters.

The only change made by the owner of the land has been the removal of some loose stones around the grave, and the substitution of four posts to mark the spot.

It is evident that the owner is not bent on any Vandalism. The fact that he set these posts, and took the trouble also to paint them, showed that he wished to mark the place of the grave, and preserve it from obliteration.

It should be understood that the monument is not over the grave, but about twenty feet north of it.

E. HOWE,
Mott Haven, N. Y.

"IS THERE A GOD?"

This question in THE INDEX of Oct. 22, 1874, is asked by Mr. F. R. Honey, and his conclusion is: "There is or there is not;" and if there is, such God must be "good, bad, or indifferent"—all of which looks reasonable. He first examines the proposition, "There is no God," and makes this supposition: "That the universe, this world, and man are this day the results of development through countless ages; that matter is eternal and infinitely extensive, subject to laws which are an outgrowth *of itself.*" Let me vary this supposition a little, and say subject to *principles and laws inherent in itself.*

In his supposition, varied as I suggest, I think Mr. Honey can find the good God he appears to believe in; for his last paragraph is, "I have one more proposition; namely, that there *is* a God, and that he is good. I naturally conclude a good God would in some way or other let me know what he wants me to do for the regulation of my life. Has he done this?"

Mr. Honey, let your supposition (and we can't do otherwise on this subject than to make a supposition for a beginning), varied as suggested, stand as the truth on this matter; and you will find from this quarter abundant information as to how you should regulate your life so as best to enjoy and give happiness to others. From such quarter you will not only receive the information, but strong inducements to act accordingly. Please examine closely and report.

E. L. CRANE.

TIPPECANOE CITY, Ohio.

THE BREAD-AND-BUTTER QUESTION.

As long as we have to take care of this body, the care of it is one of the most important of questions, and will bring us back to this sphere, if we think ourselves ever so high "up in the balloon" of intuitionalism and transcendentalism. Yes, the most exalted and excited theologian who talks of the beauty and bliss of his heaven has to attend first to that question. The Free Religious Association has a splendid start and purpose; if it is carried out, it will bring us the best millenium which we can think of. But it will not succeed, and must die from overestimation and cramp, if we are too much or not enough attentive to our daily wants. Our beautiful millenium may be accomplished in the future; but to provide for a partial one, and to free some troubled souls and bodies from the purgatory of poverty, I enclose here $5.00 as my mite towards a fund to be contributed by those who feel like myself. I propose to all that they send their part to our worthy Secretary, Wm. J. Potter, and that at the end of every annual meeting, or at any other convenient time, a collection be taken, added to the amount received during the year, and privately presented by the President to one, two, or more (in accordance with the amount) of the most needy in the Association. In order to provide also for good mental food, each one shall receive one copy for one year of THE INDEX, the $3.00 to be paid from said sum.

Let every "hard-shell" Liberal manifest his liberality, and "shell out." Amen!

CARL H. HORSCH.

DOVER, N. H., November 16, 1874.

[Our droll and generous friend has conceived a noble thought. A fund for the relief of those whose fearless radicalism has involved them in such distress as is described in our editorial columns would be a means of great good. The five dollars have been duly forwarded to Mr. Potter, and we wish that they might prove the nest-egg of a large sum to be used, in strict privacy and with tender respect for honorable pride, in such cases as are alluded to.—ED.]

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PUBLISHED BY THE

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AT

No. 1 Tremont Place, Boston.

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Proceedings of Third Annual Meeting, 1870. 50 cents. Contains essays by O. B. Frothingham on the "Idea of the Free Religious Association," followed by addresses by D. A. Wasson on "The Nature of Religion," by Mrs. E. D. Cheney on "Religion as a Social Force, especially in relation to Philanthropy and Reform," and by F. E. Abbot on "The Future of Religious Organization, as affected by the Spirit of the Age;" an essay by Samuel Johnson on "The Natural Sympathy of Religions," followed by Rabbi Wise on "The Permanent and Progressive Elements of Judaism," by T. W. Higginson on "Mohammedanism," by Wm. H. Channing on "The Religions of China," and Wm. J. Potier on "Religion Old and New in India;" also abstract of a discussion on "The Bible in the Public Schools," by Thos. Vickers, S. R. Calthrop, Rabbi Wise, and others.

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Ladies' CHEMISES, *en pointe*, French pattern, with fine, hand-made, needlework edging and inserting, $1.48.
Ladies' NIGHT ROBES, Utica Mills Muslin, pointed, tucked and ruffled, yoke back and front, full length, at $1.10.
Ladies' NIGHT ROBES, tucked and embroidered yoke, Masonville Muslin, trimmed and embroidered collar and cuffs, reduced from $2.95 to $2.25.
Ladies' NIGHT ROBES, greatest attraction in stock, made of best Muslin, with diagonal puffing and embroidered yoke, back and front (new shaped), puffed and embroidered, pointed collars and cuffs, at $5.50 worth $6.50 to $7.
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Ladies' Fine Muslin DRAWERS, trimmed with tucks and ruffle and diagonal tucking, at 85c.
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Ladies' Masonville Muslin UNDERSKIRTS, with ruffles and cluster of tucks, at 95c.
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A full line of Ladies' Cashmere and Woolen Hose at lowest prices.
Children's White and Colored Hose, in every style.
Children's White and Colored Woolen Hose a particular specialty.
Gents' Full, Regular ½ Hose, cheapest in the city, at 22c. per pair.
Gents' Merino and Cashmere Hose at 43c. and upwards.
Gents' Shaker Socks, not to be excelled, at 34c. per pair.
Ladies' Hemstitched Handkerchiefs at 12c. and upwards.
Gents' Linen Handkerchiefs, superior quality, 18c. and upwards.
Gents' Hemstitched Handkerchiefs, all linen, 39c. and upwards.

We have just received a fine assortment of Ladies' and Gents' Kid Gloves, including the following specialties. Every pair ripping or tearing will be replaced on application:—
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Gauntlet Gloves, every color and shade, at 62c. and upwards.
A large assortment of Woolen Gloves for Ladies, Gents and Children, at the lowest prices, from 25c. to $1.00 per pair.
Gents' fine French Dogskin Gloves, every color, at $1.29 per pair.
Gents' fine French Gloves, excellent wear, 95c. per pair.

Gents' Furnishing Goods.

This department is replete with a splendidly assorted stock, and our prices are such as undersell any other establishment where quality is included.
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95 doz. Gents' Red Flannel, woven very fine, at $1.69 and upwards.
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Extra-fine, perfectly-fitting Dress Shirts, New York Mills Muslin, with Richardson's best linen bosoms, made in any style to order, at $14.00 per ½ doz.
Gents' White Dress Shirts as low as $1.00 each.
Gents' Merino Undershirts at 85c. up to $2.00.
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Gents' Windsor Scarfs, best quality, at 89c. and upwards.
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Gents' Collars, pure linen, latest styles, at $2.00 per doz.
Gents' Columbia 3-ply linen Collars, at $1.90 per doz.
Gents' turn-down Collars at $1.75 per doz.
Gents' 3-ply Cuffs at 25c. per pair.
Gents' St. James Cuffs, 3-ply, all linen, at 31c per pair.
Gents' Elmwood Paper Collars at 23c. per box.
Gents' Superior Paper Collars at 23c. per box.
Gents' common Paper Collars at any price per box.
A large assortment of Boys' Merino Shirts and Drawers at 50c.
Ladies' Morocco Pocket Books from 16c. and upwards.
Ladies' real Russian Leather Pocket Books from 53c. and upwards.
Ladies' and Misses' Merino Vests and Drawers, all prices.

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Ladies' Jet Belt Buckles from 25c. and upwards.
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Ladies' real Garnet Sets from 38c. and upwards.
Ladies' Bracelets, of all kinds, from 38c. and upwards.
Ladies' Beaded Belts from 75c. and upwards.
Ladies' Leather Belts from 20c. and upwards.
Ladies' Rubber Belts from 45c. and upwards.
Ladies' Beaded Pockets from 50c. and upwards.
Ladies' Leather Satchels, in newest styles, $1.50 and upwards.
Ladies' real Russian Leather Satchels, $4.50 and upwards.
Boys' and Childrens' full, regular-made Shirts and Drawers, at 71c. and upwards.
Children's Merino Dresses, all sizes, $1.25 and upwards.
Ladies' Shawl-Straps from 45c. and upwards.
Children's School Bags from 81 to 89c.
Ladies' Ties from 28c. and upwards.
Ladies' Linen Collars from 7c. and upwards.
Ladies' Linen Cuffs from 5c. per pair and upwards.
Ladies' Neck Ruffling from 15c. and upwards.
Ladies' Undersleeves from 45c. and upwards.

Perfumery, &c.

Lily-White Face Powder at 25c. per box.
Imported Face Powders at 21c. per package.
Lubin's Powder at 18c. per package.
Wenck's Florida Water at 50c. per bottle.
Wenck's celebrated Perfumes at 75c. per bottle.
Thurston's Tooth Powders at 17c. per bottle.
Vaseline Pomade for the hair at 61c. per bottle.
Perfumeries from 10c. to 40c. per bottle.

Soaps.

Toilet Soaps of every description from 5c. per cake and upwards.
Honey Soap at 7c. per cake.
Glycerine Soap at 7c. per cake.
Glycerine Soap in balls at 11c. per ball.
Brown Windsor Soap at 8c. per cake.
Transparent Soap at 11c. per cake.
Tar Soap at 11c. per cake.
Bath Soap at 10c. per cake.
Castile Soap at 7c. per cake.
Silver Soap, for cleaning silver and glass, at 7c. per cake.

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VOLUME 5. BOSTON, MASS., THURSDAY, DECEMBER 3, 1874. WHOLE NO. 258.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

For List of Liberal Leagues, see next page.

GLIMPSES.

WHAT HAS become of the Chinamen at North Adams? Is the experiment a success or a failure?

JOHN STUART MILL says: "Regularity in the domestic relations is in almost direct proportion with industrial civilization."

THE "Moral Education Association" will hold a meeting at 3 Tremont Place, on Friday, December 4, 3 P. M. All are cordially invited.

LUTHER believed in witchcraft on Bible grounds. He said: "I would have no compromise with these witches—I would burn them all."

ARCHBISHOP BAGLEY, of Baltimore, hopes that England will not "dance to the music" of Mr. Gladstone. Mr. Gladstone equally hopes that she will not dance to the Pope's music.

HAS NOT the New Bedford society yet received the official interrogation of the *Year Book* compilers as to their Christian standing? We have seen no announcement of the fact. But the *Year Book's* "honesty" being at stake, the delay is doubtless accidental.

THE POPE thanks Cardinal Cullen and his bishops for denouncing Tyndall, and declares that nothing is to be so dreaded as "those spiritual pirates whose trade is to despoil the souls of men." He thinks it all right to make reason walk the plank, and sees no piracy in faith's confiscating the cargo.

"THE BELIEF in democracy," says the *Saturday Review*, "has become a superstition in the United States." Perhaps America is superstitiously devoted to democracy, but she may quote Mother Goose to England:—

"I'm Tommy Tinker's dog:
Whose dog art thou?"

THE PRINCE OF WALES, who is one of the patrons of the London Society for the Prevention of Cruelty to Animals, is very fond of pigeon-shooting, and in fact is complimented by the *Examiner* as being "the leading dove-killer of the lot." Consistency seems to be one of the birds the Prince's rifle has brought down.

THE LONDON *Spectator* is not enamored of the doctrine of the Unknowable: "At all events, in the present day and amongst intellectually cultured people, it takes, we think, more courage to make a stand against the presumptuous modesty of the philosophy of nescience than against the narrow bigotry of theological restriction."

THE SECTS are given to exultation over their rapid increase. But it is stated on apparently good authority that, while the population of the country has increased two hundred *per cent.* within twenty-five years, the membership of the Protestant churches has increased only fifty *per cent.* in the same period. How much longer will the United States be reckoned a "Christian country"?

A LITTLE boy who wanted to be "good" was told by his mother to pray. He declared he had prayed, but didn't get good. He was then told to keep on praying; but, remembering the frequent admonition, he replied, "I don't want to keep teasing God all the time." A useful comment on the parable of the "Unjust Judge," as well as on the constant injunction of the Orthodox pulpit.

"WHAT! Do you smoke?" asked a gentleman of a little Frenchman, who offered him a light. "O yes! I loves everyting dat is vicked!" was the smiling reply. If the reprobate foreigner had merely called himself the "chief of sinners," and sighed lugubriously, what applause he would have won from the elect! But to crack a joke on his own depravity—that calls for church discipline.

THE WARDEN of the Massachusetts State Prison announces that, on account of the dull times and consequent enforced idleness of the convicts, a day school has been tried in that institution—"an experiment which had proved so successful that it would be continued hereafter, work or no work." This is excellent news, and favors an optimistic view of the hard times through which the country is passing.

IT WAS an easy thing to interrogate a few ministers as to their "Christianity," for the Unitarian Association can spare them without suffering in its receipts; but the professions made of high regard for "accuracy" and "honesty" will be put severely to the proof, when it comes to catechizing the societies whose donations constitute the Association's revenue. Virtue requires *two* "honest" lists, if it requires *one*. Or does courage give out?

MR. BAGEHOT says in his *Physics and Politics*: "The nations with a thoroughly compacted family system have 'possessed the earth;' that is, they have taken all the finest districts in the most competed-for parts, and the nations with loose systems have been merely left to mountain ranges and lonely islands. The family system, and that in its highest form, has been so exclusively the system of civilization, that literature hardly recognizes any other."

REV DR. WEST locates Professor Swing on the theological chart by giving his latitude and longitude in this wise: "Professor Swing is simply a pantheistic Arian of the Eutychian type, a monophysite and a monothelite and . . . . does not preach the Apaugasmal Brilliance of Godhead's glory, . . . but is a Macedonian." He also declares that Professor Swing's Trinity "is only a Triadity, a Modalism, not a Hypostatical Trinity, or Trinity of Persons."

PRECISE DEFINITIONS are a great aid to thought. Here are a few that may be of use: "He who steals a million of dollars is a shrewd financier. He who steals half a million is a defaulter. He who steals a quarter of a million is an irregular financier. He who steals a hundred thousand is a rogue. He who steals fifty thousand is a knave. He who steals one thousand is a villain. But he who steals a pair of boots or a loaf of bread is a scoundrel of the deepest dye, and deserves incarceration in a prison."

PRINCE BISMARCK told Herr Reichensperger, in the Reichstag, that the latter "placed the subjective conscience above the objective law," and that "the ultramontanes and the social democrats held ideas of conscience which cannot be adopted as a standard." These conflicts of conscience will continue until scientific ethics shall furnish a common standard of right and wrong for society and the individual. If "objective law" means State enactments only, it has no claim to override the private conscience, whose appeal to the "higher law" is always in order; but this "higher law" is the law of universal Nature, not only subjective but objective also, and therefore binding alike on the private and public conscience.

MR. GLADSTONE declares that it has been a favorite purpose of his life "not to conjure up, but to conjure down, public alarms." Nevertheless he also declares that the mediæval claims of the Papacy have been disinterred, "like hideous mummies," not in the interest of archæology, but with a very definite purpose; and this purpose, he says decidedly, is "to renew a struggle for the temporal power." Hence Mr. Gladstone appears unequivocally as an anti-Papist. Did he but perceive that Papism is the necessary historical outcome of the original claim of Jesus to be the Christ, and that Roman Catholicism is therefore nothing but ripened Christianity, he would be an anti-Christian too. Cannot American liberals supply the missing insight, and recognize the actual state of things to-day? Freedom is by its very nature anti-Christian, and is in peril until she knows it.

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[For THE INDEX.]

The Significance of the Christian Name.

AN ESSAY BEFORE THE UNITARIAN "MINISTERIAL UNION," AT HOLLIS STREET CHURCH, BOSTON, NOVEMBER 9, 1874.

BY REV. EDWIN S. ELDER.

It will be the purpose of this essay to make some inquiries as to the proper use of the name Christian.

Heretofore all religious inquiries and controversies in Christendom have been carried on by parties both of which claimed the Christian name.

Until quite recently, when individuals have withdrawn from the Church because of a difference of opinion, they have insisted that they were Christians, while the Church from which they have taken themselves away has denied to them the Christian name. The leaders of the Protestant Reformation insisted that they and their teachings were Christian; the Catholic Church denied them the Christian name. When a portion of the Protestant Church rejected the Christian dogmas of human depravity and the Deity of Jesus, they insisted that they were Christian; while the Trinitarian Christian denied to the Unitarian the Christian name.

This process of rejection of Christian dogma has continued until nearly every opinion that is unquestionably and distinctly a part of the Christian system, as represented by the churches and expressed in the creeds of Christendom, has been outgrown; and now the inquiry is being made if this gradual rejection of Christian dogma will not logically ultimate in the general rejection of the Christian name.

There are indications that a change in our mode of apprehending religion and its relation to mankind is taking place among thoughtful religionists. The disciples of each system of religion have identified religion, in all its fulness and completeness, with their system. It is natural and inevitable that religion should be apprehended in connection with the particular personal expressions of it, before it is apprehended in its universal relations. It is in the personal, particular, and historical, that we catch a glimpse of that which is not particular nor historical, but universal. During one age of the world it was as natural that the truths of spiritual religion, the beauty of a deeply religious life, should be called by the name of the one who taught the truth and manifested the beauty of righteousness and holiness, as that for a time the planets should bear the names of their respective discoverers. But the planets no longer bear the names of those who first pointed them out.

The query of this essay is this:—

Is the name of the personal, historical, and particular to be applied to that which transcends all personal and temporal limitations?

Can the consciousness of those immediate relations subsisting between the soul of man and the Infinite Soul, God,—can the life to which this religious consciousness gives rise,—be designated properly by the name of any one religious system?

When it was believed that religion had come into the world from without the world, it was proper to give to it the name of him who was believed to have brought it; but a different conception of the nature of religion and its relation to man suggests a doubt as to the propriety of applying the old name to the later conception.

Within the present century very much has been done toward acquainting us with the actual relations subsisting between spiritual truth, and the human soul, and human life and character. We have learned very much about other religions than our own, that they all claim supernatural and superhuman origin; we have learned that any religion making its appearance at a time when ONLY the superhuman and supernatural are thought to be divine will *inevitably* claim for itself a superhuman and supernatural origin; we have learned that the fundamental principles of religion and morality are common to all religions. Zoroaster, Confucius, Plato, Buddha, are found to have taught those truths that are spiritually discerned.

An acquaintance with other religions has tended to make intelligent Christians more catholic and tolerant; they no longer insist upon asserting their ownership of all religious truth found in other religions, but content themselves with applying the *name* of their system to all truth wherever found. This partial acquaintance with other religions changes the stand-point of those who would study their own. They obtain a new and more adequate conception of the relation of different religions to each other.

They become acquainted with the process of birth, growth, transformation, and decay, through which the different religions have passed. They note the influence of one religion upon another. They discover the law of religious development. They learn to separate the fundamentals of pure religion common to all religions from those accidents peculiar to each. They find that religions are largely a product of human thought, feeling, and experience; that a religion making its appearance at any time in the world will inevitably partake of the limitations of the age in which and the people among whom it has its birth.

It is a significant fact that an acquaintance with the religious and philosophical tendencies more intimately connected with the Christian system is affecting the opinions concerning the relation of the Christian religion itself to other religions. Christian scholars can no longer think of Christianity as distinct from, or indeed greatly differing from, those phases of faith with which it was most intimately associated; neither can they help recognizing the fact that all that is best in the teaching of Jesus is universal, existing in the nature of things; that what is divine in the teaching and life of Jesus is natural and native to the human soul.

Other changes are taking place which are affecting the attitude of many thoughtful religionists toward the exclusive claims of any inherited system. There are those who not only perceive that religion in all its completeness transcends any particular system, just as thought transcends any one language, but (what is of more importance) they are conscious of religion more immediate than any inherited system can be; they experience a religiousness that, so far as they are conscious, is not dependent upon, and is in no way connected with, the teachings or religiousness of one individual; they find themselves approaching and apprehending religion through their own spiritual experiences. Religion comes to them at first hand; they find in the religious literature of the world expressions of their own religiousness. They believe that the truest religion is a thing of the present; that the relation between themselves and the Infinite Soul is immediate.

This tendency of thought and experience ultimates in the recognition of religion as something transcending all historical and personal limitations and expressions, and consequently in an unwillingness to use any personal or historical term as the name of that which is not historical or personal, but natural, human, universal.

Another tendency that is not without its influence upon the use of the name Christian is the habit of regarding moral and religious truth as existing in the nature of things, independent of any particular expression or manifestation of them,—as sustaining an immediate relation to the moral and spiritual faculties which are declared to be supreme. This growing recognition of the self-subsistence of moral and religious truth, and the absolute supremacy of the moral and spiritual faculties, is the reverse of that habit of thought which has largely obtained in Christendom. The old habit of thought subordinates the truth to the teacher, conceives of the truth as dependent upon the teacher, accepts the truth of morals and religion upon authority. This habit of thought, failing to recognize the self-subsistence of truth, demands a basis or foundation upon which it may be supposed to rest, a source from which it may be believed to be derived. In the minds of those who fail to perceive the self-subsistence of truth and the immediateness of its relation to the soul of man, it is of *necessity* associated with some person who may have taught it, with some life in which it may have found expression; and very naturally the name of him who taught the truth is applied to the truth itself.

In the modern tendency and habit of thought, the teacher, however exalted, is recognized as being the mouth-piece of the Eternal. The messenger is less then the message, the teacher less than the truth; and the really great teachers of morals and religion always feel that they are to be the servants of the truth; they perceive it, feel it, love and worship it, rejoice to be spent in its service. They would be pained by the thought that the spiritual verities of God were to be labelled with their name; but the great unspiritual world, in spite of the protestations of its prophets that there is only one who is good and that is God,—in spite of the prophets' injunctions that their disciples shall of themselves judge what is right,—the unspiritual world insists upon accepting the truth upon authority, and upon giving to it the name of one who has been its servant.

But there comes a time when the soul outgrows the need of authority, and this growth changes its relations to that which was once accepted as authority. All authority is at length found and declared to be provisional.

Again, whoever finds in the principal religions of the world expressions of the profoundest truth, and discovers that among all enlightened peoples there have been and are those who have taught and manifested a pure spiritual religion, feels unwilling to apply to these expressions of truths and manifestations of the religious spirit and life the name of one system.

In short, an acquaintance with the literature of all religions, the discovery of the law of religious growth and evolution, the recognition of the absolute supremacy of the moral and spiritual faculties, and the universality and self-subsistence of moral and spiritual truth, the growing faith in the immediateness of those relations subsisting between the human and Divine, the recognition of the identity of the personal faith of Jesus with the most spiritual Judaism of his time, and the further recognition of the actual relation of Christianity apprehended as a system to the Oriental and Hebrew phases of faith, from whose union it was naturally evolved,—all this and more is suggesting the inquiry to many thoughtful religionists: "By what right do we call ourselves and our religion by the name of a system every one of whose distinctive peculiarities we have rejected? By virtue of what principle do we call self-denial, temperance, obedience to conscience, love of our fellow-creatures, love and worship of God, by a personal and historical term?"

These tendencies of which mention has been made have been and are most active within the Unitarian denomination; and the reason for this is evident.

Unitarianism was something more than an affirmation of the unity of God. It affirmed no less emphatically the essential integrity of human nature, and the trustworthiness of the moral and spiritual faculties. Having faith in man, it encouraged thought and investigation. It spanned the abyss believed to be between the human and divine, from the side of humanity. Its faith in the human was so great as to lead to the recognition of the supremacy of the moral sense and the spiritual faculties, and also the oneness of the perfect human and divine.

It was inevitable that the Unitarian faith should give rise to a phase of faith transcending all historical, superhuman, and supernatural limitations,—a faith in man in place of a faith in a far-off and rapidly receding individual. Unitarianism recognized in the natural human life and character of Jesus a revelation of the possibilities of man. In emphasizing the natural and human in Jesus, it contributed toward a faith in the natural and human everywhere. In creating this faith, it unconsciously weakened the old faith in the supernatural and superhuman. A faith in the activity and trustworthiness of moral and spiritual faculties will in time remove the supposed necessity of a supernatural revelation of the moral and spiritual truth.

Unitarianism will, by the law of its being, remain a sect of Christianity; but in the fulfilling of its mission it will give rise to something greater than one of the many Christian sects.

Yet there are those who are willing to use the name Christian as a label for all that is true, just, and religious; who do not hesitate to declare that truth wherever found is Christian; who define Christianity as love to God and man. But would not the Hebrew for similar reasons name all truths wherever found Judaism? Would he not define Judaism as love to God and man? Indeed, the disciples of each particular religion very naturally apply their particular name to the universal truth of morals and religion.

On the other hand, is it to excite our surprise that under the influence of the enlarged conceptions of religion and its relation to man, and in the presence of the heart's recognition of the naturalness and universality of moral and religious ideas, there should be those who feel an unwillingness to use the name of a particular system for that which is to be found in every system and which transcends all systems?

"I claim," one of these may be supposed to say, "I claim to be religious. I affirm and emphasize the reality of religion. I live in conscious communion with him who is All and in all. I revere the moral law, and feel the force of moral obligation. I gladly recognize self-denial as the imperative law of my being. I desire to realize in my own life and character my ideal of the perfect life. I gratefully recognize the spiritual superiority of Jesus, the truth of his teachings, and the divine beauty of his life and character. Indeed, I am willing to put him at the head of those sons of God who from time to time have appeared in the world and blessed it by their spirit, their teachings, and their life. I recognize in the natural religiousness of Jesus a very refined and exalted phase of religion. But," continues our inquirer, "on what principle do I call this phase of faith, this recognition and appreciation of the teachings, life, and character of Jesus, *Christian?* I have rejected, as an essential part of my faith, every distinguishing peculiarity of what for fifteen centuries has been called Christian. Is it proper for me to apply to my natural-spiritual religion the name of a religion every one of whose peculiarities is foreign to me and to my faith?"

If this phase of religion whose contents have been hinted at in the foregoing, a phase of religion toward which many thoughtful religionists among the most liberal of Christian sects are tending,—if this phase of natural, spiritual, universal religion is entitled to be called Christianity, it must be for one of the following reasons:—

First: This is properly called Christian because it was to this that the name Christian was first applied; or,

Second: This type of religion is properly called Christian, and those professing it are entitled to the Christian name, because this name has been so long

and so extensively applied to this phase of faith as to constitute usage.

But if the name "Christian" was not at first applied to this type of natural and spiritual religion, and further, if it has not yet been applied to so great an extent as to constitute usage, yet, if such a use of the word has not been made as to unfit it for a name for universal religion, then there will be no great impropriety in making such a use of the word. But will we make a certain use of this word, or any other, regardless of the character of that to which the name was first applied, and regardless also of the use that has been made of the word for eighteen hundred years?

Our first inquiry is, To what was the Christian name first applied? Was its significance as first used spiritual, theological, philosophical, or personal? What were the peculiarities of those who were first called Christians in Antioch?

The answers to these questions are to be sought in the New Testament. Side by side in the New Testament, there are two distinct phases of faith, one of which has always and everywhere been called Christian.

First, there is the pure spiritual faith of Jesus, a faith that shone out through his natural human life and character. It is a faith in the Supreme as a Father; it includes a deep love of the human. Jesus taught this faith in the Sermon on the Mount, in the parables, and other discourses. It is this human and humane spiritual religiousness that brings Jesus so near the most religious men and women of Christendom. This faith might properly be named a "spiritual Judaism." Every element of it is to be found in the literature of the Hebrews; it is the religiousness of Moses, Isaiah, Job, David, brought to a focus in one person, Jesus of Nazareth, the highest product of Hebrew culture.

Associated with this faith *of* Jesus is the faith *in* Jesus as the Christ or Messiah. This latter faith had its basis in the supernatural and superhuman. It concerned itself with the *official* character and mission ascribed to him. At first it was only political or national. We can understand this faith and hope only as we are acquainted with the condition of the Jewish people during the half century preceding the birth of Jesus. For seventy years the Jewish people had struggled in the grasp of Rome. They were powerless of themselves, yet their very weakness awakened a hope that *Jehovah* would rescue them from destruction, that he would raise up a descendant of the house of David, who would surely redeem Israel. These hopes became confident expectations. The national pride, the religious sentiment, the desire of political emancipation, all united in exciting in the Hebrew people a confident hope of immediate deliverance. They felt that this Deliverer, Redeemer, Messiah, was very soon to appear, and that, in the name and power of Jehovah, he would fulfil the promise of the prophets, reëstablish the throne of *David*, and drive from out their borders every enemy of their race and their religion. No less confident than their expectation of the Messiah was their conviction that one of the prophets would rise from the dead and appear as the forerunner of the coming Messiah. The unmistakable traces of these expectations and opinions are scattered throughout the Gospel.

When John the Baptist appeared, he was asked if he were the Messiah; he replied that he was not. He was then asked if he were Elijah, and he answered no. Jesus at one time asked his disciples, "Who do men say that I am?" and they said, "Some say that you are John the Baptist, some say that you are Elijah, and others Jeremiah, or one of the prophets." When the disciples were asked who they thought him to be, Peter answered, "The Messiah." This was the constantly recurring question regarding Jesus, "Is he the Messiah, or shall we look for another?" Two of the disciples displease the others by soliciting the best places in the new order of things for themselves. After his crucifixion, two of them give the substance of their faith in him: "We were hoping it had been he who would redeem Israel."

From the beginning of their discipleship until the entry into Jerusalem, their faith in Jesus as the Messiah was uninterrupted. It was not a moral or spiritual, but a political faith. There is not the faintest indication that his disciples perceived and appreciated his spiritual superiority. This expectation of a Messiah that centred about the person of Jesus was so confident, that even his crucifixion served only to give it a new direction. To comprehend the continued faith in Jesus as the Christ after his crucifixion, we must acquaint ourselves with the mental condition of those of whom this faith took possession, bearing in mind that where the subjective conditions are favorable objective occurrences are unnecessary to produce conviction.

There was on the part of many a confident expectation that Elias, or Jeremiah, or some other prophet, would rise from the dead. John the Baptist had been taken for one of these risen prophets. After his death Jesus had been, by some at least, mistaken for John; by others he had been believed to be Elias. Peter, John, and James knew that he was no one of these; for they believed they had seen the risen Moses and the risen Elias conversing with Jesus, and Peter had proposed to make three tents, one for Moses, one for Elias, and one for Jesus.

In these opinions and confident expectations we have the subjective conditions essential to a faith, not only in one, but in any number of resurrections. Whoever has confidently anticipated the resurrection of one prophet, and has even seen two risen prophets, will have no difficulty in believing, and will need no evidence for believing, in the resurrection of another prophet.

After the death of Jesus, all that was needed to give renewed life to the faith in him as Messiah was to transfer the confident expectation and resulting opinions, concerning the possible or actual resurrection of Elias or some other of the prophets, to Jesus, the latest prophet. There is usually a certain momentum in expectations of this kind that carries or transfers them from one object to another. We have a perfect illustration of this tendency among the Adventists. The expectation that the world will come to an end on one particular day is always transferred to another day with no loss of confidence.

The confident expectations of the disciples underwent a similar change.

After the crucifixion of Jesus, the hopes of the disciples received a shock; but they soon rallied. Those who confidently believed that a prophet would rise from the dead, those who believed that prophets had risen, were in a condition to believe that the last prophet had risen from the dead. This hopeful expectation, becoming more confident, at last became conviction; their old faith in him while living was confirmed. "The Messiah had come," they asserted, "had been put to death, had risen from the dead, had ascended on high, whence he would come again to redeem his people." The two old faiths, the one in a risen prophet and the other in the Messiah, were united in one and the same person, Jesus, the Prophet and Messiah. This was the new faith that took possession of men. They knew who the Messiah was; they had seen him, were his friends; there was no more uncertainty except as to the time when he would reappear; they had only to wait his immediate coming.

We can get very near this faith in the discourses of Peter and the book of Revelation. In the second chapter of Acts, Peter is represented as converting three thousand in one day. We have the substance of his discourse. Peter tells his hearers, who were Jews, that "Jesus the Nazarene, a man approved of God by *miracle*, *wonder*, and *sign* [there is no hint of the recognition and appreciation of the moral and spiritual superiority of Jesus], being delivered up, the Jews crucified; but God raised him up, and hath made him Lord and Christ." To what were these three thousand converted in one day? So far as there is any indication in the record, they were converted from an expectation that the Messiah *would* come to a confident faith that he *had* come,—had been put to death, had risen from the dead, had ascended on high, whence he would come again to redeem his people. The old expectation was Jewish; when transferred to the Christ it was called Christian. It was to those who were impatiently looking for the immediate reappearance of Christ that the name *Christian* was originally given. The change from the Jewish to the Christian faith was but a step. The Jewish hope and expectation concerning a Messiah were brought to a point about the person of *the* Messiah. It was into this faith that the eunuch was baptized by Philip.

Is there any indication that either the disciples or the multitude were primarily interested in the moral and spiritual teachings of Jesus? Was it the character of these teachings that distinguished him from other religious teachers of his time? Is it probable that Judas who betrayed him, or Peter who denied him, or the other disciples who deserted him at the time of his arrest and crucifixion, or the multitude who shouted "Hosanna to the son of David" one day, and who cried out "crucify him" on one of the following days,—is it probable that all or many of these either recognized and appreciated or were affected by his moral and religious teachings? Was it the Hebrew prophet or the official character ascribed to him, was it the recognition of his spiritual superiority or the hope that he would redeem Israel, was it the truth of his teachings, the beauty of his natural, human life, or the signs, wonders, and miracles,—in short, was it the faith OF Jesus or a faith IN Jesus as the *supernatural Christ*, that constituted the substance of Christianity at the time the first three Gospels were written?

Was the name "Christian" applied to individuals because "they had all things in common" or "loved one another," or was the name given to them because of their personal faith in Jesus as the Christ? So much for the first inquiry regarding the first use of the name.

As regards the second question, "To what has the name Christian been universally applied during eighteen centuries?" it is impossible in this connection to examine every controversy in which a definition of Christianity, or the determinatian of Christian dogma, has been discussed and decided.

There is only time to call attention to the fact that the great controversies of Christendom have had reference to the official, superhuman, and supernatural character and mission ascribed to Jesus. The conception of Jesus as the Christ has undergone many changes.

The Christianity of the Jews very soon outgrew Jewish limitations when it came in contact with Greek philosophy and Oriental mysticism. The Christianity of the Fourth Gospel is as unlike that of the Synoptics as Greek thought is unlike Hebrew thought. To the Hebrew Christian Jesus was the Messiah, the Lamb of God who takes away the sin of the world. To the writer of the Fourth Gospel Jesus is the logos, the power or being through whom all things were created. He was an incarnation and manifestation of God. A little more than a century later he was identified with God. From that time until the present has not a faith in Jesus as the supernatural Christ been the corner-stone of the Christian Church?

Has the name "Christian" ever been applied by any church, sect, or council to any truth of morals or religion separated from the official character ascribed to the Hebrew Prophet? Has natural religion, devoutness, moral feeling, spiritual insight, the possession of the very spirit of Jesus, been held to constitute one a Christian? Has not the Roman Catholic Church, the Greek Church, and every one of the many Protestant sects been logically consistent in limiting the name "Christian" to a form of faith concerning, not the natural, moral, and religious character of Jesus, but the official and supernatural character ascribed to him? In short, has not Christianity been universally admitted to be not the *faith of Jesus* but a *faith in Jesus* as the Messiah? Have not Christians everywhere insisted that an appreciation of his spiritual superiority, the possession of his spirit, a participation in his religious consciousness is not enough to entitle one to the Christian name? Has any form of faith, any phase of religion however profound, satisfying, and ennobling, been named Christian that did not have for its conscious source, its limit, or its object, the personality of the Christ?

What is the present usage? The usage of the millions of the Roman Catholic Church, the usage of the millions of the Greek Church, the usage of the millions of the Protestant sects is, as regards a general definition of the word Christian and its use, quite uniform. Indeed, a large majority of those who find it necessary to apply the term "liberal" to their Christianity agree with the unnumbered millions of Catholic and Evangelical Christians in that they insist that the name "Christian" belongs only to those whose faith concerns itself with the Christ. Though at the same time not a few of these latter will no less strenuously insist that goodness is Christian,—temperance, self-denial, integrity, humility; that truth wherever found, love to God and man wherever manifested, is Christian. If present usage establishes anything beyond question it is this: that no degree or quality of righteousness and sprituality, self-sacrifice, integrity, purity of motive and affection, beauty of life and divineness of character, constitutes one a Christian, or properly entitles one to the Christian name.

The name was first applied, and for eighteen hundred years has continued to be applied, to a particular faith, a faith whose form changes but whose essence is the same; namely, a faith in the Christ.

There are, however, a few, a very few, who, in spite of this long-continued usage, apply the name Christian to the personal faith or religion of Jesus as taught in his words, manifested in his life, and embodied in his character. They include in the term Christianity the religious consciousness of Jesus, his sense of the divine, his spiritual insight, his habit of self-denial, his love of his brother-man, his glad obedience to the highest, his feeling of intimate relationship with the Heavenly Father,—whoever possesses and manifests this faith is by these very few called a Christian.

But this phase of faith is natural religion, and to designate this with the name of the faith of one man is to identify the faith of one individual who lived eighteen hundred years ago with the growing and deepening faith of humanity.

The identification of the faith of one man with the faith of mankind in all its excellence and perfection is very similar to that identification of the person of Jesus with God; in both cases it is the identification of a part with the whole.

It is true that wherever the idealizing tendency is active, the merest outline of a life or character will be filled with an ideal excellence; all virtues, all truth, all excellence in life and character will be as it were projected into the far-off object.

Do not those who identify the teachings of Jesus with all truth and religion, and the excellence and beauty of his life and character with the beauty of all life and character, do they not idealize that one far-off man?

Indeed, is it conceivable that one man, surrounded by one class of circumstances, should exhibit every virtue that is required of mankind amid all the changing conditions and circumstances of human life? Can any one man be a sufficient example for all men? Can one man reveal the possibilities of all men? Does the personal faith of one contain and express the faiths of all? But the identification of religion as manifested in the life of Jesus with religion in all its many-sided completeness took place at a time when Jesus was identified with God. Will not the denial of the deity of Jesus and the affirmation of his humanity inevitably lead to the denial of the identity of his individual faith with absolute religion?

It may be admitted that the highest type of religion is found in the teaching, spirit, life, and character of Jesus. Is this a sufficient reason for calling religion Christian? Plato was an eminent philosopher; but we do not call philosophy Platonic. Shakspeare stands at the head of modern literature; but literature is not Shakspearian. Mendelssohn was a great musical composer; but music is not Mendelssohnian. Washington was a patriot; but patriotism is not Washingtonian. Indeed, patriotism is something greater than any one individual manifestation of it. Jesus, the Prophet of Nazareth, was filled with a sense of the divine and a love of the human; he was richly endowed with spiritual insight; the truth, the spirit, and the power that reveal the Divine to the human and raise the human to the Divine were manifested through his word, his life, and his character. Does this make religion Christian? Is not religion greater than any one individual manifestation of it?

Religion in all its completeness contains many elements: a perception and a consciousness of a relation to the One who is All and in all, the Eternal, the Infinite, in whom we live and have our being, whose temples we are. Religion includes a consciousness of our relation to our fellow-men and to all living things. It includes a consciousness of our relation to those laws by which all things are said to be controlled, a recognition of their universality and

beneficence, a feeling of trust, and the habit of loyalty to their requirements.

This fountain of religious consciousness flows out in life, manifests itself in action, clothes itself with or embodies itself in character. It reveals itself in self-denial, unconscious heroism, perfect integrity, devotion to something other than self. It reveals itself in the spirit of toleration, in self-respect, in sincerity and earnestness, in a helpful public spirit, in a glad recognition of all that is true and good everywhere.

These elements of religion are as old as man. These virtues have been manifested in all ages of the world. By virtue of what principle do we label these virtues wherever and whenever manifested with the name of some ONE manifestation of them? If these virtues, these elements of natural religion, are properly called Christian, ought not the Jew, the Buddhist, and the Parsee to call them by this particular name? In all probability the disciple of each system will insist upon giving to these elements of religion the name of his particular religion.

Were Jesus living to-day would he insist upon applying to the spiritual verities of the universe the name of a title applied to himself?

The question that we are considering has reference to the use of a word.

It is a question of philology. What is the function of names? The function of names is to distinguish one object from another of the same class. The objects themselves are distinguished the one from another by their peculiarities. In defining any name we enumerate those qualities as accidents *peculiar* to the object to which the name is given. This principle is applicable to all names. How shall we define Buddhism, Judaism, Mohammedanism? It is obvious that we can define these words only by an enumeration of those qualities peculiar to each. To define Mohammedanism as Monotheism would not distinguish it from Judaism or Christianity.

Mohammedanism has strongly marked characteristics; it is by an enumeration of these only that the word can be defined; are we willing to apply this universal principle to the definition of Christianity?

Let me suggest a few general definitions of Christianity. Christianity is religion as apprehended and taught by Jesus; or Christianity is a faith in an official character and mission ascribed to Jesus. A Christian is one whose religion is thought to be derived from, or revealed by, or based upon, the Christ.

These definitions are broad enough to include the faith of the Catholic Church and each of the Protestant sects. The one peculiarity that distinguishes Christianity from all other religions is common to all the churches of Christendom.

Is religion as apprehended by Jesus, and taught and manifested by him, greater than or identical with religion?

It is the habit of a few to define Christianity by an enumeration of its universal elements, by those qualities which it shares in common with spiritual Judaism and other systems. This definition of Christianity is the same as the Jew's definition of Judaism, or the Buddhist's definition of Buddhism. In giving a name to our religion or in defining any particular religion, are we to arbitrarily use any word regardless of the use that has been made of it, or will we remember that the use of a word has been determined for us, and that it cannot be determined by us?

The inquiry which we are pursuing is one of especial interest to the Liberal Christian. In the phrase Liberal Christian the adjective is becoming the most prominent word. The truths represented by the word Liberal are no less important than those represented by the word Christian.

How does Liberal Christianity differ from "Christianity"? Is the difference one of form and quantity, or is it a difference of essence? How "liberal" can Christianity become and still preserve its identity?

The answer to these questions will aid in the solution of the problem of this essay. Liberal Christianity represents the most important religious movement of the last century, important not because of its magnitude, but because of its significance, its direction. In the old theology, human nature was hopelessly depraved, alienated from God. Man had nothing to hope for from his own aspirations and efforts. He could not of himself believe the truth or love the good or do the right. Humanity was lost unless means could be devised outside humanity for his salvation.

This supposed condition of things necessitated miraculous, and supernatural, and superhuman intervention, a superhuman revelation of truth, which constituted authority, a superhuman Mediator and Savior. This scheme of redemption was everywhere called Christian. But Liberal Christianity denied the dogma of total depravity, denied the hopeless condition of man. On the contrary it affirmed the essential integrity of human nature. Its real faith was in the human and natural. It insisted that man's highest good was to be sought in the activity, cultivation, and development of what was IN man. The Savior of humanity was a MAN. In the language of the evolutionist, we have in Liberal Christianity, not simply another "variety" of Christianity, but, what is the significant fact, we have another "species."

And now the question suggests itself, Has this species of Christianity within itself a reproductive power that will give rise to other species, or is it a sterile finality?

Unitarianism, or "Liberal Christianity," is not a finality. It has within itself the germs of a faith greater than itself. By its denial of human depravity it has contributed not a little toward the spiritual emancipation of mankind. By its affirmations it has very nearly identified itself with religion, not as it was apprehended and limited by one individual, but with religion in its world-wide and soul-felt aspects and manifestations.

Trinitarian Christianity of necessity associated religion exclusively with, and makes it depend upon, the supernatural and superhuman Christ.

Unitarian Christianity very naturally associates religion with, and to a great extent makes it dependent upon, the human Jesus. What is the next step in this process of historic evolution?

The Liberal Christian liberates religion from the necessitated limitations of a want of faith in the human and natural, but insists upon associating it with and basing it upon the historical and individual. The next step in the line of evolution will be to free religion from these limitations, both of the supernatural and superhuman Christ and the individual Jesus, and to affirm its independence of all personal expressions, its freedom from all historical limitations, and to emphasize its humanness, its naturalness, and its universality. Will religion thus liberated, and freed, and apprehended, be called Christianity, or religion?

It will be observed in the foregoing that our most liberal and free conceptions of religion are considered as the result of what may be termed religious evolution. Hence I can discover no valid reason for the anti-Christian attitude and spirit on the part of those who disclaim the Christian name. To me such a position is unphilosophical in the extreme. A religious and intellectual movement is going on in our midst. That movement is in the direction of mental and spiritual emancipation. It will be its mission to reveal the inevitable limitations of preëxisting historical and individual systems, not so much by its direct criticisms as by the breadth of its affirmations and the catholicity of its spirit. It will rebuke narrowness and bigotry by its freedom from narrowness and bigotry; in short, it will criticise by creation. Positive conviction will be the source of its power; the discovery, dissemination, and establishment of the truth will be the sole object of its endeavor.

HOW TO GET THE NEGRO OUT OF POLITICS.

The broad fact that the Constitution of the United States is no longer to be interpreted, by either courts or statesmen, on the side of slavery or inequality of rights, and that all State legislation, to be in harmony with the supreme law of the land, as the Constitution requires, must not discriminate against any class of the people because of race, color, or previous condition, is but partially realized. While the amendments to the Constitution are acquiesced in, and no party or politician proposes to disturb them, their logical and legal consequences are resisted by those who have not conquered prejudices begotten of the slave system; and there is unremitting effort to narrow the meaning of the amendments, and preserve discriminations that make one class of citizens, politically, superior to another.

It was plain enough to those who gave the subject any study that emancipation implied enfranchisement, and ultimately complete indorsement of political and civil rights. As long as the negro was held to be property in the slave States, he could only be ranked with the brute creation. That was inevitable. It grew out of the very nature of the slave condition. He could be no more in the civil system than the horse or the ox. The moment he rose above that condition, the moment he gained any legal status, either to hold property or exercise any functions of citizenship, his chains fell off, and he stood up a man to be treated, not as a chattel, but as a human being under the law.

Emancipation, we repeat, carried with it every right and privilege of citizenship, and Congress could no more have escaped the consequences of that war-measure than it could escape the control of the law of gravity. The amendments to the Constitution, and the "appropriate legislation" for their enforcement, were results which every advocate of emancipation should have looked squarely in the face. Resistance to these results, no matter whether it came from the South or the North, must, from the very nature of things, prove ineffectual. It has proved so in the past; it will prove so in the future.

There is but one way of escape. The people of the United States may go back upon all the measures, and wipe out the amendments to the Constitution and the laws made in pursuance thereof; but they cannot stop there, if it be the purpose to deprive the negroes of any or all political and civil rights. They must restore the Constitution as it was, and make it possible to reënslave the blacks. Either this, or they must go forward in the direction which national legislation has taken since the abolition of slavery, and secure to all the people entitled to citizenship whatever rights or immunities any class of them enjoys under the laws.

We know of no considerable number of people who would, if they had the political power, restore the dark age of slavery. We question whether, were it left to the whites of the South themselves, they would reëstablish an institution that unquestionably restricted the material development of that section of the republic, and imbruted the minds of all classes of people. The unhappy influences of the system which Jefferson foresaw and predicted had their manifestation before it was torn out by violence, and they will not cease their operation during the present generation.

It being, then, generally admitted that there does not exist any purpose or desire, to speak of, for the re-establishment of slavery, there is but one solution of the negro question that will have the effect of putting the negro himself out of politics as a disturbing element; and that is the generous and full recognition of his rights as a citizen, including all social rights that are not left for each individual in the community to regulate for himself. In other words, whatever rights, privileges, or immunities are derived from political organization or proceed from legislation, whether they are civil or social, must belong as indisputably to the black as to the white man before we can hope for a cessation of the agitation of the question of the enjoyment of rights by the people of the United States.

We repeat that there are only one of two courses to pursue—either to wipe out the amendments, and re-establish a system that will crush the negro out of legal existence as a human being, or make him absolutely the equal of any other citizen, and then leave him to work out the problem of his existence as an individual and a race upon the same terms and conditions that attach to all other citizens of the republic.

It is time to look at this matter squarely. To fancy that we can legislate so that any portion of the people shall be half citizens and half something else, enjoying one class of rights and denied another class, and do it without creating a disturbance, or sowing the seeds of discord and civil trouble, is a folly of which a people qualified to make and maintain a free government should hold themselves incapable.

The immediate solution of race difficulties in the United States, therefore, depends upon the readiness of the people to accept the consequences of their own acts, and abide by that principle of democracy which levels all political and civil distinctions, wipes out all lines of race distinction, and puts all citizens on a common footing before the law. When this is done and acquiesced in we shall hear no more of the negro in politics than we hear of the Irishman, the German, the Englishman, or any other nationality.—*Cincinnati Commercial.*

THE TOTTLE FAMILY.

Died, last week, Job Tottle, one of the earliest subscribers to the *Tribune*. Job was an old man and a Presbyterian preacher, yet his one keen enjoyment in life was heterodoxy; his weak sermons every Sunday were flavored with vague mutinies against the Shorter Catechism, against sectarianism, against society itself; he paddled ankle-deep in treason, delighted and scared as were the Tarrytown boys breaking the Sabbath catching muskrats in the creek behind the church. Tarrytown (a Scotch-Irish village in Pennsylvania) bore with Job's revolts against the Westminster Confession partly because it did not understand them, and partly because the presbytery had once pronounced him "a harmless brother, though imaginative." Imagination is a foreign product which Tarrytown will have none of. Tarrytown is in no hurry to take stock in your new-fangled ideas; the women have keen eyes for hats or gowns, and know a New York cut or trimming at first sight. The men know just what value to put on a new breed of bulls or seed of turnips; but when you come to your fiddle-faddle talk of imagination, or higher laws, or progress of humanity, as the Tarrytown *Gazette* remarks, "this community is not given to kite-flying." All the Tottles flew kites of one sort or another; none of them ever kept their eyes turned earthward long enough to pay their grocers' bills. They were a lean, hungry, visionary race. Their grandfather, a Dublin banker, had "gone down with two million pounds of property on his back," as Job was wont to relate, rolling it as a sweet morsel under his tongue. All the Tottles took the glory of this ancient debt to warm their half-clad bodies, and to turn their scraggends of mutton into a royal feast. Even Job treated his creditors at the grocery and meat-shop with a sublime indifference. When it was known that his family were actually starving, and a collection was raised for him in a meeting of the presbytery, he clapped the moderator on the back as they went out, and challenged him, with the other gray-haired old fellows, to come along and let him stand treat for ice-cream. When a school was gathered together for him, he was wont every Monday morning to take the vote of the boys as to whether they should go on with Latin or go fishing.

What was to be done? Job's eccentricities were in the blood. The Tottles were the unsolved riddle of Tarrytown, the rock of offence, the thorn in its side. The Tottles lived in a scrambling wooden house, with gloomy pine trees in the space which Tarrytowners devoted to corn and beans as religiously as they did Sunday afternoons to the Catechism. The Tottles never canned, preserved, or pickled; they flouted the old Whig party; did not believe in capital punishment; they had been abolitionists before the war, and after it took to Darwin, Spencer, heaven knows what not. Old Mrs. Tottle, a tall, lean woman, with a purple velvet band about her gray hair, wrote. Other widows "left" with children took in boarders, or sewing, or clothes to dye. Nature and Nature's God in Tarrytown knew no other course open to them. Mrs. Tottle wrote: nobody asked what. The disgust and amazement of all virtuous women were unalterable. Nobody would have been surprised after that to hear that all her children were born out of wedlock, or that she had sausage for Sunday's dinner. The ways of such people lay so utterly outside of human bounds. Julia, the oldest daughter, was a tradition in the town. She was a "do-less woman;" sang a few ballads with a wonderful pathos; flirted to the very verge of danger with half a dozen men; was a Spiritualist, a woman's rightist, an infidel by turns; died suddenly at twenty-five, "a mere ruckle of bones," Tarrytown matrons declared; but whether burned by inward unsated fires or for the want of regular meals of beef and mutton, who shall say? Dick, the youngest boy, went down to Nicaragua to fight with Walker, gave the Cubans a helping hand, and was killed at Chickamauga on the Confederate side. Tarrytowners always regarded the Tottle family with a thrill of horror, and showed them to travellers with a commenda-

ble pride, just as they did Jones' big spring. Spigots and hot-water pipes were much more decent in a house than the big spring; but it did to boast about to strangers.

When Job Tottle, the last of his family, died last week, Tarrytown felt as it might if the big spring had dried up. No tears were shed as they pushed aside the heaped yellow October leaves to lower his coffin into the ground. The usual prayers and hymns somehow seemed out of place. One could not think of the Tottles comfortably settled in either the Orthodox heaven or hell. Tarrytown was tired of the unsolved problem. "Seems as if they ought to have amounted to something," said Squire Dewey, going home from the funeral; "don't know whether it was religion they wanted, or enough to eat." That the air or mental growths of Tarrytown had anything to do with their mischance in life never occurred to him.—*New York Tribune.*

MR. MILL ON JESUS CHRIST.

"The most valuable part of the effect on the character which Christianity has produced, by holding up in a Divine person a standard of excellence and a model for imitation, is available even to the absolute unbeliever, and can nevermore be lost to humanity. For it is Christ rather than God whom Christianity has held up to believers as the pattern of perfection for humanity. It is the God incarnate more than the God of the Jews or of Nature who, being idealized, has taken so great and salutary a hold on the modern mind. And whatever else may be taken away from us by rational criticism, Christ is still left —a unique figure, not more unlike all his precursors than all his followers, even those who had the direct benefit of his personal teaching. It is of no use to say that Christ, as exhibited in the Gospels, is not historical, and that we know not how much of what is admirable has been superadded by the tradition of his followers. The tradition of followers suffices to insert any number of marvels, and may have inserted all the miracles which he is reputed to have wrought. But who among his disciples or among their proselytes was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee; as certainly not St. Paul, whose character and idiosyncracies were of a totally different sort; still less the early Christian writers, in whom nothing is more evident than that the good which was in them was all derived, as they always professed that it was derived, from the higher source. What could be added and interpolated by a disciple we may see in the mystical parts of the Gospel of St. John, matter imported from Philo and the Alexandrian Platonists, and put into the mouth of the Savior in long speeches about himself such as the other gospels contain not the slightest vestige of, though pretended to have been delivered on occasions of the deepest interest, and when his principal followers were all present; most prominently at the Last Supper. The East was full of men who could have stolen any quantity of this poor stuff, as the multitudinous Oriental sects of Gnostics afterward did. But about the life and sayings of Jesus there is a stamp of personal originality combined with profundity of insight which, if we abandon the idle expectation of finding scientific precision where something very different was aimed at, must place the Prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this preëminent genius is combined with the qualities of probably the greatest moral reformer and martyr to that mission who ever existed upon earth, religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity; nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete than to endeavor so to live that Christ would approve our life. When to this we add that, to the conception of the rational sceptic, it remains a possibility that Christ actually was what he supposed himself to be—not God, for he never made the smallest pretension to that character, and would probably have thought such a pretension as blasphemous as it seemed to the men who condemned him, but a man charged with a special, express, and unique commission from God to lead mankind to truth and virtue, we may well conclude that the influences of religion on the character which will remain after rational criticism has done its utmost against the evidences of religion are well worth preserving, and that what they lack in direct strength, as compared with those of a firmer belief, is more than compensated by the greater truth and rectitude of the morality they sanction."—*Essays on Religion.*

THE RIGHT OF BURIAL IN CATHOLIC CEMETERIES.

Our readers have heard of Father O'Riley of St. Francis de Sales Church of Toledo. Our despatches last week brought him before the public as a true representative of his church, engaged in one of those transactions which now and then occur in this country, just to teach us that we still have in our midst an element of bigotry and tyranny that formed the characteristic feature of the dark ages. The transaction was brought into court, and our despatches yesterday announced that a decision had been rendered substantially in support of the conduct of the priest. As the ruling of the court appears very strange in connection with the facts, we give a brief review of the case.

A little more than a week ago a Mrs. Wynn died in Toledo. She and her whole family were brought up in the Catholic religion, but some years ago she had obtained a divorce from her husband, and married a second time. When she died recently the priest refused to administer the sacrament, upon the ground that her divorce and second marriage had dissolved her connection with the church. An attempt was then made to bury her in the family lot in the Catholic cemetery, but Father O'Riley interfered. The family of the deceased then applied to the court of common pleas for an injunction to restrain the priest from interfering, and a trial of the case resulted in the refusal of the court to interfere. The jurisdiction of the cemetery is thus given entirely into the hands of the church, and unless the decision is reversed the relatives of the deceased have no power to inter her in the lot beside the remains of her family.

We know not upon what principle of law the Toledo judge has founded his decision, but it is certainly in distressing contrast with every instinct of justice. The certificate of purchase showed that Mrs. Babbington, the mother of Mrs. Wynn, had bought the cemetery lot, paid for it in full, and was consequently its owner. There was no stipulation in the purchase that the lot should be used for the burial of persons professing any particular faith. The lot was her property. If she so desired, it might become the last resting-place of a Protestant, an Israelite, a Spiritualist, or a Mormon. The laws of Ohio demand that all cemetery lots be used solely for burial purposes, but they do not pretend to make any specifications concerning the religion professed previous to death. The law makes no distinction among the dead. In New York, about a year ago, objections were made to the burial in a cemetery of a man who had been hung; but the objections were of no avail in court, as the law knew no difference in dead bodies. The decision of this case deprives the family of Mrs. Wynn of any use of their property in the lot unless they continue to observe all the exactions of the church. It places the prejudices of the church above the laws of the State; ignores the guaranteed rights of a property-owner, and conflicts in every respect with the spirit of our institutions. The plaintiff has announced that an appeal will be taken to a higher court, and it is to be hoped that a decision will there be rendered more in accordance with the principles of justice.—*Cleveland Leader.*

THE ART OF DOUBLE MEANINGS.

There is a venerable story of a barber who attracted custom by exhibiting over his shop-door an unpunctuated legend thus conceived: "What do you think I'll shave you for a penny and give you something to drink." Customers, in consequence, flocked to his shaving-chair, but when their beards had been removed and they asked for the "something to drink," the barber repudiated with well-feigned indignation the construction which had been put upon the notice over the door. It had been, he said, grossly and, he feared, intentionally misunderstood. To any fair and candid reader it must have been obvious that it ought to be read thus: "What! do you think I'll shave you for a penny and give you something to drink?" Had the present Dean of Chester been the barber thus situated (if the hypothesis may be forgiven), he would have admitted the ambiguity and defended it as intentional. Indeed, his agreement with the Old Catholics has been, by his own admission, obtained in much the same way as that of the barber with his customers. "At Bonn," says Dean Howson, "it was our wisdom to keep many things in the background." So it was the barber's. It was his wisdom to keep in the background the important fact that the sentence over his door was interrogatory, and not categoric. "We were reaching out our hands," the Dean continues, "towards those who had been separated from us by centuries, if by any means, even by the temporary use of language admitting of various shades of meaning, we might come to a mutual understanding." The parallel, it will be seen, is complete. The barber was "reaching out his hand" for customers; he used language "admitting of various shades" of meaning—at any rate of two shades. The use of this language was "temporary;" that is to say, it was to be used only till the shaving was over and the penny paid; and by these means he arrived at a "mutual understanding" with his customers of just the same sort as that arrived at between Dean Howson and the Old Catholics—that is, at an understanding in which two persons understand the same proposition in different senses. Dean Howson had better wait till the Old Catholics have paid their pennies and begin to call for liquor before he congratulates himself on the "mutual understanding."—*Pall Mall Gazette.*

RATIONALISM.—On Sunday last, Dean Goulburn, preaching in Norwich Cathedral on behalf of the Five Church Societies, referred to the rationalistic tendencies of the age. Taking his text from I. Cor. xv., 58, he remarked that we had advanced a stage beyond the Corinthians in our scepticism, for if the Apostle were now to visit the Church of England he would have to ask it how it was that some of its members denied, not indeed a future state of rewards and punishments, but the very existence of a moral governor of mankind. Rationalism had now for a long time been making inroads upon the faith of the Church, until it had won for itself not only acceptance among her members, but patronage, support, and advocacy among her pastors and doctors.—*London Graphic, Oct.* 31, 1874.

WHEN THE FLOOD at Chester was the highest, and the water was three feet deep about the house, Master Robert Cluett, five years old, fell upon his knees and uttered the following prayer: "O Lord! I don't like this; take it away. You said when you put your bow in the skies, you would have no more floods. Now, how is this? Amen."

Poetry.

[For THE INDEX.]

THE TRUE LIFE.

[*Written to the tune of "Nearer, my God, to thee."*]

While on this earth ye stay,
Oh, nobly live!
Strive ye from day to day
Some joy to give,
Some hopeful word to speak,
Fresh strength to give the weak;
By constant effort seek
Nobly to live.

Turn ye with generous heart
Towards those who need,—
Eager to sow some part
Of Life's good seed.
Forego mere selfish gains;
Think ye of others' claims;
Make e'en your simplest aims
Noble indeed.

Listen to Conscience' voice,
Thy surest guide;
Its teachings make thy choice,
By them abide;
Walk ye with earnest feet,
Holding all duty meet;
So shall Contentment sweet
Walk by thy side.

And when the end draws near,
The dreamless rest,
All labor finished here,
Ended all quest,
Calmly turn ye to sleep,
Though loving hearts shall weep,
Immortal they shall keep
Thy noblest—best.

CARROLL GODFREY.

CASH RECEIPTS.

FOR THE WEEK ENDING NOVEMBER 28.

H. E. Stevenson, 50 cents; G. H. Foster, $1.50; Theodore Müller, 50 cents; C. A. Marsh, $1; Julia N. J. Perkins, 50 cents; R. Wilkin, 30 cents; Geo. J. Adams, 50 cents; Geo. Isles, 50 cents; Louis Belrose, $21; A. K. Loring, 24 cents; O. O. Thwing, 50 cents; M. D. Fallett, 60 cents; Chas. H. Brown, 70 cents; Edw. Wigglesworth, Jr., $3; George A. Bourne, $13; E. J. Durant, $1.50; M. Hayden, $2.50; Henry F. Burg, 60 cents; Dan'l Muncey, 50 cents; Angie C. Carlton, $3; S. Cobb, $1; C. Folsom, $13; Chas. A. Graeter, $13; Seth Hunt, $13; M. B. Bryant, $23; Benj. Hallowell, $3.50; C. A. Hosmer, $3; D. S. Grandin, $1.50; D. K. McIntosh, $3; Hugh McHugh, $1 50; J. K. Pearson, $3; Geerge, F. Upton, $1.50; George A. Farr, $1.50; S. S Staley, $4; J. T. Blakeney, $2.25; Capt. Maxse, $3.47; Abbie H. Allen, $3; J. P. Ranney, $4; George H. French, $1.50; D. F. Henderson, $1.50; T. H. Knowles, $10; Eliz. S. Miller, $10; John Wilson, $20; R. H. Ranney, $4; Victor Bishop, $2; Helen E. Perkins, $30; J. D. Zimmermann, $10; F. A. Zimmerman, $10; T. W. Higginson, $10; W. T. Chadwick, $5; J. G. Richardson, $10; L. O. Bass, $20; George W. Park, $70.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

N. B.—When writing about a former remittance, always give the date of such remittance as exactly as possible.

N. B.—Orders for Tracts or single numbers of THE INDEX which are *not on hand* will, if of small amount, be otherwise filled to the same amount without further notice.

N. B.—Please remit by post-office money-order, by registered letter, or by draft on Boston or New York. Checks on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

RECEIVED.

Books.

OUTLINES OF COSMIC PHILOSOPHY, based on the Doctrine of Evolution, with Criticisms on the Positive Philosophy. By John Fiske, M.A., LL.B., Assistant Librarian, and formerly Lecturer on Philosophy, at Harvard University. In Two Volumes. Vol. I. and II. Boston: James R. Osgood & Co. 1875. [Price $6 00]

ANIMAL MECHANISM: a Treatise on Terrestrial and Aërial Locomotion. By E. J. Marcy, Professor at the College of France, and Member of the Academy of Medicine. With 117 Illustrations. New York: D. Appleton & Co. 1874.

Pamphlets and Periodicals.

SERMONS by O. B. Frothingham, at Lyric Hall, New York.—"Quality and Quantity in Life:" Oct. 4.—"The Holy Ghost, Lord and Giver of Life:" Oct. 11.

SERMONS by the Rev. Charles Voysey, at St. George's Hall, London.—"Ritualism and Popery:" Oct. 3.—"Anniversary Sunday, 1874:" Oct. 11.—"On the Term 'Personal' as applied to God:" Oct. 18.—"On the Religious Emotions:" Oct. 25.

LESSONS FROM THE ELECTION FOR THE VICTORS AND THE VANQUISHED. A Discourse by William J. Potter, at New Bedford, Nov. 9. New Bedford: 1874.

THE ROOT OF THE MATTER. Samson: A Myth-Story of the Sun. Boston: Colby & Rich. 1875.

THE ANÆSTHETIC REVELATION AND THE GIST OF PHILOSOPHY. By Benjamin Paul Blood, Amsterdam, in New York, America. 1874.

THE ATLANTIC MONTHLY. December, 1874. Boston: H. O. Houghton & Co.

OLD AND NEW. December, 1874. Boston: Roberts Brothers.

THE HERALD OF HEALTH. December, 1874. New York: Wood & Holbrook.

THE NORTHWESTERN MAGAZINE. December, 1874. Chicago: Street, White & Bowen.

THE PENN MONTHLY. December, 1874. Philadelphia: 506 Walnut St.

THE MEDICAL MIRROR. November, 1874. New York: A. K. Butts.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.

Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

Francis Ellingwood Abbot, ... *Editor.*
Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), *Editorial Contributors.*

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

BOSTON, DECEMBER 3, 1874.

SUNDAY LECTURES.—The Editors of The Index will lecture occasionally on Sundays, if desired, within a convenient distance of Boston.

Professor Sauveur's name was misprinted "Saureur" in our last week's issue. But ought the unhappy compositor to be required to know everybody's name by "pure intuition *à priori*"?

THE "AMERICAN RAILWAY LITERARY UNION."

A closely printed pamphlet of twenty octavo pages, published in Philadelphia without date, and entitled "American Railway Literary Union, including Steamboats, Steamships, &c., for the United States and New Dominion: General Circular," has come into our hands, and is of a character to be peculiarly and even startlingly interesting, not only to readers of The Index, but to all who appreciate the priceless value of a free press, throughout the length and breadth of the land. It sets forth the objects, principles, plans, methods, regulations, constitution, blank forms of contracts and sub-contracts, and so forth, of a widely ramifying organization already in existence, though not yet widely known, at least to the liberal public. The general purpose of this organization, briefly stated, is to acquire absolute control over the sale of all publications in all news depots, and by all news agents or venders of books, periodicals, papers, etc., connected directly or indirectly with railway or steamboat travel in the United States and Canada; the result of which control would be to ensure enormous though partially concealed power over all publishing houses or concerns in the two chief countries of this continent. The ostensible reason for aiming to secure this practical censorship of the press is to suppress the sale of all morally corrupting literature, and to substitute in its stead such literature only as is approved by the Boards of Directors of the various Districts into which the country is divided. But evidently the real reason is, at least in equal degree, to suppress the sale of all unorthodox literature, and to encourage the sale of all publications that tend to favor orthodoxy.

How far this crafty conspiracy against free thought has succeeded, we do not know; probably it will take some time to get all its cunningly devised machinery into running order. But that it has already achieved a partial success is proved by this pamphlet. Mr. G. A. Nicolls, Second Vice-President of the Philadelphia and Reading Railroad Company, states that the American Railway Literary Union have had a contract with that road since May 1, 1873, and that "its main objects have been accomplished." We learn from a private source that the Boston and Lowell Railroad have made a similar arrangement with this Union.

Friendly notices and "indorsements from the best sources" are claimed to be abundant, and samples are given.

Hon. E. S. Tobey, of Boston, writes: "I cannot doubt that directors of every railroad corporation, when fully informed of your plan of action, will most readily and cordially lend their influence to facilitate the objects of the Railway Literary Union."

Bishop Simpson writes: "I fully approve the object of the American Railway Literary Union, and hope that it may be eminently successful."

Mr. Jay Cooke writes: "I heartily approve the object aimed at by the American Railway Literary Union, and believe the movement deserves the support and sympathy of all."

President Grant writes: "I have seen the project of the eminent men who head the American Railway Literary Union, to introduce a more healthy class of reading matter to the travelling public than is generally kept for sale by travelling agents to supply such demand. It strikes me as a most praiseworthy enterprise, and one which ought to succeed in working great good. All I can say further is that your enterprise has my hearty sympathy."

Similar expressions of approval are attributed to "an Ex-Governor, R. R. Manager, General, Speaker of the Lower House in Congress, etc.;" to "a Railroad Officer high in position and influence;" to "a General Superintendent;" to "a Railroad President;" and to "another, second to none in position and influence."

It is sufficiently evident that the enterprise of this organization has already made some headway. So far as it aims merely at suppressing the sale of obscene or really demoralizing books, pictures, and so forth, every good citizen will of course sympathize with it; but advantage is taken of this worthy object to further other objects reprehensible in the highest degree. Under cover of it, the attempt is made to enlist the coöperation of railroad managers in the suppression of whatever publication threatens orthodoxy of opinion; and a more plausible or dangerous undertaking could not be imagined. Orthodoxy, be it remembered, claims a monopoly of good moral influence; whatever is unorthodox it regards as morally pernicious and corrupting; and this identification of the unorthodox with the immoral is not boldly and openly professed, but practically hidden and kept out of sight of the railroad managers (many of whom are unorthodox to the last degree) and of the public. Here lies the danger. A Union which really aimed at furnishing on cars and steamboats, and in railway news-rooms, a high-toned literature regardless of its theological bias, and to exclude only the debasing and vile stuff too often to be found there, would deservedly command general support; but this particular organization ought not to be suffered on any account to acquire the control it aims at. It would probably exclude such literature as Professor Tyndall's Belfast address, no less than the *Police Gazette* or *Day's Doings;* while as to The Index, the *Investigator*, or any other free-thought periodical, there can be no doubt of the policy that would be pursued. On this point, which concerns the common liberties of the citizen, the true character of this pseudo-moral crusade ought to be exposed, and we proceed to give some of the evidence contained in this very remarkable document.

The preamble to the Constitution of the Railway Literary Union reads as follows:—

"It is a fundamental principle in the organization of this Union to practically regard the law that 'righteousness exalteth a nation.' Also, the paramount authority of the Bible, the excellence of the Christian Religion, as lying at the foundation of the most prosperous and permanent governments, and entire dependence upon the blessing of God for success in every good work, are hereby reverently acknowledged as in harmony with the broad principles and designs of this organization.

"And whereas the Railway and Steam Navigation systems of America afford unparalleled facilities for disseminating knowledge and wielding influence by the press, it is also adopted as a principle that they should be directly, constantly and fully employed for educational, philanthropic and beneficent purposes, in the intellectual, moral and religious improvement of the people."

The first article names the corporation, and prescribes the territory to be supervised, as stated already.

The second article of the Constitution thus defines the objects sought:—

"The objects of this Union shall be to obtain, by contract or otherwise, the use of Railroad Trains and Stations, and other public conveyances, and all the facilities therewith connected, including News-Rooms and other means by which the work of the Union may be rendered most successful; to circulate a suitable secular, moral and religious literature among the travelling public, and the public generally, embracing Newspapers and Standard Literature of approved morals, and, whether in periodical or book form, to be adapted in typography and illustrations to the work of the Union; and to employ the requisite agency to execute and superintend the work."

Articles three and four provide for the formation of Boards of seven Directors for each of the six Districts established, and of a Central Board of twelve Directors to supervise the whole work of the Union. The organization is so carefully planned as to be effective and complete; a General Superintendent being employed on salary by the Central Board to execute their orders, and District Superintendents being also employed on salary by the District Boards for the same purpose.

Article five provides for a contingent fund of $10,000 in each District, at first by donations, and afterwards by a tariff on the gross sales made by sub-contractors. The object is not to make money, but only to obtain means sufficient to carry out the work of the Union by securing its desired censorship of the press.

Article six provides against any collision between the Union and the railroad companies.

Article seven begins thus:—

"The selection of the Publications to be sold shall be made by the Boards of Directors, through such agency as they choose to employ, and they may be obtained in such way as they shall find most desirable."

This article goes on to provide for an absolute control over all news-dealers and other *employés*, and for establishing signs and badges as trade-marks of the Union. "The detection of a contractor in the sale of prohibited publications," it is elsewhere provided, "breaks his contract, at the discretion of the Superintendent of the Union."

Article eight restricts all amendments of the constitution by requiring a two-thirds vote of the Central Board at an annual meeting.

Blank forms of contracts between the Superintendents of the Union and the railroad companies are published, which secure "exclusive use" to the former of all facilities for "the sale and distribution of publications;" and also blank forms of sub-contracts with dealers, which require them "to adopt and conform strictly to the rules and regulations of the American Railway Literary Union.

A form of "commission and instructions to Superintendents" is also published, in which occur the following passages:—

"The principles of Christianity are to pervade all our secular, moral and religious undertakings and intercourse.

"In our intercourse with publishers, dealers, news-agents, the Young Men's Christian Associations, with the godly and the ungodly, we [shall] see to it that the cause of Christ and of good government receive damage by us in nothing, but rather advantage always and everywhere."

"Study well our relations to the Young Men's Christian Associations, and seek to make yourself useful to their organizations, while drawing largely upon them for coöperation in all our work."

"The Preamble of our Constitution is a model for thought and action, and we should direct all our efforts in harmony with it."

Mr. Yates Hickey, of Pittsburgh, Pa., is named as General Superintendent of the Union; and Messrs. H. H. Van Meter, J. G. Bergen, E. S. Fletcher, T. B. Carter, and W. W. Vanarsdale, are named as District Superintendents or Assistant Superintendents.

The Board of Directors for the Eastern District, with headquarters in Boston, is as follows:—

Oliver R. Clark, President, corner of Beverly and Traverse Streets.
J. D. W. French, Secretary, 48 State Street.
S. P. Hibbard, Treasurer, 176 State Street.
D. N. Skillings, 5 Kilby Street.
Charles Demond, 7 Beacon Street.
J. Grafton Parker, 10 South Market Street.
J. S. Damrell, City Hall.
E. S. Fletcher, Superintendent, 5 Kilby Street.

The Central Board, including two members from each already organized District Board, is as follows:

Messrs. H. H. Shillingford and F. W. Vanuxem, of Philadelphia, J. M. Harris and S. M. Shoemaker, of Baltimore, T. B. Carter and E. G. Keith, of Chicago, J. G. Parker and J. S. Damrell, of Boston, and General Superintendent Hickey, of Pittsburgh. Two Districts are unrepresented as yet.

The pamphlet is filled with practical suggestions and details as to the "need" of this enterprise and the way to assure its success. It thus shrewdly amalgamates the cause of morality and the cause of Orthodoxy (the italics are not ours):—

"There is a monstrous iniquity spreading itself all over our land, and Railroad and Steamboat facilities are given to it. *It is high time—a late day, for the friends of the family, social purity, public morality and the Christian faith, to awake* to the tremendous evil which is cursing our homes, society, and the nation; and *do all that may be done* to arrest and check this swelling tide of corruption."

There are several significant indications, in our judgment, that this whole organization has a close affiliation with the Christian Amendment movement. The facts that this organization seems to have been first projected soon after the demand for the "recognition of God in the Constitution" was originally made; that it seems to have its headquarters in Philadelphia and Pittsburgh; that the present pamphlet bears the ear-marks of the Christian

Amendment movement, in phrase and thought, on almost every page, and especially in the preamble to the Constitution above cited; and that some of the supporters here named are also supporters of that movement,—all these things go to point out a secret connection not avowed between this attempt to establish an Orthodox censorship of the press and the attempt to commit the national government to Orthodox Christianity. If we are correct in this surmise, then the Christian Amendment movement is proved to be far more thoroughly organized, and far less frank in the avowal of its methods, than we had supposed. But if we are mistaken in it, and the two attempts have no real connection at all, then it appears that the same increasing bigotry out of which the Christian Amendment movement springs is also the source of this cunning plot against the free press of the republic, and that each attempt acquires a new claim upon the vigilant attention of all freedom-lovers. One thing only is plain: whenever Orthodoxy fairly resolves to carry out these or similar schemes for the perpetuation of its own power over the public mind, it will find no difficulty in executing them, so long as the liberals of the country are so totally indifferent to the necessary political conditions of religious liberty. Orthodoxy has only to *use* its present strong foothold in our laws and customs, in order to make its power tenfold as great as it now is. There is no protection against a sudden revival of the old and very dangerous political claims of Orthodoxy, except in compliance with the Demands of Liberalism and the adoption of the Religious Freedom Amendment to the United States Constitution. We speak to a heedless and incredulous generation, but time will prove our warnings to have been as true as they were unheeded.

A WORD ABOUT "GAGS."

The *Christian Register* comments in its usual spirit on the "cut-and-dried" management of the Free Religious Conventions, and taunts the officers with putting "gags" into the mouths of the audience because they have adopted the plan of inviting their speakers beforehand. As to the "cut-and-dried" part of the criticism, it is wholly untrue. Each speaker says exactly what he wants to say, and nobody knows beforehand what this is to be. There is no wish to secure unity of utterance, but rather diversity; and there is not the slightest manipulation either of men or measures in any of the Association's meetings. We characterize as slanderous the insinuation that there is, on the part of the Association or its officers, the least tincture of diplomacy, cunning, or timidity. As to the other part of the criticism, there is some truth in it, together with the customary amount of misrepresentation which the *Register* never fails to mix with such truth as it tells concerning the Association. There are two ways of holding a free religious meeting. One is to invite the ablest and best representatives of different views to speak on the platform, occupying the whole or chief part of the time; the other is to throw open the discussion to the public, and trust to chance speakers. Each plan has its advantages. The first secures what will most interest an audience, and be best worth listening to; the other secures more spontaneity, and often calls out able speakers unknown to the officers. Each plan has also its disadvantages. The first often leaves people in the audience dissatisfied because their own peculiar shade of opinion has not been expressed at all, when perhaps they would have been glad to express it themselves. The other often inflicts bores and "convention fleas" on the audience,—gives a chance for stupidity, coarseness, vulgarity, personality, bad temper and other bad things, to consume precious time and bring a sort of discredit on all connected with the meeting. For our own part, we are willing to be "taught by the enemy," and to confess the truth he tells. Our own preference would be to combine the two plans, and run all the risks of each: to allot a considerable part of each session, or perhaps one whole session, to an absolutely public discussion, and to bear without whimpering the reproaches of the malicious for whatever foolish or worse than foolish utterance or occurrence might take place. We must in candor admit, as our private opinion merely, that the Free Religious Association would gain in public influence, and do a vastly more useful work,—though it would unquestionably be more fiercely assailed and more maliciously vituperated, even by the very critic that now sheds crocodile tears over its lack of "brave faith in freedom,"—were it to make itself in very earnest an Anti-Slavery Society, bear without over-sensitiveness the odium that free public debate would inevitably bring upon it, and fling itself into the thick of the fight with superstition regardless of knocks, careless of reputation, and resolute to compel public attention to the monstrous unreason of the popular religion. There is but one way to do this, and the *Register* does indeed point it out. For one, we have always been ready to adopt it, and are still; but it is not creditable to any journal to intimate that the Free Religious Association "gags" its audiences, because it invites them to listen to addresses by speakers publicly announced beforehand. If this is "gagging," the *Register* itself goes in for it vigorously by upholding the Unitarian churches!

Since writing the above, we have received the following note from Mr. Frothingham on the same subject:—

NEW YORK, Nov. 28, 1874.

DEAR MR. ABBOT:—

To the charge that the Free Religious Association adopts a close and exclusive policy at its conventions I have but a single word to say in reply. Probably you and I feel alike in wishing there were more freedom of discussion, and in believing there might and ought to be. For some years past I have favored setting apart a large allowance of time for open extemporaneous debate; have, in arranging conventions, advocated it on the ground that such a feature would add interest to our meetings, and do much to promote the object we had in view, as well as exhibit on our part a disposition to give our idea a free expression. It has been my practice to invite response from our audiences. I did so cordially and emphatically at Providence. In New York the invitation was omitted because there seemed to be a probability there that the sessions might be spoiled by impertinent and unruly interruptions. Our idea was, besides, a new one to that community, and it was important to expound and illustrate it as fully as the time allowed.

When the Free Religious Association first held public conventions, the amiable visionaries and enthusiasts who hover about novel propositions constituted a real danger. The platform might have been occupied and the hours consumed by men and women whose hearts were full of emotions they had no public opportunity to express. Our announcement was particularly attractive to such. But this peril was long ago overpassed, and a large space would have been given to free discussion, if free discussion had shown any inclination to fill it. But the invitation given by the chairman was seldom accepted, never with sufficient fulness to make the open debate a feature of the convention, and it became a necessity to provide speakers. These had to be selected from our own membership, which was not large, and consequently an air of narrowness and restriction was imparted to the meetings. But never, that I am aware, has there been anything like a spirit of exclusiveness, never the least approach to squeamishness or pedantry, or literary snobbishness. For one I should be glad of any expansion or change that would give freshness and vigor to our public presentations. Nothing would delight me more than the entrance of new intellectual forces upon our field of work.

But I am not prepared to admit that the plan we have been forced to adopt is destitute of advantages. It has at least one recommendation, in that it enables the Association to give complete and deliberate utterance to its own ideas. It leaves the hours unwasted; a gain that would be appreciated in any religious convention I ever attended, where the unprofitableness was in exact proportion to the talk. In spite of the endeavor of the managers of the Anti-Slavery Conventions, their public meetings were frittered away by this irrelevancy. Yet their issue was a distinct one, their aim was perfectly comprehended. Ours is not; and until it is, the profit of free discussion may be less than its entertainment.

Faithfully yours, O. B. F.

LONDON LETTER.

TO THE EDITOR OF THE INDEX:

Sir,—Your own unwearied efforts to establish the "Liberal League" must by this time have created among the freethinkers of America a strong desire for an organization of some kind, if not one identical in form with that which you advocate.

Without attempting now to canvass the merits of the Liberal League, I wish to urge the necessity for an organization which shall embrace the freethinkers of the whole world.

The *necessity* for it may be urged on many grounds; but I will mention only two which, it will be readily admitted, are quite enough. First, the promotion of our principles and the spread of our opinions cannot be properly or efficiently carried on without coöperation. We need an uninterrupted chain of communication with each other, not only to give mutual information of what is being said and done, but to elicit all the various opinions and spontaneous agreements which may be held in different parts of the civilized world.

The little that is done in this way by private correspondence, and by the chance notices which creep into our newspapers, is in itself a source of great strength already, and only shows what would be the effect of extending this intercourse and widening the sphere of this sympathy by some almost universal means of communication.

It is of course a grand power to be able to stand alone, and to set one's back against the wall and face the world. But few are ever called to this post of honor, and still fewer find in themselves sufficient moral courage to maintain their independence. As a rule men are too social to be able to dispense with the legitimate props and stays of human sympathy and encouragement. We must nearly all remember the moment of our lives when, after having nursed our heretical musings in secret during a long and painful suspense, we first discovered in the mind and heart of a fellow-man precisely the same thoughts and convictions as those we had been hiding in our own breasts. Our hope revived, and our courage was doubled and trebled, the moment we found we were *not alone*.

Now there are thousands of persons so situated as hitherto to have been practically shut out from this sympathy and solace, and I see no method of reaching them with the assurances for which they yearn, but in some new and altogether untried organization.

In the second place, we need an organization which shall furnish substantial help to those whom temporal ruin threatens, should they declare their liberal opinions.

You, sir, would share my distress were you to hear but a tenth part of the tales of sorrow which reach me almost daily. Men and women in various positions seek my sympathy and counsel in the bitter trials of their persecution, a persecution quite as real though not so coarse and brutal as that of the Middle Ages.

Generally speaking, the form it takes is deprivation of the means of subsistence, although of course there are cases in which, this being impossible, other means of torture are employed to punish independence of thought. Were I to begin to illustrate by facts, I should require a volume to contain what I have to tell. But I am tempted to give one typical case, because it is just the kind of necessity which most requires the aid of some great organization.

A clergyman, between the ages of forty and fifty, with a wife and family, depends entirely upon his benefice for his and their maintenance. Time and thought have at last landed him in convictions entirely hostile to the Christian religion. He dare not preach his own thoughts; he is still compelled to use a liturgy with which his feelings are totally at variance, and which at every page outrages his reason and moral sense. His conscience is pained by the wretched insincerity of his position, and the misery of that settles down upon his soul—a horrid burden by night and by day. His wife cannot sympathize with him. Her religious feelings and beliefs have been too strong to allow him even to make her the confidante of his change of opinion. The happiness of her life, no less than her daily bread and that of her children, depends on his continuing in this utterly false and unhappy position.

What is he to do? It is too late to take up and to learn a new profession, even if he have the money to keep himself and his family during the term of his preparation.

The bar, medicine, and other professions are all virtually closed against him, for cases of success after change of profession in middle life are rare indeed. What can he do? If he leaves his benefice and clerical work, he does not merely starve and ruin himself, which he would be willing enough to do for the sake of conscience and veracity, but he also ruins and starves the dear wife and children to whom he owes his first, his supreme obligation.

In our present disorganized state, there are no means of extricating such an one (and there are hundreds of such cases, I can assure you) from this pitiable embarrassment. None of us can blame him if he resolves to stay where he is for the sake of his dear ones. One might almost go so far as to say with the Apostle Paul, "If any provide not for his own, and

especially for them of his own house, he hath denied the faith and is worse than an infidel."

Nevertheless, our sense of right is outraged by this horrible necessity which compels a man to be a dissembler; and on this ground I urge again the importance of forming such an organization as shall enable us to provide, either in his own or in a foreign land, for one who is thus oppressed.

Were we thoroughly organized, we should have schools and other institutions in which ex-clergymen might exercise their literary or scholastic qualifications; were we organized, there would be a registry established wherein varied occupations might be supplied by the various applicants for employment, and temporary aid afforded until suitable occupation could be found.

I cannot now undertake to furnish even the skeleton of what such an organization should be; but will only say one word about it, of the greatest importance.

An organization to be of the smallest use universally must be absolutely void of any political or religious creed. While the strictest regard to morality is made its fundamental principle, and only good people are permitted to become its members, no restriction should be placed on independent speculative opinions whether in theology or politics. It must be established to help all good persons who suffer persecution for their conscience' sake.

I am, sir, very truly yours,

CHARLES VOYSEY.

CAMDEN HOUSE, Dulwich, S. E., Nov. 7, 1874.

Communications.

THE PHILOSOPHY OF THE UNCONSCIOUS.

BY HUGO ANDRIESSEN.

In our discussions we must start from some general principle. It is not required of us to pay much attention to every wild hypothesis, but we must go to the trouble of examining the great theories, and although in many cases it will be impossible for us to have actual demonstrations, yet we shall generally be enabled to answer the question, Which is the most reasonable principle, the most rational theory?

Take the orthodox believer in a Providence, for instance. If he offers prayers to his Deity for rain, or for any other special interference with the universal laws of Nature, he in doing so only shows his honest faith in the power of an intelligent Deity. Now, if men like Prof. Tyndall propose a simple test for such prayers and invocations, they also are perfectly honest, sincere, and consistent. The pious church-member, reading of the really wonderful miracles related in his Bible, the revealed word of his God, may reasonably expect that if this God possessed such extraordinary supernatural powers in Biblical times, he certainly must have that power now to perform such miracles. But we have no such demonstrations whatever; all the evidences of the existence of any such supernatural, supermundane Power are wanting; and we reasonably conclude that if such a Power at one time did exhibit such remarkable characteristics, the world at present is only governed by certain universal, unchangeable natural laws. But here a dilemma presents itself. Could we, for a moment only, suppose that such an all-powerful, just, loving, kind, and merciful God would permit crime, vice, and misery to triumph, and virtue and honesty to perish? If we assume the existence of an intelligent, conscious God and Creator at all, he must certainly have known what he was going to do when he created this world. If he really possesses all those anthropomorphic attributes, he would never, after the six days' recreation of creating this cosmos, have folded his hands, self-satisfied with his work, and left the future government of the work of his conscious will to chance, or blind fate. This would be a self-evident contradiction.

But there is a different solution of this problem possible. May not the so-called creation of this universe have been an act of the unconscious law of Nature? To develop this idea, we must refer the reader to the admirable work of E. von Hartmann, *The Philosophy of the Unconscious*, which has rapidly passed through five large editions. We all grant that the arguments of Mr. Underwood and Dr. L. Büchner are at least more reasonable than those advanced by orthodox theology; yet they do not answer all the arguments of the champions of revealed religion. Mr. Underwood is to American readers what Dr. Büchner is, or was, to the German inquirer; a very clever, clear, forcible writer, who possesses a certain facility to popularize the results of modern scientific investigation and materialistic speculation. But both lack the philosophic ability to discuss those important questions which will always present themselves to sceptical thinking inquirers. The very fact that such rationalistic writers as Büchner, Underwood, Bradlaugh, and others, do not satisfy us entirely is a very encouraging symptom,—it shows that there is still a place for a true philosophy which will be in harmony and accord with the great truths discovered by natural science.

The different systems of philosophy may be subdivided into two more or less distinct schools; the optimistic and the pessimistic.

The first one, of which Mr. Abbot appears to be the American exponent, holds that there are no limits to scientific explorations and investigations. This school discards the notion of any such thing as an "Unknowable." "Mystery," Mr. Abbot says, "enough there is, yet not insoluble; and the indomitable mind of man, refusing voluntarily to clip the wings that bear it forever onward and upward, urges its flight towards regions that seem to the timid hopelessly beyond its reach. Be of good courage, O marvellous Intellect, for thou too art of the essence of the eternal!" It would appear, then, that there is yet abundant faith in a bright future, in eternal progress, in the full ability of the human intellect ultimately to solve all the problems and mysteries that surround us at present.

The adherents of the other school do not reject the results of scientific thought, either; but they are not quite so sanguine, so enthusiastic. Their philosophy has been denominated pessimistic. They think they are compelled to acknowledge that there are limitations to our knowledge (*Erkeunen*) of Nature; they believe that every thinker will, sooner or later, arrive at a point where our human intellect will vainly try to receive more light. The great problems of existence, the where, whence, and whither, the beginning of all things and the end, the purpose and destiny of being, they claim, we will never be enabled to comprehend or to understand.

> "In Nature's infinite book of secrecy
> A little we may read—"

thus Prof. Dubois Raymond begins his famous lecture "On the Limits of our Knowledge of Nature;" and even his antagonist, that bright, elastic old thinker and deep philosopher, Spiller, of Berlin, commences his reply by quoting Goethe: "The most beautiful reward of thinking man is to have explored all that really is explorable, and to conjecture that which is inexplorable."

The clearest statement, however, of their position one will find by reading a very characteristic essay, "Creation, God, Soul, Hereafter—The Four Great Fruitless Problems"—by an anonymous writer in the *Modern Thinker*, No. 2. This writer admits that the above and "some similar" problems, though ever shifting their solutions, are eternally destined to be asked; but he insists that these questions are not innate in the mind, and that it is merely waste of time to discuss those and all other similar metaphysical questions. In regard to Spencerism, he says: "Indeed, a distinct proposal has been made to make the Unknowable the basis or perhaps the apex of philosophy, the object and sustenance of the religious sentiment. All altars are to be destroyed save that which is raised to the 'Unknown God.'" This is the language, we must not forget, of a defender of the Positive Philosophy of Comte, who would make mankind kneel down before the altars erected to "Humanity, the Great Being in whom we live, move, and have our being!"

Now we may possibly be able to retain our independence in the regions of abstract thought, in the arena of speculative philosophy, as well as in our practical, political, and social relations and activities. We think that, with such a clear-headed thinker as von Hartmann as a guide or counsellor, we may probably succeed in safely escaping out of this labyrinth of contradictory and unsatisfactory systems. Through the "Philosophy of the Unconscious" we may probably be enabled to solve these great problems, as satisfactorily at least as is possible.

It is, let it be confessed, not a very cheerful, hopeful view of life; nevertheless, we are not forced to abandon the attempt of solving the ever-recurring questions in despair, like the Positivist, nor to indulge in poetical illusions, like the Optimist.

Hartmann himself admits that the results of his philosophy will appear as very uncomfortable, void of consolation to a good many readers; but these readers must recollect that they were wrong when they expected to find consolation and hope in philosophy. "For such purposes there are religious and devotional books," he remarks. "Philosophy is hard, cold, and void of feeling, like stone; floating in an ether of pure thought, philosophy tries to arrive at a frosty knowledge of that which is, its causes, and its being."

We shall here confine ourself to merely pointing out the logical tendency of this philosophy, referring the reader to the work itself, and assuring him that its study will richly repay him.

The primitive age of mankind has passed away long, long ago; the second era, also, with all its transcendental ideals, belongs to the past; even the third form of conscious existence, with its hard struggles, practical common sense, and different fruitless attempts at rational enjoyment of life, at perfect happiness, etc.,—even this is drawing to a close: the fourth stage, that of ripe old age, of mature experience, is approaching for mankind. With deep, melancholy sadness Old-Age Humanity will review the past career of the human race, and arrive at the conclusion that its entire existence was purposeless, that all its ambition was vain, that its struggles were aimless. But mankind, arrived at this last stage of existence, will have no laughing heirs; no parental nor filial love will interfere with the calm, philosophic contemplations of the last man; nothing will disturb the serenity of his thoughts. It is not exactly a Buddhistic *Askesis*. The only desire—and the fact that only one desire is felt yet is the only proof of still continued conscious existence—the only desire will be for rest, peace, quiet, eternal sleep, not interrupted by dreams, final repose that knows of no awakening, no reveries—for mankind will then have arrived at that last grand act in the drama of consciousness when existence has become an intolerable burden. The only desire, we repeat it, will be for perfect unconsciousness; a reunion with the unconscious nothing; the Nirvâna, out of which conscious existence sprang; the Nihil; annihilation of the conscious closes the sad drama. The last man will lay down his weary, tired head to seek peace and rest eternal in death that knows of no resurrection!

> "The end is more than joy and anguish,
> Than lives that laugh, and lives that languish,
> The poppied sleep, the end of all"—

sings Swinburne, the inspired poet.

This is the only conceivable end of the last stage of conscious existence, according to the logical speculations of the monistic-pessimistic school of philosophy. It will be painless, for pain is only known to the various forms of consciousness; it must be the only form of perfect happiness, for during our conscious existence we become acquainted with numberless forms of misery and unhappiness, but not with a single illustration of true, perfect happiness.

When we employ certain terms, especially in philosophic discussions, we should endeavor to give clear, precise definitions. Eternity should not be regarded as a straight line, but only as a circle without beginning or end. Consequently, when the monistic philosophy speaks of force as being eternal, *i. e.* without beginning or end, that it existed from all eternity and will exist forever, we can understand what is meant. "There is no death, only change; matter is indestructible; force imperishable. The form of personality disappears, the substance lives forever. We can demonstrate an objective as well as a subjective immortality, not a personal immortality."

The time will return when this planetary system, with all its order and harmony, of which friend Bradford speaks so admiringly and glowingly, will pass through another one of those terrific cosmic revolutions which have preceded the present so much admired constellations and conditions; another general disintegration of molecular conditions will ensue, and leave the cosmos, this "masterpiece of an intelligent Creator," just as it was in what we are pleased to term "the beginning." Astronomers and chemists can conceive the possibility and probability of a return of a temperature intense enough to be sufficient to evaporize this immense colossus, to reduce it again into the nebular form from which our present cosmos sprang, according to Laplace. The old play would then probably be repeated, the designing clockmaker-Creator would probably be ready to try it again, and milliards of planetary systems would gradually develop out of the chaotic condition of the atoms and molecules of matter. But here arises the question: Have we indeed a right to denominate such a primitive condition of disorganized matter chaos? Is the present state of things less chaotic? Where do we discover that much admired and talked-of order and harmony, and where is, in fact, disorder and disharmony? All such vague terms are inadmissible and inapplicable. In Nature there is neither harmony nor disharmony, neither providence nor chance, neither design, plan, nor purpose,—all we are able to discover is a stern, unchangeable, pitiless law; this law is neither good nor bad, and the philosophy of this law is neither pessimistic nor optimistic; it is the unconscious law of necessity.

AN EXPERIMENT OF PROHIBITION.

MR. ABBOT:—

During a recent visit to the north shore of Lake Superior, I stopped at Silver Islet for a few days, where there are some three hundred miners of almost all nationalities, engaged in silver-mining, and was there made acquainted with an experiment undertaken by the Silver Islet Mining Company in behalf of "prohibition," which experiment was an utter failure, as they now acknowledge. Perhaps an account of this experiment may interest some of your readers.

The government of the district controlled by the mining company is an absolute despotism, so far as concerns the selling of liquors, and therefore any experiment in the matter of regulating or prohibiting the sale of alcohol, in every shape, could not be defaulted for want of jurisdiction or power to enforce whatever arbitrary rules they saw fit to promulgate.

During the winter of 1872 and 1873, the experiment of total prohibition was undertaken. The men were deprived of all liquors, beer, ale, etc., and nothing of an intoxicating nature was allowed on the location.

The heart of the "extremist" would have leaped for joy at the severe stringency of this absolute veto on all indulgence in liquors.

The result of this movement was, that the men left their work, and travelled many miles in search of whiskey. They were met on the outskirts of the company's jurisdiction by a set of unprincipled scoundrels from "Prince Arthur's Landing," twenty-five miles away, and there traded for the contraband article, receiving a poor or poisonous quality of whiskey at an exorbitant price.

The men thus neglected their work, lost their pay, and remained drunk for days together, causing great trouble to the mining authorities, and much misery to their families. This prohibitory rule seemed to produce a fierce delight and excitement in the men, while thus circumventing the efforts made to deprive them of their accustomed indulgence. It was natural that what was obtained by stealth was sweetened with the element of secrecy, and the triumph of contravening a despotic command. Moreover, as the men could never be assured of a uniform and regular supply of whiskey, when the opportunity for indulgence offered, their few days of abstinence were followed by weeks of debauch.

The authorities were finally convinced that their course was unwise and the experiment a failure; and, in the following season of 1873 and 1874, they entered on a "new departure." From utter prohibition they passed to opening a bar-room, and allowed all the men who desired it three drinks per day.

Their whiskey was of the purest quality, being manufactured expressly for them, and the price one half of that paid by the men for the contraband article. Of about two hundred and seventy-five miners, all but twelve take their daily rations of whiskey or alcohol in some shape, and they are satisfied with this comparative moderation. There is little or no drunkenness, no abandonment of work to engage in whiskey-hunting and debauchery, and this second experiment seems in every way a success.

The bar-tender keeps a record of every man's drinks, and no one can exceed the limit of three drams per day; and, as a general thing, they are satisfied with this limit.

The life of a miner is a very laborious one, and not without its dangers and perils. Some artificial stimulus seems almost a necessity to such men. It has been often said that our War of the Revolution would not have succeeded, had it not been for New England rum. John James Garth Wilkinson (we like to give his whole name) recommended, during the Crimean War, that the men in the trenches before Sebastopol should be served with daily doses of homœopathic pellets to preserve them from malaria and lung difficulties. Who would not have more faith in a good stiff horn of whiskey or New England rum, in such a situation?

Do not let us "go back" on our old friend of Revolutionary fame in these degenerate days of prohibition.

May not our prohibitionists learn a lesson from the decided experiment above related—the lesson that men will not be dragooned into virtue, and that sumptuary laws are impossible to be executed? K.

WHITHER DO WE TEND? SPIRITUALISM---MATERIALISM.

EDITOR INDEX:—

Some weeks since I received a letter from a Western man, one of your readers and an occasional contributor, asking some questions, which he prefaced by saying: "I wish to address you in that spirit of candor and earnestness that should characterize seekers of truth." I sat down to reply, and the thought came to me that his leading questions might be answered to the larger company of your readers, as well as to him and his friends only, and thus one reply serve both; and I therefore ask the privilege of a word in your columns to meet these ends.

He asks: "Do you find in Spiritualism a thoroughly satisfactory assurance that immortality is the destiny of man? Is this faith constant and unwavering, or are you subject to the fluctuations of hope and despair that illuminate and darken the religious experience of many, of all Orthodox creeds? Is your religion inspiration to duty, moral purity, and love of mankind, such as the heart requires as an incentive to highest practical goodness? What do you think of the religious tendency of the age? is it toward a stronger belief in immortality, or toward materialistic views?"

To these questions let me give some partial answer, all that your space will fairly allow. As to the first, I would say, The deepest proof of immortality is *the voice of the soul asking of the Life Beyond,* with questioning clearer and more rational as humanity slowly but surely reaches a higher stage. This is intuitive and deductive, and needs to be verified and confirmed by external facts and inductive investigations, such as Spiritualism, in its phenomenal aspects, offers and calls for. Thus soul and sense, intuition and experience, meet and complete the circle of evidence, and satisfy our wants. As we instinctively aspire for justice, purity, and freedom, and the clear and beautiful benefit of those ideas, when illustrated in a nation or in individuals, buoys up our hope and confirms our aspiration, so to the soul instinctively asking of the Immortal Life the wondrous facts of spirit manifestation and communion give that external help which we all need, more or less.

To the second question I would say that a "constant and unwavering faith," even in the highest truths, is a matter affected by individual temperament; but Spiritualism differs from all religions of authority in this: that it is *not* of faith (or intuition) *alone,* but of the interior faith confirmed by external knowledge. As the majesty of some lofty mountain, —rock-ribbed and vast in bulk,—or the glory of a summer's sunset, responds to the soul's love of the grand and the beautiful, so these voices from the world of spirits echo back and respond to the call sent over there by the soul. In my own case, I never have been subject to despair touching a future life, but my spiritual experiences and the thoughts they have awakened have put all that realm in a clearer and more satisfying light,—have brought it *nearer* to soul and sense as an actual part of my life; and this has been done for many others.

To the third question I answer: that *all truth* is inspiration to duty and practical goodness, and especially this, which gives me a larger and clearer ideal of life, in its higher aspects here and hereafter, holding all to strict accountability, yet giving "ample scope and verge enough" for the wrong to be righted, the folly to be outgrown, and the misery to be left behind. Doubtless enthusiastic persons in their new zeal may be sometimes taken up with phenomena and manifestations, and grow no wiser or better, for a time, in their daily life. This I think is especially the case with such as come into Spiritualism from Orthodox churches—full of spiritual credulity and of that "other worldliness" born of false views of the future, and of a pharisaic spirit,—but this passes off, and the tendency is to a better life on earth, as the best and wisest course for enjoyment and duty here, and the most natural opening to a better beginning of the life of growth and usefulness beyond the grave.

The last question, touching "the religious tendency of the age," opens a wide realm, only the verge of which can be reached in a few brief words. Ours is the age of a new Reformation, deeper and wider than Martin Luther's; of a Protestantism against *all* arbitrary authority. Book-creeds, men, or angels may help and serve, but shall never rule over and enslave the immortal soul of man. Individual liberty of thought and sacredness of conscience is the call of to-day. Wearied of theological assertions, without proof or reason, men say, "Give us proof. Show us your facts."

Naturally enough comes the era of science, and its word is, "To the law and to the testimony" in Nature's realm. It does grand service helping to emancipate, to rationalize, to awaken thought, but it is inductive and external in its methods, and therefore incompetent to approach man and his relations. With its imperfect and incomplete processes, it can render but fragmentary answers to the soul's questions. Dogmatic theology cannot oppose it, for in the contest between assumption and fact the first goes to the wall. But inductive science tends to and logically reaches materialism, and no doubt there is such tendency to-day; not to be dreaded, but noted as a stage of growth from the old sway of dogmatism to a spiritual science, a harmony of the truths *within us* with the truths of external Nature, a recognition of the Infinite design, the spiritual causation—of God in man and in Nature, of Immortality as a truth of the soul.

Science, in its efforts to investigate man's whole being, leaves out an important factor in the process—the wants of the soul,—and "free religious" writers, when not schooled in Spiritualism, make the same mistake sometimes. Leaving out this factor, we naturally enough find magnetism and clairvoyance, and their important facts, well-nigh ignored. A complete science—deductive and inductive—is to come; a science religious in spirit, a religion scientific in its reverence for truth, both in the soul and of the senses. Then the skilled investigator will first question the *voice within,* and learn what the spirit seeks, and wants, and is intuitively conscious of, and will ask what facts and phenomena can be deduced from these interior and vital premises.

In the light of these questions will come inductive investigations, and the world of matter without will respond, through the senses, to the world of mind within.

Spiritualism will meet and transcend this materialistic tendency, will save and enlarge, harmonize and emancipate, the religious life of the churches, bowed down, and chilled, and belittled by dogmatism and sectarianism. I have no fears as to the fuller recognition of Immortality, for what is of the spirit within us will assert itself as the thoughts of men are broadened, and the great growth of Spiritualism is a sign of this royal assertion.

I use the term as applied to the problem of the immortal life, but make no complaint when its inspiration helps practical reforms, or the discussion of vital questions touching the better conduct of our life here and now.

I ask my friendly correspondent to accept these brief replies to his questions, and trust they may also help a little to answer like questions from others of your thoughtful readers. Let me say, too, that I write in no spirit of condemnation toward those brave and great souls honest enough to say openly that matter rules mind, or that mind ceases to be organized when our bodies crumble back to their kindred dust. I only reach another conclusion, and state it, as they do theirs. Time will test all.

Yours truly, G. B. STEBBINS.

DETROIT, Mich., Sunday, Nov. 22, 1874.

THE NEW ORLEANS LIBERAL LEAGUE.

EDITOR OF THE INDEX:—

It seems my recent communication in THE INDEX regarding the Liberal League of this city has awakened its worthy Secretary, Mr. Wallace, who hails from his new home in Alexandria. In the last issue of THE INDEX (November 19), Mr. Wallace takes exception to some of my statements. Those statements were based upon information given me by members of the League. Their names I will give to Mr. Wallace, if he desires it; it will not interest THE INDEX readers.

That information was to the effect that members of the League had declared that the open avowal of the Demands of Liberalism would be fatal to their business, a physician affirming that he would lose his practice.

Hence the idea of secrecy. I did not say the League was not "open to all;" that is, different from bonds of restraint which I had reason to suppose, from the information received, would be imposed upon those who joined.

The proper course would have been a straightforward advertisement, setting forth the name, locality, and objects of the League.

This was not done, and as a result half of those who heard of the League supposed it to be some branch of the White League. Now I do not object much to being called an "infidel," considering the source of such epithets; but I should object most seriously to being called a White Leaguer, for I have no sympathy with their coercive tactics in politics.

In proof, however, of my sincere sympathy with the objects of the Liberal League, I will say to Mr. Wallace that I will be one of twenty members (or a less number, if so many cannot be found) who will pledge themselves to pay *pro rata* such advertising bills as shall *make the objects of the League well known in this city.* Furthermore, this done, I will become an active, hard-working member in the League. I can think of no fairer or more practical offer to make. Will the League take it up? But as the League moves at present, its Secretary four hundred and fifty miles from this city, the League itself, as one of its members tells me, doing nothing, I cannot take hold with any heart.

In justice to Mr. Vorster, the President of the League, I will say, that within a few days I have been informed he is, and always has been, opposed to any secret feature in the League.

Mr. Wallace adds in his postscript that "fully three-fourths of our League are Democrats."

I am glad to hear that, for the attitude of the Democratic pulpit, of late, throughout the State, has been so bitter, bigoted, and intolerant that I had ceased to hope for much coöperation from that quarter in the Demands of Liberalism.

Most cordially will I join all Liberals, no matter from what quarter, race, or party, without a word of reference to present party issues.

Those issues have not yet reached the Demands of Liberalism, but they are fast approaching that point, —issues more vital to the people than any yet passed upon by the politics of the land,—a contest which threatens to be more violent than any yet known to the American people. Earnestly do I hope such fears may be groundless, and that a like threatened contest in the Old World may be so peacefully adjusted as to secure to the Liberals, in this so-called land of liberty, a bloodless victory.

WILLIAM F. PERKINS.

NEW ORLEANS, La., November 24, 1874.

WHAT WAS SLAVERY?

EDITOR OF THE INDEX:—

If my articles have not grown tedious, permit one fact revealing the tricks of the Tract Society to propagate a spurious religious literature in the interests of slavery. The English writers have complained, and perhaps justly, of our *piracy* on their works; but I think it takes the Church not only to steal their books, but also utterly to distort and pervert them to suit their unhallowed purposes.

The American Tract Society publishes, besides tracts, large numbers of religious volumes for cheap sale or gratuitous distribution,—like the *Pilgrim's Progress,* and some of the writings of Baxter, Doddridge, and other more modern writers, both English and American. Of these volumes is one by the late Joseph John Gurney, an eminent English Quaker, entitled *On the Habitual Exercise of Love to God.* One passage in the book read thus: "If this love had always prevailed among professing Christians, where would have been the sword of the Crusader? where the African slave trade? and where the odious system which permits to man a property in his fellow-men, and converts rational beings into marketable chattels?"

With a wholesome dread of slave-holding wrath, the Tract Society printed the sentence distorted to this:—

"If this love had always prevailed among professing Christians, *where would have been the sword of the Crusader? where the tortures of the Spanish Inquisition?* where every system of oppression and wrong, by which he who has power revels in luxury and ease at the expense of his fellow-men?" ! ! !

Do you know, Mr. Editor, of an instance of literary piracy more flagrant than that? of a "pious fraud" more atrocious? done, too, in the name of the Christian religion, and by a stupendous religious organization assuming guardianship over the eternal interests of the human race. I do not know, never heard, of its like.

And yet I have other instances just like it, if not worse, done by that same association.

No wonder American authors who wrote books to sell made haste to publish expurgated editions of their works, dropping out every line that reflected on Southern slavery as a sin and crime, or anything other than an institution of heavenly origin, of divine commission and appointment. Even so noble a man as Rev. John Pierpont did this very thing—the only blemish I ever knew on his otherwise spotless, stainless character. PARKER PILLSBURY.

TOLEDO, Ohio, Nov., 1874.

PERTINENT QUESTIONS.

EDITOR OF THE INDEX:—

Is it not a pity that so much space in THE INDEX should be occupied with the subject of Christianity—Christian, anti-Christian, Extra-Christian, etc?

Can our best scholars tell us certainly what Jesus taught, or what he did?

If we could know positively what he taught, should we not have to judge of its truthfulness?

Suppose we could know what Jesus taught, and should find he taught the truth, should we receive it because he taught it, or because it was true?

Was Christianity made for man, or was man made for Christianity? Which is greatest, Man or the Church? If Christianity is the highest good, the absolute truth, then why are Christians afraid of free thought, or how is Christianity at war with science? Is it not easier for the untaught to judge what is true and right than to find out what was taught as true eighteen hundred years ago?

The writer once believed that Christianity was the highest good. "When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." I then "saw through a glass darkly," *i.e.,* through the mists of an unquestioning faith; but now I would meet both truth and error face to face.

And now abideth faith in goodness, hope of a higher life, and charity for all mankind—and every other kind!

HENRY PALPHIAMAND.

CANTON, Bradford Co., Pa., Nov. 11, 1874.

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PUBLISHED BY THE

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AT

No. 1 Tremont Place, Boston.

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Report of the Addresses and other Proceedings of the Original Meeting in 1867, at which the Free Religious Association was Organized. Containing addresses by O. B Frothingham, Henry Blanchard, Lucretia Mott, Robert Dale Owen, John Weiss, Oliver Johnson, F. E. Abbot, D. A. Wasson, T. W. Higginson, and Ralph Waldo Emerson.

(This pamphlet has not been on sale for a number of years, and many persons who have all of the Annual Reports succeeding do not possess this.) Price 50 cents.

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Proceedings of Third Annual Meeting, 1870. 50 cents. Contains essays by O. B. Frothingham on the "Idea of the Free Religious Association," followed by addresses by D. A. Wasson on "The Nature of Religion," by Mrs. E. D. Cheney on "Religion as a Social Force, especially in relation to Philanthropy and Reform," and by F. E. Abbot on "The Future of Religious Organization, as affected by the Spirit of the Age;" an essay by Samuel Johnson on "The Natural Sympathy of Religions," followed by Rabbi Wise on "The Permanent and Progressive Elements of Judaism," by T. W. Higginson on "Mohammedanism," by Wm. H. Channing on "The Religions of China," and Wm. J. Potier on "Religion Old and New in India;" also abstract of a discussion on "The Bible in the Public Schools," by Thos. Vickers, S. R. Calthrop, Rabbi Wise, and others.

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1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

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ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

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ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE FIRST AMENDMENT TO THE U. S. CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

For List of Liberal Leagues, see next page.

GLIMPSES.

THERE is nothing more beautiful than the love of beauty.

THEATRICAL and musical exhibitions on Sunday are to be suppressed in New York.

THE SUM for the maintenance of a German legation at the Vatican is stricken out of the Imperial budget.

TIME moves slowly for the man without resources in himself. But Time is forgotten by him who has earned to reflect. To contemplate truth is to inhabit eternity.

THIRTEEN States of the Union have enacted laws for compulsory education: Massachusetts, New Hampshire, Vermont, Rhode Island, New York, New Jersey, Michigan, Kentucky, Illinois, Kansas, Texas, Nevada, California.

THE would-be Christianizers of the Constitution of the United States hold a public Convention in this city on December 16 and 17. The Call, which will be found republished in another column, is signed by Congressman-elect Seelye, President Hickok, of Amherst College, President Miner, of Tufts College, and others.

JACOB "wrestled with the Lord." The *Year Book* compilers are wrestling with the moral necessity of asking the societies whether they are Christian or not. But these spiritual athletes do not fancy that their antagonist is "the Lord." Not a bit of it. They are firmly convinced that they have got into the gripe of the—the—the other gentleman!

THOUSANDS of workmen all over the country are thrown out of employment. A delegation of property-holders in New York city waited on Commissioner Van Nort recently, requesting him to employ many of them on public works. Some measure of relief must be adopted, or there will be great distress, perhaps a dangerous desperation, among these poor people.

THE ULTRAMONTANES having cried "pfui, pfui," when Bismarck said that the assassin Kullman belongs to their party, he sarcastically retorted: "I have no right to censure such exclamations. 'Pfui' is an expression of disgust and contempt. I myself am not a stranger to these feelings, but I hope I am too polite to express them." Bismarck is as sharp as Butler in his retorts. Both the Bs carry stings.

BISHOP HAVEN, of the Methodist Episcopal Church, said last Sunday in a sermon that "if they [the Methodists] had money, they would soon have all Europe, all Asia, all Africa in their hands." Such reckless assertions, made in the teeth of statistics that directly prove the contrary, are a fraud upon the simple-minded and credulous, and a disgrace to the missionary boards that receive money obtained by means of them.

HERE IS another significant assault on one of our most friendly subscribers and a man of the highest character, Mr. H. A. Mills, of Mt. Carroll, Illinois, (brother of Mr. C. D. B. Mills, of Syracuse, who is so widely known among radicals by his writings and lectures). Mr. Mills was nominated for the State Senate by the Republican party; and the editors of the *Morrison Times*, in their issue of October 30, published and indorsed the following bigoted letter concerning him:—

BAILEYVILLE, Ill., Oct. 20, 1874.

BRO. FISHER:—

I want you to do all in your power to defeat H. A. Mills, of Mt. Carroll, for the Senate. He is the most rabid *anti-temperance* and *anti-Christian* man I ever met. I feel it is very dangerous to elect such men to office at this point of time. I oppose him for the *above reasons*. You may use my name as authority for the above statements. I know what I say.

Yours, etc., W. A. TIBBALS.

THESE ARE terrible times in New Bedford. Not a Unitarian in the city now goes to bed without tearing his hair and asking himself whether he is a Christian, and whether Mr. Potter's society is a Christian, and, in short, whether Christianity himself is a Christian. Nobody can find out; gold has gone up; and the whole town is in an uproar. The cause of all this tumult is the well-founded impression that the Secretaries of the American Unitarian Association are going down there at Christmas to hold a grand "confirmation service," clad in the official robes of Bishop and Assistant Bishop of the Diocese of the *Year Book;* and the little Unitarians (who have all been playing truant from Sunday School, and now find that the schoolmaster is abroad) have all got their backs up, and vow they won't recite their catechism! Such rebellion was never heard of before. But the Bishops will go on sternly with their catechizing. They must preserve discipline. They must excommunicate all rebels against Unitarian Christianity in their Diocese. So they are resolved to make this defiant congregation go down on their knees, dismiss their minister, and confess they are "Unitarian Christians," or else—something will crack!

NO MORE notable book has appeared for a long time, so far as insight into the religious condition of the times is concerned, than Dr. Draper's just published *History of the Conflict between Religion and Science*. The origin of modern science in the Macedonian campaigns and the Museum of Alexandria; the origin of Christianity, its transformations, its ascent to political supremacy, and its hostile relation to the increase of human knowledge; the great disputes between the Church and Science respecting the doctrines of God, the soul, the nature and age of the world, the criterion of truth, and the government of the universe; the opposition of Catholic Christianity (Dr. Draper ought to add that of Protestant Christianity in less degree) to modern civilization, and the fostering influence upon it of Science; and the impending crisis, no more intellectual than political, between Rome and Reason,—all these are discussed with admirable clearness and explicitness, and a wealth of information which at once instructs and fascinates. It is a work directly in the line of THE INDEX, and ought to be studied by all who are interested in the free religious movement; for it carries this movement forward in a direction that is inevitable. As shown by the advertisement on our last page, it will be sent to any order from this office.

THE DUNDEE (Scotland) *Advertiser* has this interesting statement: "It is not generally known that a series of elaborate experiments intended to illustrate the laws affecting the variation and selection of species have been for some years going on under the direction of able and intelligent naturalists. These experiments were begun soon after the appearance of Mr. Darwin's great work, and their object is to discover the extent to which by persistent effort the species may be varied, to what degree particular organs may be changed by a different circumstance and condition, and how far feeble and rudimentary development may be increased and accelerated by special conditions and wants. These experiments are carried out with the utmost care, and their results recorded with accuracy; and they will no doubt, in due time, throw much light on the doctrines of development and natural selection. The period during which they have been conducted has as yet been too brief to yield important results, and they may possibly require to be carried on for more than half a century before their scientific value is really ascertained. These experiments are under the direct supervision of nearly all the more eminent naturalists of the day, including Sir John Lubbock, Mr. Darwin, and Mr. Wallace; and they will be the first sustained scientific test to which the laws affecting the variation and origin of the species have been subjected."

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
BOSTON, MASS.—F. E. Abbot, President; J. P. Titcomb, G. A. Bacon, Secretaries.
JEFFERSON, OHIO.—W. H. Crowell, President; A. Giddings, Secretary.
SAN JOSE, CAL.—A. J. Spencer, President; J. L. Hatch, Secretary.
TOLEDO, IOWA.—J. Reedy, President; E. S. Beckley, Secretary.
VINELAND, N. J.—John Gage, President; Sue M. Clute, Secretary.
JUNCTIONVILLE, NEB.—J. W. Eastman, President; B. L. Easley, Secretary.
OLATHE, KAN.—S. B. S. Wilson, President; H. A. Griffin, Secretary.
DETROIT, MICH.—W. R. Hill, President; A. T. Garretson, Secretary.
BREEDSVILLE, MICH.—A. G. Eastman, President; F. R. Knowles, Secretary.
OSCEOLA, MO.—R. F. Thompson, President; M. Roderick, Secretary.
BATH, ME.—F. G. Barker, President; C. Rhodes, Secretary.
BERLIN, WIS.—President, J. D. Walters; Secretary, E. M. Bridgman.
WASHINGTON, D.C.—George M. Wood, President; J. E. Crawford, Secretary.
AUBURN, OHIO.—John Fish, President; G. W. Barnes, Treasurer.
MINNEAPOLIS, MINN.—President, J. B. Bassett; Secretary, Anton Grethen.
NEW YORK, N.Y.—J. B. Brown, President; D. M. Bennett, Secretary.
ST. JOSEPH, MO.—P. V. Wise, President; T. H. Kennedy, Secretary.
EAU CLAIRE, WIS.—President, S. J. Dickson; Secretary, W. Kennedy.
BALBEC, IND.—President, T. Gray; Secretary, W. Allen.
NEW ORLEANS, LA.—President, E. Vorster; Secretary, J. E. Wallace.
BAY CITY, MICH.—President, S. M. Green; Secretary, S. M. Johnson.
CLEARFIELD, PA.—S. Widemire, President; H. Hoover, Secretary.
SAUK CITY, WIS.—Chr. Spiehr, President; Robert Cunradi, Secretary.
AUGUSTA, WIS.—Davis Jackson, President; George P. Vaux, Secretary.

Lessons from the Elections

FOR THE VICTORS AND THE VANQUISHED.

A DISCOURSE BEFORE THE NEW BEDFORD SOCIETY, NOVEMBER 9, 1874.

BY WILLIAM J. POTTER.

Since the Civil War closed, putting an end to the great anti-slavery struggle, the American pulpit has had comparative respite from the charge of preaching politics. Yet so long as politics should mean the art of securing justice between man and man through a well-ordered government, and so long as one of the noblest practical ends of religion is justice, a minister of religion need make no apologies for bringing politics into the pulpit. The details of political questions, the petty issues, whether local or national, on which parties so often divide, the mere partisanship of parties, and even the higher but still essentially material problems of political economy on which men equally honest and thoughtful may hold different views,—these things he will properly leave for other places, only bespeaking for them, as for the whole conduct of life, individual application of the moral law. But on all political questions and movements in which the application of principles of justice and honesty to civil law and to governmental administration is directly concerned, the pulpit has not only a right but a duty to utter its message.

The conditions of such a question and movement the elections of last Tuesday have presented to the citizens of the United States. For the first time since 1860, when the rebellion began, the national House of Representatives at Washington is to pass nominally into the control of the party, under the closing days of whose long *régime* the secessionist conspiracy in behalf of slavery was consummated. A political revolution has occurred, important in itself, but more momentous—shall I say in its *portent* or in its *promise?* Which ought to be said depends on how the revolution shall be used: and this element of uncertainty in the new political problem that the elections have presented is the very reason why the most serious thought and the purest ethical principles which the pulpit of America can furnish should be thrown into the cauldron of social forces where the solution is to be determined. That this political revolution is not merely an accidental and transient occurrence, but the effect of causes that are more than local or superficial or temporary, is proved by its wide extent and the thoroughness of its operation. In practical result, indeed, according to a somewhat awkward feature of our institutions, it will show itself at first only in a change of party leadership in the new House of Representatives, not to meet till the 4th of next March or after. But such a change as that in the popular branch of Congress occurring in the middle of a presidential administration, has usually in our national history been the presage of a general change that has followed in the succeeding presidential election.

Yet in this political revolution there is a presage of something more than a mere change of party leadership in the nation, as between the two parties into which the citizens have, for the most part, been divided in recent years. There is in it, I think, a presage of a revolution in parties rather than of a coming general victory of either of the old parties over the other. For who can tell what distinct national party-issue has been involved in these elections? Who can point out a single one of the old party questions that has divided the contestants? It would be a curious study to bring together for comparison the different platforms of political doctrine which have been adopted by the various State conventions of both parties during the past summer and autumn. You could not run a line through them anywhere, following the party names of the conventions, and say these resolutions on this side are exclusively the creed of this party, those on that side are exclusively the creed of that party. Should you attempt to divide the platforms according to the political doctrines enunciated in them, you would be equally sure to fall into confusion, and attribute some platforms to conventions that did not originate anything of the sort. As a matter of fact, the platforms of different parties in different States, of parties that were contesting each other vigorously, might have been exchanged with perfect facility without the change of a phrase. So *vice versa* in different States, and in States even adjoining, platforms were opposed, though the parties standing upon them were nominally the same. I have heard good Republicans, whose party standing was never questioned, say that the platform of the State Democratic Convention in New York expressed their principles better than any campaign resolutions of their own party that they had seen. And I am sure that there are many voters of the Democratic ticket in Massachusetts last Tuesday, who would utterly repudiate the platforms of the Democratic conventions in some of the Western States, which raised the old cry for an inflated currency and for paying the national debt in paper money. In some of the States the party resolutions looked one way, the party candidates another. There was a little squint of this sort in the Republican party of Massachusetts, whose candidate for the highest office was a most pronounced and vigorous prohibitionist, but whose resolutions on the local question most prominently at issue, the prohibitory law, kept a most notable and emphatic silence.

Now this political revolution discloses so many facts of this kind—facts which show into what confusion the old parties have been thrown, and what little courage they have for taking up new issues, and how extensively the old party lines have been obliterated, and with what facility voters change their party obligations—that it becomes a sign of a political movement vastly deeper and more important than the downfall of the party now in power and the rise of its old antagonist into its place. Fifty thousand voters or more in the State of New York alone have changed from one party to the other in the last two years. Such a fact shows that the independent voter is abroad,—that the people have an instinctive feeling that the old parties have about accomplished their mission, and that under the changed conditions of the country new party divisions and new men are needed. It is a time of political turmoil, unrest, uncertainty, of search somewhat blinded perhaps, and of experiment somewhat hazardous, yet search and experiment after some better state of things,—a time when the elements of the most momentous political problems are thrown together in the crudest confusion; yet therefore it is a time when old political parties are likely to go down to decay, that new parties, on new issues, and with the inspiration of new ideas and new hopes, may come forth from the confusion and the ruin. Hence this election has most important lessons both for the victors and the vanquished. Let us look at some of them.

The first is a lesson for both sides, but especially for the victors. It is contained in the fact just stated, that this victory does not mean by any just right the resuscitation of an old party, but the preparation of the field for new parties. I said at the outset that the popular branch of Congress is now, for the first time since the opening of the war, to pass nominally into the hands of the party under whose sovereignty the war began. But notice that I said *nominally;* and I chose that word with special design. *Nominally*, the party is the same. It continued its organization unbroken through the war, through all the period of reconstruction, and has held itself in the *form* of the same party to this day. But in reality it is a very different party. Its old traditions and principles are gone, though its new have not come. The party that voted for Horace Greeley, its old life-long antagonist, two years ago, is certainly not the same party in substance that voted for James K. Polk and James Buchanan. If this political revolution really betokened the resurrection of the Democratic party as it was when James Buchanan was President, and Floyd and Thompson and Cobb were the leading members of his Cabinet, and Jefferson Davis and Mason and Slidell and Robert Toombs were its leaders in Congress, the victory would indeed be a portent of awful moment to the country,—an omen of coming evil before which the country's credit would shiver in the money markets of the world, business be paralyzed, and national dishonor and ruin stare us in the face. But the issues of that far-off time are dead, and are buried fathoms deep beneath the blood of the war. No political dredging-machine is in existence or can be invented that can bring up to the surface again those issues. No political party, whether under an old name or a new name, can carry the country back to the dark ages of Buchanan and Pierce, of Lecompton constitutions and fugitive slave laws. Political revolutions never go backward, at least so far as that. There are certain things in this world which, when once settled, are settled forever. And among these things we may consider the abolition of slavery in this country, and the admission of the negro to the right of suffrage on the same terms with the white man. Certainly no sane man of the victorious party last Tuesday, though he be of the type of the traditional Pennsylvania backwoodsmen who, it is said, are still voting for Andrew Jackson, thinks for a moment that the constitutional amendment securing the first of these settlements can ever be touched. Possibly a few think that the second amendment, securing the latter, may be,—that in some way the ex-slaves may be deprived of the ballot. But let any party, new or old, make an attempt in that direction, let it avowedly make a party-measure of any kind of suffrage law that should not affect black and white alike, and it would soon discover that it had awakened the sleeping elements of the old war-inspiration, and aroused an antagonist before which, if need be, party lines should again become military lines, and the watchwords of campaigns, whether at the ballot-box or on other fields, should be justice, honor, and equal rights. No; the suffrage amendment, more than the emancipation amendment, will not, I believe, be touched. The party under which the rebellion began cannot be restored: for its best strength through all the North became a loyal partner in overcoming the rebellion. Though you bring back the name, you cannot bring back the thing. And the party that put down the rebellion, though its name and power should now pass away, can never lose its historic renown for that achievement, nor the country be robbed of the grand results of its loyal deeds: for, to all practical intents and purposes, the country was the party, and will be again if those hard-won results are assailed.

And yet, though the national conditions existing before the war cannot be restored, and though no politician, however antediluvian in his partisanship, can be so void of political shrewdness as to attempt to overturn the great constitutional results of the war, the victorious voters in this new revolution are nevertheless in danger of falling into a partial reactionary movement, which will despoil their victory of the best part of its opportunity. The Constitution guaranteeing equal political rights to the negro may remain unchanged, and no active party-measures may be announced curtailing those rights; and yet the negro may be left by a supine national administration, and under the old plea of State rights, to the mercy of a merciless local foe, with none of his rights, theoretically guaranteed, actually secured to him. So there may be possible reaction on financial issues, bringing up the old questions of partial repudiation of the national debt, or inclusion in it of the rebel debt, payment of rebel claims, and indefinite postponement of specie payment, with a wild increase of paper currency. Therefore the victors need to be impressed with the lesson that they should use their victory with a wise moderation. The underlying force of this revolution is not reactionary,—at least, it does not mean any going back to the old condition of things of the kind here described. It is rather a restless reaching out after some settlement of the national troubles that have followed the war which shall be safe, durable, and equitable. The party in power has not brought this settlement; and the people, impatient, and not stopping to consider whether or not their impatience is reasonable, are turning as an experiment elsewhere. But any attempt at settlement that shall go back to revive old issues, any attempt at settlement that shall not redeem the nation's solemn promises to the freedmen, and shall not keep to the full its honor with its creditors, will be surely overtaken by a fresh reaction in the other direction, which will sweep the experimenting party, before it is fairly out of its cradle, into its grave. Let the victors be wise, then, and study well the conditions and significance of their triumph, before they develop their party principles, and organize their party measures.

And on the local issue that was most prominent in our own State—that of the Prohibitory Liquor Law—the triumphant party should heed the same lesson. If wise, they will not enact a weak license law, which will mean practically free rum, and which is sure to be overturned next year by the triumph of the prohibitory party, but they will set themselves to the thoughtful, painstaking labor of framing a law which, while guarding individual rights, shall yet so hedge about and regulate and confine the dangerous liquor traffic, that it shall be seen by all good citizens to be a law really promotive of temperance. The Governor-elect and other leading speakers of the victorious party have professed to be temperance men. It is to be presumed that they are, and that they are sincere in their professions of seeking to promote temperance in the community. They complain of the present law that it does not accomplish this end so effectively as something else would do. Now, then, is their opportunity, and their duty. Let them enact a law on the regulative plan that shall check this vast evil of intemperance, and extinguish the miseries flowing from it to a greater degree than the prohibitory plan does, and they may be assured, however some long-standing, narrow partisans of prohibition might feel, that the people of Massachusetts will let such a law stand. The great end to be reached is the suppression of intemperance. Let the wise and sober-minded and philanthropic men of all parties in the State, without reference to previous party lines, unite their forces for the construction of a statute which, with the least infringement on any legitimate personal liberty, shall best accomplish that much to be desired end. That will be both wise statesmanship and true philanthropy.

But there is an ominous sign which seems to point not strongly to any such consummation. And in this lies another lesson for the victors to take to heart in this State,—as there is a kindred lesson to be learned in the more general triumph in the nation. It is an evil omen when the lowest classes of society—the rum drinkers, the rum sellers, the ignorant, the vicious, the criminal—are rejoicing over a political triumph as they have been the last week in Massachusetts. I do not say that the party that has been victorious is necessarily bad because such people are in it to swell its triumphal processions. Much less do I say that all its members are bad or thoughtless. The victorious party I know, and rejoice to know, has as good men, as earnest-minded men, as thoughtful and able men, as has the party which has held power so long. Nor has it all the rogues and bad men. Perhaps at present it has not

so many able bad men as the other party. Yet it is a fact that these lowest classes of society as a mass are rejoicing in its victory; and the fact shows that for some reason or other, whether it be a sufficient reason or not, these classes have the expectation that under the rule of the victorious party there will be more license to animal appetite and immorality. These expectations may happily be disappointed. But it is an ill omen when such expectations are entertained of a victorious party. Not to satisfy them and yet to retain the power which they have helped to bestow is a dilemma between whose horns few political leaders of any party have the skill to pass unscathed. It is plain that the triumphant party will need to summon to the helm all the mental and moral power in its ranks in order to steer successfully between this Scylla and Charybdis.

And a like ominous sign attends the general triumph in the nation. That is not wholly a victory of whose beneficence thoughtful and honest non-partisan citizens can yet feel sure, which brings into power again in New York the Tammany politicians, whose predecessors and brethren a few years ago were driven from office in a storm of indignation by a plundered people. The Tammany politicians to-day may not be thieves and swindlers like Tweed and his compeers, they may not be robbers of the public treasury; but, though better men, it is to be feared they are using essentially the same political methods under which Tweed and his friends fell into dishonest courses, and under which men of the like moral weakness will again fall into temptation and carry their party down to destruction with them. We want a political revolution that shall not merely change parties or office-holders, but shall go down with its reforming, cleansing power to the bottom of political methods, and sweep away the very opportunity for political trickery, log-rolling, intrigue, and the plunder of public funds. And it is a part of the difficulty of the new problem which this election presents to the nation, that, in the revolution which seems to betoken the downfall of the party in power, Tammany politics have again come to the surface, and been lifted into positions of influence; and that it is in the metropolis of New York, under their baleful shadow, that this revolution has its centre, and that there the party of the future is expected to organize for its national work. Again I say, therefore, all the mental and moral ability that the victors can command will be required to enable them successfully to withstand and counteract the corrupting influence of such a partner.

And in this connection it should be said that another point on which the victors are to be on their guard, especially those earnest and independent voters who have helped to win the victory with a view to political reform, is the exceeding danger that the movement may be seized by ambitious and self-seeking politicians, and turned from its legitimate objects to serve their personal advantage. Let the experience of two years ago be remembered, when the political reform that began under such encouraging auspices in the movement for the Cincinnati Convention was taken possession of by political malcontents, and its original purposes utterly thwarted and its moral power annulled by an alliance with those who had no conviction of its principles in their hearts, but were bent only on immediate and personal success. If this revolution is to accomplish anything valuable for American politics, if it is really the beginning of the new party that is to solve the new political issues of the time, let it by all means keep clear of entangling alliances with all men and movements of spotted political reputation in the past. Let it find its leaders in the thick of its own convictions and aims, and not select them because they have been shrewd party managers in other movements and other days.

But it is time to turn to consider some of the lessons which the vanquished should heed,—which may be more briefly done, since upon them does not devolve now so great a portion of political responsibility. Yet it is for them to consider, too, whether the national issues on which they have been organized are not past or fast passing, and whether it is worth while simply to cling to a party for its old name and record, which is powerless in its present organization to take up the new issues, because as a party it has no harmony of conviction upon them. A party cannot continue to live on its old glories when there is a summons to new duties. Nor should a party consider itself defeated when the principles for which it was organized have been absorbed into the life of the nation, and its members then feel themselves free for other political combinations and other work. A party that is great and powerful may survive indeed after this point. It keeps a large class of persons in places of power who are personally interested in its surviving, because their influence and even their material sustenance may depend upon it. But though surviving, it has no moral earnestness, no inspiration, after this period is reached. It moves and acts mechanically, as puppet-moving politicians manipulate the strings. It then becomes an easy prey to corruption and intriguers. I think there have been some signs of late that the Republican party has passed this point,—has passed the point when its continuance can be insured under the principle of "survival of the fittest." There was a time when it was called, and justly, the party of moral ideas. I doubt if it can have justly been so called for the past two years. What great moral ideas has it been unitedly advocating and pressing into execution since the last presidential election? It had in its keeping the Civil Rights Bill, but it failed to pass it. There was a time when it was moved by the inspiration of a grand moral enthusiasm. What grand moral enthusiasm has inspired it in these later years under such active leaders as Morton and Butler? Could it have taken up successfully the problems of finance, could it have restored order in the South, could it have furnished statesmanship for grappling with the new conditions of government which the war entailed upon the country, it would have received a farther lease of power. But it has failed, and the people have written over it, *Wanting*. Whether any new party will do better, at least immediately, may be doubtful; but the people mean to try the experiment. A party is defeated when its moral convictions die, rather than when its voters leave it to try the fortune of their principles elsewhere. And there are many who voted with the defeated party last Tuesday who yet do not feel defeated, because they see the opportunity at hand in which they may be free for a new political organization, that shall seek the promotion of political convictions which they have now most at heart, but which their old party has declined to take up or endorse. There are certainly thousands of true men in the party which has nominally suffered defeat, who are ready to call the political revolution in which the prince of all political corruptionists and intriguers has gone down in the general overturn, not a defeat, but a victory.

For again the vanquished should take the lesson to their hearts, and the victors heed the same as a warning, that the party in power has been carrying a too heavy burden of corrupt men and corrupt practices. Whatever may be said of the purpose and work of the party in ferreting out corruptions, whether in its own limits or elsewhere—and let all credit be given to it for that work,—it is nevertheless a proved fact that corruptions of various kinds have existed under its administration of power, and the people hold it responsible therefor. It is useless—nay, it is criminal—to try to keep out of sight that among the causes that have produced this political revolution are the Credit Mobilier exposures, the Jayne and Sanborn contracts, the political and financial jobbery in the District of Columbia, the Custom House machinations, the swindling under State governments of the same party name in the South, and the presence in the party, and in places of power in Congress and throughout the country, of men whose garments are smirched with venality and perjury. The old leaders of the party, those who once gave it its moral character and stability, have mostly passed away. They have gone down to their graves, or, escaping from the evil days, have sought or been forced into political retirement. In their place have appeared a set of men whom the war brought to the surface, and who may have done good service in their places in the war, but who in politics are little more than self-seeking adventurers, with weak moral natures, and with no other idea of statesmanship than that it is the doctrine of party expediency and political intrigue. Not all the men, indeed, who were lifted into civil service by the war are of this class. Some of them have done most valuable service in legislation or executive office. Yet of too many will this description hold true. And with them has grown into alarming proportions the reprehensible custom of openly seeking and claiming office as the reward of past party services, or because for any reason one may chance to want it,—while there are even cases of men of admitted incompetence for the office sought, who have yet, it is well known, obtained the nomination of the party for it, through their audacity and their money. Now the election means a revolt of the people against this class of politicians and against the machinations and trickery that have kept them in power,—a revolt against party corruption and party intrigue. This meaning may not be everywhere plain; the voters may not have clearly defined it to themselves; if they had they certainly would have kept certain other men at home whom they have now returned to public office, and the adoption of certain constitutional amendments in New York, designed to protect political purity, would be beyond question; yet within the revolution which the independent action of so many voters has produced there is wrapped, undoubtedly, this significant rebuke of political intrigue and corruption.

But will the new party or parties that shall arise out of this general political confusion and disappearance of old party lines escape these same evils? That will depend more upon the people themselves than upon the politicians. The people in this country can hold the politicians to a high standard of principle and conduct, if they will. Never was there a time more favorable for the formation of a strong and honest political party in this country than at this moment. The opportunity is great, the need is urgent, and the people are awaking to be sensible of the need. This is the best sign in the elections. But it will require clear sight, earnest thought, faithful conscience, and patient, devoted labor, and on the part of the people themselves, to effect the organization that shall supply the need.

May I venture to hint some of the principles of this party of the future?—principles which, though they may not win their way to a large and controlling public confidence at once, are inevitably essential to a durable success, and, as it seems to me, the absolute conditions for solving the pressing problems of the time.

First and foremost, such a party must take its irrevocable stand on the basis of the great amendments to the Constitution which came as the result of the war, not moving a stone or a plank of that foundation; take its stand there, however, not for the sake of keeping alive issues that are past, but because only from that basis, which has become an historic epoch in the progress of mankind, can it efficiently apply itself to the political duties of the present.

Second: From that basis let it cordially invite and welcome to its coöperation all who can honestly stand upon the same foundation, whether they are of the North or South, and irrespective of previous condition of master or slave, Unionist or Confederate.

Third: Let such a party solemnly guarantee that the national honor shall be kept untarnished with all creditors, and that the nation shall pay its honest debts like an honest man.

Fourth: Let it adopt measures for establishing for the country a sound and stable financial policy, and for a return at the earliest possible moment to specie payments.

Fifth: Let it hold the government in all its departments to a rigid honesty in expenditure, and to a not parsimonious but prudent and healthy economy,—setting its face like flint against all political corruption and corruptionists.

Sixth: Let it take up the Civil Service Reform, not simply as a good theory, but with a sincere purpose to put it in practice, as one of the best means of securing competent persons for the public service and of purifying the methods of political action.

Seventh: Let it seek to put men into office whom for their ability and integrity the office needs, rather than those who seek the office for their own needs.

Eighth: Let it check the reckless bestowal of the public lands upon private corporations, and reserve the avails of them for the best benefit of all the people of the country, and especially for the uses of education,—the increase of intelligence among the citizens who are the source of its power being the one internal improvement to which the national government may consistently commit itself.

Ninth: Let it restrain the tendency, which the war naturally developed, to centralization of power in the federal government, and to the administration of power without the direct sanction of law, and at the same time create a national administration strong enough to make itself respected wherever its constitutional authority extends, and able, through the legitimate operation of the laws and courts, to secure to all the inhabitants of the land, of whatever condition or color or creed, their natural and constitutional rights to life, liberty, justice, and equality before the law.

Here, certainly, are principles, definite, important, beneficent, which already command the assent of a large number of thoughtful citizens, and upon which, it would seem, a political party might be rallied in this country that would ere long, if not at once, win success and power. In the present political demoralization there is most urgent need of some such definite and self-consistent statement of political convictions and aims. If neither of the old parties will make it, then a new party must. And if a statement embodying the substance of the principles here sketched should be put forth by a representative body of men, respected for their character and known to mean what they say, I believe a large portion of the American people, in all parts of the land, would be ready to join the new standard. Here are principles that may arouse even an enthusiastic advocacy. Surely, they should win the support of the thoughtful lovers of justice and honesty, of stability, purity, and intelligence in governmental affairs. Especially should they attract the young men and those who may be just entering political life, and have not yet committed themselves to any partisan political policy. It is among the younger men that any new party of the kind here sketched must find its main strength. During the next twenty-five years momentous questions for the weal or woe of our country are to come up for settlement; and the decision will rest mainly with the men who are now young. Let such, especially, prepare themselves well for this responsibility of republican citizenship. By a careful study of present tendencies and opening problems, by thoroughly acquainting themselves with the civil and social experience of mankind in the past, and by cultivating the habit of single-eyed devotion to the country's welfare, may they fit themselves for their duties, whether as private citizens or as public servants. For to be qualified to serve one's country is no mean aspiration. To be merely an office-seeker is contemptible. To use office for taking care of oneself or friends at the expense of the State is criminal. But to fit oneself well to fill an office to which the voluntary suffrages of fellow-citizens may summon one is a worthy ambition.

But who shall be the standard-bearer of such a party? Who shall lead this new crusade for political reform? Let us not be over-anxious and prematurely curious on the question of leadership. Especially let the people who have these principles at heart beware how they begin to put any man in training for the place. When the hour is ripe, the leader will appear. Meantime, let a sacred memory lead us. In this hour of political unrest and confusion there comes inevitably to our minds the remembrance of one, our great and pure Senator, who died last spring at his public post in Washington, and who, in his dying, brought a whole nation, political friends and political foes, the high and the humble, together around his bier in tears of grateful admiration. He, for his devotion to his country before party or self, for his wide knowledge and large experience, for his incorruptible integrity, for his life-long adherence to justice, for his grand pride in the American Republic and his invincible faith in its ideas, if death had spared him, might have been the natural leader for the hour. But his commanding voice is silenced, his hand can no more execute our will. Yet may the memory of his public and private virtues help so to quicken and inspire the mind and conscience of the American people, that the people themselves shall lead the nation to a triumph of purity in all parts of the public service and of right to all classes of citizens.

A BUTCHER recently found a shawl-pin in a cow he was cutting up into steaks. It is supposed the animal had swallowed a milk-maid.

HEAR BOTH SIDES.

BY CHARLES K. WHIPPLE.

I have for years attended, as a listener and a learner, the prayer-meetings of the Boston Young Men's Christian Association; and I find there a marked discrepancy between what I hear and what I feel.

I hear there frequent declarations (made, evidently, in gratitude to the Giver, and not from personal vanity or vainglory) of a permanent rest, peace, and spiritual delight enjoyed by the narrators, of complete deliverance from the fear of death, and of a faith efficacious to sustain them under those anxieties, troubles, and despondencies which misfortune of any kind tends to produce. Whatever may befall them, poverty or disease, painful accident or pecuniary loss, privation of friends or relatives by death, or their own summons to a speedy departure from this world, these and all other things (they affirm) are made to work together for their good; and so perfect welfare is secured for them both in this life and that which is to come.

Those who claim to have received these benefits ascribe them to their reception (not with the intellect, but with the spiritual and affectional nature) of the doctrines commonly known as "Orthodox" or "Evangelical." Further, they declare with the utmost confidence not only that the joy, rest, and peace in question certainly and appropriately flow from this source, but that they can have no other source; and that, even in those exceptional cases where some other reliance seems to suffice for the exigencies of this life, *no* other can avail at the approach or in the hour of death.

It is noticeable that the assurance above described is expressed with equal confidence by all classes of those who have adopted the ideas in question. The new convert, whether ignorant or intelligent, and the believer who has scarcely passed the age of childhood, affirm just as confidently as the experienced church-member, both that they are thus saved, and that in no other way can any one be saved. All but those who hold with them are in the gall of bitterness and the bond of iniquity; where (they confess) they also would have remained but for unmerited favor and grace; and they incessantly enjoin upon those who hear them to seize that "way of escape," to accept those "terms of salvation" which have wrought such admirable results in their own case.

As I sit and hear these things repeated thus confidently, I recognize an utter unsoundness and delusion in them, as far as my own case is concerned; since I possess and enjoy, and have for many years possessed and enjoyed, the very advantages thus claimed, but on a ground quite different from that which my "Orthodox" friends claim as the only source capable of producing them. I have permanent peace, rest, and joy in God, genuine, affectionate communion with him, and perfect trust in his friendly providence, not only as guarding my present welfare, but as sure to accomplish my permanent welfare. But I have obtained these invaluable blessings in the manner recommended in the parable of the "Prodigal Son," by direct, personal application to my Father, God, without seeking or desiring the mediation or intercession of an elder brother, or of any third party whatever. When I hear in the prayer-meeting the frequent repetition of the formula, "Give yourself to Jesus," my reflection is—I cannot commit so dishonest an act. I belong to God. I acknowledge his proprietorship in me, and my responsibility to him; and, recognizing him both as Creator and Friend, and being well assured of his presence with me at all times, I conceive that I honor and please him best by such trust in the reality of his Fatherhood as to bring directly to himself such supplication or thanksgiving, or such outpouring of gratitude or affection as I may feel moved at any time to offer.

Thus, between myself and any one of the conductors of this meeting, there exists this very curious relative position: each thinks the other grossly and enormously in error; each regards the other as cherishing delusive hopes and unfounded expectations; each supposes the other to hold erroneous ideas of God, and of the true relation of men to him, and of the present chief business, and the ultimate destiny, of mankind; and each thinks it the immediate duty of the other to change his position.

The last of these points of resemblance between me and my friend of the Association brings me to the mention of a point of difference between us; he wishes me forthwith to accept his doctrine, taking its correctness for granted; I wish him to *examine* fairly both mine and his own, to see which *ought* rather to be accepted. I appeal to truth, agreeing to abide by what fair and full investigation shall show to *be* truth.

The course naturally and reasonably to be taken, in this state of things, is, I think, that my friend and I should sit down together, and calmly look into and compare the ground of our opposite beliefs, that we may be enabled to agree as to what is truth, and as to what duties, what course of life, and what attitude towards God and our fellow-men are thus shown to be obligatory upon us.

But when I propose this, my friend of the Association frankly declares that no consideration whatever will avail to make him give up the theological system held and taught by the Association. He does not care to look at the grounds of my ideas, because "he knows that my ideas are wrong." He does not care to scrutinize the basis of the Association's system, because "he knows that system to be right." When I ask why he receives this or that doctrine, he promptly cites a text. When I show that, from the meaning and connection of that text, it can have no proper bearing upon the subject in question, and show perhaps, also, that he has put into the mouth of Jesus or of Paul words handed down to us as coming from Solomon or David, none of these things move him, except to the avoidance of further conference. When I quote to him, from that Scripture which he claims to be a rule of duty as well as of faith, the injunction: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you"—he quietly assumes that I am "carnal" and not "spiritual," and that therefore it would be useless to talk to me. As to the last point, there is this to be said in maintenance of my friend's position: that it is customary with the Association and its members to stigmatize as "carnal" persons holding a theology materially different from their own; and that, at one of their great conventions recently held, members of the Association were expressly advised "not to argue" with such persons.

Private friendly conference upon these matters being thus out of the question, it may be asked: Why not, in a meeting advertised as "Free," and where the leader habitually invites, and even urges, everybody to speak who has anything to say, why not make a quiet, brief statement of varying views and the reasons of them, that each person present may compare them at leisure with those taught by the Association?

This course, which would seem natural and probable in a meeting called "Free," is very rarely attempted by any dissenter from the ideas there dominant, because the policy and customs of the Association are well known to be hostile to it. I myself have known of three cases in which dissenters have been imperatively desired by those in authority not to speak again; of two or three cases in which the expression of unwelcome opinion has been clamored down, the leader of the meeting interrupting the speaker by starting the doxology to indicate that the session was closed, and that in advance of the customary time of closing, and I have known of two cases in which manual force was used by those in authority to prevent such dissenters from taking such part in the meetings as all those present had been expressly desired to take.

Is it asked—even supposing the correctness of the above representations—why speak of them? Why not let the managers of the institution in question manage it in their own way?

My reasons for speaking thus openly (after the failure, be it observed, of attempts to present these thoughts to the Association itself, in its meetings for religious conference, and to individual members of it in private) are the following:—

Having long been conversant with the reasons (of all kinds) for and against the theological system on which the Association in question is founded, I am sure that very much of what is claimed in regard to it is unsound and untrue, and that this could be plainly shown if comparison of views were permitted there.

Most of the young men who are brought into these meetings by the zealous street-missionaries of the Association plainly belong to the class called uncultivated, or ignorant. They have no comprehension of the nature of evidence, or of the conditions which ought properly to precede a man's belief in any statement. They are predisposed to look upon the missionaries who have gathered them, and upon the managers of the Association who patronize them, as both good and wise; and they readily receive as true any proposition uttered with solemnity by any of these persons. The "converts" made from this class—and it is this class which furnishes far the larger proportion of converts—*remain* ignorant, being expressly taught by the leaders, as well as by the general tone of the meetings in question, that what they need to know is "Jesus, and Jesus only." They are taught that it is their clear and imperative duty to speak in these meetings, from the moment they have "given themselves to Jesus," and they are very soon urged to take the leadership in them; and, whether as leaders, or as simple exhorters, they are conspicuous examples of "zeal without knowledge." The good influence exercised by the Association in keeping these young men from the use of strong drink, tobacco, and profane language is largely counterbalanced by the arrest of mental development which the training there clearly tends to produce. Not only are certain theologic dogmas imposed on them as necessary to be received and believed without examination, but the influence of the institution leaves them (in the majority of cases) as it found them, without knowing how to examine anything, even without knowing that scrutiny should precede assent.

I affirm, after careful and long continued observation, that most of the "converts" made in these prayer-meetings are of the sort above described. But the claim of the Association that many converts are made is the chief ground on which it annually asks the contribution of thousands of dollars for salaries and material aids for propagandism. As the Association represents the good thus effected as immense, and as the incidental works of beneficence employed to facilitate this propagandism are so trumpeted as to persuade many people to give it money who would refuse to do so if they understood its partisan and exclusive character, it seems fair that, somewhere, a just statement of this character should appear. As the *Christian Union* is read by the very people who, supporting the Association, ought to understand the matters above stated in regard to it, I ask for this communication a place in its columns.

19 PINCKNEY STREET, Boston, Oct. 15, 1874.

—*Christian Union.*

"WHAT DO YOU sell those fowls for?" inquired a person of a man attempting to dispose of some chickens of questionable appearance. "I sell them for profits," was the answer. "Thank you for the information that they are prophets," responded the querist. "I took them to be patriarchs."

GENTILES AND HEBREWS.

FRATERNIZATION OF THE INDEPENDENT CHURCH, REV. MR. MUNDY, PASTOR, AND THE SOCIETY OF CONCORD, REV. DR. COHEN, PASTOR.

A very unusual fraternization among religious bodies took place Saturday and Sunday. As is well known, Saturday is the Jewish Sabbath, and is so observed by the congregation of Rabbi Cohen, or Rev. Dr. Cohen as he is usually known outside his own church. In the forenoon of that day, Rev. Mr. Mundy, of the Independent Church, responded to an invitation most cordially given by the Rabbi and church officers, to deliver a discourse in the Synagogue, in Mulberry Street. The services commenced at nine o'clock, and at that hour a goodly number of people, mostly from Dr. Cohen's congregation, had assembled. Rev. Mr. Mundy sat inside the altar beside the church reader. The usual services, including the reading of the Scriptures from the manuscript roll, were conducted by Rev. Dr. Cohen; there were responsive services also by the priest and the very fine choir.

Then came the discourse by Rev. Mr. Mundy; it was a plea for Christian unity on the great basis of a common brotherhood in the spirit of God. "Brethren and friends," were the first words of the preacher. "It is with mingled feelings of pain and pleasure that I stand before you." Mr. Mundy affirmed that he was grateful for the invitation of the Rabbi and officers of the congregation; this gave him much pleasure; but as he stood there he could but recall the long past; he could but think of how the blood of the children of Israel stained the garments of the Christian Church. Protestants had suffered much from Catholics, but the Jews had suffered far more. The Hebrews brought knowledge, and experience, and wealth into Europe, and of the latter we robbed them. After all this wicked treatment, they had invited him, a Christian, into their sacred place, to speak to them. He was glad to say that we, as Christians, had learned something from them; we thank the Jews for the history they have transmitted, and for this opening of their temple. All religions had their uses; none were wholly good and none were entirely bad; these were suited to the habits of those who used them. But it had been the habit of some to claim that they only had the right way; this was true of Mohammedans, and Hebrews, and Gentiles. Out of this idea had come wars; had come ignorance and barbarism. Now he hoped that all had learned that we had one God, the father, and that we are all brethren; that we were bound together by a oneness of interest. We may call ourselves Jews and Christians, and pull apart as far as we may; and yet are we bound together. So it was in religion; we were indebted to the Mohammedan, to the Egyptian, and to others, and are now eating the fruits they planted. It was time for us to recognize the brotherhood of religions, to do justly and love mercy and walk humbly with God, and thus be his children. His belief and worship was indeed different from theirs, and yet why should this separate them? They had the same God and were seeking the same height of goodness, only by different means. The true Church of God was not Jewish or Christian; it contained all good men, belong they to what sect or church they will. All who have the good spirit of God belong to the brotherhood of the spirit. It was a most ancient organization; it broke down the barriers by which men were separated; it was found in the breast of the Buddhist and the Mohammedan, as well as in that of the Christian. The great leaders, Confucius and Mohammed and Moses and Jesus, were but a cluster of brothers. Let us come out upon the tower of the thought raised by the prophet: *We have all one father, and God has created us all.*

REV. DR. COHEN AT REV. MR. MUNDY'S CHURCH.

The announcement in the papers, Saturday, that Rev. Dr. Cohen would preach in the Independent Church yesterday forenoon caused that place of worship to be filled to overflowing. The preliminary services were conducted by Rev. Mr. Mundy, and were of the usual character. Rev. Dr. Cohen commenced his discourse with expressions of adoration to God, of thankfulness for the opportunity to exemplify the command: "Love thy neighbor as thyself." He would take for his text the same words chosen by Mr. Mundy, and found in Malachi: "Have we not all one father? hath not one God created us?"

The ills to which human life is heir were noted, and they were cited as incentives for love to our neighbors. The existence of God was shown from the fact that we have created things which imply the existence of a Creator. This was my, your, and our God. The speaker then said he had been invited to give his views of Jesus Christ. They did recognize the existence of a historical personage named Jesus of Nazareth, born in the year 3761. He was a good, high, and excellent scholar and philosopher; when he had grown to manhood he became a great Rabbi and teacher, and was finally crucified. But this act was repeated in history; for example, John Huss was burned in 1415, July 6; and why? He had done no wrong; he was only a reformer, put to death because the Pharisees and Sadducees of his time saw he was destroying their power. Martin Luther was another example. The Pharisees were not all dead yet either; they were still carrying on the work. But, they would say, Jesus was the Son of God. Well, in the name of God, who said he was not? Not the Jews certainly, for they did recognize Christ as the Son of God, as a Rabbi, as a man of high culture, as a reformer. God had called all men his sons, and in this sense only was Christ his son. The reformed Jews did not believe a Messiah had come. They held, and prayed, and worked for the redemp-

tion of mankind through the supreme power of love; and this was the Messiah, this was God. Our whole life, through good works, should be a preparation to meet God. We can all enter that heaven of which Abraham spoke, by heeding the injunction in the words, "Behold how good and pleasant a thing it is for brethren to dwell together in unity." The grave will serve as the grand parent of all reunion. True religion caused no strife and separation; it incited to brotherly love and to obedience of the command, "Love thy neighbor as thyself;" for has not one God created us all?—*Syracuse (N. Y.) Standard of October* 12.

CALL FOR A CONVENTION.

The people of the United States are awakening to the fact that the national Constitution is destitute of any explicit acknowledgment of God or the Christian religion. Although it is the fundamental law of a great Christian people, its want of a distinct Christian character has led many eminent Christian men to admit that it would need no change to adapt it to a Mohammedan nation.

Thus, many of the friends as well as the foes of Christianity are pointing out a strange inconsistency. While it is an indisputable fact that our government is, and always has been, administered in connection with the Christian religion; that many of its laws, customs, and institutions are distinctively Christian, it is yet maintained on the one side, and admitted on the other, that the Constitution, with which all our laws and institutions should accord, is no more Christian than Mohammedan.

This inconsistency, long a matter of deep regret to many of our best citizens, is now cause of alarm. It is being used persistently, and in many instances successfully, against the Christian institutions of our nation. It is made the basis of the most dangerous assaults on the use of the Bible in the common schools, the oath, Sabbath laws, public fasts and thanksgivings, prayers in Congress and State Legislatures, and all other similar features of our national life.

And now the momentous issue is before us as American citizens: How shall we harmonize the inconsistency? Shall we prove faithless to the inheritance bequeathed to us by Christian fathers, and permit our best institutions to be overthrown on the ground that they are opposed to the Constitution? Are these times of political corruption, financial disaster, pestilence, and want times for us, as a nation, to depart farther from God? Shall we not rather, faithful to our trust as Christian citizens, and realizing our dependence on Divine strength and wisdom, harmonize whatever may be inconsistent in the Constitution and government by a reverent acknowledgment in both of Almighty God and his revealed Will?

A National Association has been formed to secure such an amendment to the Constitution as will suitably acknowledge Almighty God as the Author of the nation's existence, and the ultimate Source of its authority, Jesus Christ as its Ruler, and the Bible as the supreme rule of its conduct; and thus indicate that this is a Christian nation, and place all Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land. Co-operating with this Association, we, whose names are undersigned, invite our fellow-citizens of New England and neighboring States, who favor such an amendment, without distinction of party or creed, to meet in Tremont Temple, Boston, on Wednesday, December 16, 1874, at 7 1-2 o'clock P.M.

All such citizens, to whose notice this call may be brought, are requested to hold meetings, and appoint delegates to the Convention.

J. H. Seelye, Amherst, Mass.
L. P. Hickok, Amherst Mass.
A. A. Miner, Boston, Mass.
E. B. Webb, Boston, Mass.
Geo. C. Shattuck, Boston, Mass.
Charles J. Whitmore, Boston, Mass.
John S. Blatchford, Boston, Mass.
Edmund H. Bennett, Taunton, Mass.
John Field, Arlington, Mass.
John S. Stone, Cambridge, Mass.
H. M. Parsons, Boston, Mass.
S. E. Herrick, Boston, Mass.
L. T. Townsend, Boston, Mass.
Dorus Clarke, Boston, Mass.
J. W. Hamilton, Boston, Mass.
Wm. R. Clarke, Charlestown, Mass.
John N. Stickney, Rockville, Conn.
Joseph Cummings, Middletown, Conn.
J. J. Abbott, Yarmouth, Me.
Treadwell Walden, Boston, Mass.
D. C. Eddy, Boston, Mass.
F. E. Tower, Allston, Mass.
Alex. Burgess, Springfield, Mass.
John C. Holbrook, Syracuse, N.Y.
J. A. Todd, Tarrytown, N.Y.
E. R. Fairchild, New Providence, N.J.
R. H. Richardson, Trenton, N.J.
S. M. Hamill, Lawrenceville, N.J.
Alex. Blaikie, Boston, Mass.
Wm. Graham, East Cambridge, Mass.
David McFall, East Cambridge, Mass.
Jas. P. Lane, Bristol, R.I.
Henry Coit, Concord, N.H.
R. A. Hallam, New London, Conn.
H. A. Spencer, Montpelier, Vt.
O. H. Jasper, Dover, N.H.
And others.

As this Convention is held under the auspices of the National Association to secure the Religious Amendment to the Constitution, the names of the officers of that association are also appended to the call.—*Christian Statesman, November* 28.

THE NEW SCRIPTURES.

ACCORDING TO DARWIN, TYNDALL, HUXLEY, AND SPENCER.

GENESIS: CHAPTER II.

1. Primarily the Unknowable moved upon cosmos and evolved protoplasm.
2. And protoplasm was inorganic and undifferentiated, containing all things in potential energy; and a spirit of evolution moved upon the fluid mass.
3. And the Unknowable said, Let atoms attract; and their contact begat light, heat, and electricity.
4. And the Unconditioned differentiated the atoms, each after its kind; and their combinations begat rock, air, and water.
5. And there went out a spirit of evolution from the Unconditioned, and working in protoplasm, by accretion and absorption, produced the organic cell.
6. And cell by nutrition evolved primordial germ, and germ developed protogene, and protogene begat eozoon, and eozoon begat monad, and monad begat animalcule.
7. And animalcule begat ephemera; then began creeping things to multiply on the face of the earth.
8. And earthy atom in vegetable protoplasm begat the molecule, and thence came all grass and every herb in the earth.
9. And animalcule in the water evolved fins, tails, claws, and scales; and in the air wings and beaks; and on the land they sprouted such organs as were necessary as played upon by the environment.
10. And by accretion and absorption came the radiata and mollusca; and mollusca begat articulata, and articulata begat vertebrata.
11. Now these are the generation of the higher vertebrata, in the cosmic period that the Unknowable evoluted the bipedal mammalia.
12. And every man of the earth, while he was yet a monkey, and the horse while he was a hipparion, and the hipparion before he was an oredon.
13. Out of the ascidian came the amphibian, and begat the pentadactyle; and the pentadactyle by inheritance and selection produced the hylobate, from which are the simiadæ in all their tribes.
14. And out of the simiadæ the lemur prevailed above his fellows, and produced the platyrhine monkey.
15. And the platyrhine begat the catarrhine, and the catarrhine monkey begat the anthropoid ape, and the ape begat the longimanous orang, and the orang begat the chimpanzee, and the chimpanzee evoluted the what-is-it.
16. And the what-is-it went into the land of Nod and took him a wife of the longimanous gibbons.
17. And in process of the cosmic period were born unto them and their children the anthropomorphic primordial types.
18. The homunculus, the prognathus, the troglodyte, the autochthon, the terragen—these are the generations of primeval man.
19. And primeval man was naked and not ashamed, but lived in quadrumanaus innocence, and struggled mightily to harmonize with the environment.
20. And by inheritance and natural selection did he progress from the stable and homogeneous to the complex and heretogeneous—for the weakest died and the strongest grew and multiplied.
21. And man grew a thumb for that he had need of it, and developed capacities for prey.
22. For, behold, the swiftest men caught the most animals, and the swiftest animals got away from the most men; wherefore the slow animals were eaten and the slow men starved to death.
23. And as types were differentiated the weaker types continually disappeared.
24. And the earth was filled with violence; for man strove with man, and tribe with tribe, whereby they killed off the weak and foolish and secured the survival of the fittest.—*Cincinnati Commercial.*

The Dean of Westminster is not subject to the control of any bishop. And this is why. When the first Dean was to be ordained over the Abbey, the Bishop of London had ordered all necessary arrangements to be made for the purpose. This was done, and a large number of ecclesiastics had assembled to witness the ceremony. But on the night before the day appointed, the keeper of the Abbey heard a voice calling him from the Surrey side of the river. He went over in a boat, and found there no less a personage than Saint Peter himself, who was accompanied by one or two eminent saints. Saint Peter said he had determined to ordain a Dean for Westminster himself, and the distinguished party being rowed over in the boat had the expectant Dean waked up at midnight and brought to the Abbey. At that hour, while all London was asleep, Saint Peter ordained the first Dean of Westminster, and when the Bishop of London came in state next day to perform the ceremony, he found it all over, unquestionable evidence and certificates of the same having been left. The consequence is that Dean Stanley is responsible to Saint Peter alone, and is, indeed, a Vicar-General of that saint in his own little Vatican on the Thames.—*Golden Age.*

The *Daily News* has a sweet, condescending article on Dr. Isaac Watts, *à propos* of the celebration at Southampton of the bicentenary of his birth; an article which is as a parcel of lollypops held out to the innocent babes of Dissent, who ought to feel very grateful indeed. With that astonishing faculty for discovering historical parallels, which is developed in journalists who want at once to fill up a few lines and show that they have read something, the writer says: "John Bunyan sold boot-laces when in gaol for his religious opinions; the mother of Isaac Watts sat on a stone at the gate of the prison where her husband was lodged, and held the future divine and hymn-writer, then an infant, at her breast." Our editor has munificently promised a copy of the final number of the ever-to-be-continued *National Reformer* to any one who shall satisfactorily answer this riddle: Why was John Bunyan inside a prison selling boot-laces like Mrs. Watts outside a prison nursing her baby? I have space to mention but one other remark of the *Daily News* man. He says that Dr. Watt's hymns are the delight of children.—*National Reformer.*

Poetry.

[For The Index.]

A QUESTION.

BY M. B. S.

Whence cometh this restless yearning,
This fever of heart and brain,
This eager, unsatisfied longing,
That bringeth us only pain?

A memory of that country
Where our spirits had their birth?
Or, is it a premonition
Of something better than earth?

And will our toilsome endeavor,
And our weary craving cease,
When Death, o'er the tired sleeper,
Whispers the benison—*peace!*

We close with lingering kisses
The eyelids cold of our dead;
Not for weeping or caressing
Have they any answer made.

Is Death, then, the only healer
We mortals can ever know?
If Life hath no other fulfilment
How shall we have *time to grow?*

Nay, Heart! thy unquenchable longing
Itself a sweet answer gives,
That God, our eternal Father,
In His boundless Universe *lives!*

We *shall*, in the coming future,
Hope's fullest fruition reach;
That blest, diviner perfection
We cannot put into speech.

A larger, completer existence
To our weary quest be given;
But oh, for a *word, through the silence,*
Assuring our hearts of Heaven!

CASH RECEIPTS.

FOR THE WEEK ENDING DECEMBER 5.

S. R. Honey, $10; W. H. Hunt, 30 cents; Clara M. Holmes, $1.80; A. Warren Kelsey, $1; H. R. Barnsdell, 30 cents; James E. Peck, 30 cents; Edw. C. Post, 25 cents; G. H. Foster, 64 cents; G. A. Lane, 45 cents; Chas. H. True, $5.35; E. S. Elder, 50 cents; W. T. Harris, $1.55; Miss I. Thompson, $10; Charles Richardson, $10; R. W. Howes, $10; R. B. Stone, $10; Nath'l Little, $10; J. W. Winkley, $13; W. L. Taylor, $10; E. B. Wolcott, $10; Wm. Berrian, $10; Rob't Ormiston, $10; Julius Churchill, $1.25; Annie F. Curtis, $10; W. H. Webb, 45 cents; Frank J. Mead, $2.70; D. R. Thomson, $3; Francis Little, $5; M. P. Hanchett, $3; H. B. Mercer, $3; J. G. Dodge, $1.50; G. B. Newcomb, $4; W. E. Eaton, $3; Lewis Hunt, $3; Z. H. Cobleigh, $3; G. A. Hanson, $1.50; W. H. Holmes, $3; G. B. Stebbins, 15 cents; E. B. Ward, 15 cents; Edwin H. Hopkins, $1.25; R. G. Horr, $5; Phebe A. Palmer, $6; Jonathan Hiestand, $1; Theo. W. Robbins, $1.50; W. McFarland, $5; R. V. DeGuinon, $1; Theo. Williams, $6; H. P. Nicholson, $3.30; Howard Delano, $5.25; Isabella Bowthorpe, $3.20; S. H. Hilton, $3; Miss J. Miller, $3; N. E. Armstrong, $5; Newton Library, $3.20; Mary Shannon, $3.20; Mrs. Carl Zerrahn, $3.20; Mary C. Shannon, $6.40; W. R. Morgan, $3; W. D. LeSueur, $2; Geo. H. Thobe, $1.60; Joseph S. Hill, $3; Henry Lantz, $1; E. G. Blaisdell, $1.50; Wm Morton, $3.20.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Please examine the ADDRESS and DATE on your Index mail-tag, and report at once any error in either.

N. B.—When writing about a former remittance, always give the date of such remittance as exactly as possible.

N. B.—Orders for Tracts or single numbers of The Index which are *not on hand* will, if of small amount, be otherwise filled to the same amount without further notice.

N. B.—Please remit by post-office money-order, by registered letter, or by draft on Boston or New York. Checks on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

RECEIVED.

Books.

History of the Conflict between Religion and Science. International Scientific Series. By John William Draper, M.D., LL.D. New York: D. Appleton & Co. 1875.

The Christian in the World. The Fletcher Prize Essay. By Rev. D. W. Faunce. Boston: Roberts Brothers. 1875.

Life of Captain Joseph Fry, the Cuban Martyr. By Jeanie Mort Walker, of New Orleans. Hartford: The J. B. Burr Publishing Co. 1874. [Sold by subscription only. Specimen pages with illustrations.]

Pamphlets and Periodicals.

Circulars of Information of the Bureau of Education. No. 2.—1874. Drawing in Public Schools: the Present Relation of Art to Education in the United States. Washington: Government Printing Office. 1874.

The Voluntary System. By Rev. Charles G. Ames.

Publications of Thomas Scott, Esq., London.—The Vedas and the Zendavesta. By G. G. Zerffi, Ph.D.—Christianity and its Evidences: No. 1. By a Divinity Student of the University of Dublin.—On the Existence of Evil. By the Rev. James Cranbrook.—Signs of the Times: December, 1874.—A Short Catechism for the Use of School Boards. By an Ex-Clergyman.

The Unitarian Review. December, 1874. Boston: L. C. Bowles.

The Sanitarian. December, 1874. New York: 234 Broadway.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.
Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

Francis Ellingwood Abbot, ... *Editor.*
Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), *Editorial Contributors.*

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

BOSTON, DECEMBER 10, 1874.

POSTAGE NOTICE.

The new Postal Law which goes into effect at New Year will require prepayment of postage on The Index by the publishers, thus releasing the subscribers from the necessity of paying their own postage to the government. In consequence of this change, an additional expense of several hundred dollars a year will be entailed on the Index Association; to meet which it is necessary to ask our subscribers to remit Twenty Cents apiece by the first of January. This sum, if paid in advance, has been hitherto charged to each of them by the Post Office Department, and no new expense is entailed upon them by remitting the same amount in advance to the Index Association. The burden will be a heavy one to the Association, if borne by it alone; but it will be insignificant, if distributed equally among the subscribers. We are confident they will not wish the Association to pay these trifling charges in their stead, when they see that the aggregate of them is so serious a matter. Those of our subscribers who have already renewed their subscriptions will oblige us by remitting the twenty cents without waiting till their terms expire; while those who are about to renew will doubtless cheerfully add the small amount above named. A large "P" on their mail-tags will be our receipt for it.

"Give us 'honest' lists of our ministers *and of our societies too!*" This is the unwelcome cry that begins to greet the ears of the *Year Book* compilers. Nothing but shrewd and sectarian diplomacy will evade it. If either of those lists contains doubtful names, strike them off! It is the turn of the *Christian Register* now to practise a little "modern martyrdom"—to swallow the same pill it has just administered to others. We request it to say "yes" or "no" to this question: *does not honesty require to make one list just as honest as the other?* To catechize all the ministers and all the societies would doubtless shorten those lists not a little; we admit it. But honesty now demands this sacrifice, and we quote to the *Register* this advice of its own, which it "freely offered" to the radicals so recently, and which it may now apply to its own case: "They should make known their precise position, and bravely take the far from terrible temporal consequences. There is nothing in the situation to make a manly man whimper, or to excite the painful sympathy of any of his friends. The same great law of duty applies to Christians, Jews, Mohammedans, and Free Religionists: if you are in a true position, stand fast; if you are sailing under false colors, the sooner you hoist your true flag the better. The inward satisfaction which attends a sincere course is so great, that outward gains or losses scarcely deserve mention." If the American Unitarian Association were sincere in what they said last winter about the *Year Book*, they will not flinch this winter to stick to it and give *two honest lists* to the denomination, despite all "outward gains or losses;" and if the *Register* is sincere in what it tells the radicals above, it will tell the same things now to its friends.

ANTI-CHRISTIANITY.

"What do you mean by taking an 'anti-Christian position'? Do you suppose that you can destroy Christianity before its time, or that the world would be the gainer if you could? Do you not believe in the law of evolution, and recognize the impossibility of violently doing away with any institution that is still rooted in the hearts and minds of men? Do you not think it harsh and unjust to cherish a hostile feeling towards Jesus, one of the sweetest spirits of all time, and towards the great body of good and true people who still behold in him their Divine Teacher, Lord, and God? In short, why is it not bitter, bigoted, fanatical, unjust, and unreasonable to oppose Christianity, instead of seeking to aid its development into the higher truth of thought, feeling, and action which you call Free Religion?"

Such are some of the questions which have risen in the minds of some of our readers; and it is the purpose of this article to give the fairest possible answer to them.

1. In the first place, he occupies an "anti-Christian position" who perceives the obstructiveness of the Christian religion as a whole (including both its mythology and its ecclesiasticism, its principle of authority, its assumption of control over individual, social, and political life, and its general influence on history and civilization) to the natural and free evolution of human society in all its various aspects,—who feels the obligation imposed upon him by this perception, and endeavors faithfully to discharge the public and private duties which it involves. Virtually, if not nominally, every person is an anti-Christian who contributes anything towards those general influences by which the world is gradually educating out of Christianity into Free Religion; he may be unconscious of the fact, or even vehemently deny it, yet the fact is not thereby altered in the least. He, however, is the consistent anti-Christian who is fully conscious of the truth that Christianity is dying as an historical religion, and who assists in every right way the growth and spread of those great modern ideas and movements which are the real cause of its death. This is what we mean by taking an "anti-Christian position."

2. Nothing is further from the true anti-Christian's wish than to destroy Christianity before its time, or to destroy it at all in any way except by promoting the growth of the Free Religion which is supplanting it. The world would not be the gainer by any interference with natural processes, among which assassination is by no means to be classed. But the attempt to replace falsehoods and errors by truths, and to conform all political, social, and individual conditions to the requirements of science and universal liberty, is not a destructive but constructive one, if viewed from the stand-point of human welfare; although it is strictly true that the success of this attempt in any high degree involves the disappearance of Christianity from the stage, and is therefore destructive if viewed from the stand-point of the Church.

3. The anti-Christian alone can believe in the law of evolution; for the doctrine of evolution is the chief of those truths which are to-day proving totally and irresistibly destructive to Christianity. He is the first to recognize the impossibility of destroying by violence any institution which is still rooted in human needs; but he also recognizes the necessity of helping mankind to outgrow its transient needs, when that which now feeds them is so rapidly perishing. He never works by violence at all; he uses no weapons but those of superior knowledge and deeper insight into the permanent needs of man; he labors only to make known the truth to all, being confident that truth cannot be discovered any faster than man can adapt himself to it. He understands that the law of evolution is supplemented by the law of dissolution; that no organism can live forever; that evolution requires, not the eternal perpetuation of each individual organism, but the gradual improvement of successive organisms. Hence he knows that the Church, being an organism, cannot survive forever, and discerns the fact that its days are even now drawing to an end; and he works all the more actively to foster the purely humanitarian institutions which must inevitably succeed it. To suppose that Christianity or its institutions can ever adapt themselves to the ideas on which modern civilization is building itself up is, as he clearly perceives, just as irrational as to suppose that a worn-out horse can be transformed into a lively and vigorous colt. He sees the intrinsic absurdity of imagining that Christianity or its Church can ever shift or change or invert the ideas on which it was originally established; and therefore he would persuade mankind to remove into better quarters before it tumbles in ruins about their heads. That Christianity can ever develop into rationalism, or science, or civilization, or "Cosmic Philosophy," is the fond dream of those who bury their eyes in order to avoid seeing. The anti-Christian does but gaze steadfastly at facts; and he knows that the law of evolution forbids the hope of alchemizing Christianity into its opposite. A new religion, with its appropriate institutions, is silently and unperceived growing up all about us; and he cheerfully turns to this new faith as sure to inherit all of real good that the old had to transmit.

4. Of all men, the true anti-Christian is the least likely to cherish a spiteful or bitter spirit towards Jesus. Those who are resolved to adapt Christianity to the modern world on the assumption that it is in some vague sense divine, and therefore get inextricably perplexed in the attempt to construe it as conformable with civilization and science, might be excused, if, like some "Radical Christians," they should sometimes fall into petulance and harshness towards Jesus; for many of the ideas he puts forward (*e. g.* his own Messiahship and second coming, the Day of Judgment, and so forth) obstinately refuse to be coördinated with the ideas of civilized communities. But the anti-Christian who holds the evolutional philosophy sees in these obsolete ideas the necessary product of past historical conditions, and simply neglects them in estimating the native greatness of Jesus. So far as Christianity as a system is concerned, they are all-important, constituting as they do the germ-thoughts of its historic growth and the specific peculiarities which distinguish it from other religions; but so far as the personal Jesus is concerned, they do not express him, but rather his age. It is the words and acts which are least likely to be the effects of his age and immediate surroundings, that give the only evidence we have as to his personal character; and it is precisely these which make up the most beautiful and intrinsically valuable parts of the gospels. Hence the anti-Christian, bent on rendering historic justice to individuals at the same time that he seeks to replace the Christian system by a philosophy of life better adapted to modern requirements, is under no temptation to cherish a hostile feeling to Jesus, but rather to recognize with admiration and delight all the loveliness and sweetness of his spirit. John Stuart Mill was an anti-Christian in a large sense of the word, though exceedingly cautious and guarded in expressing his opinions on the subject; yet it would be difficult to find a more emphatic or generous eulogium on the character of Jesus than that which is contained in his just published *Three Essays on Religion* [pages 253–255], and which we republished in last week's Index. It is the system, not the man, that the anti-Christian opposes; and while he may justly detest the one on account of its cruelty in the past and its implacable warfare on science, intelligence, and freedom in the past and the present, he may yet revere and love the other on account of his sweet humanity.

5. Just as little will the anti-Christian who can discriminate between systems and men cherish a hostile feeling towards Christians, individually or in the mass. His anti-Christianity rests on thought, not on feeling; on deliberate convictions and insight into the workings of ecclesiasticism as a factor of social and political development, not at all on blind rage against those who happen to differ from himself in opinion. He refuses to take any party-label or certificate of church-membership as a proof of good character; he insists on his right to judge men's characters independently according to the traits they manifest; he loves those who are lovable, honors those who are honorable, and would scorn to be biased in his estimate of individuals by any speculative beliefs they might hold in religion, politics, or philosophy. The modern form of anti-Christianity, at least, is neither spite, detraction, malevolence, churlishness, nor combativeness; it is simply a thorough comprehension of the highest interests of mankind, a profound sense of obligation to promote them, and an active devotion in serving them to the best of individual self-ability and opportunity. It would be well for the churches, if they comprehended in turn the high-mindedness and uncompromising loyalty to truth which they are enlisting increasingly against themselves.

6. The belief that Christianity is capable of developing gradually into Free Religion, by simply following out more thoroughly its own inherent law, has been expressed by Mr. John Fiske in the concluding chapter of his recent *Outlines of Cosmic Philosophy*. "Religious progress in the fut-

ure," he says, "is possible only through the gradual evolution of Christianity itself into higher and higher forms." In accordance with this confused conception of what Christianity is, he says: "With regard to its practical bearings upon human conduct, the religious attitude of our scientific philosophy seems to be absolutely identical with the religious attitude of Christianity. . . . We still regard Christianity as, in the deepest sense, our own religion. . . . We identify our own position with that which is held by Christianity." He therefore "refuses to attack Christianity." Yet his book, from beginning to end, is one of the sharpest attacks it has been called to endure for many a long day. He is so conscious of this that he admits "it may seem absurd or sophistical in us to assimilate with Christianity a system of thought which has entirely thrown off the mythologic symbols wherein Christianity has hitherto been clothed, and whereby it is customarily recognized as possessing an individuality of its own." To justify his astonishing claim of being essentially Christian, he argues that "a sudden and radical alteration of Christianity into something else is as impossible as the sudden and radical change of one type of organism into another;" that, "while form after form has perished, the Life remains, incarnated in newer and higher forms;" and that what "is fundamental in Christianity" is simply the "recognition of Deity" and the "yearning for closer union with Deity." Mr. Fiske might as well argue that he is his own great-great-grandfather, on the ground that Life in general remains, though the form has passed away. He strips from Christianity its clothes, skin, flesh, and bones, and, finding that Existence in the abstract survives, thinks that he still retains Christianity itself. His argument is this: "Cosmism" recognizes God; Christianity recognizes God; therefore, "Cosmism" is Christianity. By the same logic: Mr. Fiske believes in "Cosmism;" Herbert Spencer believes in "Cosmism;" therefore, Mr. Fiske is Herbert Spencer, and wrote the *First Principles!* Into such sins against logic and good sense is any thinker driven who holds that Christianity is able to "develop" into the modern philosophy which denies every one of its distinctive doctrines. We take the ground that whoever discards these doctrines is an anti-Christian and nothing else, no matter how vehemently he may claim the Christian name, and no matter how superciliously he may look down on the "radical infidelity of the age." It is the instinct of every true soldier who may feel called upon to change his allegiance to abandon his old uniform when he leaves his old army, and not enter the hostile camp in the garb of a deserter.

7. In truth, the whole current of modern thought and life is directly against the faith and institutions of Christianity. Dr. Draper, referring in the preface of his new work to "a great and rapidly increasing departure from the public religious faith," says with great force: "So widespread and so powerful is this secession, that it can neither be treated with contempt nor with punishment. It cannot be extinguished by derision, by vituperation, or by force. The time is rapidly approaching when it will give rise to serious political results." Again (page 364) he declares: "Whatever may be the preparatory incidents of that great impending intellectual crisis which Christendom must soon inevitably witness, of this we may rest assured, that the silent secession from the public faith which in so ominous a manner characterizes the present generation will find at length political expression." This is what we have been saying for six years and more, with greater definiteness still; for we believe that the "political expression" will be a great political struggle for the expansion or retrenchment of religious liberty. It befits every good citizen to study well his own part in those great events. Do you believe in the venerable pillar-doctrines of the Christian religion? If you do, you are a Christian. If you do not, you are an anti-Christian—to the extent that you put your belief into practice. But the becoming spirit of the anti-Christian is high, noble, earnest, self-sacrificing, gentle to all men, free from spite or malice, yet resolute to stand by his convictions and the cause of freedom to the bitter end, not sparing his own reputation or comfort, but resolved to play a man's part in the world without dissimulation and without reserve. It is not the spirit of contempt or bitterness or brawling, but the spirit which scorns to shirk a little labor for man's sake or shun a little obloquy for truth's sake. The one great issue of the Western world for many a long year to come is—*Christianity or Free Religion: which?* For both, you cannot stand in fact, dream what you may; it is an issue which divides. Are you a Christian, or an anti-Christian?

NEW ENGLAND HOSPITAL FOR WOMEN AND CHILDREN.

The ladies who conducted so successfully the fair in aid of this Hospital, at Mrs. Charles G. Loring's house, a few weeks ago, will hold a supplementary sale at the New England Woman's Club Rooms, No. 3 Tremont Place, on the sixteenth and seventeenth of December.

Many good articles were left unsold at the former fair, and new ones have been received since. The beautiful Southern grasses which were all sold within two hours after the opening of the fair will be replaced by fresh ones from the South, and ferns, Christmas wreaths, and so forth, will be ready for sale. The Fayal pottery which arrived just too late for the fair will be for sale at this time, with many other beautiful articles especially suited for Christmas presents.

As this Hospital is as broad in its charity as the human race, welcoming to its benefits those of every nation, sect, or party, we hope that lovers of freedom and medical education for women will feel an interest in aiding its managers in their arduous labors. They expect to support it by work. E. D. C.

"THE JOURNAL OF SPECULATIVE PHILOSOPHY."

The October number of Mr. Harris' *Journal of Speculative Philosophy* contains matter of unusual interest. Almost every reader will turn his attention at once to the review of Professor Tyndall's Belfast address by Thomas Davidson, with the expectation of finding a more unprejudiced analysis of this interesting paper than from the sectarian or secular papers. Mr. Davidson, however, attacks Mr. Tyndall's address upon quite different grounds from those taken by the press generally, not "discussing its bearing upon religion and existing institutions, or its tendency generally, but confining himself to questions of historic fact and undeniable philosophic truth." (In parenthesis, we are glad to hear that there are any truths of this latter order; for we thought it possible to deny anything in these latter days, from the law of gravitation to Christopher Columbus.)

Mr. Davidson then elaborately exposes various blunders of Professor Tyndall, and sums up his estimate pretty severely by saying: "But, if he is a mere tyro in the external history of philosophy, he is something worse in philosophy itself." But after this severe attack upon Professor Tyndall's accuracy and scholarship, he does him justice in the concluding paragraph, where he says: "While, therefore, I entirely sympathize with Professor Tyndall in his manly and determined opposition to dogma and authority, and in his demand for the free and unprejudiced discussion of all questions, I cannot but be sorry that he has diminished the weight of his own authority, and thus injured a cause which is that of all earnest truth-seekers, by trying to draw conclusions in regions of thought where he is an entire stranger, and by being thus entrapped into making a display of carelessness in regard to matters of fact, and of incapacity to grasp philosophic truth."

In a supplementary note, the editor (Mr. Harris) carries his criticism still farther, applying it to other thinkers of the modern school, and closes with this comprehensive sentence: "The stand-point of absolute personality, as the highest principle, is the one to be attained. On this plane, freedom, immortality, and God are the regulative principles of science as well as of life, and they are not only matters of faith, but equally matters of indubitable scientific certainty." He then pays THE INDEX the high compliment of inserting a long passage from Mr. Abbot's remarks on the same address. While we cheerfully acknowledge the right of the group of thoughtful men who conduct this journal to write for themselves, and others as well-instructed in metaphysics, we wish that some mediator could be found who could express their conclusions at least, if not their methods, in simpler language and with greater fulness of illustration; so that those who have unfortunately been deprived of the benefits of severe metaphysical study could gather greater benefit from these earnest and bold thinkers.

Another curious and interesting paper of quite a different character is the translation of Dionysius Thrax. We are tempted to envy the children of the Roman Empire under Pompey the Great so simple and brief a text-book, in comparison with the elaborate grammars of our own day. E. D. C.

THE HEROISM OF LIVING.

No task so hard is set for mortal man as simply living this daily life well and satisfactorily. The great multitude of folk never find this out; but a few do.

Patrick and Bridget, if they can but get enough to fill their bellies and cover their backs, are satisfied, and find life on the whole a pretty comfortable thing. They suffer some, it is true. They are sometimes cold, and sometimes hungry, and sometimes they ache a little. But their sufferings are almost wholly physical, and of the easiest kind to bear. They live from day to day, and from hand to mouth; and their hopes and ambitions and aspirations seldom rise above material things, and seldom these are unsatisfied long. Their very religion is suited to their material necessities; and its comforts, so easily procured from the nearest priest, are as tangible, palpable, and real as the potatoes in the pot, the ham in the frying-pan, or the whiskey in the jug. In ninety cases out of a hundred, they live and die without realizing that life is such a very serious affair after all, and drop into their graves pretty well content with what they have got, and with the way they have fared.

And the same is largely true of the mass of people. The sufferings endured by the common run of mankind are largely overstated in quality,—probably not in quantity. But it is the *quality* of suffering, rather than the quantity, wherein consists the hardness to bear. If animals really suffer in essential poignancy all that we lookers-on are apt to attribute to them, then all those of us who are meat-eaters would be loaded down with a burden of guilt from which we might hope never to recover. Such of mankind as are more animal than spiritual in all their instincts, desires, and passions,—in whom the mind is much less developed than the body,—though they often suffer to an extent which justly demands our sympathy, and excites our efforts to alleviation, are nevertheless far more saved from that exquisiteness of suffering which afflicts all spiritually and mentally sensitive persons. The quality if not the quantity of one's sufferings depends mainly upon the nature of one's wants and hopes and aspirations. The man who simply wants his dinner, and cannot get it, suffers but slightly in comparison with him or her who wants love and sympathy, and is denied them. In the one case it is a stomach-ache; in the other it is a heart-ache. In the one case it is a ventral unsatisfaction; in the other it is a soul disappointment. All those whose longings rise little above the ordinary benefits of life, whose endeavors are chiefly aimed at the securing mere material possessions, and whose religious natures are satisfied with the ordinary pabulum of the Church cuisine, and with robust promises of not immaterial joys in heaven,—all such generally escape the keenest pangs and obtain the nearest delights, and pass on to the end without much discerning that life is heroic, or that it is greatly touched with tragedy and pathos.

But in proportion as men and women become refined, cultivated, and spiritualized; in proportion as they become poetic, imaginative, and aspiring; in proportion as they lift their hopes and elevate their aims, and strive with all their powers to live, not a greedy, not an avaricious, not a selfish life, but a life which is ideal, born of the quickened soul and intellect,—just in this proportion they become capable of experiencing, not only the highest satisfactions and pleasures, but also the most exquisite sorrows and the profoundest disappointments. This is what man pays for being civilized; he increases his capacity to suffer as well as to enjoy. The two capacities do not increase in the same ratio, perhaps; but yet they keep within plain sight of each other. Certain it is that the natures made of the finest, cleanest, purest stuff know best what keenest suffering is. Physical pain may be dulled with opiates and soon forgotten; but pain of the heart or of the mind lasts on and on,—its tears fall inward, not outward, and its sad eyes turn from the painful cause with slow and lingering motion. The light and frivolous person experiencing disappointment can recover readily and pass to something else, finding speedy relief in change and variety; but the earnest, serious, and faithful soul receives a deeper wound, the anguish of which it can assuage only by lifting its whole life nearer to some grand and noble work.

Now it is a fact that among the most intellectual, thoughtful, rational, and truly religious persons in the community there are many whose hearts are daily aching with disappointment and unrest; and who, because of failure that has touched their hopes and plans, and the general incompleteness that seems

to attend on life, are questioning whether life itself is worth the pains it costs, and are looking forward with rather pleasant anticipation to that rest, that end, that oblivion which the grave somehow appears to promise to give them at last. They are brave persons, ready to face any fact and acknowledge any truth. They are not afraid of toil and trouble and sacrifice. But they see life slipping away and leaving so few results to them, notwithstanding all their days are piled with loads of care and labor and hurry; they see life slipping away, and the great work that they hoped to do still undone; they see life slipping away, and the best powers within them yet untried, and the noblest faculties yet unused. The shadow of disappointment settles upon them, and their questioning grows deeper and more solemn every year, "Does life pay?"

Why is this so, and what is the remedy for it? Christians generally would say that this doubt about the value of life arises from the fact that those who entertain it have put away from them the only true foundations of the faith that explains everything; and that the only way to remove this doubt is to recover that lost faith. But the time has passed when Christian theology can effectually administer to the spiritual and intellectual needs of the bravest and most intelligent men and women. They confront the universe itself, and they will have of it a better verified answer to all their questionings than any which the Church can give.

The statement about this matter which I have to make is this. It seems to me that we attempt and expect too much. Life is short, and we cannot do everything while it lasts. Let us select only a few things, and concentrate all our energies to do those. Instead of living for everybody, let us live for a few. Instead of trying to reform the world, let us try to *form* ourselves after a fashion that shall be helpful to those who are right about us. Let us live for ends that are more private and less public. If our life has any real, true influence it will extend without our trying to extend it; it will permeate slowly through works and persons that are nearest to us to those that are farther from us. We are too anxious to make our mark with great and telling strokes; let us be content to make it more modestly and quietly. Let us learn to live calmly and steadily, without haste and without noise. Let us study to organize repose and leisure, rather than troops of enterprises and bands of busybodies. Those who set out to be great reformers and masterful manipulators of institutions and systems will find that they have undertaken a work which refuses to be hurried, and which only the ages behold the accomplishment of. It is only here and there a man in a century, whose arm God lifts to make a long, strong mark on times and races with poems, philosophies, faiths, and polities. For the most part, the rest of us are called upon to work in comparative secrecy and silence, though with no less certainty of accomplishing what is necessary. We have need to cultivate patience, and the strength which grows in us from day to day. The opportunities that are nearest to us, how shall we fail faithfully to improve these, and be content for the time to reach no farther. "No man is a hero to his valet," it is said. But I say if we cannot be heroes and heroines to our own servants, to our own most immediate circle, to those who know us best, then we cannot hope to be to the world at large. The heroic element in character has a splendid chance to exhibit itself in small and limited arenas,—in homes and families and private friendships. If it cannot in some good degree shine there, then it is mere pyrotechnics elsewhere.

Moreover, we must believe that what belongs to us to have and to do is sure to reach us at last,—or we it. It steads not to run from our fate, says one. Magnificent fact that! It is paltry to talk of freedom, as the speech is usually indulged in. There is no freedom but that of eternal and immutable law, and the grand soul sighs for no other. We are hooped in by a beautiful necessity, and every circumstance is a part of the ordination of Deity. Let us "telescope" the universe with a discernment that is spiritual and poetic as well as logical and scientific, and behold all things lifted and borne forward on the tide of order and harmony. Let us be heroic enough to stop fuming and fretting, and harassing ourselves about the absurd and impossible. Then life will become less tragic and pathetic, and more inspiring and glorious.

A. W. S.

"SHALL I CUT this loin of mutton saddle-wise?" said a gentleman. "No," said one of his guests, "cut it bridle-wise, for then I may have a chance to get a bit in my mouth."

Communications.

AN ACCOUNT OF A GOLDEN WEDDING, WITH SOME REFLECTIONS THEREON.

EDITOR OF INDEX:—

A few days since I had the pleasure of participating in the celebration of a golden wedding, which was remarkable alike for the character of those present, and for the character of the principal parties, who have passed their lives in doing good to others.

The worthy couple, whose married life had extended through the long period of fifty years, are honored members of the society of Friends, and in the Friends' meeting-house the ceremonies of the golden wedding took place. There were present and participating as speakers representatives of most of the liberal professions, members of Orthodox churches, whilst your correspondent represented the "world's people."

The services were opened by a rather young looking "elder," who read the story of the marriage in Cana of Galilee, and then invited those present to improve the first thirty minutes of the meeting with religious discourse, after which it was to be thrown open for general speaking.

The aged pair repeated the simple marriage service of the Friends as they had done fifty years before; the marriage contract was exhibited and read, showing that on the 28th day of October, 1824, Levi Coffin and Catherine Coffin had first taken the vow which now, after so many years and under circumstances so different, they were renewing.

The speeches which followed were filled with details of the life of Levi and his wife, showing, if half of what was said is true, that all men have cause to rise up and call them blessed.

They are natives of North Carolina, where they were married. Fifty years ago, when other young men of that region were looking toward the virgin lands of Alabama and Mississippi, where a few hundreds of dollars invested in land and negroes were almost sure to yield a fortune to the men of enterprise who dared to make the venture, Levi felt within his breast the cry of the guilty sons of Jacob, "We are verily guilty concerning our brother;" and, shaking the dust of slavery from his feet, sought a home in the *North*. Since then his life has been devoted to the cause of the slave, to use his own words, "Not because they were better than poor white folks, but because they had fewer friends and needed help more."

His home at Newport, Indiana, was the home also of the fugitive slave; and for twenty years he fed, clothed, and sheltered an average number of one hundred and fifty per year. Removing to Cincinnati in 1846, for the purpose of opening a store for the sale of free-labor goods, he kept up his habit of aiding fugitives from slavery, and in the forty years of active life preceding the fall of slavery he had assisted thousands of men, women, and children.

At one time, the affairs of the Colored Orphan Asylum of this city being in an exceedingly unprosperous condition, there being no money to purchase food and clothing, or even to hire the domestics needed to care for the children, Levi and Catherine gave up their own home, and went into the asylum as superintendent and matron, serving without salary, and caring tenderly for the poor creatures who were doubly outcast, first because of their race, and next because of their poverty.

At the close of the war of the rebellion, he raised a large sum of money for the benefit of the freedmen, and he now devotes himself to the work of educating and elevating the negro, with as much zeal as he formerly showed in working to secure his freedom.

I could fill as much space in recounting the benefactions of these good people, performed in aid of needy persons of the white race, many members of which unite with the rescued blacks in calling down blessings upon the heads of "Uncle Levi and Aunt Katie."

While these things were being said, and much more of the same sort, I observed in the remarks of the Orthodox speakers an evident purpose of keeping Levi and the rest of us reminded of the Christian dogma, which asserts that faith and not works is the essential of salvation.

At last Levi plucked the coat-tail of a gentleman about to speak, and asked leave to say that he and his wife Catherine based their hopes of salvation, not upon the good deeds to which their friends had referred, but to their faith in the efficacy of the redeeming blood of Christ.

Now if I thought that Levi was actuated by a desire to escape hell, or to win heaven, when he was working for the slave, I should despise him most heartily; for if there is any man who deserves to go to hell, it is that man who does good only to escape the clutches of the devil.

I do not think so meanly of Levi. He has in fact a superior nature which makes him feel more keenly than other men the subtile chain which binds humanity in one. Not all the pleasures of the fabled heaven can make such men completely happy, while one sentient being in the universe is unhappy.

But if good deeds are of no avail in securing heaven, does it not also follow that evil deeds have no influence in deserving hell; and if this be true, what becomes of the claim of the Christian Church to be the great conservator of morals?

If your patience, Mr. Editor, is not exhausted, I will now make an application of the foregoing, which is only my text.

Your correspondent, "E. D. C.," who does not seem disposed to take much stock in the negro, published in your columns an article showing that there does not seem to be any relation between the morals and the religion of the freedman.

An editorial in a recent number of the *Independent* declares that "What the negro wants is a religion which shall have some relation to morality."

Now in the meeting I have described, besides Levi, there were a half-dozen men whose business it is to teach religion to the freedmen. One of them has been a city missionary in this place for more than twenty years, devoting a large part of his time to preaching among the colored people. Such religion as we unfortunate blacks have was taught to us by such men, and they all unite in emphasizing the declaration of Mark, "Whoso *believeth* and is baptized shall be saved; but he that believeth not shall be damned." There is not one word in this concerning good or bad deeds; salvation is given if you believe, damnation if you believe not.

There was recently in this vicinity a conference of ministers of various evangelical sects, who were seeking to find a basis upon which all Christians may unite. Nothing was to be put into that platform except those dogmas, a belief in which is necessary to constitute a Christian. Much was said in it concerning faith in God, in Christ, in immortality, in the plenary inspiration of the Scriptures, but not one word concerning morals.

In my youth I learned, from such preachers as Hamlin, Morris, Swormsted, Sehm, and the elder Gaddis, men standing high in the Methodist Church, that no sinner is more sure of damnation than "your moral sinner."

Is it not clear that Christianity, judged by the teachings of its votaries, is a faith, not a system of morals? Why then should there be demanded a relation between the morals and the religion of the negro who has embraced Christianity? Supposing him to be completely Christianized, does it by any means follow that he will be moralized?

Recent developments in high places of the land show that "Christian statesmen," "soldiers," and "ministers" of the white race are as apt as the negro to forget the requirements of the moral law.

Now I submit to "E. D. C.," and to the *Independent*, that, when white men begin to preach to us and practise before us a religion which shall have "some relation to morality," then will be full time to blame us for the alleged divorce between our religion and our morals.

P. H. C.

CINCINNATI, November 22, 1874.

REV. MR. TIBBALS' MANIFESTO.

MT. CARROLL, Ill., Nov. 27, 1874.

F. E. ABBOT, Esq.:

Dear Sir,—Noticing in last week's INDEX your mention of an attack made on Charles D. Miller, candidate for member of Assembly at Geneva, New York, on account of his religious opinions, I hand you by this mail a copy of the Morrison *Times*, published at Morrison, Whiteside County, Illinois. It contains a letter from Wm. C. Tibbals, who is the Methodist Episcopal Presiding Elder of this district, warning his people against voting for me for State Senator, and for about the same reasons. I am, however, happy to say that the "brethren" did not all heed Mr. Tibbals' alarm, and that I was elected, on the third instant, by about the regular party (Republican) majority.

My position on the temperance question you will best understand by reading the enclosed "Extract, etc.," which, if you deem worth the room, you may publish as a part of the current opinions of the people on the so-called "license question"—otherwise throw it in the fire.

Religiously I am called an "Infidel," but do not accept the name in its best sense; and, while I am a "Free Religionist," my *sympathies* are rather with Col. Higginson in his "Extra-Christian" plea of last annual meeting.

Pardon my seeming egotism in talking so much of myself. I do it that you may understand the *fairness* of Mr. Tibbals' attack upon me.

Yours truly, H. A. MILLS.

[The letter of Rev. Mr. Tibbals will be found quoted among our "Glimpses," and the extract alluded to is here subjoined.—ED.]

THE LICENSE QUESTION.

AN EXTRACT FROM THE INAUGURAL ADDRESS OF HON. H. A. MILLS, MAYOR OF MT. CARROLL, ILLINOIS, APRIL 15, 1873.

The oft-repeated failures, not only in our town but generally throughout the country, to secure anything like a reasonable enforcement of prohibitory laws may well arrest the attention of all thoughtful friends of law and order, and lead them carefully to inquire whether there may not be some inherent weakness in the laws themselves that renders them so generally inoperative and void. Even in a democracy, where the ballot-expression of the voice of a majority is the written law of the land, that voice may be stultified by conflicting enactments, or overslaughed by a general life-practice quite at variance with both the letter and the spirit of the attempted prohibition.

What now do we find to be the facts surrounding us, and directly bearing upon the question at issue? Simply these:—

That the manufacture and wholesale traffic in intoxicating liquors is taxed and protected by both national and State laws, for which "We, the People," are fully responsible; and also that a great majority of our citizens use liquors in one or another of their various forms, and that those who do not use them refrain only in obedience to the dictates of their own private judgment.

Recognizing these as facts, I know of no good rule

of law or equity that will justify us in claiming the right of prohibition as against the retail traffic.

Either liquors are contraband and confiscate, from their manufacture to their destruction, or else they are legitimate property, and subject, like all property, to some proper rules of vending.

Wishing that this were otherwise, and saying or voting that it is not true, does not change the fact, and with material facts governments must deal.

In the light of these surroundings, it does seem to me that we may find good reason for the general failure to enforce prohibitory laws. They are inconsistent with the general law, life, and practice of a great majority of American citizens, and hence are unsustained by that moral sense of equity and justice that must exist in the minds of the people, in order to make their written laws the guide-rules of faith and practice.

If the above premises are correct (and I esteem them so), the question at issue in our late city election ceases to be one of "license or no license" in the common definition of the word, and becomes simply a question of "free or restrained traffic": tersely, "free or taxed whiskey."

The traffic exists by virtue of the unconstrained, practical support of a majority of our people. Be it ours to recognize the fact and deal with it accordingly.

That all citizens are entitled to the protection of the civil law is a self-evident proposition, for the support of which no argument is required; and whoever, in pulpit or bar-room, advocates or justifies a resort to mob-law to remove real or imaginary wrongs deserves the condemnation of all good citizens.

That spirit that would abolish the entire liquor traffic by a mad-dog slaughter of all persons engaged therein is closely akin to the spirit that animated the old Spanish Inquisition; and its advocates, having long since parted company with all sound rules of law or logic, lack only a power equal to their will to light anew the faggot, and turn again the thumb-screw on all who dare to differ from them in practice or opinion.

Let no such spirit animate our official action, but, "with malice toward none and charity for all," let us endeavor to protect all and oppress none.

Accepting the situation as I understand it, and knowing, as we all know, by a sad experience, what sorrows and crimes are ever attendant upon drunkenness, I recommend that you throw around the traffic all those municipal restraints that are known to equitable laws; that you enforce, with a stern exactness, all the penalties attached to such laws; and that you impose upon the traffic its full share of the burdens of a common taxation.

Drunkenness, too, is a crime, a crime against our best manhood, and a crime against society, for which we must each hold ourselves and our neighbors responsible; for, with all said and done that we as a "City Board" can do, we must mainly rely upon the sober good sense of our fellow-citizens for peace and good order.

The bed-rock of good society is the intelligent integrity of individual character. Opportunities for vice and crime are always with us, and we must depend far more upon an honest and cultured ideal of a self-poised, responsible manhood among our citizens than upon the penal enactments of ever so well devised laws.

No traffic can make of us drunkards without our consent, and no prohibitory laws can save us from the legitimate consequences of a wicked indulgence and gratification of the demands of appetite and passion.

We must make ourselves *worth* the saving, or there is a small chance of our being saved.

ATHEISM AND CHRISTIANITY.

MR. EDITOR:—

Mr. Voysey, in THE INDEX of November 19, says that John Stuart Mill, in his second posthumous work, "has touched on the subjects of religion and Christ with consummate skill and tenderness, for which his warm, sympathizing heart may well receive gratitude and renewed reverence."

By Mill's estimate of Jesus Mr. Voysey is led to say in another paragraph:—

"Atheism is indeed content to leave mankind in the idolatry of an historical personage whom it will allow in poetry to deify, so long as they will not travel beyond the confines of physical facts, or trouble themselves with speculations about the unseen powers."

And then follows:—

"We have here a fresh instance of the radical affinity between atheism and Christian gush. It would surprise you, perhaps, to learn how many millions of Christians have no other God than Christ, and boast that he alone is the true revealer and representation of God. Well, all these are divided by a mere disguise of words from atheism pure and simple."

Not to mention Mr. Voysey's oracular tone, just observe his logic.

Mill speaks kindly of Jesus, for which "he may well receive gratitude."

This shows that atheism is content to leave mankind in the idolatry of Jesus.

There is, therefore, a radical affinity between atheism and "Christian gush." The millions who worship a personal Being, who made everything from nothing, and who became incarnate in Christ a few thousand years ago, are to whom churches should be dedicated and prayer and praise offered every day; and those who believe in *no* such Being, who recognize the universe in its entirety as eternal, who are indisposed to give anthropomorphic qualities to the power of which all phenomena, as presented in consciousness, are manifestations, who believe in *no* incarnations, *no* supernaturalism, who have *no* system or form of worship,—these two classes are substantially alike, the difference between them being only of a *verbal* character!

Not only one but several of Mr. Voysey's letters seem to indicate that he is hardly capable of doing justice to persons or principles that are in opposition to his cherished convictions.

Respectfully, B. F. UNDERWOOD.

MILWAUKEE, Nov. 29. 1874.

THE RIGHTS OF NON-SMOKERS.

NORTHAMPTON, Mass., Dec. 4, 1874.

FRIEND ABBOT:—

As the smokers have been heard through Spurgeon's statement and other items copied by the INDEX, please let one of the *non*-smokers be heard through the enclosed article, which is to appear in the Northampton *Journal* of to-morrow.

Yours truly,

SETH HUNT.

THE RIGHT TO SMOKE.

Spurgeon smokes, and says there is no sin in it. He has a right to smoke; but there are a multitude of others (and I am one of them) who do not smoke; who hate the practice; who are sickened by it. They have a right *not* to smoke; and yet Mr. Spurgeon and his fellow-smokers force others to breathe their smoke, whether it is offensive or not. Mr. Spurgeon may think it necessary to take medicine. He has the right to do so; but he should not compel those around him to swallow poison every time *he* does. There is the rub in this smoking custom. The rights of non-smokers are, as a general rule, invaded by those who smoke.

I once took passage on a steamer at Geneva, Switzerland, in order to sail up the beautiful lake on which that city stands. I anticipated much pleasure and benefit from the pure air and sublime scenery. After setting sail, I found the deck, from which alone the air and scenery could be enjoyed, thronged with smokers. I had smoke in my eyes, smoke in my nose, smoke in my throat, smoke in my lungs, smoke in my clothing, smoke all around me. I viewed the Alps and Jura mountains through the haze of tobacco smoke.

I knew a man who went to an island in the Atlantic Ocean, to recruit his health by breathing the pure sea-air. The broad veranda of the hotel, where he could best enjoy the air, was almost constantly poisoned by tobacco smoke; so that he could find no corner where the air was not tainted by the fumes of the weed. The reading-room, also, was generally filled with smoke, so that the privileges of that apartment were virtually denied to non-smokers. Was that respecting the equal right of non-smokers?

I deem pure air the food of my lungs; and yet there are men who, while in the very act of forcing tobacco smoke into my nostrils, will denounce what they call sumptuary laws, meaning the liquor laws, because, they say, such laws prescribe what a man shall eat and drink. SETH HUNT.

CHURCH TAXATION IN OHIO.

CLEVELAND, O., Dec. 4, 1874.

FRIEND ABBOT:—

Temporarily sojourning in this pleasant city, I was made measurably glad in looking over the morning papers of to-day by reading an editorial in the Cleveland *Herald* concerning the exemption of church property.

When the daily press of the country awaken to a realizing sense of this continued outrage upon every principle of equity and justice, the battle is more than half won. When, despite the hitherto all-potent machination and influence of the Church, the American press unite for its overthrow, the victory is already gained. Meanwhile, persistent labor is demanded on the part of every emancipated soul, every liberalist, every non-sectarian, justice-loving person in the land, respectively, to do all he can at all times toward righting the wrongs involved in this question, and lifting these burdens from off an oppressed people.

Appreciating every effort made in this direction, and desirous of giving such the widest publicity possible, I herewith enclose the *Herald's* article for reprint in the columns of THE INDEX.

Faithfully yours, GEO. A. BACON.

Recently we suggested to the Democratic members of the General Assembly the propriety of introducing and adopting an amendment to the tax law, striking out the clause exempting church property from taxation. We made the suggestion on the ground that the Democracy have control in the Legislature and can carry their party measures, and we also suggested that the German and other "liberal" people who aided materially in placing the Democratic party in power should urge that party to the performance of this work, which has been so frequently demanded by the "free minded." But the Democrats in the Legislature were in no hurry about it, and so Representative Hodge, of this city, has taken up the task they seem disposed to shirk, and unless the bill is smothered in Committee the Democrats will have to face the music.

We have given our views on this matter of taxing church property, and presented facts and figures in support of those views. The matter scarcely seems to need argument on constitutional grounds, as in its opening clauses the State Constitution expressly declares that "no person shall be compelled to attend, erect, or support any place of worship, or maintain any form of worship, against his consent;" and yet the exemption of church property from taxation compels every tax-payer to "support and maintain" forms of worship, whether he is willing or not. It makes the Roman Catholic help support the Protestant, the Protestant aid in maintaining the Roman Catholic, the Jew contribute to both, and the non-believer in churches pay for the benefit of them all. We believe nine men in every ten, even among church-goers, if asked their individual opinion on this point would say the existing practice is wrong in principle. It is true the Constitution gave the Legislature permission to exempt if it saw fit, but such exemption, though so specifically permitted, is against the spirit of the Constitution as displayed in the Bill of Rights.

For the information of those who may not have seen, or who may have forgotten, what has been given in regard to the amount of church property in the State which escapes taxation, we repeat that the census of 1850 showed less than six million dollars of this property in the State; in 1860 it had increased in value to thirteen millions; in 1870 to nearly twenty-six millions; and at the present time it is, at the rate of progression for the twenty years before the last census, no less than thirty-eight millions. This increase is greatly in excess of the increase in the value of taxable property. In 1850 the proportion of exempted church property to the total value of taxable property was 1.38 per cent.; in 1860 the proportion had increased to 1.46 per cent.; now it is 2.42 per cent.

We do not propose, just now, to go again into a discussion of the question what denomination is reaping the largest benefit from this exemption. That is unnecessary. The fact that thirty-eight millions escape taxation in contravention of the spirit of the Constitution, that this is nearly two-and-a-half per cent. of the whole taxable property of the State, and that the proportion is steadily increasing, should be argument enough for the abolition of the exemption.

ABUSE OF THOMAS PAINE.

ALTON, Ill., Nov. 24, 1874.

F. E. ABBOT:

Dear Sir,—Enclosed I send you a slip cut from *Harper's Weekly* of this week. You will see its contents. We have heard some of our zealous Christian friends say that Thomas Paine was a drunkard; but we give it but little notice or credit. Coming as this does, however, in this popular journal, we are anxious to know if there is any proof of the stories. We have never seen any, unless this may be considered proof. Can you give us any light on the subject?

Even if we admit the truth of the stories, what then? Christian persecution would be largely responsible for it. No better patriot, no more bold, outspoken man ever lived than Thomas Paine; yet, because he refused to believe in the common dogmas of the day, he was maligned and abused by those claiming to be good Christians. If, maddened and goaded by these Christian fanatics, he fell into this fearful evil, they were more to blame than he.

Aside from all this, however, some of the noblest men of our age have unfortunately been confirmed drunkards. Look at the career of our noble war-Governor, Richard Yates, than whom a nobler heart never beat,—true as steel, and generous almost to a fault. What true Illinoisian but reveres the name of noble Dick Yates? Yet, alas, he was a drunkard. With our whole heart we despise this kind of meanness that would try to cover the good name of a man with shame and disgrace, because, forsooth, he had a diseased taste that made him err. But now, was Lord Byron, against whom such damaging charges are brought by Mrs. Stowe, a fit person to condemn such a man as Paine to hell? And is the dignified *Harper's Weekly* the fit journal to gloat over his wicked sarcasm?

Yours truly,

D. R. SPARKS.

PERSONAL.

The New York *Times* alludes to the fact that "the grave of Thomas Paine, near New Rochelle, which remained *so long undisturbed*, has been entirely obliterated by Mr. Lester, upon whose farm it was." And the New York *Herald*, also alluding to it, says: "In clearing up his farm, Mr. Lester cut away the underbrush, removed the loose stones, and levelled the ground, leaving no mark to indicate the *immediate presence of human dust*." Well, probably not, especially when we recall the fact that fifty-five years ago (in 1819) the famous William Cobbett violated the grave, and took Paine's bones back to England, and put them in the hands of a committee for the purpose of honoring them with a public funeral. That funeral never took place. After Cobbett's death, the box containing the bones was knocked about from one place to another, until finally (in 1849) they came into the possession of one Chennell, a corn merchant, in Surrey. Cobbett thought to gain a little *éclat* by taking over the bones, but England laughed at him. In his later years Paine was a very unclean drunkard, a very dissolute man, and so bad in every way that he died utterly detested. One of the most biting epigrams Lord Byron ever wrote was this upon Paine and Cobbett:—

> "In digging up your bones, Tom Paine,
> Will. Cobbett has done well:
> You visit him on earth again;
> He'll visit you in hell."

[According to the best of our knowledge and belief, the stories of Paine's drunkenness and vileness are utter falsehoods. The truth seems to be told in Gilbert Vale's *Life of Paine*, to which we refer all interested. It is a disgrace to *Harper's Weekly* that it should join the herd of malicious defamers of a man who ought to be held in high honor and respect.—ED.]

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The Index.

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VOLUME 5. BOSTON, MASS., THURSDAY, DECEMBER 17, 1874. WHOLE NO. 260.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——;

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE FIRST AMENDMENT TO THE U. S. CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

For List of Liberal Leagues, see next page.

GLIMPSES.

THE BISHOP of London has just prohibited Bishop Colenso from preaching in his diocese.

KING KALAKAUA is the "sensation" of the day. The next one will probably be the Emperor of Hull.

THE CHRISTIAN AMENDMENT Convention is in session in Boston, as this issue of THE INDEX reaches its readers.

WHERE is the official interrogation of Mr. Potter's society as to its Christian standing? The delay begins to be distressing.

THE MEXICAN Congress has been debating the complete separation of Church and State. The same question in a milder form must come up in the United States.

THE Massachusetts Commission on taxation of church property, etc., are expected to report to the Legislature during the first week of the approaching session. While this report is pending, the proper course is to wait patiently.

NOW AND THEN the *Liberal Christian* has an article which shows that Unitarianism gets rid of some of its sectarian qualities as it gets out of New England. Yet we must say that it grows less and less "Christian" in proportion as it grows more and more "Liberal."

DR. CULLIS and his friends are holding a public fair in Boston, to support the Consumptives' Home which he declares is sustained solely by prayer! There is something inexpressibly revolting to a sound conscience in this persistent and unblushing misrepresentation.

THE present position of the Papacy was well expressed by Pius Ninth, when he said to Cardinal Guidi in 1870: "*La tradition c'est moi.*" Louis XIV. declared that he was the State; the Pope now declares that he is the Church. By-and-by he will declare that he is the Almighty.

MR. ROBERT REITZEL, of the Free Religious Society in Washington, lectured last Sunday evening at the hall of the Boston Turnverein on the poetry of Mirza Schaffy, the Persian poet. Tuesday evening, he lectured in the same place on "Modern Superstition among both Catholics and Protestants." His lectures have been highly praised.

ARCHBISHOP MANNING is a sly reasoner. He declares that "subjects are bound in all things *which are lawful* to obey their rulers." But as the Church alone has the right to determine what things *are* lawful, the declaration is no admission that the Church is not above the State. The low cunning of such a sophism is likely to excite a well-grounded aversion.

BISMARCK has publicly declared that Napoleon was dragged into the Franco-German war against his will by Jesuitical influences. The world is beginning to find out that the Vatican decrees of 1870 expressed a renewed purpose to make the Papacy politically supreme. The Roman Church comes forward as the avowed enemy of popular education, political liberty, and the public peace.

MR. JOHN FISKE claims to be a Christian. But he avows opinions concerning God which the "Liberal Christians" would undoubtedly consider atheistic. There is nothing in the Constitution of the American Unitarian Association to prevent his joining it and being elected its President! The Association admits atheists, if they profess an esteem for "pure Christianity." Nothing but a creed will protect it from being captured by a brigade of Büchners.

LET IT NOT be forgotten by those who are sceptical as to the influence of the Christian Amendment party that they carried a recognition of "God in the Constitution" into the new Constitution of Pennsylvania on May 23, 1873. Only seven of the States' Constitutions are to-day free from theological allusions; and, if the question of recognizing God in the United States' Constitution were to-day put to the vote of the whole people, the chances are great that it would be affirmative. We hear the opposition, but not the approval. It is radicalism, not conservatism, that does the talking; but it is always conservatism that does most of the voting.

PRESIDENT GRANT announces in his message that he shall abandon the civil service reform, if Congress adjourns without positive legislation on the subject. This throws on Congress the responsibility of defeating the attempt to secure better appointees to civil offices. The patronage system is the chief source of corruption in the government; and both the President and Congressmen should be relieved of the irresponsible power they now exercise in this matter. Every conceivable provision for raising the average of character and ability among civil officers ought to be made. Let Congress be caused to know that the people will no longer excuse it for neglecting or secretly working against this most needed reform.

REV. S. M. CAMPBELL, D. D., a Presbyterian clergyman, denies that his denomination teaches, or within his knowledge has ever taught, the doctrine of infant damnation. The *Independent* refers to Calvin on this point as "fairly entitled to rank as a representative Presbyterian," and quotes this passage of his: "'For, inasmuch as the conditions of birth and death were alike to infants who died in Sodom and those who died in Jerusalem, and there was no difference in their works, why will Christ at the last day separate some to stand at his right hand, others at his left? Who will not adore this wonderful judgment of God, whereby it comes to pass that some are born at Jerusalem, whence soon they pass to a better life; whilst Sodom, the gates of the lower regions, receives others at their birth'?—*De Æterna Dei Predestinatione, Tom.* VIII, 611."

THE SUNDAY question is opened again in New York. Puritanism is not dead there yet. Even the *Independent* declares that it "desires to stand just as firmly as anybody for a quiet Sunday;" meaning, we infer, that it is opposed to permitting "sacred concerts" at which passages from *Don Giovanni* and *La Grande Duchesse* are mingled with "sacred" music. How *Don Giovanni* makes Sunday any less "quiet" than the *Creation* or the *Messiah*, is not apparent; and the *Independent's* remark is a little amusing, considering how it lectured THE INDEX a year or two ago for "Halting Radicalism." To clear up this matter, we desire to be understood as emphatically in favor of a *free* Sunday, on which any innocent recreation shall be allowed that does not disturb public worship in the churches. We respectfully submit that it is not our radicalism which halts this time.

FROM POUGHKEEPSIE, New York, the statement comes to us privately that "there has lately been organized a Free Religious meeting about twelve miles north-by-east of our city: the direct result of THE INDEX circulation, intensified by monthly appointments and visits. The meeting is growing rapidly, and the light from its fires draws many from the Orthodox fold. We hope the day is coming when representatives from many thousands of such meetings can assemble yearly in one general Congress, not alone to represent Boston, New York, and other cities, but the people, country, town, village, and city. It is said that Free Religion can never meet the wants of the common people; that the speculative, philosophical element of it invites the learned, but starves the commoner. We prove in our experience that it is the 'all-essential' for all conditions of men; and the common people hear us gladly."

LIST OF LIBERAL LEAGUES.

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[For THE INDEX.]

The Death-Beds of Infidels.

DELIVERED BEFORE THE FREE RELIGIOUS SOCIETY AT NEW MILFORD, PA., SEPT. 13, 1874.

BY REV. DAVID H. CLARK.

NEW MILFORD, Pa., Nov. 18, 1874.

MR. ABBOT:—

I submit the accompanying letter and address for publication in THE INDEX. The letter shows why the address was delivered. It will be noticed that the words ascribed to Paine, "I am taking a leap in the dark." are a *lapsus penne*; they should have been ascribed to Hume, I think. But, rather than incur the charge of alterations, I send the letter as it was written.

Of course the subject, to really intelligent persons, is one of small importance; but there are so many in the world, especially among the adherents to the Orthodox creeds, who are not intelligent, or not as conscientious as intelligent, it seems as though there would be need to parry such thrusts of falsehood and malignity for some time to come.

D. H. C.

NEW MILFORD, Pa., Sept. 8, 1874.

REV. MR. MARTIN:

Dear Sir,—In your funeral discourse last Sunday, to which I was one of the listeners, among many irrational and inconclusive utterances, you said: "I challenge any person in the world to point me to an infidel that ever died happy." The term infidel as generally used by Christian people is a rather ambiguous one. It is indiscriminately thrown now at one class and now at another, according to their dissent from the opinions of the thrower, and therefore I am not sure of the sense in which you used it. If, however, you intended to imply those who reject what is understood as the Orthodox system of theology, I have simply to say that I have never known any persons to die unhappily but those who were brought up under such teachings. It has been my fortune to have had a large acquaintance among Universalist and Unitarian people, having been a preacher in both of these denominations for a number of years. Both, as you are aware, reject the doctrine of future punishment, without which the Christian pulpit, and especially the Methodist pulpit, would lose its chief capital.

Now, if Universalists and Unitarians cannot die happily, would not the fact become evident to every one, and should we not see them rapidly deserting what so conspicuously fails in this respect? That such is not the case plainly shows that resignation and calmness in the last hours of life are as common among them as any of the religious sects. Their biographical literature is full of confirmatory testimony to this. Need I refer to such examples as Hosea Ballou, the founder of Universalism in New England, Thomas Whittemore, and others? To Dr. Channing, the great Unitarian preacher, to Henry and Mary Ware, Thomas Starr King, Horace Mann, and a long list of those in fellowship with them? Perhaps you may say that your remark referred to a more extreme class of thinkers; but even then it would be equally untenable. What will you say of such persons as Theodore Parker, whom Christians of every name repudiated, and yet whose death was anticipated for months with a heroism and cheerfulness of spirit in full accord with the sublime life which he lived? What of the death-scene of Socrates, and numerous like examples among the ancients? What of Benj. Franklin, who, it is well known, was a rejecter of revealed religion, and of whom it is recorded that he died "tranquilly"? And of David Hume—one of the most noted infidels of the last century, of whom his biographer relates: "No believer could possess his spirit in more tranquil peace, in contemplation of the end which he saw approaching, nor meet his last hour with more cheerful resignation"? What of Abraham Lincoln? It is true that his death was a partially unconscious one; but we know that it was in a theatre, which Christian people do not consider a good place to die in, and we know, on the testimony of one who was his lawpartner for twenty years, that he was a freethinker, and until his residence in Washington (and there, doubtless, but as a concession to custom) was seldom seen inside of any church. What of Charles Sumner, the friend and correspondent of Theodore Parker, whose last words were not an expression of concern for the future of his soul, but the future simply of the race to whom his life had been devoted: "Take care of my Civil Rights Bill"? Even the words of Thomas Paine, "I am taking a leap in the dark," which Christians have so unscrupulously paraded and exulted over, are but what any really thoughtful person might say at such a time. In our own little community there have been some instances that falsify your implication. Within the last two or three weeks there passed away a person who was a disbeliever in a personal God, if I have been informed correctly. I saw this man about a fortnight before his death, and he knew he was dying; and yet he spoke of the event as calmly as any believer that ever died within the fold of the Church. Did he ever express himself otherwise? If so, we may be sure we should have heard of it. But I have cited a sufficient number of examples, inasmuch as your challenge asked for *one* only. I have no doubt that Mr. Williams, from all I have heard of him, was a person of most estimable character. But he was so, not because he was a Methodist, not even because he was a Christian. Good and bad persons are found everywhere—in all divisions of the Church, and probably outside of it oftener, of the highest and broadest type of character, even among those who are distinguished for their scepticism and unbelief in respect to prevalent religious theories. Of this class are a very large number of leaders in thought and reform and various lines of service in behalf of humanity. So you see how utterly without foundation, and calculated to deceive those who are uncritical in their habits of mind (as are in fact the majority of people in respect to religion), was the utterance I have considered. Whether it was made without a knowledge of the facts, or with them, you are equally culpable, and in spirit a violator of the command, "Thou shalt not bear false witness against thy neighbor;" because no one occupying the position of an exponent of religion is excusable for ignorance in such a particular.

Hoping that you may grow into more accurate, just, and truthful ways of speaking of those from whom you differ in opinion,

I am, sir, respectfully yours,
DAVID H. CLARK,
Preacher to the Free Religious Society, New Milford, Pa.

There is no agency of our modern life which possesses so favorable an opportunity to affect the minds of men in respect to their most important interests as the pulpit; and yet, like many others, but with less excuse, it falls far short of what we have a right to expect of it. It ought to be in fact what it assumes to be—the instructor of the people, the exponent and quickener alike of public and private morals. It should not pander to popular ignorance and prejudice. It should not come down to those it addresses in any ignoble sense, but seek to rise above them, and lead them to what is higher and better. It should not be converted into a platform for declamation, or made subservient to mere entertainment. It should be something more than an echo of old and outgrown beliefs and traditions. It should aim to be the mouth-piece of the most vital and freshest truth; to familiarize those within the sphere of its influence, so far as possible, with the latest knowledge, the most advanced theories of science and philosophy, and thus enable them continually to apprehend more thoroughly the best and truest ends of life,—their relation not alone to the planet on which they dwell, but to the universal system in which it is involved. The reason why the pulpit has declined so much in power, and is still declining, in these latter days, is because it fails so largely to keep pace with growing intelligence, and imparts so little aid in solving the great problems of existence.

There are some obvious causes for this loss of power in the pulpit in a time of such rapidly increasing enlightenment, when the tendencies to intellectual independence are so marked as at present, in the office itself. It has been the custom from time immemorial to regard the priest or preacher with especial veneration, as possessed of some peculiar endowment or insight into the mysteries of Deity and destiny, which enable him to propitiate the favor of heaven more easily than others, and guide the soul upon the sure path of salvation. As a consequence of this conception, his words have assumed a somewhat oracular character. I have heard of persons who took it for granted that everything they read in the newspapers is true. A similar credulity is not uncommon in respect to the preacher. There is the advantage which custom concedes to him (if indeed it can really be considered an advantage) of not being exposed to contradiction,—of seldom, if ever, having his statements subjected to public question or dispute. There is no institution or organ of popular intelligence that compares with the pulpit in these respects. The politician and the statesman occupy no such vantage-ground. Their words are subjected to an exacting judgment and unsparing criticism, which is scarcely decent at times, much less respectful. The press possesses no such prerogative. The preacher stands alone in the superstitious veneration and freedom from accountability to which I have adverted.

But there are disadvantages as well as advantages in these peculiarities. This consciousness of being invested with a certain sanctity and authority has a tendency to create an arrogant style of character, reckless and superficial habits of thought; to cause him to utter what his present impulse or feeling may dictate, rather than what will bear the test of afterthought or criticism.

Now I hold that the pulpit has no valid claim to the exemption from accountability I have indicated; that it should be held to the same accountability as any function sustaining an important relation to society; nay, more: that inasmuch as it professes to occupy a position of greater dignity and to comprehend more important interests, it should be subjected to a rule even more rigid and exacting. It is for this reason, and not because I have any special fondness for controversy or for arraigning others for their mistakes and errors, that I have brought before you the subject of this morning. It is because I hold that misrepresentations and falsehood should be rebuked always; that they have no rights which we are bound to respect in the pulpit any more than anywhere else; that the slander of a class, more especially one which suffers continual injustice, is just as bad as the slander of an individual, and should be as speedily resented; that the interests of truth are before all others, and should command our first consideration.

The challenge has been thrown out in one of the pulpits of the town "to any person in the world to point to a single infidel that ever died happy." As it doubtless emanated from an unamiable feeling toward myself and those who congregate here with me, it is but fitting that, if accepted anywhere, it should be in this place. I cheerfully respond to it. The challenge is an indirect way of stating that infidels, or, in other words, those who reject the doctrines of the popular religion, inevitably experience discomfiture and the loss of a peaceful mind in the closing hour of their lives. It is not an original one. It is in keeping with the character of the assaults which it has ever been the practice of the Church and the pulpit to make on those who have dared to reject their authority and to think for themselves. How unfounded have been the representations or rather misrepresentations of these assaults—how utterly unsustained by fact, and at variance with the truth, is well known to every well-informed and candid mind!

First, let us ask what it is to be an infidel? What is the meaning of the word? Literally, the word infidel signifies *not faithful, or unfaithful*. But who have been the unfaithful and the faithful of the past? Those who have cleaved to traditions and inherited authority; to prevailing opinions and customs; to that which would most redound to their comfort, reputation, and selfish interests? Or those who, renouncing these allurements, even at the sacrifice of all that men are accustomed to regard as the most desirable things of life, trusting simply in the law of progress, in the right of the human mind to think for itself, and their own convictions, have gone forth in a disbelieving and gainsaying generation as the champions and pioneers of truth in all the ages? For such as these last they have been who have been the infidels of the past. With how much justice they have been compelled to bear the name, to suffer its ignominy and reproach, it is easy to judge. Indeed, these are they who have been in reality persons of faith, contradictory as such an assertion may appear in view of the common use of the word. There is no special faith in a person cleaving to what everybody accepts—to what one has been trained to consider unquestionable and infallible. There is far more faith—if faith is synonymous with obedience to the divine voice within us, to the divinest prompting of our souls, to the noblest qualities of our nature, such as courage, self-sacrifice, heroism, devotion to what appears the truth—in breaking away from what is customary and established, when new convictions have taken possession of our minds. Really, the infidel, judged by the true standard, is the person who cannot trust anything but what he has been taught, and conforms to popular authority. Such a person walks by sight rather than by faith. A true faith does not depend upon agreement with others, nor the authorities and traditions of the past. It is fidelity to yourself, to your profoundest and sincerest thought, let it lead you wheresoever it may. With such a view of the absolute significance of faith and faithfulness, one cannot but marvel at the application which the word infidel, with its consequent odium, has received. It is the damning epithet which has been mercilessly thrown at every reformer and pioneer of the world's civilization and progress. The great religious leaders and teachers of the past were what they were by breaking away from what had gone before, by endeavoring to open to mankind a path to a nobler life, to truer conceptions of deity and duty, and the universe in which they dwelt. Thus was it of Buddha, Zoroaster, and Moses, and the philosophers of ancient time. They saw the errors and superstitions of the existing beliefs, and endeavored to supplant them with what was better. But, instead of being cordially welcomed to their task, they were invariably greeted with suspicion, enmity, and opposition. They were the heretics and infidels of their time. It was equally true of Jesus; and hence the accusation that he was guilty of blasphemy; that he sought to make himself greater than Abraham and Moses and the fathers; to be wise above what was written. It was true of Paul, second only to Jesus among the early teachers of Christianity, according to his own confession: "After the manner which men call heresy, so worship I the God of my fathers." It was true of Luther, not to mention the countless number of those, known and unknown, who intervened, of whom the world was not worthy, whom the Church cast out and compelled to suffer in body and estate, and to submit to inconceivable persecutions and pains because they were infidels according to the popular authorities. It was declared that Luther was "the real serpent fallen from heaven pouring out his floods of venom upon the earth," "the rebellious apostate," "swine of hell," "renegade of the Order of St. Augustine," "misshapen bachanal," "unlearned doctor of theology;" these were some of the pet names that were given him by the representatives of Christianity, the defenders of the faith, as they considered themselves, in his day. "I prophesy," said Erasmus, "that no name under the sun will be held in greater execration than Luther's." (See D'Aubigny's *History of the Reformation*.)

It is thus that those who announce new truths to the world are ever treated and regarded. The Church has been accustomed, though most inconsistently and absurdly, since they were the victims of its own inhumanity and folly, to point to the triumphant faith of the martyrs who, with songs upon their lips, perished in the flames. Yet all these were heretics. They were identified with what was conceived to be detestable and pernicious infidelity. Thus the stone which the builders refused has become the head of the corner.

But infidelity changes from age to age. What is the infidelity of one age becomes the Orthodoxy of the next. Those whom the Church once cast out, as unworthy of its fellowship, now receive its most abundant honors. The time has been when the sects which now dwell peaceably together, a peace still often more feigned than real, were like an arena of wild beasts, each eager for the other's blood. Christians have persecuted Jews and Pagans; Roman Catholics and Protestants, Episcopalians, Presbyterians, Puritans, Quakers, and Baptists, have all been

persecuted in turn. It was not until 1828 that dissenters from the Established Church in England were eligible to civil offices; and even then the proposition met with strenuous opposition from the leading statesmen.

"It has long been seen," says a Christian writer (see Hitchcock's *Christ the Spirit*, p. 14), "that what has been called the infidelity of the seventeenth and eighteenth centuries was, in fact, a species of Protestantism, directed against the narrowness of the Church, not a direct hostility to Christianity. It is remarkable that Collins, Toland, Chubb, and others, claimed to be Christians. . . . To understand the writings of Voltaire on this subject, offensive and narrow as they are, we must substitute for the word religion in his works superstition, and perceive it in the intolerable corruptions of the Church, as Voltaire witnessed them, and as they may be seen in Naples, and some other places. We should recollect that Luther was branded as an infidel in his time, and the Catholic Church still regards him as the arch-heretic of his day—a fit companion for the cloven-footed gentleman himself."

When Unitarianism, which is little more than traditional heresy now compared with the waning Orthodoxy of the period, first arose in New England, it was uniformly pronounced infidelity. Dr. Ellis, in his *Half Century of the Unitarian Controversy*, says: "The Orthodox on their part expected that they should succeed in putting down and utterly extirpating Unitarianism by identifying it with infidelity, and by discrediting all its show of argument from Scripture and Christian history, if not from reason."

This was really the purpose and aim of Orthodoxy; but the purpose has been thwarted and the aim has not been attained. One of our editors was moved to write the remonstrating words: "Let our characters be spared. We are not infidels. We are Christians with the most sincere convictions of the truth of our religion, and with a deep sense of its inestimable value. We do not deny the Lord that bought us." Universalism has had to bear the same opprobrium, as every one knows who is familiar with its history or has sustained a denominational relation to it.

Nor has the designation yet passed out of use when either of these sects come into competition with Orthodoxy, or provoke its jealousy and envy. Were they, the one or the other, the representatives of liberalism in New Milford, they would be the infidels; as it is, Free Religionists are selected for the amiable compliment. Nor is it strange that it should be so. For if it is essential to believe and accept the Orthodox system, and the doctrine of a future hell is an essential part of that system as it is, then those who reject this are no less exposed to the danger of being unreconciled to the event of death than those whose denials are more sweeping. It needs, however, but little acquaintance with the world to convince any one that Universalists and Unitarians die as happily as people in general, nor is the evidence less common in respect to other phases of dissent. No one can entertain a rational suspicion to the contrary, who has had any experience of life that is worthy to be called such, or has any power of observation worth the name.

In replying to the imputation which has been thrown out, I shall be compelled to presume much upon the argument which common observation and sense impart. The illustrations that I shall present as rebutting evidence are scattering ones. Neither my resources nor the space allotted me will allow the completeness of treatment that might be desired. I have no encyclopædia of the death-beds of infidels to which I can refer. Nor do I profess to have in mind all the particulars in respect to such instances, even of the most distinguished. The simple fact is that the lives of those who have borne the name, or who might properly be classed in such a category, have, as a general rule, been so much superior, in their acknowledged worth, to all such tests, that very little account has been made of those insignificant incidents and sayings associated with their close, which narrow-minded Christians dwell upon with so much emphasis. All men do not die alike. The death of both Christians and infidels is sometimes one of long and lingering illness. Sometimes it is sudden, and attended with but little consciousness. In the last case there may be nothing to relate, even if it were desired. Granting, therefore, that a person's death-bed generally determines his future destiny, granting also that infidels are prone to renounce their errors at such a time, does it not seem like a rather unfair adjustment of things that one should have abundant time to do so, and another should be suddenly ushered into eternity without such an opportunity? Of this we may be sure: that whenever the Church, in such instances, has been able to seize hold of anything which it could construe, by the way of inference or in any way, to the detriment of the memory of one who has opposed its benighted conceptions, it has never failed to do so. There has been and there is still an immense amount of such lying by good, pious, religious people. There were such reports in regard to the last hour of the good Dr. Channing, notwithstanding his trustful and beautiful death (see *Memoirs*, vol. 3, p. 484). There were similar ones of Hosea Ballou,—fortunately, in one instance, before his death, so that they were easily refuted, as the following extract from his biography shows: "About this period an infatuated preacher of future punishment, somewhere in the northern part of New York State, while in a high state of excitement, declared to his audience 'that Universalists and infidels always renounced their belief before they died,' and instanced old Hosea Ballou, as he termed him, who had lately died penitent, and fully repentant for his evil life, entirely refuting all his former belief, and praying to be saved from the wrath to come. This ridiculous assertion was reported to a paper published in the vicinity, and a copy marked and sent to Mr. Ballou. We asked him if he had not better address a brief letter to the editor, just to confound the propagator of the falsehood. 'No,' said he, 'I have learned by experience that libels, if neglected, are forgotten; if resented, they frequently pass for merited satire.'" (See *Biography of Hosea Ballou*, p. 354, by M. M. Ballou.)

If such has been the odium which that mild form of dissent from the popular religion of the Church called Liberal Christianity has received; if it has incurred the name of infidelity (a charge which, as usual in such cases, it has been no less ready to charge on those who have chanced to pass beyond the limits of its own circle of thought),—we can easily conjecture that those who held like sentiments three or four hundred years ago, when persecution, instead of being content with calling hard names and subjecting its victims to social ostracism, could not be appeased unless it was enabled to gloat in his blood or take his life, would fare no better.

Let me refer, as an illustration of this, to Faustus Socinus, one of the Italian reformers and the historic pioneer of modern Unitarianism, whose views were so far in advance of the most advanced of his contemporaries that he rejected much which is even to-day essential to good Orthodoxy, and might be regarded as a rationalist in his time. His gifts and virtues were remarkable, but it was conceived that they could not be associated with such impious doctrines except through the influence of the devil. "He battled manfully," we are told, "against ancient superstitions, and of course met opposition on every hand. Complaint being lodged against him before the civil power for publishing certain views of magistracy he withdrew from the capital city of Cracovia, and established himself at a place a few miles distant. A spirit like his could not be resisted. His cause grew rapidly, and he had proof of his success in the persecution which he experienced. Upon the publication of his book concerning the Savior, his enemies stirred up the mob to make an assault upon his person. On the verge of his sixtieth year, after a life of singular gentleness and purity, he was dragged from his chamber, where he had been resting a few days for the renovation of his health, and was carried through the principal streets amid clamor for his execution; but he was rescued by friendly hands, and found shelter in a quiet village nine miles distant, where with his pen he still exercised a commanding influence. At the opening of spring, he breathed his last words, which were these: 'No less full of envy and trouble than of days, I do with a joyful and undaunted hope incline to the period of my appointed time, which is both a discharge of sorrow and a reward of labor.'" (*Monthly Religious Magazine*, article Faustus Socinus, vol. 6.)

Another victim of the intolerance of that time was Giordano Bruno, to whom Prof. Tyndall alludes in his recent address as one of the pioneers of modern science,—the friend of Sir Philip Sidney, a poet, philosopher, and theologian, and one of the most original and brilliant intellects of his time. Having thrown aside the garb of a Dominican monk, which he had at first worn, and incurred the enmity, not only of this order, but of the ecclesiastics in general, on account of his attacks upon them and the dogmas of the Church, the adoption of the Copernican system of astronomy, and his opposition to the philosophy of Aristotle, pursued by malignant persecution, he wandered from one country of Europe to the other as a lecturer and teacher. At last he fell into the hands of the Inquisition, and, having been pronounced guilty of apostasy and atheism, after six years of gloomy confinement and repeated resorts to torture to induce him to recant, he was burned at the stake in one of the squares of Rome. To the final words of his judges, he said: "Perhaps you more tremble to pronounce sentence upon me than I to hear it." "They offer him the crucifix; he turns aside his head—he refuses to kiss it." "They light the fagots; the branches crackle; the flames ascend; the victim writhes; and now we see him no more; the smoke envelops him; but not a prayer, not a plaint, not a single cry escapes him." The religion of Bruno was Pantheism, which was not Christianity then, nor is it to-day; but what soundness of faith could have made his death more heroic, or imparted to it greater resignation or serenity? (See Lewes' *Hist. Phil.*)

Benedict de Spinoza, who lived in the latter half of the seventeenth century, is pronounced by Milman in his *History of the Jews* "the undoubted parent of what is called the Rationalist system and the Pantheism of modern Germany." "The fundamental axioms of his philosophy" he declares to be "utterly irreconcilable, not only with the peculiar and vital doctrines of Christianity, but even with the moral system of Socinus and his school." A Jew by birth and education, he soon grew weary and dissatisfied with the ceremonies of his people, and rejected the instruction of his teachers. Turning aside from the barren fields of tradition and theology, he preferred to roam in pastures ever new of science and philosophy. Possessing a mind of great acuteness and metaphysical power, he enunciated views and speculations which aroused against him the bitterest opposition. Bribery and assassination were employed to turn him from the path upon which he had entered, but in vain. At length the sentence of excommunication, attended with curses and horrible devices to awe and terrify, was pronounced upon him. According to the form in which it was administered, "no one might communicate with him orally or by writing, no one show him any favor, no one be under the same roof with him, or within four ells' distance, no one read any writing executed or written by him." The character of Spinoza, although he stood outside alike of the pale of Jewish and Christian fellowship, is acknowledged by each to have been one of the most aspiring, conscientious, heroic, and pure in the annals of men. A slender constitution combined with an excessive devotion to study rendered him an easy prey to consumption, which after a protracted illness terminated his existence. He was, we are told, calm and contained, and occupied to the end upon the great problems to which his life had been dedicated. The people with whom he lived had no thought that his death was so near. They went to church one Sunday, leaving him in his usual cheerful mood of mind with his physician. On their return, they learned that he had expired very peacefully in their absence. (See Milman's *Hist. Jews*, vol. 3, p. 381; also Benedict Spinoza, *Christian Examiner*, May, 1863.)

The name of Priestley has recently been conspicuously brought before the public through the commemoration of his great discovery of oxygen gas. Priestley was distinguished for the versatility of his genius and accomplishments, and the gentleness and purity of his character. He was eminent as a theologian, and also as a scientific investigator and discoverer. As a thinker and writer, he was one of the most radical of his time, and would doubtless occupy the same relative position in the present. As a consequence, he was, as is ever the case in such instances, the constant subject of persecution. The name of infidel and even atheist was freely applied to him. A brutal mob, whose passions and prejudices had been insidiously wrought upon by the clergy and politicians of his day, at length attacked his residence at Birmingham, England, and set it on fire. Priestley barely escaped with his life. He subsequently came to America, and died at Northumberland in this State. To his little grandchildren, gathered about his bedside to bid him good-night, he uttered his last words: "I go to sleep like you; but we shall wake together, and I hope to eternal happiness." (See *Popular Science Monthly*, August, 1874.)

It is related of Diderot, one of the most intellectual of the French atheists of the last century, of whom Carlyle has said that he possessed the most encyclopædical head ever seen in the world, that he died "a lingering but quiet death." "He once quotes from Montaigne the following as the sceptic's viaticum: 'I plunge stupidly head-foremost into this dumb deep which swallows me and chokes me in a moment, full of insipidity and indolence. Death, which is but a quarter of an hour's suffering, without consequence and without injury, does not require peculiar precepts.'" (Carlyle's *Essays*, vol. 3, p. 107.)

"Of the sickness of Voltaire and his death-bed deportment," Carlyle remarks: "Many foolish books have been written, concerning which it is not necessary to say anything. The conduct of the Parisian clergy, on that occasion, seems totally unworthy of their cloth; nor was their reward, so far as concerns these individuals, inappropriate — that of finding themselves once more bilked, once more *persiflés* by that strange old man in his last decrepitude, who in his strength had wrought them so many griefs. . . . Voltaire had enough of suffering and of mean enough suffering to encounter, without any addition from theological despair. His last interview with the clergy who had been sent for by his friends, that the rites of burial might not be denied him, is thus described by Wagnière, as it has been by all credible reporters of it:—

"'Two days before that mournful death, M. l'Abbé Mignot, his nephew, went to see the *curé* of St. Sulpice and the Abbé Gautier, and brought them into his uncle's sick room; who, being informed that the Abbé Gautier was there, "Ah, well," said he, "give him my compliments and thanks." The Abbé spoke some words to him, exhorting him to patience; the *curé* of St. Sulpice then came forward, having announced himself, and asked of M. de Voltaire, elevating his voice, if he acknowledged the divinity of our Lord Jesus Christ. The sick man pushed out his hands against the *curé*, shoving him back, and cried, turning abruptly to the other side, "Let me die in peace." The *curé* seemingly considered his person soiled, and his coif dishonored by the touch of the philosopher. He made the sick nurse give him a little brushing, and then went out with the Abbé Gautier. Voltaire expired, says Wagnière, with the most perfect tranquillity, after having suffered the cruellest pains. Ten minutes before his last breath, he took the hand of Morand, his *valet-de-chambre*, who was watching by him, pressed it, and said, "Morand, I am gone." These were the last words uttered by M. de Voltaire.'" (Carlyle's *Essays*, vol. 2, p. 52.)

"It appears from his various biographers," says another, "that during Paine's last illness he was subjected to repeated annoyances from the 'pious.' Everybody was ambitious of converting him to the 'true faith;' and, as a consequence, his residence was completely besieged with aspirants to the honor. Particulars of one of these visits are given by Mr. Clio Rickman in his life of Paine, which is rather amusing. He says: 'One afternoon a very old lady, in a scarlet cloak, knocked at the door and inquired for Thomas Paine. Mr. Jarvis (the person with whom Paine then resided) told her he was asleep. 'I am sorry for that,' said she, 'for I want to see him very particularly.' Thinking it was a pity to make an old woman call twice, Mr. Jarvis waked him. He arose upon one elbow, and, with an expression of eye that staggered the old woman, asked, 'What do you want?' 'Is your name Paine?' 'Yes.' 'Well, then, I come from Almighty God to tell you that, if you do not repent of your sins, and believe in our blessed Savior, Jesus Christ, you will be damned, and'— 'Pooh, pooh, it is not true. You were not sent with any such impertinent message. Jarvis, make her go away. Pshaw! he would not send such a foolish, ugly old woman about with his messages. Go away! go back! shut the door.' The old lady retired in mute astonishment."

A similar case is mentioned by Mr. Sherwin, an-

other of Paine's biographers, in his work, page 220, alluding to a visit which Paine received from the Rev. Mr. Milledollar, a Presbyterian minister, and the Rev. Mr. Cunningham. He states: "The latter gentleman said, 'Mr. Paine, we visit you as friends and neighbors. You have now a full view of death; you cannot live long; and whosoever does not believe in Jesus Christ will assuredly be damned.' 'Let me have none of your popish stuff,' replied Paine; 'get away with you. Good-morning, good-morning.' Mr. Milledollar attempted to address him, but he was interrupted with the same language. When they were gone, he said to Mrs. Hedden: 'Don't let 'em come again; they trouble me.' Their pious anxiety soon prompted them to renew their visit, but Mrs. Hedden told them that they could not be admitted, and that she thought the attempt useless, 'for, if God did not change his mind, she was sure no human power could.'"

"The day before he died, Dr. Manley (Paine's medical attendant) declared he purposely paid him a very late visit with a view to ascertain the true state of his mind. After asking him several questions about his belief, without receiving any answer, he endeavored to qualify the subject by saying: 'Do you believe that Jesus Christ is the Son of God?' He answered: 'I have no wish to believe on the subject.' These were the last words, according to Dr. Manley, that Paine uttered. He died on the 8th of June, 1809; and it is stated by one of his biographers (Chutham, who was also his greatest enemy) that 'he died placidly, and almost without a struggle.'" (*Death Bed Repentance.* A lecture by Robert Cooper. E. Truelove, London, 1857.)

The name of Rousseau is eminent in the category of unbelief. Mr. Alger, in his *Genius of Solitude*, speaks of him as one who, despite his defects, "defended the cause and served the interests of freedom, virtue, and humanity, with an eloquence never equalled, and with a practical effectiveness rarely surpassed." Nevertheless, he was an outcast of the Church and branded as an infidel, driven from his own country, and then from one after the other, and his life continually embittered through ecclesiastical hate and persecution. "In the *British Cyclopædia*, article Rousseau," says Robert Cooper in the lecture from which I have quoted above, "we find the following account of the last words of Rousseau, uttered to his wife, a few minutes before his death:—

"'Be so good as to open the windows, that I may have the pleasure of seeing once more the verdure of the fields. How beautiful it is! How pure the air! How serene the sky! What grandeur and magnificence in the aspect of Nature! Look at the sun whose smiling aspect seems to call me hence! This is my God—God himself, who opens to me the bosom of his paternal goodness, and invites me to taste and enjoy that eternal tranquillity which I have so long and so ardently panted after.' Soon after uttering this noble exclamation, he calmly quitted the stage of human existence. So much, then, for the 'awful death-bed' of this extraordinary man!"

I referred in the letter at the head of this discourse to David Hume, famous not only as an historian and philosopher, but no less noted as an infidel. The words there cited are from a volume by Lord Brougham, entitled *Men of Science and Letters* (article Hume). I find also this allusion to Hume in Mr. Cooper's lecture: "We find ample particulars of his death in the sequel to his *Autobiography*. In that work there is a letter written by Dr. Adam Smith, author of the *Wealth of Nations*, addressed to William Strahan, Esq., giving an account of the last moments of David Hume. In this letter the doctor gives a copy of one which he received from Dr. Black, Hume's physician and friend, the day after Hume had expired. It is as follows:—

"'EDINBURGH, Aug. 26th, 1776.

"'*Dear Sir*,—Yesterday, about four o'clock, afternoon, Mr. Hume expired. The near approach of his death became evident in the night between Thursday and Friday, when his disease became excessive and soon weakened him so much that he could no longer rise out of bed. He continued to the last perfectly sensible, and free from much pain or feeling of distress. He never dropped the smallest expression of impatience; but, when he had occasion to speak to the people about him, always did it with affection and tenderness. I thought it improper to write to bring you over, especially as I had heard that he had dictated a letter to you, desiring you not to come. When he became very weak, it cost him an effort to speak, and he died in such a happy composure of mind that nothing could exceed it.'

"Dr. Adam Smith is reported to have paid the following tribute to Hume: 'Upon the whole, I have always considered him, both in his lifetime and since his death, as approaching as nearly to the idea of a perfectly wise and virtuous man as perhaps the nature of human frailty will admit.'

"In the *Decline and Fall of the Roman Empire* (see Mr. Cooper's lecture) Gibbon passed some very severe but just strictures upon the origin and rise of the Christian religion. For this crime he had the honor of being placed among the class of infidels, and consequently received his due share of clerical abuse. Of course, being an infidel, his death-bed was as awful as the rest. Let us see. The only authentic particulars which we can obtain are to be found in the sequel to his *Autobiography* written by Lord Sheffeld, his most intimate and confidential friend. His lordship says:—

"To the last he preserved his senses; and when he could no longer speak, his servant having asked him a question, he made a sign to him that he understood him. He was quite tranquil, and did not stir; his eyes half shut. About a quarter before one he ceased to breathe. The *valet-de-chambre* observed that Mr. Gibbon did not at any time evince the least sign of alarm or apprehension of death; and it does not appear that he ever thought himself in danger, unless his desire to speak to Mr. Darrell (one of his friends) may be considered in that light."

There are few expounders of Orthodoxy who are familiar with the writings of the great poet and philosopher of Germany, Goethe, who would be willing to admit that he possessed a "saving faith," or one likely to insure a peaceful death-bed. It is well known that he belongs to the list of the sceptics or infidels. And yet read these words in regard to his departure: "About eleven in the morning he expired," says the record, "without any apparent suffering, having a few minutes previously called for paper for the purpose of writing, and expressed his delight at the arrival of spring."

I find in an eloquent and most admirable, appreciative discourse by the Rev. W. R. Alger, entitled *Lessons for Mankind from the Life and Death of Humboldt*, some passages which are pertinent to the theme before us: "Is Humboldt in hell? Is this genial sage of society, this imperial statesman of science, this illustrious law-giver in the domain of thought, this guileless benefactor of men, this sublime saint of Nature, a victim of eternal damnation in hell? According to the current creeds of Christendom, he infallibly is. For he was no Orthodox in belief, no church pietest in practice. He was undoubtedly a materialist. He did not attribute personality and teleological aims to the Sovereign Power of the universe. He thought of the mind as an incarnation of organic force which must reattain immunity from individual control, and wander abroad again a particle of the dynamic whole." "At all events, those who in studying his writings are able to read between the lines cannot fail to perceive that he nowhere affirms the theist's God, nowhere expects conscious immortality. But he was ever true, and just, and meek, and good. With profoundest devotion and sincerity of awe and love, of grateful wonder and submissive will, he worshipped the Infinite Order, Beauty, Beneficence,—giving it no name, unless it was Kosmos. Without the intellectual creed of theology or the Church attitude of confession, he still had the Christian character and disposition in a striking degree. It may justly be said of him that he was more religious in his unbelief than most men are in their belief. The spirit of piety filled every crevice of his soul and breathes pervasively in his writings. He loved his neighbor as himself and never did an unjust, an unclean or an ungenerous act." "So unsound was Humboldt known to be in the faith, and so defective in the ritual, that some of the most zealous preachers repeatedly attacked him with extreme acrimony, calling him an 'atheist' and a 'soul-murderer.' But he calmly forgave their indecent assaults and epithets, and made no reply. If Orthodoxy of dogmatic belief and sacramental observance be the condition of salvation, the good Humboldt is in hell. And he is there in pretty good company, with an immense majority of the greatest philosophers and scientists of all ages, such as Socrates, Aristotle, Archimedes, Cicero, Bruno, Newton, Locke, Priestley, Lavoisier, Franklin, Goethe. For none of these, and very few in the starry throng of their peers, were Orthodoxists." "Without a murmur, without a pang, without the least reluctance, rather like a weary child luxuriously falling asleep between his father's arms and his mother's lap, Humboldt surrendered his soul to God, his dust to the earth, delightfully exclaiming with his last breath, as the rays of the sun played on his couch: 'How beautiful is this light! it seems as a kind message from heaven.'"

One of the most famous names in literature in recent times is Henry Thomas Buckle, author of a work of immense research, masterly generalization, and rare originality and vigor of thought, entitled *The History of Civilization in England*. It was the theory of Buckle that the religions of the world, Christianity being no exception, were each like their governments, the characteristics of their society or general civilization,—a natural development in the order of human progress, the result of their circumstances and antecedent causes.

According to this view, the conception of Christianity as a supernatural revelation or system is a fiction. He is represented to have been a person of great excellence of character. Becoming exhausted by overwork, he sought rest and recovery in travel in the East, where, overtaken by a fever incident to the climate, he suddenly passed away. His last words were, "Oh, my book, my book!" a much nobler ejaculation, in view of the service which he aspired to render to mankind through it, than if it had been one of those stereotyped phrases of superstition's mingled fear and ecstasy which most Christians consider so essential at such a time.

I might extend this list indefinitely with similar proof to that presented, in refutation of the malicious and slanderous implication that infidels, because of their disbelief in Christian irrationalism, die less happily than others. I might point among more recent deaths to that of John Stuart Mill, one of the profoundest philosophers and noblest characters of modern time. His father having been educated under the austerities of Scotch Presbyterianism became an atheist, and "died without fear of death, and without hope of heaven," Although a most exemplary person, his aversion to all forms of religion was so great that the son was assiduously guarded, as he declares, from any such belief. So far as he cherished any speculative opinions in regard to the subject, they doubtless more nearly agreed with what is called atheism than anything else. Among much which has been written concerning him since his decease are these words: "Nor did the approach of death cause the smallest wavering, as in so strong and firm a mind it was impossible that it should, in his convictions on the subject of religion. His principal satisfaction, after he knew that his end was near, seemed to be the thought of what he had done to make the world better than he found it; and his chief regret, in not living longer, that he had not time to do more." I might point to such examples as Louis Agassiz, who, if not one of the most radical of scientific thinkers, could not at least be included among Orthodox believers; and to Strauss and Feuerbach, two of the most famous infidels of Germany in modern time, who not long since passed away.

Every one who knows anything of English secularism (or atheism) is familiar with the names of the brothers Austin and George Jacob Holyoake, who for the last thirty years have been two of its most noted exponents. The former of these died in the early part of the present year. Before his death he wrote "Thoughts in a Sick Room," a communication to the *National Reformer*, Mr. Bradlaugh's paper, from which I am tempted to extract a few sentences:—

"All those persons who have taken the trouble to read what I have written in the *National Reformer* for some years past, and also published in pamphlets, will know what my opinions on death and immortality recently were. Those views were formed when I was in perfect health, and after years of reflection and inquiry. I am now about to state how my views remain after protracted suffering.

"Christians constantly tell freethinkers that their principles of 'negation,' as they term them, may do very well for health; but when the hour of sickness and approaching death arrives, they utterly break down, and the hope of a 'blessed immortality' can alone give consolation. In my own case, I have been very anxious to test the truth of this assertion, and have therefore deferred till the latest moment to dictate these few lines. . . .

"For twenty years past my mind has been entirely free from misgivings or apprehensions as to any future state of rewards and punishments. I do not believe in the Christian Deity, nor in any form of so-called supernatural existence. I cannot believe in what I cannot comprehend. I shall be accused of presumption in expressing disbelief in an idea which has commanded the faith of some of the best intellects for centuries. This I cannot help. I must think for myself; and if each of these great men had been asked to define his God, it may safely be predicted that no two would have agreed. . . .

"I do not believe in a heaven, or life of eternal bliss after death. There is nothing in this world to induce me to give credence to the possibility of such a state of human existence. . . . An eternal hell seems to me too monstrous for the belief of any humane man or sensitive woman; and yet millions believe in it. Like heaven, it is enormously disproportionate to the requirements of the case; as man can never confer benefits deserving an eternal reward, so it is impossible for him to commit sins deserving eternal punishment. . . .As I have stated before, my mind being free from any doubts on these bewildering matters of speculation, I have experienced for twenty years the most perfect mental repose; and now I find that the near approach of death, the 'grim king of terrors,' gives me not the slightest alarm. I have suffered, and I am suffering, most intensely both by night and day; but this has not produced the least symptom of change of opinion. No amount of bodily torture can alter a mental conviction. Those who, under pain, say they see the error of their previous belief had never thought out the problem for themselves."

The closing paragraph of the communication from which I have made these quotations is as follows: "To the true courage and patience of my dear and devoted wife I owe my present tranquillity. In my little son and daughter I have all a father's hope and confidence, and it softens the pain of parting when I contemplate leaving them with one who has all the—[Mr. Austin Holyoake commenced the dictation of this last paragraph a few hours before he died; but being soon exhausted had to break off, and was not able to resume it.—*Ed. National Reformer.*]"

In THE INDEX of August 13, there appeared an account of the life and death of Peter Engelmann, a learned and influential teacher of Milwaukee, who, notwithstanding his well-known infidel opinions, commanded the general respect of the community by the genuine worth and sincerity of his character. Although it was his request that no formal obsequies should be observed at his funeral, the appreciation of the usefulness and virtues of his life was such that it was one of the largest ever witnessed in the city. Bravely and sweetly as he lived, so he died, conscious of death's approach and without a dream of a future existence.

If it is impossible for a person to die happily unless he believes in the creed of the Church, as is so often affirmed by bigoted and unscrupulous Christians, what of Germany, in which these doctrines are well nigh abandoned? What of the death-beds of Jews, who have never accepted Christianity? What of the Pagan religions, and the millions who have died in them, and still are dying? The world owes more to its sceptics and infidels than to any others. They have been the bravest and truest of our humanity, the pioneers of progress in every age. When the Church was deluging society in blood, and persecuting with the most relentless cruelty every one who dared to have an opinion of his own, it was sceptics like Voltaire, and such as he, odious as the Church has endeavored to render their names, who rebuked that intolerance, exposed its hideousness, and, by the force of their powerful arguments, ridicule, and invective, even at the cost of fine and imprisonment, sometimes of life itself, arrested the course of inhumanity. That these men were sincere, that they sought to serve their day and generation to the utmost of their ability and opportunity, who can doubt? To think that such persons, after lives of such experience, should be stricken with a sudden distrust or sense of the impiousness of what they have so valiantly con-

tended for and honestly held, in the presence of an inevitable natural event, and give it up in a moment, shows but little knowledge of the nature of the human mind. When we consider that those who have been guilty of the most atrocious crimes, according to the teachings of those who entertain such notions, may be translated at once into eternal blessedness and purity if they but utter a few pious sentences as they are swung out of the world, surely there should be but little anxiety for these, even though their views may differ ever so widely from our own. Let us be assured that the noblest life makes the happiest death; and that he lives the noblest who sacrifices most for his fellow-men, whose life is most devoted to what he conceives to be the truth.

CENTRAL CRIMINAL COURT.

(Before Baron Pigott.)

THE PECULIAR PEOPLE.

Thomas Hines, a respectable-looking man, surrendered to take his trial for the manslaughter of Joseph Hines, his son, a child two years of age. The prisoner was also charged upon another indictment with having neglected to provide the same child with medical assistance, at a time when it was seriously ill, and thereby endangered the life of the child.

The prosecution was conducted by Mr. Poland and Mr. Beasley on behalf of the Treasury; the prisoner had no counsel.

The prisoner is a member of a religious sect who style themselves the *Peculiar People*, and their belief is that it is sinful and contrary to the will of God to call in medical assistance in cases of illness, no matter how severe or dangerous that illness might be, and that it is sufficient to carry out the injunctions of St. James—to call in an elder to pray over the sick and to anoint the body with oil. The child in question was robust and healthy down to the 1st of June, when it was attacked with convulsions, became worse on the 25th of that month, and died on the 6th of July. During the interval an elder named Hurry was called in, and he prayed over the child, and its body was anointed with oil. It was not disputed that, with the exception of not calling in a doctor, every attention was paid to the child during its illness. It was provided with arrowroot, brandy and water, wine and water, and other things of the like kind, and there did not appear to be any doubt that the prisoner seriously believed that he was doing everything in his power to promote the recovery of the child. Shortly before, another child of the prisoner's was attacked with measles and was treated in the same way and recovered. Dr. Sharpe, who made a post-mortem examination of the body, said that he found adhesions in both sides of the chest, and a quantity of pus, and the pericardium was also very much inflamed, and this was the cause of death. If leeches had been applied the inflammation might have been allayed, and he should also probably have administered calomel. He would not, of course, take upon himself to say that these applications would have positively saved the child's life, although he said that if he had seen the child a fortnight previous to his death the symptoms of the malady would have been perfectly plain, and the remedies he had mentioned were likely to have proved beneficial.

Baron Pigott, at the close of the evidence for the prosecution, inquired of Mr. Poland how he proposed to make the prisoner criminally liable under these circumstances.

Mr. Poland said he should submit that in the case of a child of tender years, where the child was unable to provide for itself, it was the duty of a parent to provide all proper necessaries for the child, and that, in case of illness, medical assistance was as much a necessary as food.

Baron Pigott said the mere neglect on the part of a parent to provide medical assistance for a child who was ill did not amount to such culpable negligence as would support a charge of this description. It might be an error of judgment, but, as a judge, he should be sorry to rule that it was a criminal offence.

In answer to questions put by the learned judge, Dr. Sharpe stated that a difference of opinion would probably exist in the medical profession as to the propriety of using either the remedy of leeches or administering calomel in such a case as the one under consideration.

Mr. Poland submitted that in the case of a child breaking a rib, and the broken bone entering the lung, and death being imminent, a parent would surely be bound to call in some skilled person to set the bone.

The learned judge said that was a very different case to the present, and when such a case arose he should have no difficulty in dealing with it.

Mr. Poland said it was not so much a question of punishment as to have the law upon the point settled.

After some further legal discussion had taken place, Baron Pigott said he was clearly of opinion that there was no case to go to the jury, and that there had been no culpable negligence established against the prisoner, but that, on the contrary, he appeared to have done all that he could for the child according to the best of his judgment. His views might be superstitious, but there was nothing to show that there had been any neglect of duty on his part; he had conferred with his learned brother, Mr. Justice Quain, and the Recorder in reference to the matter, and they both concurred in this opinion. It might be an ignorant mistake altogether on the part of the prisoner, but there was nothing like intentional neglect of duty, or anything in his conduct which in his opinion could be dealt with in a criminal court. If the Legislature thought fit to make it an offence not to call in a medical man under such circumstances, and to make it compulsory as in the case of vaccination, they might do so, and then persons holding the religious opinions of the prisoner would be bound to conform to the law; but as the law at present stood, he was of opinion that there was no case to go before a jury, and that the prisoner must be acquitted.

A verdict of *Not Guilty* was consequently recorded.

The learned judge told the prisoner, as he was leaving the bar, that he thought he would do well to consider whether, in resolving not to employ a medical man, he, with those who entertained the same religious opinions, were not acting upon superstitious motives. He thought they ought to be aware that medical assistance was very useful in a great many instances, and that they ought to reflect whether they, being in a very small minority of the community, would not do well to defer to the opinions entertained by the large majority upon the subject of obtaining medical assistance where it was required.—*London Daily News.*

IGNORANT VOTERS.

To the Editor of The Nation:

Sir,—Believing with you that the community ought to ask of those demanding female suffrage, "What use would be made of the power if we gave it?" I wish to call the attention of your readers to some important statistics in the last census. In 1870, there were 748,976 white men unable to read or write, and 1,145,718 white women. The whole number of illiterates over twenty-one, both white and colored, was 1,551,213 men and 2,092,050 women. In New York, female suffrage would have added 121,667 ignorant voters to the 77,160 already possessed by your State, and in Pennsylvania 123,735 to the 67,110 found there in 1870; thus raising the illiterate vote in each State to nearly 200,000, and almost trebling it, while only doubling the entire number of possible voters. The percentages of illiterate to the whole number of their sex over twenty-one were in New York 7 to 10, but in Pennsylvania 7 3-4 to 14 1-4. In Florida, Georgia, Alabama, and Mississippi, a little more than half the men were illiterate, but almost three-fifths of the women. In Arizona, also, the proportion was 56 per cent. among the women, but less than 22 per cent. among the men, while in New Mexico the male percentage was but 64 and the female 90. The latter cases are extreme and crucial ones, as the advocates of the great Sixteenth Amendment proposed extending its benefits to every Territory as well as every State. So large a part of our political corruption is due to the ignorance of the voters that it is hard to see how female suffrage, which would increase that ignorance so immensely and so disproportionately, would purify politics.

These facts are made much worse on account of the well-known difference between men and women, of equal culture otherwise, in degree of interest in politics. A striking proof of this was furnished me at the State University of Wisconsin, where I heard, from the professors giving instruction about the Constitution of the United States and the History of Political Institutions, that the young men were on the average much more interested and proficient in these branches than the young ladies, though the latter were their equals in other studies. At my own visits to these recitations I was much struck with the difference between the eager faces of the young men and the jaded ones of the painfully toilsome or reprehensibly inattentive girls.

In view, however, of the plainly increasing interest of women in politics, as well as of the fact that in 1870 the number of male and female illiterates between ten and twenty-one was substantially equal, I believe that the time will come when female suffrage will be not only safe but beneficial, as I think that the franchise will never be used by men with sufficient zeal and care to secure good government until it is shared by women. But at present any decrease of the average of both special and general fitness to vote would be extremely dangerous. The fact that we have more than a million and a half of ignorant male voters is a sufficient reason for refusing to let in more than two millions more of ignorant female ones. The first duty of the reformer is not to increase the quantity of our voters, but to improve their quality.

F. M. Holland.

Baraboo, Wis., October 18, 1874.

THE ANTI-RELIGIONISTS.

Taylor Lewis, writing in the *Nation*, says: "There is a wonderful consistency, as well as persistency, in the movement of the irreligious party in this country. They demand nothing less than the perfect wiping out of everything in the Constitution and statute-book, in political or judicial action, that favors, or seems to favor, any religious principle whatever. They demand the abrogation of all Sabbath laws. They declare that Sabbath observances by public bodies are a violation of this alleged principle of neutrality. Courts and legislatures have no right to waste the people's time and money by adjourning on one day in seven, out of deference to any religious idea, however long its standing, or however deeply it is connected with the social life. The oath must be abolished; it is a religious act, a recognition, moreover, of God and retribution. Prayers in Congress must cease; the practice is the entering wedge of Church and State. Chaplainships in the army and navy must be discontinued. However perilous the condition or the country, there must be no proclamations from Presidents and Governors appointing days of supplication to any Supreme Ruler; there is no power higher than the people, and magistrates must not defer to individual superstition. On the same ground they are opposed to all legislation for the improvement of public morals. The State, boldly and consistently say, is not a moral power, and cannot act from moral reasons. Is all this to be conceded? Why not, if the premise involved in this school question, this entering wedge of anti-Christ and State, be sound and consistent."

WHAT IS THE "APOSTLES' CREED"?

The creed called the "Apostles' Creed" is familiar to all who are accustomed to hear the Episcopal church service or the Methodist baptismal service, or to study the catechism of the Presbyterian church. It reads: "I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried: he descended into hell: the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and life everlasting." This simple creed is very ancient and venerable, dating back to the third or fourth centuries; it expresses the common belief of the Greek, the Latin, and of the Protestant churches. But there are very few who now have the temerity to hold that it was composed by the apostles, there being much against such a supposition and nothing in its favor but a tradition which bears the impress of falsity on its face. The apostles were too busy in building up men and constructing churches to make creeds. Creeds are not born in times of missionary zeal, but in days of disputation.—*Christian Union.*

In the scientific column of the *Christian Union*, August 6, reference is made to the article of Mr. A. L. Adams, in the *Popular Science Review*, on the subject of the "Mental Powers of Birds." It recalls to my mind an incident which came to my own personal knowledge, and which prompted the question which I ask.

A friend had given me six pairs of beautiful Calcutta doves, all pure white. I was anxious to increase my flock, and placing them in a commodious dovecote, with a row of pigeon-holes about four feet from the floor, awaited the result. Soon two of the pairs deposited eggs, and hatched each two squabs in nests about five holes apart. One afternoon I found that a little one had fallen out, and was killed. The next morning, in looking from my chamber window, I observed doves carrying up in their beaks materials for a new nest; but seeing the unusual size of the twigs selected, I went out to see how things progressed. To my astonishment I found that the doves which *had their two squabs both safe in their nest* had erected, during the morning hours, a barrier of twigs, about an inch and a half high, along the front of their pigeon-hole, thus guarding against the catastrophe which had happened to their neighbors. Was not this the result of a process of reasoning? Would all reasoning *human* beings be as wise?

John C. Park, Boston.

—*Christian Union.*

A dog belonging to a gentleman who lived near Chester was in the habit of not only going to church, but remaining quietly in the pew during service, whether the master was there or not. One Sunday the dam at the head of a lake in the neighborhood gave way, so that the whole road was inundated. The congregation, in consequence, consisted of a few who came from some cottages close by, but nobody attended from the great house. The clergyman stated that, while reading the Psalms, he saw his friend, the dog, come slowly up the aisle, dripping with wet, having swam to get to church. He went as usual into the pew and remained to the end of the service.

"I can't give lots of money, and I can't sew cloaks and gowns for poor children, because I'm not rich enough, mamma. But I'll tell you what I can do; I can highway and hedge 'em!" said a bright little girl, on her return from a child's sermon. "What is that, my dear?" asked her mother. "Why it's coaxing poor children and naughty children into Sunday-school. I can't 'splain it to you, but I know just how, for the superintendent told us. And I'm going to do it."

"Paddy," said a joker, "why don't you get your ears cropped? They are entirely too long for a man." "And yours," replied Pat, "ought to be lengthened. They are too short for an ass."

CASH RECEIPTS.

FOR THE WEEK ENDING DECEMBER 12.

Hugo Andriessen, 70 cents; C. H. Horsch, 60 cents; G. H. Foster, 55 cents; S. S. Bailey, 25 cents; F. W. Foss, $1; F. W. Ingersoll, 25 cents; W. W. Grant, $13; J. H. Williams, $3.25; C. M. Smith, $6; Otto Junkerman, $3; J. H. Campbell, $3; H. Balcomb, $1.60; Hannah E. Stevenson, $3.20; W. O. Smith, $2; Wm. Jones, $6; E. G. Potter, $3.20; John W. Griffin, $3; Cecil Griffith, $2; John Griffin, $2.92; J. H. Burnham, $3; Abiel Abbot, $1.50; Huldah P. Robinson, $3; H. N. Stone, 20 cents; C. M. Keith, $1; J. H. Williams, $7.75; Justin Rideout, $50; C. A. W. Crosby, $20; Emily S. Holmes, $3; Oscar Roos, $20; George Templeton, $4; Josiah Wilson, $2.05; Wm. Wiley, $10.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

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N. B.—Orders for Tracts or single numbers of The INDEX which are *not on hand* will, if of small amount, be otherwise filled to the same amount without further notice.

N. B.—Please remit by post-office money-order, by registered letter, or by draft on Boston or New York. Checks on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.
Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

Francis Ellingwood Abbot, ... *Editor.*
Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), *Editorial Contributors.*

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

BOSTON, DECEMBER 17, 1874.

SUNDAY LECTURES.—The Editors of THE INDEX will lecture occasionally on Sundays, if desired, within a convenient distance of Boston.

POSTAGE NOTICE.

Subscribers will hereafter please remit twenty cents for a year's postage in advance to THE INDEX office, instead of paying this sum to their local post-offices as heretofore.

MR. UNDERWOOD is lecturing very successfully in the West. He writes: "The common notion that the culture and refinement of the country are almost exclusively found at the East is a great mistake. The most appreciative admirers of THE INDEX I find out here." A list of Mr. Underwood's subjects will be found on our last page.

THE unexpected interest taken in our recent articles on Professor Tyndall and Herbert Spencer emboldens us to inflict on our readers some criticisms of Mr. Fiske's new book, to be followed by others, perhaps. If those of our subscribers who are not specially interested in the deeper philosophical questions of the day (although the great religious questions really turn upon them) should not feel inexcusably bored by articles of this character, we may possibly express some new views on "Noumena and Phenomena" and "Anthropomorphic, Cosmic, and Scientific Theism," with special reference to the Spencerian doctrine of the Unknowable. But we do not wish to be tiresome.

THE *Independent* of December 3 makes this handsome and candid acknowledgment with reference to Rev. E. F. Strickland: "THE INDEX persists in accusing the *Independent* of slandering the Rev. E. F. Strickland, who has lately withdrawn from the Baptist body on account of a change of faith. We have certainly no purpose of slandering anybody. We simply reported, at first, what his Baptist brethren said about him. Afterward an editorial in THE INDEX reported him as denying these statements, and we gave him the benefit of his denial. THE INDEX asks why we did not publish the documentary evidence which he furnished of the truth of his denial. The answer is simply that we did not see the documents. The *editorial* in THE INDEX about him was clipped from the paper and laid upon the desk of the editor who wrote the second note concerning Mr. Strickland, and what was said about him was based upon that editorial. The documents to which THE INDEX refers were published, we infer, in that paper. We have not seen in any of the Baptist organs any attempt to dispute the genuineness of any such documents, and, therefore, we suppose that they must have been conclusive. We are by no means inclined to accuse a man of imposture because he changes his religious belief, and are quite willing to take the testimony of THE INDEX that Mr. Strickland's papers prove him innocent of the insincerity imputed to him." We suppose that the explicit statement, in the editorial referred to, that we published the exculpatory documents in full in another column of the same issue, was carelessly overlooked by the *Independent;* and we desire to express our cordial appreciation of this *amende honorable.* In our turn, we retract the charge that the *Independent* has "slandered" Mr. Strickland, and express our regret that justice to him seemed to require it under the circumstances. We do not now believe that the *Independent* meant to "slander" him at all.

THE "RELATIVITY OF KNOWLEDGE."

Philosophy being an attempt to sum up the general results of all human thinking and introduce organic unity into human knowledge, the appearance of a new philosophic system is a notable event in the history of thought, which is in fact only the history of such systems in their genetic and general relations. The recent publication of Mr. John Fiske's *Outlines of Cosmic Philosophy* is of analogous importance, though his work is little else than a reproduction, in different form and with some valuable additions, of Mr. Herbert Spencer's system. To the worth of his views, the vigor of his reasoning, and the lucidity of his style, we would pay a well-deserved tribute of admiration and praise, especially with reference to the second of the three Parts into which he divides the work. The first and third Parts contain matter on which the chief philosophical criticisms of the book will turn; and because they present in fresh form Mr. Spencer's doctrine of the "Unknowable," there is much in them that will interest a large number of our readers. The purpose of this article is not to review the book as a whole, but to consider only part of the first chapter of the first volume, which discusses the doctrine of the "relativity of knowledge" as the acknowledged foundation of the entire system. As we are obliged to dissent from Mr. Fiske on many points, we wish it distinctly understood that on many other points, not specified, we quite agree with him and judge him to have done work of a high quality. Generous recognition of his ability and industry is simply his due, and we would not for a moment be supposed to withhold it, however we may be compelled to differ from some of his most important positions. Without further preliminary we will give a very brief, but we trust not unjust, abstract of a part of this opening chapter.

Mr. Fiske begins by presenting the two views of matter as divisible and as indivisible, one of which must be true if matter exists objectively at all, as equally "inconceivable;" and because he requires us to "conceive" everything that we can be said to "know," we must stand hopelessly perplexed before this contradiction, unable to solve it.

Again, with reference to the origin of the universe, Mr. Fiske offers us "three verbally intelligible hypotheses," atheism, pantheism, theism; the first holding that the universe is "self-existing," the second that it is "self-created," the third that it is "created by an external agency." We will not pause to criticise this very lame account of the "three hypotheses;" what concerns us now is the conclusion that each of the three is "inconceivable," yet that one of the three is necessarily to be accepted. "Sooner or later they all require us to conceive some form of existence which has had neither cause nor beginning; and to do this is impossible. Nevertheless, in spite of the impossibility of conceiving it, this fundamental assumption is one which we are compelled to adopt, unless we abstain from theorizing altogether upon the subject."

Further, Mr. Fiske declares it impossible "to enter into any inquiry concerning causation without eventually postulating some First Cause;" and he again proceeds to point out that every conception of a First Cause is "inconceivable." We must consider it infinite and absolute; but we thereby "have woven for ourselves a network of contradictions more formidable, more disheartening, than any that we have yet been required to contemplate."

These examples are adduced simply to illustrate the "doctrine of the relativity of knowledge;" that is, the doctrine that "we cannot know the Absolute, but only the Relative." This implies:—

"*First,* we cannot know things as they exist independently of our intelligence, but only as they exist in relation to our intelligence.

"*Secondly,* the possibilities of thought are not identical or co-extensive with the possibilities of things. A proposition is not necessarily true because we can clearly conceive its terms; nor is a proposition necessarily untrue because it contains terms which are to us inconceivable."

Although Mr. Fiske goes on to "illustrate deductively" the doctrine which he has thus "illustrated by a few empirical examples," we wish to say a word on the above. The attempt he makes to prepare the way for his own conclusions by first stupefying the intellect, bringing it up plump against a wall of alternate "inconceivabilities," and leaving it there in hopeless bewilderment how to take another step, is neither original nor admirable. Mr. Fiske borrows the method from Spencer, Spencer from Mansel, Mansel from Hamilton, Hamilton from Kant; and it has degenerated at each remove. With Kant the opposition was between contradictory arguments of the discursive reason, set forth with consummate logical skill in the famous "antinomies;" with Mr. Fiske it has sunk to a total confusion of reason with imagination. Take the first of his examples, which can be set forth in these opposing propositions:—

1. Matter is endlessly divisible.
2. Matter is ultimately indivisible.

Both of these are treated merely as "inconceivable," and the following inference is at once drawn, without the slightest pretence of analyzing the "inconceivability": "Whether we assume on the one hand that matter is absolutely solid, or on the other hand absolutely porous [a meaningless phrase], we are alike brought face to face with questions which we can neither solve nor elude." Now without pretending to solve all the questions that can be put concerning matter, we hold that this particular question of the divisibility or indivisibility of it can be settled without difficulty by simply bearing in mind one or two plain distinctions. A pebble, for instance, is an aggregate of parts, for it can be divided and subdivided far beyond the limits of actual observation; yet no process of subdivision is going on as we hold it in our hand. Whether the ultimate parts it is composed of *could* be divided farther, or not, is not the question; these parts exist in the pebble as actual quantities, or they could not constitute an actual aggregate. Hence, though ideally divisible in imagination, they are practically indivisible in fact, and must be so. Otherwise the very existence of matter as extended must be denied; and if idealism is assumed, the whole problem becomes absurd. Reason, therefore, asserts necessarily the practical indivisibility of matter; while imagination is left free to continue the ideal process of division till she gets tired. Instead of there being two alternate "inconceivabilities" in the case, there is only one; for reason comprehends perfectly the necessity of every actual molecular whole being composed of actual atomic parts, while there is no necessity whatever that imagination should "conceive" these parts in their actual minuteness. That is, it is *reason* that declares "matter is ultimately indivisible," while it is *imagination* that declares "matter is endlessly divisible;" and the opposition is a deceptive coördination of unlike mental processes. A very slight analysis would have convinced Mr. Fiske that he uses the term "inconceivable" in a way so loose as to involve himself in all sorts of confusions. Since ultimate atoms *must* exist, he may meet the "unsolved questions" as best he can.

The other "empirical examples" would disappear just as quickly, if he did not vex himself with factitious difficulties. For instance, he defines "the Absolute" as "that which exists out of all relations"—borrowing the definition from others. But, so defined, there is and can be no "Absolute" at all: for, if it existed, it must coëxist with the "Relative," whereas coëxistence is a relation, and cannot be predicated of that which is out of all relations. The "Absolute," therefore, is absolute nothing, if Mr. Fiske is allowed to define it. What wonder that he finds it "inconceivable"?

By applying this epithet indiscriminately, however, to logical contradictions and psychological disabilities, Mr. Fiske creates unreal antinomies from which he draws wholly untenable conclusions. The antinomies are soluble just as soon as the intellectual process is distinguished from the imaginative process; the "inconceivability" which results from the impossibility of comprehending a pure contradiction cannot be coördinated with that which results from the mere inability of imagination to complete an endless operation. The former is indeed the only absolute test of truth that we have, though it is a negative one alone; while the latter is no test of truth at all, whether "relative" or "absolute." A proposition cannot be true and untrue at the same time, whether in thought or in fact; while our inability to "conceive" or "represent" it by the imagination proves nothing whatever as to its truth. Yet Mr. Fiske founds his whole system on this confusion of intellect with imagination,—on exploded metaphysical antinomies which have no plausibility, even, to one who is conversant with the distinction between these two faculties. On the one hand, he only creates his antinomies by maintaining that neither of two conflicting propositions is "conceivable;" while, on the other hand, he himself destroys them again by declaring that a proposition is "not necessarily true because we can clearly conceive its terms," nor "necessarily untrue because it contains terms which are to us inconceivable"! We would emphasize this point. His original antinomies fall to the ground, if "conceivability" is not the test of truth; yet he proceeds to

deny this very test! Such confusion on a fundamental point is fatal to that part of his philosophy which relates to the "Unknowable." The first condition of success in philosophy is self-consistency; and Mr. Fiske is here glaringly inconsistent with himself. If his two conflicting propositions are alike "inconceivable," he must hold that they are alike untrue, since "conceivability" is his declared test of truth; yet he goes on to declare that a proposition may be true, even if it is "inconceivable"! Thus the antinomies he has conjured up vanish away under his own touch; and philosophy must therefore wholly disregard them.

But the doctrine of the "relativity of knowledge" is altogether too important in its consequences not to be examined on its own merits, apart from the confusions and the inconsistencies noted above. It consists essentially in the already quoted dictum of Mr. Fiske: "We cannot know things as they exist independently of our intelligence, but only as they exist in relation to our intelligence." But its full significance, as employed by philosophers of the Hamilton-Spencer school, is not brought out until the above formula is coupled with these statements: that "things as they exist independently of our intelligence" [noumena] cannot be known at all; that all our real knowledge is limited to "things as they exist in relation to our intelligence" [phenomena]; and that all phenomena, in the last analysis, are merely seriated states of consciousness. In Mr. Fiske's language:—

"If we would consisten ly refrain from violating the doctrine of relativity, we must state the idealist's premise, but avoid his conclusion. We admit that 'the trees and mountains you imagine to exist away from any perceiving mind' do not really exist *as trees and mountains* except in relation to some perceiving mind. We admit that matter does not exist *as matter*, save in relation to our intelligence; since what we mean by matter is a congeries of qualities—weight, resistance, extension, color, etc.,—which have been severally proved to be merely names for divers ways in which our consciousness is affected by an unknown external agency. . . . But we nevertheless maintain, in opposition to the idealist, that *something* is still there, which, to some possible mode of impressibility quite different from conscious intelligence, might manifest itself as something wholly different from, and incomparable with, matter; but which, to anything that can be called conscious intelligence, must manifest itself as matter."

Now this doctrine, as explained, we will admit for argument's sake to be true. What follows?

1. All knowledge whatever, not only by man, but by every possible intelligence (including God, if Mr. Fiske would permit God to be intelligent), must be "relative" and "phenomenal" merely. For whatever intelligence knows at all must know by means of knowing faculties; every object of knowledge must stand in relation to these faculties, and therefore be noumenally unknown; and all merely phenomenal knowledge leaves the cognizing intelligence in absolute ignorance of that which objectively exists. Consequently everything that objectively exists is absolutely unknown by every possible intelligence.

2. All relative knowledge is, objectively considered, a cheat and a sham; for knowledge of phenomena, or things as they appear, is not knowledge of noumena, or things as they are. But since false knowledge is no knowledge, and is worse than self-conscious and absolute ignorance, there is no such thing as knowledge at all, but only ignorance which fancies itself to be such. The human mind is in sorrier plight than if it did not exist. In the dry phrase of Artemus Ward, "it would be ten dollars in his pocket if he had never been born."

3. Waiving these consequences, however, the doctrine of relativity, as stated, destroys itself. Relative knowledge being reduced to a mere knowledge of seriated states of consciousness, not even this pauperized knowledge is permitted to exist. For consciousness is the knowledge of self *as object* by self *as subject*. But self as object is reduced to a simple series of conscious states; and these states, being the object of relative knowledge, must be phenomenal only. No knowledge of these conscious states, as they are really or noumenally, is possible; the phenomenal states cannot be assumed to resemble the noumenal states, without violating the relativity doctrine; and the result is that we do not even know our own states of consciousness! Pyrrhonism of a rigor hitherto unconceived is the outcome of such philosophy.

4. All objective existences being forever withdrawn from knowledge in their noumenal reality, not merely on man's part, but on the part of all possible intelligences, the entire objective universe becomes absolutely unintelligible *per se*. Nothing of it can ever be known but the false phenomenal semblances it puts on before beings necessarily incapable of any real knowledge, whether of it or of themselves. In short, the relativity doctrine is neither more nor less than the *absolute denial of the possibility of knowledge*. Yet it is confidently advanced in the name of Science! Let it defend itself, if it can, against this *reductio ad absurdum*.

We deny absolutely the doctrine of the relativity of human knowledge, as advanced by Hamilton, Spencer, Fiske, and so many others; and we deny absolutely the distinction of noumena and phenomena on which it rests. All the truth it contains is summed up in the statement that our human faculties, being imperfect, necessarily know their objects incompletely. Of absolute certitude we make no pretence; but we claim that knowledge is knowledge, and that the philosophy which resolves it into ignorance is a mockery of intelligence. Science is a fact of more importance than the mere co-ordination of seriated states of consciousness, or there is no fact in this universe worthy to be philosophized over; and it means that the human mind is in a directly cognitive relation to the realities of Nature. How to explain this direct cognition is a question too profound to be raised here; but the general position, at least, it is quite time to state, when so feeble and valueless a philosophy as that part of Mr. Spencer's system which deals with "the Unknowable" has enlisted in its defence and propagandism such ingenious and able writers as Professor Youmans and Mr. Fiske.

THE NEW THEATRE.

Lovers of the drama in Boston will hail the rising of the Globe Theatre like a phœnix from its ashes, more beautiful than before, with pleasure; and those who believe that the drama, like all art, is an efficient educator of society will look with great interest to the class of performances to be given there, as indicating the level of refinement to which our community has risen, and the means of further progress which it will afford. The fact that one hundred and fifty gentlemen have taken a share in the building, on condition of the right of attendance for themselves and their families, ought to give them a power of influence, one would suppose, which would enable them to uphold the manager in giving us representations tending to elevate the standard of theatrical performances. There is no doubt that the proprietor and manager, who first entered upon this business from genuine love of the drama, and not merely for pecuniary profit, would vastly prefer giving us the best works of the best minds,—the tragedies of Shakspeare, the operas of Mozart, Beethoven, and Rossini, the comedies of Goldsmith, and so forth,—if the public would sustain him in doing so. But however an individual may consent to starve for an idea, it is impossible for a corporation to do so. The theatre must be a pecuniary success, or actors cannot be paid, gas-bills, and coal-bills, and all other bills be met; and so every theatre, with however high an aim it may start, can represent little more than the average culture of the theatre-going public. It is true that by great thought and skill the people may be gradually led to better things by little and little, and a compromise be constantly made between what will *pay* best and what *is* best; but it is hard and toilsome work, and there is constant temptation to let the idea go altogether, and take the play that will draw full houses, whatever the character of the audience it draws. It is a tendency as fatal to the theatre as to the public, for it constantly narrows the circle of its supporters, and the character of the audience depends entirely upon the play. Of those who listened spell-bound to Janauschek's poetic rendering of Mary Stuart, scarcely one would be present at the representation of a low comedy or trashy melodrama. But this higher class of minds, in the abundance of their resources, do not take sufficient pains to secure the performances that really delight them.

The system which the proprietors of the Globe have adopted for this winter, of leasing the theatre to different star companies for short periods, will enable them and us to judge of the real discrimination of the public between the good and bad, so that they will be the better able to tell what will be the most popular and profitable course for the future.

We regret to see that this maiden shrine of art is to be profaned by the Opera Bouffé under the Aimée troup, which has nothing to recommend it, but is as poor in music as it is low in moral tone. Would that the empty seats might show that Boston has no wish to naturalize this spawn of French national corruption in her midst. But Janauschek, with her exquisite classical representations, and the operas of Mozart and Rossini will, we hope, draw appreciative houses which will prove how much we value the best in art. "I am sorry," said John Quincy Adams, when the Tremont Temple was given up, "that Boston cannot support one good theatre." Since his time the success of the Boston Museum under its able director has shown that Boston can support a theatre without the help of rowdyism. The Globe aims at greater elegance and higher walks of art; if its managers will have a little faith in the public, and offer them good things, and the best portion of the public will recognize that it rests with them to decide whether there shall be opportunity of choice between the good and the evil, there is no reason why Boston should not have a really good theatre for which we should be proud and grateful. Between the low-minded, vulgar crowd who will leave a refined theatre and go to lower places, and the cultivated class who will not go to the theatre at all unless it suits their ideas, there is a large class who desire amusement, and who will go to the theatre whatever its character; and to this class belong the young and impressible on whom sentiments and ideas presented with the charms of poetry, music, and scenic effect have far more influence than arguments addressed to the reason. The church and the school have their work in educating the people; but the theatre has its work also, and it is no safer to let ribaldry and licentiousness and cold cynicism and contempt of honesty be there presented in attractive form than it would be to make *Gil Blas* and *Don Juan* the text-books in the schools.

The press has its part to do in constant, frank, and fearless criticism of the plays presented, as well as of their artistic execution; and if all work together, we cannot but hope that the Globe will have a long lease of prosperity and usefulness before it, which will justify all the interest which has been taken in its resurrection from its ashes.

E. D. C.

LONDON LETTER.

To the Editor of The Index:

Sir,—When men leave the ground of reason and common sense to soar into the airy regions of metaphysical and theological speculation, one cannot wonder that sooner or later they make themselves ridiculous. There is, of course, a broad and deep gulf between earnest thought upon a religious or metaphysical question and that kind of solemn trifling of which I complain. Compare, for instance, the book of Job and the ancient meditations of the Brahmin priesthood, on the one hand, with the time, labor, and words spent on the inquiry as to whether Adam possessed an *umbilicus*, or how many angels could stand on the point of a needle.

Some questions of theology are no doubt of extreme importance, or were so in the days when they were fiercely debated. One can quite understand the all-importance of the discussions respecting the nature of Christ, the conditions of salvation, the heaven and the hell of Christian belief.

But in times like these, when the human mind is agitated by far deeper problems than these; when it is seriously questioned whether there be a God at all, and whether man is immortal; when the professedly religious world stands so much in need of moral reformation, and the masses outside are to a great extent sunk in brutality and beastiality, bearing the tokens of depravity in drunkenness and cruelty—surely it is a pitiful sight to see clergymen and ministers of religion betraying an intense and almost exclusive interest in subjects utterly trivial and unworthy of notice.

We hear of controversialists who are madly excited upon the question whether or not the Apostle Peter was ever at Rome! True, the question of the authority of Rome is a very important one; but how, in the name of all reason, did it come to be mixed up with such a perfectly indifferent subject? How is it possible at this distance of time to say with certainty what places the apostle visited? Moreover, whether he went to Rome or to Jericho ought not to be deemed of so much moment as what he may have said and taught at either of those places. Then, again, supposing it to be finally settled that he was at Rome, and that tradition has truthfully handed down to us what he said and did there, what *ought* it to matter to us whether he spoke wisely or foolishly, whether he did or did not lay the foundations of the abominable thing called the Christian Church! The foundation which the Romanist desires to establish is out of all proportion to the enormous fabric to be raised upon it.

Your true sceptic will say: "Well, and who was this Peter that you would have the world bow down to? Do you think we care a button what your Peter or his master or advisers said or taught?"

It is only a waste of time to listen or reply to argu-

ments which, if even correctly drawn, do not touch the real issue. Another instance of solemn trifling occurred here in London a few weeks ago.

One of the half-dozen or ten respectable gentlemen called "Patriarchs of Syria" was over here, and it was gravely debated by some of the clergy whether his blessing would work weal or woe. Such a contemptible controversy is but a step removed from witchcraft. Supposing he was the *real* Patriarch of Syria,—though how his genuineness could be proved, or in what it consists, is to me a mystery,—what good was his "blessing" intended or supposed to confer, more than the kind wish of some grateful beggar or tender-hearted washerwoman? Or, if he were not the real article, but only Brummagem ware, what possible harm could he do by laying his clean hands on one's head and wishing one "God-speed"?

Oh, reverend triflers, blind as a mole ye are to the real interests and perils of humanity, and yet all alive to the most imaginary, most ridiculous, most contemptible of questions ever handled by human minds!

Take a third case: The present Archbishop of Canterbury, being a born Scot, and probably the offspring of Presbyterian parents, has been assailed during the last week by the Ritualists (who detest him) on the ground that he never received proper Christian baptism; that he was only half-baptized in haste by some old nurse who wanted to make sure of his salvation, or perhaps to relieve his infant stomach of flatulence. (I know for a fact that some nurses fully expect the babies to have better health after and in consequence of their baptism.)

The answer to this dreadful accusation is a very simple one. Many years ago, when the archbishop became a scholar of Balliol College, Oxford, he was of course required to produce and deposit his baptismal certificate. The alarmed consciences may therefore be at rest on this tremendous question. But what a mournful revelation it is to us men, who see a little at least of the true solemnity of life and its mysteries, to find the professed teachers and leaders of the people caring so much about a matter of really no importance at all!

We do not care a brass farthing whether the archbishop was baptized or not. We do very much care how he has lived, and what wise words he has spoken, and what good deeds he has wrought for his country and generation. But for the rest, how can it make the smallest difference whether he was baptized or circumcised or left in a state of unsanctified nature, with all the weight upon him of his "original sin"?

If men were to give these matters but five minutes' sober reflection, how they would laugh at themselves for their prodigality of fussiness over these microscopic questions!

But what a different world it would soon be, if the same amount of time, interest, and activity as had been formerly wasted on subjects intrinsically useless and contemptible were to be bestowed on the real problems of life and on the pressing needs of social and moral reformation!

I am, sir, very truly yours,

CHARLES VOYSEY.

CAMDEN HOUSE, Dulwich, S. E., Nov. 21, 1874.

MONKS OUTWITTED.—A very rich merchant, who had an only son, made his will, by which he gave all his wealth, which amounted to 300,000 francs, to certain monks, leaving them to give to his son such a sum as they wished. The merchant died; the monks took all to themselves without wishing to give anything to the heir. The latter complained to the viceroy, who, having seen the will, asked the monks what they offered to the son. "Ten thousand francs," they replied. "You wish then to have all the rest?" "Yes, my lord; we demand the execution of the will." "That is just," said the viceroy; "but you do not understand it properly. It is said that the son shall have that which you wish; you grant ten to the heir; it is then 290,000 francs that you want. Ah well! following the clause of the will, this sum is set apart for the son. I order you to give it to him; the 10,000 francs remaining are therefore yours." They were obliged to submit.

SOME OF THE stanzas in the metrical version o the Psalms used by the United Presbyterians remind the *Christian Union* of the following verse, said to be in a hymn-book used on Block Island:—

> Ye mighty monsters of the deep,
> Your Maker's praises spout;
> Ye little codlings on the beach,
> Waggle your tails about!

A PARISIAN, who was known as a freethinker, met a friend the other day, and, taking him by the hand said, "I have become a Christian." "I am glad to hear it," he replied; "suppose we now have a settlement of that little account between us. Pay me that thou owest." "No," said the new-born child, turning on his heel; "religion is religion, and business is business."

Communications.

THE REAL QUESTION.

It seems to me that the question presented to the radical minister is not one merely of bread and butter. Of course there may be some temptations for one to give up his convictions for the sake of a living for himself and family; but these temptations can have no enduring influence. For what slavery is more horrible and bitter than intellectual slavery, and what earnest soul could endure it, though for the most splendid position? I think the *Christian Register* is right in telling one to be manly and straightforward in this matter; and I can have but little sympathy with one who deliberately sacrifices his best thought for the sake of a good salary. I presume that no radical minister stays in the denomination simply to get a comfortable living. If he did, he is worthy of all contempt.

It is not a question simply of bread and butter; it is a question of fellowship, of sympathy, of work, of usefulness. It is a question of how we can best help the world into a higher life. Here is the toil and struggle through which the mind must pass. The bread-and-butter question can be easily disposed of, but not these others; they unfold into infinite complications, and only those who have been through it can know the doubts and difficulties that beset the way. At times it seems plain, and we make up our minds just what to do; then some new thought starts up, some new issue appears, and we are afloat again. If simply to think were all that we had to do, the task would be vastly simplified. But we are to apply our thought, to make it of some practical use. We are not only to *be* something, but we are to express in this manifold world that something which we are. So the question is, not merely how we can best think, but also how we can best put that thought into action. Man is made for action, and his duty is to find the best sphere for action.

The *Christian Register* refers to Samuel J. May, who did not consider that he sacrificed anything by joining in the anti-slavery movement. Of course he did not, for he found full vent for his soul. But suppose that on some question his intellectual convictions were entirely different from those of his associates, and that, if he was true to his own, he must separate from them, and either not work at all, or else work all alone, with not one of these noble souls whom he loved to help him. The "robust" manhood of May would not, I think, have kept him from a fierce and bitter struggle, and he himself would be the first to confess that the tortures of the stake are not comparable to his "martyrdom." It is no smiling matter; it is a terrible thing. The human heart yearns for sympathy; there is not too much of it in this world; and when in obedience to our convictions we give up the sympathy and appreciation of some of the noblest minds of the day, perhaps of all, and work in utter loneliness, it is a dreadful agony, compared to which the fire of the fagot is a harmless play. I declare that he is not a coward who hesitates long before he takes this fatal step, and yearns and hopes that some light may burst upon his way by which he may escape. I do not think there is money enough in the Unitarian denomination to hire a radical minister to stay in it for a single day. But there is earnestness, and enthusiasm, and genius, and nobility of mind and heart, and sweet and pure religion in it; there is inspiration in it for noble work, and opportunities for a fruitful life. These are the things that keep one. We scorn the money; there are a thousand ways by which we can get that; but these other things are so helpful to all that is most holy and beautiful in our earthly life that one cannot rashly sunder himself from them. If ever compelled to do it, it will not be with a light and easy heart. He will have no desire for the loaves and fishes; but will he ever cease to yearn for that noble fellowship of souls? It is easy enough to give up rich parishes and splendid salaries. A robust manhood does not indeed think of this as a sacrifice; but to give up some of the sweetest moral and religious inspirations of life for the sake of our intellectual convictions is indeed a martyrdom, and the sharpest pain of it comes from the very greatness of one's manhood.

S. P. PUTNAM.

[Mr. Putnam very eloquently, and no less truthfully, points out some of the higher and subtler sacrifices which fidelity to new insights may necessitate even in these prosaic times; and they need to be pointed out. If we did not touch on such things as these, but simply referred to the "bread and butter" side of the case (which is not quite fairly represented in the above letter), it was because the criticisms in view lacked all delicate and generous appreciation of them, and could only be met on the low plane of economic considerations. There are sacrifices even greater than those Mr. Putnam alludes to, which may be to-day involved in uncompromising fealty to heretical convictions; but there is no occasion for pointing them out. It is enough to say that whoever glows with the enthusiasm which once led men and women to the stake in defence of their religion will find room enough in this world still for devoted and heroic self-sacrifice—all the more because it wins no laurels here and no crown of gold hereafter. We notice that there is as much reluctance as ever to the exercise of such qualities, when individual or denominational interests are imperilled.—ED.]

BANKRUPTCY OF THE OLD PARTY-SYSTEM.

TRANSLATED FOR "THE INDEX" FROM THE GERMAN OF KARL HEINZEN.

The recent elections give us one lesson which should excite reflection in even the most thoughtless, but which, so far as we have had opportunity to examine the press, has nowhere received the slightest consideration; namely, the lesson that party business, as it has hitherto been conducted, is decidedly bankrupt; and a reconstruction on a new foundation is made absolutely necessary. By this is not meant what can be read in all the newspapers, that parties must improve, that out of their better elements a reform-party is to be built, etc., etc. No; we mean to say that, on the ground formed by the Constitution, parties *must* become what they are; that on this ground no lasting party-reform is possible; that all experiments on this ground are exhausted without effecting an improvement, and that whatever expedients, changes, and combinations may be contrived and attempted, they will, they *must* at last, terminate again in the same results which we have now reached, if we operate farther on the ground hitherto made use of.

Formerly, the people were divided exclusively into two parties. Gradually, some portions separated from these parties; these again sub-divided into those who attempted to form a new party, and those who regarded both old parties as evils, but were not decided enough to turn their backs upon them entirely, and at the decisive moment returned to the one or the other in order, at least, "out of two evils to choose the less." After continuing sufficiently long in this favorite but hopeless occupation of choosing in either case an evil, in the last presidential election another expedient was resorted to,—the experimenting with a new evil which was called "Liberal;" and they now had the pleasure of being able to choose among three evils the apparently smallest one. After this experiment, what shall the next progress be? On the next occasion shall four, six, a dozen evils be set up? The recent elections have shown that there is yet another expedient. It is an expedient of desperation. They are convinced that the choice of the "least evil" not only avails nothing, but that at last the least becomes the greatest. Why not for once seize the matter by the opposite end? Instead of deciding for "the less" to escape "the greater," choose this time outright "the greater," in order to get rid of "the less" again. It is, as we said, the resort of desperation, similar to those horse-cures by which, on behalf of desperate patients on whom all remedies have been tried in vain, a crisis is forced which must have as a result either death or improvement.

If a statesman who had been required by the American nation to devise for them a constitution should lay before them a plan accompanied by the explanation that, by the acceptance of it, they would be necessitated to choose always between two evils, such a statesman would at once be declared insane. But when this nation through its Constitution is really placed in such a position, it has every reason for regarding itself as insane, if it continually complains of the effects of old evils without reflecting on their causes and their removal. It perpetually revolves in a circle to reach an object which lies outside of the circle. Without breaking through this circle it cannot arrive at it; but cannot decide upon the breaking through. What will be the consequence? It will revolve until it is exhausted, and the circle changes into a prison which makes an end of the revolving.

Whoever in the outset had planned to construct the party-system of this country in such a manner as it now presents itself could have found no more suitable means for this than the existing Constitution, whose logical, inevitable consequences are the present state of things. An institution which periodically necessitates a contest for supremacy in the land and for the profits to be gained thereby, and which under all circumstances secures this profit for a fixed term of years, must not only lead the contesting parties gradually to regard the principles proclaimed as a secondary matter, or as a simple means of deception, but also to make use of every evil means for obtaining and maintaining their supremacy. A president whose position is independent, forming the highest representative of the Republic, and having in his hand its whole executive power with an enormous and ever-growing "patronage," *must* gradually be misled into arbitrariness and despotism; *must* learn to despise the will of the people; *must* look upon his subordinates as his tools, abuse his power by corruption, and place his personal interests above the common interests. A Legislature whose members after their election are independent of their electors, and can neither be instructed nor removed by them, nor in any way called to account, *must* gradually regard itself as the master, and the people as its servants; *must* learn to abuse its power for selfish purposes, and lose all sense of responsibility; but its duty of controlling the Executive must be frustrated by that Executive's power to bestow tokens of its favor, whereby a relationship of mutual compliance and corruption arises which is maintained at the cost of the common weal. A people which by its Constitution is accustomed to place its whole fate in the hands of executive and legislative representatives, whose commands it then helplessly follows, *must* gradually suffer the loss of consciousness of sovereignty, in a fatalistic spirit endure everything, surrender its political watchfulness, and learn to limit its entire activity to the election of its masters: an act in which at last it believes it has fulfilled its democratic task, until it has an opportunity of displaying

its disappointment at the result by a repetition of the same act—with the same result.

All this must come and has come, because by the Constitution it could not be otherwise; and, as the rapidity of a falling body's descent increases with the prolongation of the space through which it falls, so do the results of an existing evil grow worse with the length of its continuance. Through tradition, custom, and inheritance, evils must become ever firmer and firmer seated, and eat deeper and deeper into the body politic, so long as the causes from which they grew continue to exist. No platform, no special laws, no reform experiments, no patching up, no party manœuvres will change anything here. Even after the best assaults, we in the end return to the old spot to find it worse than before. Only a clear recognition of the causes, and a resolute will to remove them can change an evil condition, and inspire a fresh and healthy life in the body politic.

After the people, by the recent election making use of a suicidal and desperate means, have given a lesson to the ruling party, they stand puzzled and helpless, unable to take the lesson to themselves. They know that the negative remedy which they directed against the one side can effect no positive benefit upon the other. Wherever they look, they see only the old selfishness and corruption; consideration for the interests of the party instead of the people; speculations of politicians instead of exertions of statesmen. They feel that party strifes cannot help the country, and yet they see nothing before them but the old party contests in which they must again participate. Through these party contests the point has been reached that the people no longer know whether victory may not bring still more disadvantages than defeat, and if they could they would perhaps contribute to a defeat on all sides. Has not at last the time come to open the eyes of the people, and show them the only escape out of the circle in which it has so long labored?

The bankruptcy of the old party system effected by the late elections is a gain for radicalism; but for the people it will only be a gain when they have become enlightened concerning the true condition of things, and through a recognition of cause and effect learn to find the true means of redress.—*Boston Pionier.*

THE "EXAMPLE" PRINCIPLE.

EDITOR OF THE INDEX:—

In your comments on Dr. Everts' article on "The Example of Total Abstinence," you enunciate a principle, it seems to me, which should be better understood and more uniformly acted on in society. To a certain extent, also, you condemn a practice which very generally prevails among those who, with the best of intentions, seek the highest good of mankind and strive to incite them to better deeds and nobler lives. Just what one's duty is in this matter of example has perplexed many persons besides the editor of THE INDEX. Undoubtedly, there are two sides to the question, although it is generally believed that there is but one. Whoever stops to reflect will be surprised at the stress laid upon example by all writers upon morals, as well as by all public teachers. It is begun in early childhood by parents and teachers alike, who sometimes fairly nauseate the young by the constant iteration of individual cases. It is to be borne in mind, however, that we are creatures of imitation, and that the young, especially, are influenced much more by positive acts than negative precepts. Boys are often urged to be truthful because George Washington after hacking the cherry-tree did not aggravate the offence by lying. I know of a case where a boy tried his hatchet upon an apple-tree, there being no cherry-tree at hand, for the purpose of testing his own qualifications for becoming a second Washington. Having had considerable experience with youth, I have invariably found it difficult to enforce moral lessons by the multiplication of examples, whether derived from sacred books, profane history, or living individuals. The young soon acquire a genuine contempt for them. As long as society continues to be so heterogeneous in character, example, as a basis of human action, will be a two-edged sword, as liable to cut down friend as foe. Even though mankind were all of exemplary habits, I doubt whether strong individual character could be built up on such a foundation.

To a right-minded person, the fact that a given practice is wrong, as seen in individual cases, affords very positive reasons why it should be avoided. It often happens, therefore, in this matter of example, that those whose habits are bad become by that very means promoters of virtue. On the contrary, such is the constitution of the human mind, a continual reiteration of precepts and citation of examples, however good, often tend to produce a contrary course of action, especially in the young. The notorious fact that preachers' sons, as a rule, go to the bad, is a confirmation of this position. I have in mind a family consisting of four boys, in which the father, a man of most exemplary habits, made it a practice to inveigh with great force and frequency against the use of tobacco. He pointed out its evil effects in others, and adverted to his own freedom from the pernicious indulgence. His example was perfect, his precepts indisputable. He fondly dreamed that *his* boys were proof against the practice. Yet, owing to what, for the want of a better name, has been called the perversity of human nature, but which was in this case really curiosity, every one of those boys, to the great chagrin of their father, acquired the foolish habit very early in life. It was almost ludicrous to see how they secretly persevered, in spite of nausea, in the accomplishment of their object, determined, if possible, to outwit their father, and arrive at the solution of the problem in their own way.

I have known other cases where sons, owing to right-training on the part of the mother, have scorned its use, although *pater-familias* set the evil example constantly before their eyes. It became a matter of pride with them that their self-control and manhood was stronger than that of their father. Similar instances might be mentioned relating to the use of stimulants.

Let it be the aim of parents and public teachers, whether of the old or young, to develop the individuality and self-control of every human being, and society will stand on a firmer basis. No longer will the overthrow of Christianity and the destruction of all that we hold most dear be feared, because a teacher of morals and religion, high in the esteem of the world, is believed to have lapsed from virtue. Weak, indeed, is that character which remains upright only because it is upheld by the example of others. It is at the mercy of so many chances that its overthrow, sooner or later, is a foregone conclusion. The world needs a higher gospel than this, that a more unflinching manhood may be developed. For one, Mr. Editor, I thank you for preaching it, and for standing firmly by principles which, it seems to me, when fully understood and acted on, will make, not only prohibition, but all other coercive measures of less practical importance. M. L. HAWLEY.

MARATHON, N. Y., November 26, 1874.

"IN LEAGUE WITH THE DEVIL."

EDITOR OF THE INDEX:—

You published my letter to Rev. Mr. Chambers. The following will explain itself. I send you the MS., as I could not get Forney's *Press*, of this city, to print it: his city editor is a Catholic. Nor would the *Enquirer* print it, Mr. Harding (the owner) having more faith in "Faith" than the Club.

E. M. D.

OFFICE OF THE RADICAL CLUB,
333 Walnut St., Philadelphia, Nov. 25, 1874.

REV. JOHN CHAMBERS:—

We declined publicly and respectfully your public invitation to attend your church on last Sunday week to hear your views on the "Sabbath Question." One of the members of our Club did attend, and reports that you denounced us as "in league with the devil"! We are quite aware that fulminations from the pulpit are generally delivered and accepted in a Pickwickian sense; but you are too much in earnest to make such an accusation with any but the most serious meaning. Consider what a solemn charge you have made, and that too before an audience whom you have taught that to be "in league with the devil" is to be "a child of hell"! Now whilst we freely admit that free speech will justify you in denouncing our *opinions*, we do not think it will in attacking our character. We suppose you anathematize us because we *differ from you*, but if you will reflect a moment you will see that we do not any more than you *differ from us!* Are not our rights equal? Who shall decide? You treat us in the same way that the Pope in Rome treats you, and in doing so countenance his assumption. Neither you nor we like any one to domineer over us. To avoid this, let each one be pope for himself, and recognize the *right to differ*, and recognize it gracefully and with respect for other men's convictions.

What we *think* is not of as much importance as what we *do*. Goodness does not consist as much, if at all, in what we *believe* as in *living an open, honest, upright life*. Excuse me if I also call in question your *civility*. It may be Christian, as we have Christianity represented, to say of an opponent, "He is in league with the devil;" but it is unconvincing and objectionable. Do not suppose that we cherish any ill-feeling because of this attack on our "good name." We can truly forgive you, for we are confident your hostility arises from ignorance of our character and our rights, and from a habit that too many clergymen have of assuming, because they are called ministers of the Gospel, that they are therefore free from the obligations which rest on other citizens.

Very respectfully, E. M. DAVIS,
President of the Radical Club.

THE DIVINE MIND.

EDITOR OF THE INDEX:

Dear Sir,—Mr. E. L. Crane, in your issue of Nov. 26, fails, I think, to show that there is any essential variation between his supposition respecting materialism and my own. My words were that "matter is eternal and infinitely extensive, subjected to laws which are an outgrowth of *itself*." Mr. Crane describes it as "subject to principles and laws inherent in itself;" only stating in other words my idea. The tree grows out of the seed, or, as Mr. Crane might state it, the seed has the principle of the tree inherent in it. His language is a little more diffuse than mine, and means substantially the same thing. I agree with Prof. Tyndall when he says that he discerns in matter "the promise and potency of every form and quality of life."

As far as it goes, I believe that materialism is perfectly true. I do not know how man can fail to perceive the immutability of natural law, and that every one who obeys natural law will, so far, keep on the right path. But I affirm that this is not *all* the truth which is necessary for us. I propose that we consider the universe as the body (so to speak) of the Supreme Being; the means, and the only means admitting of discussion or formulation, by which he evidences Himself to man. I further propose that above this body, as high above it (if we can compare great things with small) as the mind of man is above his body, there is a Divine Mind, which regulates everything. When I think of Mr. Crane's article, the prominent idea is his mind as expressed therein, not the appearance of the words in black and white in THE INDEX. The paper, the ink, the type (matter), by means of which his thoughts are made known to me, are necessary vehicles of his mind; directly I have possession of his ideas, I can burn THE INDEX, because I have secured what I want. The vehicle ceases to be of service to me. I regard the universe as the vehicle which contains God's will to man. I believe that there are natural laws, and that there are moral and spiritual laws; and just as the man of science becomes more conversant with natural laws than the ordinary run of people, so he who investigates moral and spiritual laws learns more about them than others do. If you tell me that the lower part of a man's nature is regulated by law, and that the higher part is *not*—that while a man can learn definitely how to regulate his physical life, he has not equally definite teaching respecting his higher nature, then I say that I observe incongruity and learn that order is not continued. The fact of the wonderful order of natural or physical laws suggests the existence of moral and spiritual laws.

You will observe that my objection to the materialistic notion of God is that it is only partial: it speaks only of that part which is visible to the natural senses. I have nothing to say against this idea in itself, but I suggest that the enquirer should endeavor to ascertain if there be not something *more* to learn. How much more, I believe that, with our present powers, we can never know. When I speak of the Divine Mind, I use the words with the greatest reservation: they only serve to indicate the *direction* of my thoughts. For this purpose, I must use words of some sort, just as in the study of the higher mathematics I use the symbol ∞ to denote infinity. Who knows what ∞ means? Yet all mathematics agree that it is useful to employ the symbol. In the case of mathematics, ∞ may express a figure which is infinitely or indefinitely great; so great that we cannot name it. Still we think about it and discuss it. ∞ indicates infinity in the direction of figures, as the words "the Divine Mind" indicate infinity in the direction of mind. I can refer to it and discuss it as an element in my philosophy. The natural tendency of the human mind is to formulate its ideas: hence the religions of the world.

I propose, with Mr. Crane, to make a supposition for a beginning; namely, "that there is a good God at the head of affairs." After examining "closely," I "report to him that I find from this quarter abundant information as to how" to regulate my life.

Yours truly, FREDERIC R. HONEY.

NEW HAVEN, Conn., Dec. 5, 1874.

THE NEW YORK "SUN" ON FREE REASON.

NEW YORK, Dec. 7, 1874.

EDITOR INDEX:

Dear Sir,—May I call your attention to the following from the New York *Sun*, as showing that the secular papers often strike a good blow for freedom? I quote:—

"There seems to be an influence attending the possession and exercise of ecclesiastical functions, among Protestants no less than among Roman Catholics, which inclines men in favor of despotism and against liberty. The habit of requiring assent, on pain of eternal damnation, to dogmas which are not understood, fosters an impatience of contradiction entirely at variance with free political institutions. The spirit which forbids men of science to advance theories inconsisteut with time-honored opinions easily lends itself to suppressing the criticism and reform of laws and governments. While the masses of the people—Roman Catholics as well as Protestants—are gradually advancing to the position that individual reason is no less ordained of God than government authority, their clergy cling desperately to their waning power. Undoubtedly they are needed as drags upon what might otherwise be a dangerously rapid progress. Positions that have to be fought for will not be prematurely taken, and when taken will be all the more firmly held. But that the inevitable result will be the overthrow of all authority except that which rests upon free rational assent, whether in matters of religion or of politics, is plain to every one who has eyes to *see*."

Do not such words from an influential New York daily assure us that all the people are *not* dead to the necessities of the hour?

Yours truly, "A."

EXPLAINING THE "SPIRITS."

PAINTER HOOD TOWNSHIP,
Howard Co., Kansas, Nov. 10, 1874.

EDITOR OF INDEX:

Sir,—I have been a close reader of your paper for nearly a year and a half, and I conclude that you look at all things from a scientific stand-point. So I write to you to ask some scientific explanation of the phenomena call Spiritualism. I have had manifestations of what is called spirits in my own house, such as raising the table, tipping it; and I with others could not prevent it. This is done inside of my own family, and I believe there is no humbug on their part. Now, Mr. Editor, if it is not spirits, give me the proof. JOSEPH L. PATRICK.

[We are not so reckless as to attempt to prove anything in the premises. There is a new Boston paper called the *Spiritual Scientist* which knows all about the matter, or ought to, and we respectfully refer our questioner to it. We never undertake to explain any facts until we know exactly what they are; and it is harder than most people imagine to separate facts from fancies.—ED.]

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PUBLISHED BY THE

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AT

No. 1 Tremont Place, Boston.

EDITOR:

FRANCIS ELLINGWOOD ABBOT.

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VOLUME 5. BOSTON, MASS., THURSDAY, DECEMBER 24, 1874. WHOLE No. 261.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE
FIRST AMENDMENT TO THE U. S. CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

For List of Liberal Leagues, see next page.

GLIMPSES.

THERE IS only one way to do it faithfully. Send a circular to every minister, and ask him if he is a "Unitarian Christian;" and send another to every society, asking the same question. The whole matter has been referred to the proprietors of the names in the two catalogues. If they say "yes," retain the names; if they say "no," erase them.

WHEN the New York *Tribune* pronounces the movement in favor of inserting a recognition of Christianity in the Constitution to be "a harmless sort of amusement anyhow," it exhibits the very obtuseness which makes this movement dangerous. It is as "harmless" as cheerfully throwing lighted matches among the waste cotton of a great factory.

ALFRED JOHNSON, a tailor at 98 Newark Avenue, New York, has had his little son of seven years of age committed to prison by Justice Leonard; his complaint being that the little fellow stole five cents with which he had been sent by his father to buy beer. For this offence the poor child is confined among felons in the county jail, where his father ought to be on the score of vindictive cruelty.

AN "Equal Taxation Society" has been formed in Muir, Ionia County, Michigan, of which Mr. C. D. Hampton is Secretary. Its object is "to circulate petitions and forward them to the Legislature [of Michigan], asking that church property be taxed the same as other property." Several large packages of the tract published by the Boston Liberal League last winter have been distributed through this Society; and we hope our subscribers in Michigan will give all the "aid and comfort" they can to this laudable organization.

IN NEW ORLEANS, the white boys of the high school have just "refused to allow colored boys to enter the school-house." According to the statement of the former school superintendent, Mr. Thomas W. Conway, published in THE INDEX of October 29, colored children have been admitted to the Louisiana schools for several years, with the best results. If a renewed proscription of the negro is to be the concomitant of the return of the Democracy to power, there are a few voters at the North who wish to know the fact. We do not believe that, however disgusted over the corruptions of their leaders the Republicans of the North were shown to be by the last elections, they are prepared now, or can ever be induced, to support any party which is evidently determined to revive the hateful distinctions of color and race.

MEETINGS have been recently held in Providence, in the Mathewson Street Methodist church, to favor the establishment of sectarian schools of the Methodist persuasion. Addresses were made by Rev. W. S. Warren, D.D., President of Boston University, Rev. W. R. Clark, D.D., and others. Every friend of good education must view with uneasiness and regret the increasing tendency towards sectarian schools, in which the great Episcopalian and Methodist denominations are participating. The Catholics are determined to get control of the public schools, or else to have parochial schools of their own; and it is a very bad sign that the Protestants should follow their example. The sectarian principle means higher cost and inferior quality of education, and a general increase of reactionary influences. Patriotism has no surer test to-day than devotion to the public school system, supplemented by "compulsory education."

THE *Christian Register* thinks we are as much bound to advocate certain opinions by being editor of THE INDEX as any clergyman is by occupying a Unitarian pulpit; and it gives some good admonitions concerning the inviolability of contracts. Now we are very strict in our own view of the obligations of contracts. But the contract in our case is simply to edit a paper "devoted to Free Religion;" and if we could no longer do this, we should immediately resign. The trouble with the contract into which Unitarianism enters with its ministers is that it is self-contradictory, in that it makes "pure Christianity" and the "unlimited right of free inquiry" equally a part of the agreement. What we criticise is this inherent self-contradiction in the contract itself, which necessitates injustice somewhere. Let the pretence of perfect freedom be dropped, and we shall have no cause of criticism whatever. This point is always ingeniously evaded by the *Register*.

THE Civil Rights Bill is in great danger of being so mutilated as to be worse than worthless. Unless the distinctions of color and race are to be declared totally non-existent before the law, it is best to omit all legislation on the subject; for the passage of a bill which should in any degree recognize them as valid would give a new lease of life to injustice, and still keep the negro question in politics as an element of great disturbance. "No question is ever settled that is not settled right." We protest against giving any sanction, however slight, to the pretence that a black man, as black, is not entitled to every right conceded to the whites. If the Civil Rights Bill should be passed as Sumner framed it, and made an indestructible part of United States law as administered by United States courts; if, furthermore, it should be followed by a National Compulsory Education Act,—the negro would indeed soon be "out of politics." He never will be, until these measures are carried.

THE OPPOSITION manifested in the House of Representatives against the Bureau of Education augurs ill for the future. Mr. Cox, of New York, declared that the Bureau would be abolished by the Democratic majority in the next Congress. Mr. Garfield, of Ohio, replied that the collection and publication of educational statistics was of great utility; he protested against "putting out the eyes of the government by destroying the methods of obtaining information as to the condition of the people," and against "entering on a system which builds penitentiaries, and takes no steps to get information whether it is not possible, by a better system, to avoid the system of penitentiaries." An increase of clerical force in the Bureau was voted down; Mr. Willard, of Vermont, declaring that there is "no more reason for the Bureau of Education or of Agriculture than for a Bureau of boots and shoes." We view with deep regret such evidences of stolid indifference to the highest interests of the nation.

HOW is the question of Sunday-night performances in the New York theatres to be decided? The New York State courts will probably prohibit such performances. If an appeal should be made to the United States courts, on what grounds could such a prohibition be sustained? Only by conceding to the separate States the right of practically establishing a State religion; which Congress itself is expressly forbidden to do in the Constitution. In this grave matter the National Constitution is directly at variance with the State Constitutions; and it must remain so, with all the increasing complications and disturbances growing inevitably out of such a radical want of harmony, until either the Christian Amendment or the Religious Freedom Amendment is incorporated in the Constitution of the United States, and (in the latter case) until the State Constitutions are reformed. This necessity is clearly comprehended by the Christian Amendment party, whose movement, so far from being an affair of phrases only, is of the most practical character conceivable. Are the Liberals always to remain unintelligent or apathetic in view of an issue so real and so profound?

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Encyclical Letter.

TO OUR VENERABLE BRETHREN, ALL PATRIARCHS, PRIMATES, ARCHBISHOPS, AND BISHOPS HAVING THE FAVOR AND COMMUNION OF THE HOLY SEE.

POPE PIUS IX.

VENERABLE BRETHREN, GREETING AND APOSTOLIC BENEDICTION.

With how great care and pastoral vigilance the Roman pontiffs, our predecessors, fulfilling the duty and office committed to them by the Lord Christ himself in the person of the most blessed Peter, prince of the apostles, of feeding the lambs and the sheep, have never ceased to nourish the Lord's whole flock with the words of faith and with salutary doctrine, and to guard it from poisonous pastures,—is thoroughly known to all, and especially to you, venerable brethren. And truly the same, our predecessors, the maintainers and defenders of the august Catholic religion, of truth, and of justice, being most anxious for the salvation of souls, never had anything more at heart than, by their most wise letters and constitutions, to unmask and condemn all those heresies and errors which, being adverse to our divine faith, to the doctrine of the Catholic Church, to purity of morals, and to the eternal salvation of men, have frequently excited violent tempests, and have miserably afflicted both the Christian and civil commonwealth. For which cause the same, our predecessors, have, with apostolic fortitude, constantly resisted the nefarious undertakings of wicked men, who, like the waves of the raging sea foaming out their own confusion, and promising liberty while they were the slaves of corruption, have striven by their fallacious opinions and most pernicious writings to subvert the foundations of the Catholic religion and of civil society, to remove from among men all virtue and justice, to deprave the minds and hearts of all, to turn away from true moral training unwary persons, and especially inexperienced youth, miserably to corrupt it, to lead it into the snares of error, and finally to tear it from the bosom of the Catholic Church.

We, too, had scarcely (by the hidden counsel of Divine Providence, certainly for no merit of our own) been elevated to this chair of Peter, when seeing with the greatest grief of our soul the truly awful storm aroused by so many evil opinions, and the most grievous calamities, never sufficiently to be deplored, which sweep over the Christian people from so many errors, we, as is well-known to you, venerable brethren—according to the duty of our apostolic ministry, and following in the illustrious footsteps of our predecessors,—immediately raised our voice, and in many published encyclical letters, in allocutions delivered in consistory, and in other apostolical letters, condemned the principal errors of our most unhappy age, and excited your extraordinary Episcopal vigilance; and again and again admonished and exhorted all our very dear sons of the Catholic Church to altogether abhor and shun the contagion of so dire a pestilence. And especially in our first encyclical letter written to you on the 9th day of November, 1846, and in two allocutions delivered by us in consistory, the one on the 9th day of December, 1854, and the other on the 9th day of June, 1862, we condemned the monstrous portents of opinion which especially prevail in this age, to the greatest injury of souls and to the detriment of civil society itself, which are also in the highest degree opposed, not only to the Catholic Church and her salutary doctrine and venerable rights, but also to the eternal natural law engraven by God in all men's hearts, and to right reason; and from which almost all other errors have their origin.

But, although we have not omitted often to proscribe and reprobate the chief errors of this kind, yet the cause of the Catholic Church, the salvation of souls divinely committed to us, and the welfare of human society itself, altogether demand that we again stir up your pastoral solicitude to overthrow other evil opinions, which flow from these errors as from fountains. These false and perverse opinions are the more to be detested because they chiefly tend to impede and remove *that salutary power*, which the *Catholic Church*, according to the institution and commission of her divine Author, *should freely exercise to the end of time*—not only over *individual men*, but over *nations, peoples, and their sovereign rulers;* and [tend also] to take away that mutual fellowship and concord of counsels between the priesthood and the civil government, which has ever proved itself propitious and salutary to religious as well as civil interests.* For you well know, venerable brethren, that at this time not few are found, who, applying to civil society the impious and absurd principle of *naturalism*, as they call it, *dare to teach* that "the best interest of public society and civil progress absolutely require that human society be constituted and governed without any regard to religion, as though religion did not exist, or at least without any discrimination between the true religion and false ones." And they do not hesitate, *against the doctrine of the sacred Scriptures, of the Church, and of the holy fathers*, to assert that "*that condition of society is the best, in which the civil power does not recognize the obligation* TO COERCE BY ENACTED PENALTIES THE VIOLATORS OF THE CATHOLIC RELIGION, *except so far as the public peace may require it.*" Proceeding from this totally false idea of social government, they do not fear to foster that erroneous opinion, most fatal to the Catholic Church and to the salvation of souls, which was designated by our predecessor Gregory XVI., of recent memory, as *insane nonsense*;† namely, that "liberty of conscience and worship is the personal right of every man, which ought to be proclaimed by law, and asserted in every rightly constituted society; and that citizens have an inherent right to the complete liberty, which must not be restrained by any ecclesiastical or civil authority, of openly and publicly manifesting and declaring any of their thoughts whatever, either in speech, or in print, or in any other manner." But, while they have the temerity to affirm this, they do not think and consider that they are preaching the *liberty of perdition*,‡ and that, "if it be always allowed to debate with human persuasions, there can never be wanting men who dare to resist the truth, and to put faith in the loquacity of human wisdom; whereas we know, from the very institution of our Lord Jesus Christ, how faith and Christian wisdom must avoid this most hurtful vanity."‖

And, because where religion has been removed from civil society, and the doctrine and authority of divine revelation repudiated, even the genuine notion itself of justice and human right is darkened and lost, and material force is put in the place of true justice and legitimate right; thence it is evident why some persons, utterly neglecting and disregarding the most certain principles of sound reason, dare to proclaim that "the will of the people, manifested by what they call public opinion, or in some other manner, constitutes the supreme law, independent of all divine and human right; and that, in the political order, accomplished facts, simply because they are accomplished, have the force of right." But who does not see and clearly perceive that human society, when set loose from the bonds of religion and true justice, can have, in truth, no other end than the purpose of obtaining and accumulating wealth, and follows no other law in its actions but the ungoverned desire of ministering to its own pleasures and interests? For this reason, men of this sort pursue with bitter hatred the religious orders (although these have deserved extremely well of Christianity, the State, and literature), and they prate about the same having no legitimate ground of existence, and thus applaud the falsehoods of heretics. For, as our predecessor Pius VI., whose memory is still fresh, most wisely taught, "the abolition of the religious orders is injurious to the public profession of evangelical counsels; it is injurious to a method of living commended in the Church as agreeable to apostolic doctrine; it is injurious to the distinguished founders themselves, whom we venerate on our altars, who did not establish these societies but by inspiration of God."§ And these men also impiously declare that the power should be taken away from the citizens and the Church "whereby they may openly give alms for the sake of Christian charity;" and that the law should be abolished "whereby on certain fixed days servile labor is prohibited on account of divine worship;" and this on the most fallacious pretext that said power and law are opposed to the principles of the best public economy. And not content with removing religion from public society, they wish to banish it also from private families. For, teaching and professing the most fatal error of *communism* and *socialism*, they assert that "domestic society, or the family, derives the whole ground of its existence from the civil law alone; and, consequently, that from the civil law alone issue, and on it depend, all rights of parents over their children, and especially the right of providing for instruction and education." By which impious opinions and machinations these most deceitful men chiefly aim at this result: that the salutary doctrine and influence of the Catholic Church be entirely banished from the instruction and education of youth, and that the tender and flexible minds of the young be miserably infected and depraved by every most pernicious error and vice. For all who have endeavored to throw into confusion things both sacred and secular, to overturn the right order of society, and to blot out all rights, divine and human, have always (as we above hinted) devoted all their nefarious schemes, devices, and efforts, chiefly to deceiving and depraving incautious youth, and have placed all their hope in its corruption. For which reason they never cease in all abominable ways to assail the clergy, both regular and secular, from whom (as the surest monuments of history nobly attest) so many great advantages have abundantly flowed to Christianity, civil society, and literature; and to proclaim that this very clergy, "as being hostile to the true and useful progress of science and civilization, should be removed from the whole charge and duty of instructing and educating youth."

But others, reviving the wicked and so often condemned inventions of innovators, *dare with remarkable impudence to subject the supreme authority of the Church and of this apostolic see*, given to it by the Lord Christ himself, *to the will of the civil authority, and to deny all those rights of the same Church and see which pertain to matters of external order.* For they are not at all ashamed to affirm that "the laws of the Church do not bind the conscience unless when they are promulgated by the civil power; that the acts and decrees of the Roman pontiffs, referring to religion and the Church, need the sanction and approbation, or at least the assent, of the civil power; that the apostolic constitutions,* whereby secret societies are condemned (whether an oath of secrecy be or be not required in such societies), and their frequenters and favorers are punished with the ban, have no force in those regions of the world where associations of this kind are tolerated by the civil government; that the excommunication pronounced by the Council of Trent and the Roman pontiffs against those who invade and usurp the rights and possessions of the Church rests upon a confusion of the spiritual order with the civil and political order, in the pursuit of a purely secular interest; that the Church must decree nothing which binds the consciences of the faithful in regard to the use of temporal things; *that the Church has no right to coerce the violators of her laws by means of temporal punishments;* that it is conformable to sacred theology and to the principles of public law to assert and claim for the civil government a right of property in those goods which are possessed by the churches, the religious orders, and other pious establishments." Nor do they blush openly and publicly to profess the maxim and principle of heretics, from which arise so many perverse opinions and errors. For they repeat that "the ecclesiastical power is not *by divine right distinct from and independent of the civil power*, and that such distinction and independence cannot be preserved without the essential rights of the civil power being invaded and usurped by the Church." Nor can we pass over in silence the audacity of those who, not upholding sound doctrine, contend that "without sin, and without rejecting the Catholic profession, assent and obedience may be refused to those judgments and decrees of the apostolic see, whose object is declared to concern the general good of the Church, her rights and discipline, so long as this refusal does not touch the dogmata of faith and morals." There is no one who does not clearly and distinctly see and understand how grievously this is opposed to the Catholic dogma concerning the full power divinely given by Christ the Lord himself to the Roman pontiff, of feeding, guiding, and ruling the universal Church.

Amidst, therefore, such great perversity of depraved opinions, we, well remembering our apostolic office, and full of solicitude for our most holy religion, for sound doctrine, and the salvation of souls divinely committed to us, and for the welfare of human society itself, have decided to raise again our apostolic voice. Therefore, *by our apostolic authority, we reprobate, proscribe, and condemn the evil opinions and doctrines, all and singular, severally mentioned in this letter, and will and command that all children of the Catholic Church hold them in every respect as reprobated, proscribed, and condemned.*

And, beside these things, you know very well, venerable brethren, that in these times the haters of all truth and justice and the most bitter enemies of our religion, deceiving the people by means of pestilential books, pamphlets, and newspapers scattered over the whole world, and maliciously lying, disseminate all sorts of impious doctrines. Nor are you ignorant that also in our day some are found who, moved and incited by the spirit of Satan, have reached that degree of impiety that they do not shrink from denying our Lord and Master Jesus Christ, and from assailing his Divinity with flagitious impudence. Here, however, we cannot but extol you, venerable brethren, with great and deserved praise; you, who have not failed to raise with all zeal your Episcopal voice against impiety so great.

Therefore, in this our letter, we again most lovingly address you who, called to participate in our solicitude, are to us, amid our most grievous distresses, the greatest solace, joy, and consolation, because of the eminent religion and piety wherein you excel, and because of that marvellous love, fidelity, and dutifulness whereby, most harmoniously bound to us and to this apostolic see, you strive strenuously and sedulously to fulfil your most weighty Episcopal ministry. For from your extraordinary pastoral zeal we expect that, taking up the sword of the spirit, which is the word of God, and greatly strengthened by the grace of our Lord Jesus Christ, you will, with redoubled endeavors, be daily more upon the watch that the faithful intrusted to your charge "keep themselves from noxious plants, which Jesus Christ does not tend, because they are not the planting of the

*Gregory XVI. Encycl. Letter "*Mirari.*" Aug. 15, 1832.
† Same Encycl. *Mirari.*
‡ St. Aug. Epist. 105 al. 106.
‖ St. Leo. Epist. 164, al. 133, §. 2, edit. Ball.
§ Letter to Cardinal de la Rochefoucault, March 12, 1791.

*Clement XII. "*In eminenti.*" Bened. XIV. "*Providas Romanorum.*" Pius VII. "*Ecclesiam.*" Leo. XII. *Quo graviora.*

Father."* Never cease, also, to impress upon the said faithful that *all true felicity flows upon man from our august religion, its doctrine and practice;* and that happy is the people whose God is their Lord.† Teach that "'kingdoms rest on the foundation of the Catholic faith;‡ and that nothing is so deadly, leads so headlong to a fall, is so exposed to all dangers, as when, believing this alone to be sufficient for us that we received free will at our birth, we seek nothing further from the Lord; that is, when forgetting our Creator, we deny his power in order to show that we are free.'‖ And do not fail also to teach that *the royal power was given not alone for the governance of the world, but most of all for the protection of the Church;*§ and that there is nothing which can be more to the advantage and glory of princes and kings than (as another most wise and courageous predecessor of ours, St. Felix, wrote to the Emperor Zeno) to *'permit the Catholic Church to make use of her laws, and allow no one to oppose her liberty.* For it is certainly beneficial to their interests to study, *whenever the affairs of God are concerned*, according to his appointment *to subject the royal will to the priests of Christ, not to set it above them.'*"¶

But if always, venerable brethren, it is especially now (amidst such great calamities both of the Church and of civil society, amidst so great a conspiracy of the adversaries of the Catholic cause and of this apostolic see, and so great a mass of errors) absolutely necessary to approach with confidence the throne of grace, that we may obtain mercy and find grace in timely aid. Therefore, we have thought it well to stir up the piety of all the faithful, that, together with us and you, they may incessantly pray and beseech the most merciful Father of light and pity, with most fervent and humble prayers; and in the fulness of faith flee always to our Lord Jesus Christ, who redeemed us to God in his blood, and earnestly and constantly supplicate his most sweet heart, the victim of most burning love toward us, that he would draw all things to himself by the bonds of his love, and that all men inflamed by his most holy love may walk worthily according to his heart, pleasing God in all things, bearing fruit in every good work. But inasmuch as, without doubt, the prayers of men are more pleasing to God if they approach him with minds free from all stain, therefore we have determined with apostolic liberality to open to Christ's faithful the heavenly treasures of the Church, committed to us to dispense, in order that the said faithful, being more earnestly enkindled to true piety, and cleansed through the Sacrament of Penance from the defilement of their sins, may with greater confidence pour forth their prayers to God, and obtain his mercy and grace.

By this letter, therefore, in virtue of our apostolic authority, we grant to the faithful of the Catholic world, all and singular, of both sexes, a plenary indulgence in the form of a jubilee, during the space of one month only within the whole coming year, 1865, and not beyond, to be fixed by you, venerable brethren, and other legitimate local ordinaries, in the very same manner and form in which we granted it at the beginning of our supreme pontificate by our apostolic letter in the form of a brief, dated November 20, 1846, and addressed to all your Episcopal order, beginning, "Arcano Divinae Providentiae consilio," and with all the same powers which were given by us in that letter. We will, however, that all things be observed which were prescribed in the aforesaid letter, and those things be expected, which we declared to be expected. And we grant this, notwithstanding anything whatever to the contrary, even if it were worthy of special and individual mention and derogation. In order, however, that every doubt and difficulty may be removed, we have commanded a copy of said letter to be sent you.

"Let us implore," venerable brethren, "from our inmost heart and with our whole mind the mercy of God, because he himself has said, 'I will not remove my mercy from them.' Let us ask and we shall receive; and if there be delay and tardiness in our receiving, because we have gravely offended, let us knock, because to him that knocketh it shall be opened, if only our prayers, groans, and tears knock at the door, wherein we must persist and persevere; and that our prayer may be unanimous . . . . let each one pray to God, not for himself alone, but for all the brethren, as the Lord has taught us to pray."** But in order that God may the more readily assent to all our prayers and desires, ours, yours, and those of all the faithful, let us with all confidence employ, as our intercessor with him, "the immaculate and most holy Mother of God, the Virgin Mary, who has slain all heresies throughout the world, and who, the most loving Mother of us all, is all sweet . . . . and full of mercy, . . . shows herself exorable to all, to all most merciful, pities the necessities of all with a most large affection,"†† and standing as queen at the right hand of Her Only Begotten Son, our Lord Jesus Christ, radiantly clothed in a golden vestment, can obtain from him whatever she will. Let us also seek the intercession of the Most Blessed Peter, the Prince of the Apostles, and of Paul, his fellow-apostle, and of all the saints in heaven, who, having already become God's friends, have entered into the heavenly kingdom, and being crowned bear their palms, and secure of their own immortality are anxious for our salvation.

Finally, imploring from our heart for you the fulness of all heavenly gifts, we most lovingly, as a pledge of our peculiar love toward you, impart, from our inmost heart, the apostolic benediction to you, venerable brethren, to all the clergy, and to all lay faithful committed to your care.

Given at Rome, from St. Peter's, the 8th day of December, in the year 1864, the tenth from the Dogmatic Definition of the Immaculate Conception of the Virgin Mary, Mother of God.

In the nineteenth year of Our Pontificate.

POPE PIUS IX.

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* St. Ignatius M. Epist. to the Philadelphians, ch. 3.
† Ps. 143.
‡ St. Cælest. Epist. 22, to the Synod of Ephes. apud Const. p. 1200.
‖ St. Innocent I. Epist. 29, to the Bishops of the Council of Carth. apud Const. p. 891.
§ St. Leo. Epist. 156 (125).
¶ Pius VII. Encyclica "*Diu satis*," May 15, 1800.
** St. Cyprian Epist. II.
†† St. Bernard. Sermon on the twelve prerogatives of the Blessed Virgin Mary, from the words of the Apocalypse.

SYLLABUS

EMBRACING THE PRINCIPAL ERRORS OF OUR TIME WHICH ARE CENSURED IN CONSISTORAL ALLOCUTIONS, ENCYCLICALS, AND OTHER APOSTOLIC LETTERS OF OUR MOST HOLY FATHER, POPE PIUS IX.

§I.

PANTHEISM, NATURALISM, AND ABSOLUTE RATIONALISM.

I. There is no supreme, all-wise, and all-provident divine Being, distinct from this universe, and God is the same as Nature, and therefore liable to change; and God becomes actual [only] in man and in the world, and all things are God, and have the self-same substance with God; and God and the world are one and the same thing, and therefore spirit is the same as matter, necessity as liberty, truth as falsehood, good as evil, and just as unjust.

II. All action of God on man and on the world is to be denied.

III. Human reason, without any regard whatever to God, is the one judge of truth and falsehood, of good and evil; it is a law unto itself, and its natural powers are sufficient to provide for the welfare of men and nations.

IV. All the truths of religion flow from the inborn power of human reason; hence reason is the highest norm whereby man can and must attain the knowledge of all truths of every kind.

V. Divine revelation is imperfect, and therefore subject to continual and indefinite progress, corresponding to the progression of human reason.

VI. The Christian faith is opposed to human reason, and divine revelation not only does not profit but even injures man's perfection.

VII. The prophecies and miracles recorded and narrated in the holy Scriptures are the fictions of poets, and the mysteries of the Christian faith are the result of philosophical investigations; and in the books of both Testaments are contained mythical inventions; and Jesus Christ himself is a mythical fiction.

§II.

MODERATE RATIONALISM.

VIII. Inasmuch as human reason is on an equality with religion itself, therefore theological studies are to be handled in the same manner as philosophical.

IX. All the dogmas of the Christian religion are without discrimination an object of natural science or philosophy; and human reason, with mere historical cultivation, is able from its own natural powers and principles to arrive at true knowledge of even the more abstruse dogmas, if only these dogmas have been proposed to reason itself as its object.

X. Inasmuch as the philosopher is one thing, philosophy another, the former has the right and duty of subordinating himself to that authority of whose truth he has satisfied himself; but philosophy neither can nor ought to submit to any authority.

XI. The Church not only ought never to animadvert on philosophy, but ought to tolerate the errors of philosophy, and leave it to her to correct herself.

XII. The decrees of the apostolic see and of the Roman congregations impede the free progress of science.

XIII. The method and the principles according to which the ancient scholastic doctors cultivated theology are entirely unsuitable to the needs of our time and to the progress of the sciences.

XIV. Philosophy must be treated without any regard to supernatural revelation.

N. B. Connected with the system of rationalism are for the most part the errors of Antonius Guenther, which are condemned in the Epistle to the Cardinal Archbishop of Cologne: *Eximiam tuam*, June 15, 1857; and in the Epistle to the Bishop of Breslau: *Dolore haud mediocre*, April 30, 1860.

§III.

INDIFFERENTISM, LATITUDINARIANISM.

XV. Every man is free to embrace and profess that religion which, guided by the light of reason, he holds to be true.

XVI. Men may in the practice of any religion whatever find the way of eternal salvation, and attain eternal salvation.

XVII. One may well hope at least for the eternal salvation of all those who are in nowise in the true Church of Christ.

XVIII. Protestantism is nothing else than a different form of the same true Christian religion, in which it is possible to please God just as in the Catholic Church.

§IV.

SOCIALISM, COMMUNISM, SECRET SOCIETIES, BIBLE SOCIETIES, LIBERAL CLERICAL SOCIETIES.

Pests of this kind are often reprobated, and in the most severe terms in the Encyclica *Qui p'uribus*, Nov. 9, 1846; in the Allocution *Quibus quantisque*, April 20, 1849; in the Encyclica *Noscitis et Nobiscum*, Dec. 8, 1849; in the Allocution *Singulari quadam*, Dec. 9. 1854; in the Encyclica *Quanto conficiamur moerore*, Aug. 10, 1863.

§V.

ERRORS CONCERNING THE CHURCH AND HER RIGHTS.

XIX. The Church is not a true and perfect, entirely free society, nor does she enjoy her own proper and permanent rights, conferred upon her by her divine founder, but it is the business of the civil power to define what are the rights of the Church, and the limits within which she may exercise them.

XX. The ecclesiastical power may not exercise its authority without the permission and assent of the civil government.

XXI. The Church has not the power of dogmatically deciding that the religion of the Catholic Church is the only true religion.

XXII. The obligation by which Catholic teachers and writers are absolutely bound is confined to those things alone which are propounded by the infallible judgment of the Church as dogmas of faith to be believed by all.

XXIII. The Roman pontiffs and the œcumenical councils have exceeded the limits of their power, usurped the right of princes, and erred even in the definition of matters of faith and morals.

XXIV. The Church has no power to employ force, nor has she any temporal power, direct or indirect.

XXV. Beside the power inhering in the episcopate, there is still another temporal power, which has been granted expressly or tacitly by the civil government, and which may therefore be revoked by the civil government at its pleasure.

XXVI. The Church has no innate and legitimate right of acquiring and possessing.

XXVII. The consecrated ministers of the Church and the Roman pontiff should be entirely excluded from all charge and dominion over temporal things.

XXVIII. Bishops have no right, without permission of the government, even to publish apostolic letters.

XXIX. Graces granted by the Roman pontiff should be accounted void, unless they have been sought through the government.

XXX. The immunity of the Church and of ecclesiastical persons had its origin in civil law.

XXXI. The jurisdiction of the Church in the temporal causes of the clergy, whether civil or criminal, ought to be entirely abolished, even without consulting, and against the protest of, the apostolic see.

XXXII. Without any violation of natural right and equity that personal immunity may be abrogated, whereby the clergy are exempted from the burden of military duty and service; and such abrogation is required by civil progress, especially in a society constituted on the model of free government.

XXXIII. It does not belong exclusively to the jurisdictional power of the Church, in virtue of her own proper and inherent right, to direct the teaching of theology.

XXXIV. The doctrine of those who compare the Roman pontiff to a free prince, exercising power in the universal Church, is a doctrine which prevailed in the Middle Age.

XXXV. Nothing forbids that by the decision of a general council, or by the act of all peoples, the supreme pontificate be transferred from the Roman bishop and city to another bishop and another State.

XXXVI. The decision of a national council admits of no further dispute, and the civil administration may proceed upon this as final authority.

XXXVII. National Churches may be instituted, which are withdrawn and totally separated from the authority of the Roman pontiff.

XXXVIII. The exceedingly arbitary decisions of the Roman pontiffs contributed to divide the Church into eastern and western.

§VI.

ERRORS CONCERNING CIVIL SOCIETY, BOTH IN ITSELF AND IN ITS RELATIONS TO THE CHURCH.

XXXIX. The state, as being the origin and fountain of all rights, possesses a right, which is circumscribed by no limits.

XL. The doctrine of the Catholic Church is opposed to the good and the interests of human society.

XLI. The civil power, even when exercised by an unbelieving [*i. e.* non-Catholic] ruler, has an indirect negative power over things sacred; it has therefore not only the so-called right of exequatur, but also the so-called right of appeal [against ecclesiastical ordinances involving the civil government] on account of the abuse [of ecclesiastical power].

XLII. In case of conflict between the laws of the two powers, civil law takes the precedence.

XLIII. The lay power has the authority to rescind, to declare and make void, solemn conventions (commonly called Concordats), concerning the exercise of rights pertaining to ecclesiastical immunity, which have been entered into with the apostolic see, without the consent of this see, and even against its protest.

XLIV. The civil authority may mix itself up in matters which pertain to religion, morals, and spiritual government. Hence it may judge concerning the instructions which the pastors of the Church issue in accordance with their office for the guidance of consciences; nay, it may even decree concerning the administration of the holy sacraments and the dispositions necessary for their reception.

XLV. The whole control of the public schools, wherein the youth of any Christian State is educated, only the Episcopal seminaries being in some degree excepted, may and should be assigned to the civil authority, and so assigned to it that no right be recognized, in any other authority whatever, to interfere with the school discipline, the direction of studies, the conferring of degrees, the selection or approbation of teachers.

XLVI. Nay, in the very seminaries [for the education] of the clergy, the method of study to be adopted is subject to the civil authority.

XLVII. The best constitution of civil society requires that the public schools, which are open to the children of all classes, and that public institutions universally, which are devoted to higher literary and scientific instruction and to the education of youth, be released from all authority of the Church, from her moderating influence and interference, and subjected wholly to the will of the civil and political authority, [to be conducted] according to the pleasure of the rulers and the standard of the common opinions of the age.

XLVIII. That method of instructing youth can be approved by Catholic men which is separated from the Catholic faith and from the power of the Church, and which has regard exclusively, or at least principally, to a knowledge of natural things only, and to the ends of social life on earth.

XLIX. The civil authority may prevent the bishops and faithful peoples from having free and mutual communication with the Roman pontiff.

L. The lay authority has of itself the right of presenting bishops, and may require of them that they enter on the administration of their dioceses before they receive from the holy see canonical institution and apostolical letters.

LI. The lay government has even the right of deposing bishops from the exercise of their pastoral ministry; nor is it bound to obey the Roman pontiff in those things which concern the establishment of bishoprics and the appointment of bishops.

LII. The government may, in its own right, change the age prescribed by the Church for the religious profession of both women and men, and may forbid religious orders to admit any one to solemn vows without its permission.

LIII. The laws should be abrogated which relate to protecting the condition of the religious orders, and to their rights and duties; nay, the civil government may give assistance to all those who wish to desert their adopted mode of religious life and to break their solemn vows; and in like manner it may altogether abolish the said religious orders and also collegiate churches and simple benefices, even those under the right of a patron, and subject and appropriate their goods and revenues to the administration and free disposal of the civil power.

LIV. Kings and princes are not only exempted from the jurisdiction of the Church, but are also, in deciding questions of jurisdiction, superior to the Church.

LV. The Church ought to be separated from the State, and the State from the Church.

§VII.

ERRORS CONCERNING NATURAL AND CHRISTIAN ETHICS.

LVI. The laws of morality do not need the divine sanction, and it is not at all necessary that human laws be conformed to the law of Nature, or receive from God their obligatory force.

LVII. The science of philosophy and morals, and also the civil laws, may and should deviate from divine and ecclesiastical authority.

LVIII. No other powers are to be recognized but those resting in matter, and all moral discipline and integrity should be applied to accumulating and increasing wealth by every method and to satisfying the desire of pleasure.

LIX. Right consists in the material fact, and all the duties of man are an empty name, and all human deeds have the force of right.

LX. Authority is nothing but numbers and the sum of material forces.

LXI. The successful injustice of a deed brings no detriment to the sanctity of right.

LXII. The so-called principle of non-intervention should be proclaimed and observed.

LXIII. It is allowable to refuse obedience to legitimate princes, and even to rebel against them.

LXIV. The violation of any oath, however sacred, any wicked and flagitious action whatever, repugnant to the eternal law, is not only not to be reprobated, but is alto-

gether permissible, and to be extolled with the highest praise, when it is done for love of country.

§VIII.

ERRORS CONCERNING CHRISTIAN MATRIMONY.

LXV. It can in no way be shown that Christ raised matrimony to the dignity of a sacrament.

LXVI. The sacrament of matrimony is only an accessory to the contract, and separable from it; and the sacrament itself lies in the nuptial benediction alone.

LXVII. According to the law of Nature the bond of matrimony is not indissoluble, and in various cases divorce, properly so-called, may be so sanctioned by the civil authority.

LXVIII. The Church has no power of introducing separatory impediments to marriage, but this power is vested in the civil authority, by which existing impediments may be removed.

LXIX. The Church began in later ages to introduce separatory impediments, not in her own right, but using the right conferred upon her by the civil power.

LXX. The canons of Trent, which inflict the censure of the curse on those who dare to deny the power of the Church to introduce separatory impediments, are either not dogmatical, or are to be understood of that conferred power.

LXXI. The form [of marriage] ordained by the council of Trent is not obligatory, under pain of invalidity, wherever the civil law may prescribe another form, and wills that marriage by this new form shall be valid.

LXXII. Boniface VIII. was the first who asserted that the vow of chastity made at ordination renders marriage null.

LXXIII. By virtue of a purely civil contract a true marriage may subsist between Christians; and it is false either that the contract of marriage between Christians is always a sacrament, or that the contract is null if the sacrament be excluded.

LXXIV. Matrimonial causes and espousals belong by their very nature to the civil courts.

N. B. To this head may be referred two other errors: on the abolition of the celibacy of the clergy, and on preferring the state of marriage to the state of virginity. They are condemned, the former in the Encyclica *Qui pluribus*, Nov. 9, 1846, the latter in the apostolical letter *Multiplices inter*, June 10, 1851.

§IX.

ERRORS CONCERNING THE CIVIL PRINCEDOM OF THE ROMAN PONTIFF.

LXXV. The sons of the Christian and Catholic Church dispute among themselves concerning the compatibility of the temporal with the spiritual kingdom.

LXXVI. The abrogation of the civil power, which the apostolic see possesses, would very greatly conduce to the liberty and felicity of the Church.

N. B. Beside these errors explicitly mentioned, many others are implicitly reprobated in the exposition and assertion of that doctrine concerning the civil princedom of the Roman pontiff, to which all Catholics should most firmly adhere. This doctrine is clearly laid down in the allocution *Quibus quantisque*, April 20, 1849; in the allocution *Si semper antea*, May 26, 1850; in the apostolical letter *Cum Catholica Ecclesia*, March 26, 1860; in the allocution *Novos*, Sept. 28, 1860; in the allocution *Jamdudum*, March 18, 1861; in the allocution *Maxima quidem*, June 9, 1862.

§X.

ERRORS WHICH REFER TO THE LIBERALISM OF THE DAY.

LXXVII. In this our age it is no longer expedient that the Catholic religion should be held to be the only religion of the State, to the exclusion of all other forms of worship.

LXXVIII. Hence it has been laudably provided by law, in certain Catholic countries, that men immigrating there should be permitted the public exercise of their own several forms of worship.

LXXIX. For truly it is false that the civil liberty of every form of worship, and the full power granted to all of openly and publicly declaring all opinions and thoughts whatever, leads to the easier corruption of the morals and minds of peoples, and to the spread of the pest of indifferentism.

LXXX. The Roman pontiff can and ought to reconcile and harmonize himself with progress, with liberalism, and with modern civilization.

[For THE INDEX.]

SPIRITUAL SCIENCE

AS A FACTOR IN THE PROBLEM OF LIFE.

ITS TEACHINGS CONTRASTED WITH ECCLESIASTICAL THEOLOGY—WILL THE PROOF OF IMMORTALITY ACT AS A MORAL AND CIVILIZING FORCE?

(1.) "Mr. Wallace's chapter on the 'Moral Teachings of Spiritualism' . . . . unfolds a metaphysical theory of human nature and destiny, and its supposed influence on human conduct; but it has nothing to say concerning the *determination of rights and duties*, in which all morality consists."

"As to the claims of Spiritualism to be a true philosophy and a demonstration of immortality, we have no motive for controverting them, but still less for urging them. . . . Our whole work is to hold up the universal claims of freedom, truth, justice, intelligence, virtue, brotherhood; we have nothing to do with any special claims whatever. . . . We wish and mean to be fair to all phases of liberal thought; but this seems to be accomplished by giving a fair and courteous hearing to each."—F. E. ABBOT.

(2.) "This is a paper called THE INDEX. Some one asked me what my opinions were on the subject of religion when I was a young man, to which I replied that he would find them in the *Atlantic Monthly* for July [1874]. They were almost the same as those given in this paper. This is a paper advocating what is called secularism. It is a paper which takes the ground that we know nothing outside of this life."—ROBERT DALE OWEN, *at Lincoln Hall, Philadelphia, June* 27, 1874.

(3.) "Mistaking that of which I knew nothing for the unknowable, I was, in common with my co-editors, what is now called a secularist. . . . I sought to persuade myself that our horizon was wisely bounded by the world we live in; and that our earthly duties are better performed because of such a restriction. I have since had occasion to express my conviction that evidence, manifest to the senses, which assures man of a life to come is one of the most cogent among civilizing influences; and that the human race will never attain that wisdom and virtue of which its nature is capable, until the masses shall have reached, not a vague belief, but a living, ever-present assurance, that character and conduct in this world determine our state of being in the next."—ROBERT DALE OWEN, *in the Atlantic Monthly for July*, 1874.

(4.) "A science of human nature which is founded on observed facts; which appeals only to facts and experiment; which takes no beliefs on trust; which inculcates investigation and self-reliance as the first duties of intelligent beings; which teaches that happiness in a future life can be secured by cultivating and developing to the utmost the higher faculties of our intellectual and moral nature, *and by no other method*,—is and must be the natural enemy of all superstition. . . . Spiritualism abolishes the terms 'supernatural' and 'miracle' by an extension of the sphere of law and the realm of Nature; and in doing so it takes up and explains whatever is true in the superstitions and so-called miracles of all ages. It, and it alone, is able to harmonize conflicting creeds; and it must ultimately lead to concord among mankind in the matter of religion, which has for so many ages been the source of unceasing discord and incalculable evil; and it will be able to do this because it appeals to evidence instead of faith, and substitutes facts for opinions, and is thus able to demonstrate the source of much of the teaching that men have so often held to be divine. . . . Spiritualism is no mere 'physiological' curiosity, no mere indication of some hitherto unknown 'law of Nature;' but it is a science of vast extent, having the widest, the most important, and the most practical issues, and as such should enlist the sympathies alike of moralists, philosophers, and politicians, and of all who have at heart the improvement of society, and the permanent elevation of human nature."—A. R. WALLACE, *Defence of Modern Spiritualism.*

(5.) "Human character is an expression or reflection of what? Not of abstract doctrines and speculative beliefs, but of inherited peculiarities, of surrounding influences and education, of temptations, struggles, obstacles, defeats, and victories, which have been appropriated from time to time by the ever-irrepressible feelings and faculties of thought. . . . Character and conduct are exact expressions of the conditions and the circumstances at the moment positively prevailing. Preach the holiest gospel to the poor and famishing; describe the glittering robes of angels to the ragged and freezing beggars, and they will have no ears to hear or heart to enjoy. . . . Pray, persuade, exhort, expostulate, lose your patience, and *threaten* eternal sufferings indescribable as penalties of disobedience; and the result is (as eighteen hundred and fifty-nine years of Orthodox preaching have amply demonstrated) that human character and daily life will continue to correspond, in the main, not to your holy precepts and *enforced forms of faith*, but to the structure of the social mould into which the infant and child was cast from the day it took flesh and began practically to dwell among men. . . . The world's religious history shows that no theory of a future existence has ever exerted *half* the influence upon humanity that has emanated from government and the sphere of physical circumstances. . . . Upon an examination and average estimate of the human world, I have come to this conclusion: that *fifty per cent.* of individual conduct is attributable to physical organization; add to this thirty per cent. from the sphere of circumstances swaying judgment and conscience, and ten per cent. from educational bias, and we have left ten per cent. of influence attributable to the action of the other world upon men. . . . Until the objective verities of Spiritualism became known, the hope of eternal personal existence *was enveloped in doubts many and painful*. . . . The moral value of phenomenal Spiritualism is apparent in the *demonstration* it furnishes of immortal life. . . . But in the great work of human culture and redemption, all intelligent minds depend (not upon any marvels or spiritual communications, but) upon what may here be termed Philosophical Spiritualism. What does this side of the question teach? It teaches by the laws of cause and effect, by clairvoyance in the thinking faculties, and by reasonings intuitive and correspondential, that omnipresent and immutable progress is Heaven's first law; . . . that all religions, creeds, sects, theories of man, laws, institutions, and governments, are of human origin, and indicate the wants of the age and the *status* of the different minds in which they appeared; that man's only infallible authority, or 'rule of faith and practice,' is the divine Light which ever shines in the highest faculties of his mental organization; that in proportion as man's affections become refined and his thoughts harmoniously exalted, so, in the same proportion, will the world be visited with holier conceptions of God, with sentiments of brotherhood more sacred, and with contemplations of the universe more enlarged and worthy. . . . Philosophical Spiritualism is a revelation of divine Principles, of the living laws of truth which impose wholesome self-restraint upon the individual; making each the Palladium of his own progressive prosperity. . . . Morally considered, I know of no theory of the after-existence or of this life that is more, or *as much*, calculated to stimulate the intellect and exalt the innate affections."—A. J. DAVIS, *Harmonial Series, Vol. V.*

(6.) "The pure precepts of the great thinkers of the past will remain forever: they rest on the eternal foundation of man's relationship to man, and cannot perish. But their *interpretations* may be false, we may misunderstand them, or new light may give to them a wholly different meaning. Spiritualism may interfere with many darling beliefs of the churches, but never with their truth. . . . It asks nothing without giving a reason; teaches nothing without giving a cause. . . . There has been cant enough, quite, about *morals:* what is wanted is *knowledge.* Give man that, and his morals *will* be right. His demand is not for a revelation embodied in a book, to be expounded by a hierarchy allied with mystery, with partiality for a privileged few; but a system meeting the wants of the people, entering directly into their social, intellectual, moral, and political lives. . . . Spiritualism is the philosopher's highest conception of his relations to the spiritual universe, his fellow-men, spirits; the living thought of the age, ultimating not in the perfection of religion, but in intellectual superiority, which goes onward, and rounds the character in moral completeness."—HUDSON TUTTLE, *Arcana of Spiritualism.*

The great or underlying claim of Spiritualism, or spiritual science, is that the life of the individual does not end with the dissolution of the physical or terrestrial body. The special claims of this science include certain facts regarding man's spiritual nature, and the development of startling *natural powers* in the individual, which bear directly upon historical records of similar powers in ages past which are claimed by many to have been *supernatural or superhuman.* No one who expects to wage a successful war against error and superstition, to the end that humanity may be elevated, can afford to remain in doubt regarding the truth or error of the above claims.

The backbone of ecclesiastical theology consists in the alleged miracles and superhuman nature of Jesus of Nazareth. It matters not how many in the Christian ranks but half believe their own professed dogmas; there are yet left tens of thousands of earnest, sincere souls in those ranks, who will cling to old ideas until some palpable proof shall come to them of the error of ecclesiastical claims.

There is a bridge over which the whole Christian Church is preparing to cross. That bridge will carry them from the uncertain quicksands of old theology, in which they have been floundering for generations past, to the solid ground of that science which proclaims "the extension of the sphere of law and the realm of Nature, and in doing so takes up and explains whatever is true in the superstitions and so-called miracles of all ages."

In vain does the reformer, *unaided*, proclaim the errors of old theories. Something has held and will hold the masses to their old ideas, until a *demonstration to the senses* shall thoroughly arouse them, and the scales shall fall from their eyes.

In the quotation from Mr. Owen, we have the frank confession from one who has passed the age of three-score years, and who, but for his experience in spiritual phenomena, would doubtless have retained to this day the ideas and beliefs which, he tells us, governed his utterances through the larger portion of his life.

But individual experience fails to carry conviction to another. All investigators unite with Mr. Wallace in saying that "men must satisfy themselves by their own persevering researches, and not expect to have proofs laid before them."

Many are deterred from a careful investigation of Spiritualism under the erroneous idea that it leads to free love. Very little reading of standard works upon Spiritualism would scatter all such false impressions, for the best writers on the subject declare this free-love insanity to be a horrible, snake-like parasite, which attempts to entwine itself about every prominent growth in Nature until shaken off. The great body of Spiritualists regard it with loathing. Social science should take up such matters, with a decent regard to laws physiological and psychological clearly established. This has not been done as yet, no intelligent reference to such laws having been made by the advocates of free love. It has been one shout for unbridled license to the passions.

Sexualism, or free-lovism, is no more a part of Spiritualism than are Catholicism, Mormonism, Calvinism, Republicanism, woman suffrage, or labor-reform; and it is left for "independent" Orthodox papers that fatten on advertising contracts of Credit Mobilier stock and Freedmen's Bureau jobs to attempt to identify Spiritualism with free love. Examine the writings upon spiritual science of such men as Profs. Hare, Crookes, Varley, Wallace, and others. They have failed to discover that this science teaches free love. Examine the declaration of principles published in THE INDEX of Aug. 20, a declaration endorsed by the great body of Spiritualists in Europe and America; is free love found there?

Psychological facts which spiritual science proclaims will undoubtedly lead in time to a modification of marriage laws; but any repealing of those laws would bring destruction to the home circle, around which our holiest memories cluster. The very thought of such a possibility is abhorrent to the majority of Spiritualists.

In the article alluded to in THE INDEX of Aug. 20, I have coupled "natural morality" with Spiritualism; to this the editor takes a kindly exception. I find myself too much in sympathy with him in his valuable efforts to place morality itself upon a scientific basis, to believe that I differ at all from him in the central idea.

The ethics of THE INDEX I find wonderfully in harmony with the teachings of Spiritualism. So much of Spiritualism as is true, coming from Nature, must be a valuable element, a factor for use in the problem of natural morality. The extension of life beyond this little globe, as well as the proof that our condition in the after life "depends not upon arbitrary decree or special prevision, but on character, and personal conformity to universal and divine law," gives dignity, aim, and force to existence itself. Anything which elevates the mind, giving larger views of the universe, must give tone and shape to character. Not simply a knowledge of rights, duties, and relations is necessary, but a rational and exalted conception of the infinite possibilities implied by extended and progressive life is also necessary to give effect to the former.

If natural morality is "the sum-total of moral relations as they really ought to be in themselves," and our knowledge of or search for such harmonious re-

lations is "a progressive science," those relations then, *in perfection*, must be to us for ages yet an unknown—not unknowable—quantity. If the product of the problem changes not, but only our conception of what that true answer should be, *how important that every factor which Nature offers should be taken into the count!* Leave out important factors in an algebraical problem, and the product which x equals will be incorrect. Is it any safer to leave the facts of Spiritualism out of life's problem? Perhaps we have relations which some moralists dream not of; namely, with spiritual beings; and possibly a well-behaved spirit has "rights" which a materialist or secularist is bound to respect.

I speak for the rights of truths proclaimed by earnest, intelligent investigators, among whom, Mr. Wallace tells us, are "clergymen of all sects, literary men and lawyers, physicians in large numbers, men of science not a few, secularists, philosophical sceptics, and pure materialists, who have become converts through the overwhelming logic of the phenomena which Spiritualism has brought them."

Who knows but that it may, a generation hence, be considered immoral to call the spirit of your great-grandfather "unconscious cerebration," simply because it would be untrue; and "was truthfulness ever anything but a virtue in itself?" What an awful warning to wicked unbelievers!

But let us now turn to the teachings of spiritual science, and compare them with that of the old theology, that we may get some idea of the vast revolution in thought and act which the spiritual theory will bring when once accepted by mankind.

And first, why should the *old* theories of life and a future state have had so little effect (and doubtless that little *not* for good); the quotation from Mr. Davis giving an estimate of but one-tenth of combined influences?

Mankind were outraged by the charge that they were totally depraved. Did you never notice the effect upon a boy who has reached the age of eight or nine years, when told rudely that he was thoroughly bad; motives, instincts, acts, all bad; and that he had *rather* do wrong than right? If the poor child had ordinary intelligence and spirit (a *natural* spirit), his face would show a strange mixture of incredulity, resentment, defiance, desperation, hopelessness, varying with the mould or structure of the organism from which that little spirit looked out. That face tells you as plainly as words can say, "It is an outrage, sir, and you *know* you don't believe half you say." Note the instant change in that little face when the fault, kindly pointed out, is referred to as unworthy of one capable of so much that is good, and the child is made intelligently to understand what was wrong in his act, and what injury and suffering it might cause to himself and others.

Mankind under the old theories of life were credited with not one good act. "The carnal heart was at enmity with God, deceitful above all things and desperately wicked." Possibly there was a future; no absolute proof of it; and if there was, was it for them? Could any act of theirs make them better here, or insure happiness in continued existence? How about predestination, imputed righteousness, salvation by blood, and kindred dogmas? Were they calculated to call out the higher qualities in man,—self-reliance, courage, effort, hope?

> "Should my zeal no languor know,
> This for sin could not atone;
> Thou must save, and Thou alone."

Therefore let all zeal languish; perish all attempts at self-improvement; it will avail nothing; such righteousness would be but filthy rags; therefore down on your knees, with your hand upon your mouth, and your mouth in the dust.

What wonder that such possibilities of a hereafter failed to elevate humanity when taught to believe that absolution could be received when this life's journey was ended. It was enough to check the spiritual element of growth, and cause a temporary arrest of development.

How different is the teaching of spiritual science! Here man finds the order of Nature, cause and effect, in full operation. Instead of the retrograde movement implied by the doctrine of the "Fall of Man," we find progression the great central idea, and learn that every man is his own savior. Not simply saving himself from *future* ills, but, by constant study of the harmonies of Nature, to learn how, day by day, to attune himself to Nature's touch, that he may be to himself and to all about him, not an instrument for discordant sounds, but for the true, pure notes of the universe.

He sees sickness and suffering all about him, but he talks no more about "the mysterious dispensations of Providence." Ignorance, not sin, has brought false combinations together. The very laws of Nature that bring him suffering "are big with mercy," when used aright. Is it reasonable to wish that we might escape all suffering? What does progression imply? It implies "a worse and a better—the worse in the past, the better in the future; in other words, there must, as a general rule, be comparative evil behind us, and comparative good to come. *Thus only do we obtain a glimpse towards a rational theory of evil.* For, though we may desire unmixed good in worldly affairs and unmixed truth in spiritual revealings, both are unreasonable wishes. Witness our consciousness that our best happiness consists in sustained efforts, from darkness to approach the light, from evil gradually to attain unto good, and from error to climb the pleasant paths of truth, as these open to more and more excellent knowledge. . . . Man's moral and intellectual wants find full satisfaction only in a progressive state. Finality is stagnation, a paradise for the sluggard only."—*Debatable Land.*

Not against dogmatic Orthodoxy alone does spiritual science wage perpetual war, but against dogmatic materialism as well.

Some Spiritualist writer has said, "*Sceptical* materialism, which honestly waits for evidence, is very different from *dogmatic* materialism, which closes the mind against evidence."

Dr. Büchner has never seen an instance of clairvoyance; hence he dogmatically declares that to be impossible which has been attested to by men who are his peers in science. Dr. Büchner "confesses that the thought of the possibility of a future state of existence would be unendurable, horrible to him." I cannot regard such utterances worth repeating, except to show what Wallace calls "that partial mental paralysis, the result of a century of materialistic thought, which renders so many men unable seriously to conceive the possibility of a natural continuation of human life after the death of the body." Büchner does not wish to go to an Orthodox heaven, and have a Presbyterian clergyman whining about him; and, as he knows of no other hereafter, he prefers not to go hence.

Those who are indifferent to a hereafter may say they are happy, and honestly think so; but they cannot be *really in love with Nature;* they are only smitten.

Why did John Stuart Mill, of whom it is said, "he died without fear of death, and without hope of heaven," say, after the death of his wife: "Since then, I have sought for such alleviation as my state admitted of, by the mode of life which most enables me to feel her still near me. . . . Her memory is to me a religion, and her approbation the standard by which, summing up all worthiness, I endeavor to regulate my life"? Mill had no proof of immortality; and with the full force of his powerful intellect and discipline he brought himself to a quiet resignation to *whatever* the future might bring. There is something beautiful in this; but was there no pang in the thought that he might not again meet her whom he so truly loved? And if the memory of the loved could be "a religion" to one like Mill, and he could long to feel the presence near him, how much more will the *proof* of the presence of the loved and pure be a hallowed influence to all! Such relations may give us no further information regarding rights and duties; but they will act as an attractive and cohesive power, drawing us to the things that are right in themselves.

Humanity will not, like drilled soldiers, fall into line at the word that indicates their duties, nor are noble incentives unworthy of a true humanity. One who moves like a machine, void of enthusiasm, ready stoically to resign his being to dumb forgetfulness,—

> "Nor cast one longing lingering look behind,"—

may be truly moral in his relations to his fellowmen; but does he represent the highest type of manhood? To such will the remembrance of a loved parent come in the midst of busy life as the calendar notes the date of that loved one's birth or death? That severe discipline which brings indifference to future life must be antagonistic to those noble aspirations which are the mainspring of progress. Will that man build half so truly, or enjoy his labor half so well, who believes that instant endless night is the portion of all humanity?

Mr. Epes Sargent, in his very interesting work upon the "Proof Palpable of Immortality," says: "There are those who, in order to magnify the moral element in our nature, would have us rest apathetic in regard to all physical evidences of a future life. According to these writers, it is only a coarse realism that seeks for palpable proofs. Kant tells us that the disinterested nature of our morality is impaired, if we give to our actions for end the perspective of immortality."

The moralist after Kant's own heart must have *some* motive for action; shall we call it a love for humanity which prompts a recognition of the rights of fellow-men? There may be a love, an enthusiasm for humanity to which men like Kant were utter strangers; a love and labor that tires not within the limit of a century, but, "beating in rhythm to the music of the glorious whole," cannot complacently lay all aside and say, "Annihilation is my heaven."

Alas! The morals of this age sadly need to be "impaired by the perspective of immortality." It is high time that men knew beyond a shadow of a doubt that it does make a difference how they behave in their relations to their fellow-men.

If the teachings of such men as Kant on the one hand, and dogmatic Orthodoxy on the other, have brought us the present crop of morals, then is it clear that a change is necessary; and I believe, with Mr. Owen, that "evidence manifest to the senses, which assures man of a life to come, is one of the most cogent among civilizing influences."

In placing morals upon a scientific basis, Mr. Abbot has rendered invaluable service to humanity. This science, like the roots and branches of a tree, will feel their way out and absorb all truth, no matter from what quarter, the truths of Spiritualism giving their nourishment in turn. The universal claims of freedom, justice, and brotherhood are upheld, vitalized, and perpetuated by the facts and philosophy of Spiritualism.

To *know* the right is but half; the moral force to *do* the right must come from a calm, rational, spiritual elevation of thought and purpose—no revival excitement or insane exultation over a supposed escape from some Orthodox hell, a psychological excitement bereft of all reason, but a solid comfort and settled purpose which comes from higher and truer conceptions of the great problem of life.

Even the secularist loses his title by the loss of those distinctive lines that separated him from those who, once a week, taught the people regarding matters deemed especially holy; for the teachings of Spiritualism, leaving nothing untouched, esteeming nothing too holy or hallowed for rigid inspection, brings to the understanding and into the daily life of even the wayfaring man, life-giving, soul-stirring truths. The merchant, farmer, lawyer, and mechanic wait not for some returning Lord's day to think of such matters, but the clear, ringing utterances of spiritual science take hold of their daily lives; its developments are no more holy to them than the developments of the telegraph, the camera, or the spectroscope. For all things which Nature gives to them are sacred, nothing unclean or common; the poorest gift of Nature not to be despised; the richest gift, even life forevermore, not a vague possibility, but a free, full, generous gift, meeting aspirations which Nature herself implanted in humanity. For if the fundamental claim of Spiritualism is true, and immortality a fact (and the burden of proof now rests with those who make the objection), then are all these aspirations natural to the spirit of man; and the assertion that they are untrustworthy, pure speculation unsupported by evidence, is "sound and smoke shrouding the glow of heaven!"

WM. F. PERKINS.

NEW ORLEANS, La.

Poetry.

[For THE INDEX.]

CHRISTMAS EVE.

All rare delights of field and garden-place,
The hawthorn spray that veils the blue-bird's wing,
The apple-blooms' pink shower through sunny space,
The myriad fleeting pleasures of the spring,
We seek in vain through dark December days;
While to the time they were fond memory strays.

The summer noons in verdant woodland shade,
The mind by some sweet poet's thought entranced,
While the mild breeze with leaves and branches played,
And o'er the page the flickering shadows danced,
The summer night's calm spell that moonlight throws,—
These come not now amid December snows.

The strange, rich tapestry that autumn wrought,
And flung with lavish hand o'er all the scene,
Has faded quite; when we its glories sought,
The grim hills mocked us with their silent mien,
No fragrant orchard or vine-breath we find
In the chill greeting of December's wind.

Fair out-door wonders vanish from our path,
Nor our entreaties strong can keep them here;
But blithe December holds the Christmas hearth,
And loving hearts, and tidings of good cheer.
The seasons gone—we would not call them back;
December holds what all the others lack.

The happy Christmas festival shall bind
In closer sympathy all human hearts,
Quicken each generous impulse, help us find
Our sweetest care in doing well our parts;
So with high hopes and deep content we weave
December's holly round this Christmas eve.

CARROLL GODFREY.

CASH RECEIPTS.

FOR THE WEEK ENDING DECEMBER 19.

Charles Nash, $5.25; J. Hendrie, 15 cents; C. D. Place, 30 cents; G. H. Foster, 40 cents; H. P. Robinson, 30 cents; J. C. Corselius, 30 cents; T. W. Greegh, $2; R. P. Hallowell, $100; Morris Altman, $101.45; S. R. Honey, $2; M. B. Stone, $1.75; N. Cummings, $13; E. Bock, $10; E. Wright, $4.95; R. H. Ranney, $1.17; A. P. Hulse, $1.75; L. E. Blount, $13; George Lewis, $1; B. B. Griswold, $1.75; Jere. Brockway, $3; J. H. Shearn, $3; N. Sullivan, 20 cents; N. Buckman, 25 cents; A. S. Brown, 20 cents; M. E. Brown, $3.20; J. W. North, $5.25; John Wilson, 20 cents; M. R. Warren, 20 cents; J. E. Judd, $3.20; L. C. Kimball, $3.20; E. J. Leonard, 25 cents; Seth Hunt, 20 cents; John Legg, $2.50; Josiah Ginnson, $4; E. Wigglesworth, Jr., $2.80; L. F. Gardner, 20 cents; J. C. Trowbridge, 20 cents; B. F. Underwood, 20 cents; P. S. Crowell, 20 cents; E. R. Potter, 25 cents; J. Thompson, 20 cents; C. W. Storey, 25 cents; E. S. Elder, 40 cents; Wm. Dudgeon, 50 cents; J. P. Smith, 20 cents; Matt. H. Ellis, $4.20; W. F. Perkins, $3; E. P. Hurlburt, $3.20; E. Warriner, $3.20; E. M. Schenberg, $4.60; O. W. Bird, $3.20; J. P. Atwater, $3.20; J. D. Frost, $3.20; C. F. Wreaks, $3.20; D. T. Herriot, $5; John Curtis, $3.20; W. A. Stebbins, $3; W. R. Moses, $4.70; A. M. Howland, $3.20; A. A. Folsom, $3.20; C. B. Michener, $3; F. A. Angell, $2.70; J. H. Williams, 20 cents; Ella Groot, 20 cents; A. M. Austin, $2; C. Williams, $3.75; J. F. Smith, 20 cents; L. Goepper, $3; Wm. Greene, $1; A. Taft, $3.20; D. Bronson, $3.20; E. P. Bassett, $3.20; W. Freeman, $3.20; T. Y. Rippey, $3; J. A. Needles, $3.20; H. H. Everts, $1.50; C. Cowing, $3.20; U. H. Crocker, $3.20; H. P. Hyde, $3; E. H. Hall, $3; Sterling Library, 20 cents; Sarah G. Pearson, 30 cents; J. W. H. Toohey, 50 cents; S. R. Pearson, $3.20; F. Fradley, $2; E. W. Meddaugh, $103.50; A. Morrison, $3.20; N. P. Hallowell, $3.20; John Verity, $3.20; W. J. Bowditch, $3.20; C. J. Higginson, $3.20; W. L. Foster, $3.90; A. B. Percival, $3.20; L. T. Ives, 20 cents; H. R. Plimpton, $3.20; A. M. Wright, $3.20; Theo. Brown, $3.20; C. Cone, $3.20; A. Kent, 30 cents; James Eddy, $3.20; B. Hallowell, 25 cents; Ezra Abbot, $3.20; John Carleton, 20 cents; T. Carleton, 20 cents; C. H. Vinton, $3.20; F. O. Dare, 20 cents.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

N. B.—When writing about a former remittance, always give the date of such remittance as exactly as possible.

N. B.—Orders for Tracts or single numbers of THE INDEX which are *not on hand* will, if of small amount, be otherwise filled to the same amount without further notice.

N. B.—Please remit by post-office money-order, by registered letter, or by draft on Boston or New York. Checks on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.
Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

Francis Ellingwood Abbot, ... *Editor.*
Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), *Editorial Contributors.*

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

BOSTON, DECEMBER 24, 1874.

SUNDAY LECTURES.—The Editors of THE INDEX will lecture occasionally on Sundays, if desired, within a convenient distance of Boston.

POSTAGE NOTICE.

Subscribers will hereafter please remit twenty cents for a year's postage in advance to THE INDEX office, instead of paying this sum to their local post-offices as heretofore.

THE LATEST ethical discovery is that a denominational list of ministers must be "honest," but that a denominational list of societies is under no such necessity.

PROFESSOR C. D. FARLIN delivered an address on "The Demands of Liberalism" before the Jefferson County Liberal League, at Watertown, New York, on November 1, 1874, and repeated it by special request on November 29. The address has been published in pamphlet form, and indicates a clear comprehension of the duty of the hour.

THE Philadelphia *Christian Statesman* disclaims all connection with the American Railway Literary Union, a full account of which was published in THE INDEX of December 3. But this organization and the Christian Amendment association both grow out of the same intolerant ideas; and the fact of their not being technically connected does not change the fact that they aim substantially at kindred objects.

THE LISTS of names so kindly sent in by different friends of THE INDEX, for the purpose of giving information to guide the distribution of specimen numbers of the paper, have been exceedingly useful, and proved the means of securing many new subscribers. All such lists are gratefully received, and sample copies are always sent to the parties named. The more lists, the more subscribers; so please send the names of all whom you think likely to be interested in the ideas represented by THE INDEX.

WE HAVE just learned that the "Liberal League of Jefferson County," New York, was organized in May, 1873, with about twenty charter members; and that its membership roll at present has about one hundred and fifty names. Its officers are as follows: L. D. Olney, President; Mrs. Julia A. Smith, Vice President; Wm. A. Howland, Recording Secretary; Miss Laura M. Delano, Corresponding Secretary; J. W. Nott, Treasurer; Wm. O. Smith, Mrs. M. S. Day, Mrs. Aspinwall, E. D. Moore, and Oscar T. Greene, Executive Committee.

THE very able pamphlet of Mr. Gladstone on *The Vatican Decrees in their Bearing on Civil Allegiance*, of which sixteen thousand copies are reported to have been sold in London in the short space of five days, though at the high price of half a crown, is a significant indication of the profound religious fermentation now going on throughout Christendom. The ancient English Catholic families, if Lord Acton and Lord Camoys represent them, seem ripe for the Old Catholic movement; and Mr. Gladstone's manifesto may yet give rise to events of national importance. It revives the interest excited by the famous Encyclical and Syllabus of Pius Ninth, which we therefore republish this week for the benefit of our readers, and which ought to be carefully read as a summary of the ideas openly denounced as heresies by the infallible Pope. Mr. Gladstone's pamphlet, together with the replies of Archbishop Manning and Lord Acton, will be mailed from this office on receipt of thirty cents.

THE CHRISTIANIZERS IN COUNCIL.

The "National Association for Securing a Religious [Christian] Amendment of the United States Constitution" held a public convention in this city on the evenings of December 16 and 17, in Tremont Temple. The hall is a very large one, and was not filled at either session; but the audience was respectable in point of numbers. Judging by the applause, which was frequent and sometimes vigorous, the general sentiment was in favor of the objects proposed by the holders of the convention; though now and then a little sporadic clapping at the wrong place showed that there were a few irrepressible dissenters present who would have done better by preserving a decorous quiet. Rev. Dorus Clarke, D. D., was chosen temporary, and Charles G. Nazro, Esq., permanent chairman. Addresses were made by Rev. D. McAllister, General Secretary of the Association; by Mr. Nazro; by President Joseph Cummings, of Wesleyan University; by Rev. Dr. Miner, President of Tufts College; by Dr. William R. Clark, of Charlestown; and by Rev. F. E. Tower, of Allston. The following resolutions were adopted without even a pretence of discussion:—

WHEREAS, This nation was founded by Christians, who incorporated the principles of Christianity into the institutions of the country; and

WHEREAS, Unsectarian Christianity has always been a part of our common law; and

WHEREAS, Our written National Constitution, though made for a Christian people, is destitute of any explicit acknowledgment of God or Christianity, which defect is made the pretext for the most dangerous assaults on the Christian institutions and usages of our nation; therefore

Resolved, That the connection which has hitherto existed, and still exists, in fact, between our government and Christianity, now demands expression in our fundamental law.

Resolved, That such an expression and authentication of the connection of our government with Christianity is now required fully and explicitly to harmonize our National Constitution with our State Constitutions, with our common law and the Christian usages of our civil life.

Resolved, That this recognition of Christianity in the National Constitution does not involve a union of Church and State, but rather the opposite, since it enables the nation to express its own relations to Christianity without the intervention of any church organization.

Resolved, That as the Christian institutions of this nation do not infringe upon the rights of any class of citizens, but are the bulwark and the safeguard of all rights, the securing for these institutions an explicit legal basis in our fundamental law can be in no manner intolerant or proscriptive.

Resolved, That this Constitutional recognition of the connection of our government with Christianity is necessary—not to sustain the Christian religion, but to aid in preserving and maintaining the Christian institutions and usages of our nation.

Resolved, That, recognizing the importance of this subject, we pledge ourselves to present and advocate it until the nation, by the voice of the people, shall declare its Christian character as it has already asserted its freedom, in the charter of our rights and liberties.

The most noteworthy declaration of the convention was made by President Cummings, and, as it ought to be on record in these columns, we quote the whole of his speech as briefly reported in the Boston *Journal* of December 17:—

"He declared that the essential law of nations was not founded upon conceded rights, but upon God's law. Some infidels, relying upon the negative character of the Constitution of this country, had set up a claim to the right of protection in their belief. He emphatically denied this. No man had any right to be an infidel, and no infidel had a right to any protection in the expression of his sentiments. If he attempted to propagate any ideas tending to subvert society—that is, Christian society,—he ought to be crushed like a viper! We must recognize God in the spirit of our laws or else they will not stand, and he saw no objection to recognizing him in their letter."

The *Daily Advertiser* of the same date reported his speech as follows:—

"President Joseph Cummings, of Wesleyan University, made an address on 'The Influence of the Perversion of Truth in regard to the Connection of Religion and State.' After going somewhat into the history of the union of Church and State in various ages, he spoke of the infidel theory that government rested on conceded rights. Infidels had claimed that they had the same rights under our government that Christian men had; were entitled to the same protection for their principles and practices. But what was the basis of all this? As God was the author of all right, and to deny this was to deny the existence of God, no man had the right to be an infidel or an atheist. No man, on these principles, had any right for protection for his principles that were calculated to disorganize society, and had brought ruin wherever they had been announced. Law should interfere where a man's doings corrupted others. A man might be an infidel alone by himself, and take delight in sinking himself to the nature of a beast, if he chose; he might stand alone at night in darkness and blaspheme God. He had no right to do this, but society had no right to interfere. But if he was to go forth to teach principles that were calculated to corrupt and destroy good public morals, then society should try him as a criminal. In closing he spoke at length of the beneficent effect upon the character of the people a recognition of God in the national Constitution would have."

Such sentiments need only to be put on record, as showing the real bearings of the Christian Amendment movement on freedom of speech and of the press. If the other advocates of this measure disapprove them, they must explicitly disavow them; silence will be properly construed as assent.

But the speech which evinced the greatest degree of intellectual and moral force was the opening address of Rev. David McAllister, permanent General Secretary of the Association, who spoke with that tone of deep conviction and sustained enthusiasm which, wherever or whenever or in whatever cause we hear it, invariably impresses us with profound respect for the speaker. Our companions shared our own opinion of the ability and earnestness of Mr. McAllister, which are very imperfectly represented in the subjoined report of the *Advertiser*:—

"He said the great object of the movement was to assert the Christian character of the nation, and to express it in the fundamental law. The Christian character of the land could hardly be doubted when we examined the records of our early history. The country was settled by Christians who incorporated the principles of their Christianity into all the institutions they built up. At the time of making the Constitution all the States acknowledged Christianity. Even the compact entered into by the early settlers of Rhode Island contained all the points that it was desired to insert in the national constitution, an acknowledgment of the supremacy of Jehovah, of the rule of Jesus Christ as King of kings and Lord of lords, and the supreme authority of the word of God as the fountain of law and as the source of all principles of right. He then spoke of the union of Church and State, saying that the old union, as it was understood, was not desired. It now meant that the Church and State should be separate from each other, as distinct institutions; but still, as the State had moral functions and sought moral ends, that it should acknowledge God as the law-giver. Christianity was a part of the law of the land, and had been so decided again and again by the courts. We desired to maintain our Christian character in the old institutions of our fathers. He spoke of the attack upon the custom of reading the Bible in the public schools and the religious observance of the Sabbath, saying that the assailants found support in the Constitution of the United States, while they were condemned by the Constitution of every State. He thought it had come to this, that one must abandon the Christian features of our national life and act upon the principle that this nation must have no connection with religion whatever, or else make the Constitution just as truly Christian as the government was. The government in its administration should correspond to the written Constitution. What the friends of this movement desired was to protect the fundamental Christian institutions of the land; and to do this they meant to have the subject discussed. They did not want any words put into the Constitution till they should be put there as the embodiment of the vital convictions of the American people."

Nothing could be more apparent, to one who intelligently followed the argument from its own premises, than that this movement expresses at once the moral and the political necessities of Christianity in this country. It is not a question of words, but rather a question of the vital interests of great institutions. Christianity must either relinquish its present hold on the government,—its Sunday laws, its blasphemy laws, its thanksgivings and fasts, its chaplaincies, its Bible in schools, and so forth,—or else it must secure the necessary condition of retaining all these things by inserting some guarantee of their perpetuity in the National Constitution. Looking simply at the small present dimensions of the movement,—at the fewness of its devoted workers, the paucity of attendants at this convention, and the indifference of the public at large,—one is justified in dismissing it from consideration as of immediate importance. But whoever is qualified to detect great movements in their germs, and to perceive that *instituted* Christianity is in vast peril from the constant inroads of rapidly spreading disbelief of *dogmatic* Christianity,—whoever is able to discern the certainty that the claims of Christianity to mould political action in its own interest must sooner or later be submitted for adjudication to the supreme law of the land, by which they are not even verbally recognized,—will not fall into the superficiality of inferring the future fortunes of this movement either from the mediæval character of its pretensions or the present insignificance of its success. It may possibly be that the Christian churches do not really care for their own existence and are prepared to surrender it without a struggle; but we do not so read history. So soon as they come to comprehend fully the fact that their legal "Sabbath," their Bible in schools, and all their present legal privileges, must one by

one slip away inevitably from their grasp, unless they defend them in the only possible way by grounding them on Constitutional guarantees, it seems to us an irresistible conclusion from history and experience that they will rouse themselves to protect these possessions as infinitely important. If they do not, they have achieved a degree of moral rottenness, cowardice, and hypocrisy which we are very slow to attribute to them. These champions of a Christianized Constitution are to-day the POLITICAL BRAIN of the Christian Church. Conceding their premises, which are simply those of the universal Evangelical communion, it is impossible to deny their conclusions. It is these premises that we dispute—not the logicalness of the conclusions themselves; and although we hold that the same premises, if further carried out, must lead to the Roman Catholic position expressed by the Vatican decrees, we none the less admit the necessity of travelling that road from the starting-point, if it is once fairly entered upon. Hence we are as strongly convinced as ever that the Christian Amendment movement contains the germ of a demand that must sooner or later be heard asserted with perilous emphasis by the great body of Orthodox Christian churches.

HORTICULTURAL HALL LECTURES---1875.

A CIRCULAR.

The Committee of the Free Religious Association in charge of the Horticultural Hall Lectures on Sunday afternoons again invite the friends interested in maintaining these lectures, either for their own or for others' sake, to contribute the money necessary for the purpose. It is believed that, from winter to winter, such friends will be glad to join in offering the course, as their gift, free to the public. Their speakers—whose names and subjects will be found below,—in receiving but thirty dollars for a carefully prepared essay, are themselves the largest contributors. The whole expenses for this winter, including the hall, &c., will be about seven hundred dollars. Money sent to any one of the undersigned committee will be gratefully acknowledged:—

RICHARD P. HALLOWELL, 139 Federal St., Boston.
HANNAH E. STEVENSON, 32 Mt. Vernon St., Boston.
CHARLES K. WHIPPLE, 19 Pinckney St., Boston.
J. C. HAYNES, 277 Washington St., Boston.
W. C. GANNETT, 155 Boylston St., Boston.

BOSTON, Dec. 15, 1874.

SEVENTH COURSE OF HORTICULTURAL HALL LECTURES ON SUNDAY AFTERNOONS.

Jan. 3.—O. B. Frothingham, "The Scientific View of Human Nature."

Jan. 10.—Andrew D. White, President of Cornell University, "The Warfare of Science."

Jan. 17.— William B. Weeden, of Providence, "Evils of Prohibitory Liquor Laws."

Jan. 24.—Samuel Johnson, "Laws of Personal Function Unrecognized in American Life."

Jan. 31.—Charles G. Ames.

Feb. 7.—Wendell Phillips, "Some Aspects of the Labor Question."

Feb. 14.—William J. Potter, "Names and Things in Religion."

Feb. 21, Feb. 28.—Hall occupied by Fair for Protection of Dumb Animals.

March 7.—Dexter A Hawkins, Chairman of Committee on Education of the New York City Council of Political Reform, "Our 'Sick Man,' and How to Cure Him; or the Educational Problem in the Cotton States."

March 14.—John Weiss, "Tragedy in Nature."

March 21.—Francis E. Abbot, "Individualism; or Atomism in Religion."

PRINCIPLES AND PROPERTY.

Some question concerning money often presents a severer test of fidelity to conviction than any other. What havoc financial temptations are making in the domain of moral character, in this our day, we all know but too well. But faithfulness to mental convictions is not infrequently tested in the same way, and found wanting. And the inquiry is often raised, whether the most pronounced advocates of mental liberty would remain true to their principles under certain supposed circumstances, where vested rights in property should be involved. This class of liberals have not, as a general thing, any proprietary rights of the kind supposed, and so a hypothetical case has to be made for them. But they ought to be ready to meet the hypothesis.

When, for instance, liberals in religion complain, as they sometimes do and justly, that they are deprived of a fair share of funds that have been invested in liberal religious institutions, because free inquiry has carried them somewhat further in opinion than it has those who chance to control the funds, the retort is made that if these same liberals were to raise money for the advancement of their views of mental liberty, and, under their free conditions of fellowship, persons should get control of the funds who would use them for propagating very different views, or if those to whose care the funds should be first committed should, using their mental freedom, change their opinions to something quite opposite, and use the funds to advance their changed views, the original donors of the money would be the first and foremost to complain of violated faith and trust. If any of us have complained that a minister of a Unitarian society, for no want of ability or defect of character, but for coming, by the free use of his mind, to a more rationalistic theology, has been deprived of his pulpit, the answer has been given: Suppose that Theodore Parker, after he had been instated in the Boston Music Hall as preacher, had changed his views to Calvinism, would his society have continued to hear him preach and to raise money for his support? If any of us have ventured to say that it seemed to us that money bequeathed for the aid of young men preparing for the ministry, with no theological condition expressed but that they should be "Protestants," ought not to be withheld from a young man, otherwise worthy to receive it, because he cannot conscientiously call himself a "Christian," it has been replied: If the editor of THE INDEX should be converted to Christianity, and become a very Orthodox Christian, and should convert the paper which the money of liberals has established into a propagandist of his new views, how many of its stockholders would continue to pay their assessments, or of its subscribers would continue to take it? And lately, when a church established as Unitarian Christian was shut against the preaching of natural theism, and the act was declared a violation of Unitarian principles, the responsive inquiry was raised whether if, in the course of events, the proprietors of the Paine Memorial Hall, now building in Boston, were to become zealots of some Christian sect, they would be justified in converting it into sectarian uses, and nobody have any right to complain.

Now at first sight these suppositions may seem fairly to meet the cases in question. But a little examination will show their logical defect. The cases in which liberals have complained of any grievance are all cases in which institutions or funds have been devoted, if not wholly to the principles of religious liberty, at least to religious objects, *under an expressed and emphasized trust in those principles*, and in which also, under the operation of these principles, *there has been a gradual change and progress in religious views;* and the point of their complaint is that the present custodians of such institutions or funds undertake to say where shall be the limit of this trust and progress. But the hypothetical cases are all cases in which money raised expressly and exclusively for the service of the principles of religious liberty is wrested suddenly from this purpose, and devoted to the propagandism of opinions in direct opposition to such principles. Here, certainly, are differences so wide as to destroy all parallelism in the suppositions, and to nullify whatever force of argument they were thought to possess. If funds have been given to churches or schools expressly for the upholding of certain theological views, as has sometimes been the case, then liberals make no complaint, so long as they do not hold the prescribed theology, of being unjustly deprived of the benefit of such funds. Nor would true liberals complain if a religious society, organized *primarily* for the inculcation of principles of moral and spiritual character and only *secondarily* for the inculcation of theology, should cease to support a minister who, in the interest of either a conservative or a radical theology, should reverse this order, and put forth constantly and dogmatically his own theological opinions as first in importance. What they do and should complain of is that funds committed absolutely or primarily to the principles of free inquiry in religion should be diverted from their purpose to any sectarian or dogmatic use, or should be arrested in their function at certain limits of inquiry by the act of those whose own inquiry has stopped at that limit.

But suppose the change of views to be effected, not by abandoning the principles of free thought, but by pursuing those principles; or, to put the strongest possible case, suppose that free thought should, in the future, lead the successors of the present proprietors of the Paine Memorial Hall to the adoption of Calvinism or of Romanism,—would liberals abide by their principles of freedom, and rest content to see the property then go into the service of either of these faiths? The hypothesis is well-nigh absurd enough to be debarred from all consideration; but we will suppose it possible that the very freedom of reason, which the present builders of the Paine Hall proclaim as their one article of belief, should at some time develop the system of Calvinism or the Papacy. What then? Why, when that time shall come, if come it should, the free reason of the liberals of that age will certainly see that this development is legitimate and true, and accept it without complaint. What is really the natural and genuine result of free inquiry, whatever it be, the free reason will unhesitatingly adopt. But in such a radical and absolute change of opinion as is here supposed, the element of time is all-important. Should Calvinists or Romanists, through the fact that no theological test debars them, now seek, otherwise than by fair purchase, to get control of the proprietorship of the Hall for the purpose of converting it to their uses, the act would be condemned by the entire moral sense of the community, of whatever religious opinions, as a fraud and swindle. In no legitimate way could it be thus wrested suddenly from the intent of its builders. And the common honor and trust among men must be accepted as sufficient security against any such attempt. If these are not sufficient, nothing can be. But if either of these faiths, through the natural evolution of religious thought under the full operation of the principle of mental liberty, should come into possession of the Paine property in the lapse of four or five centuries—and it would require at least that length of time for the Paine commemorators and the Boston *Investigator* to travel by the way of reason to Genevan Calvinism or to Papal Infallibility,—the result would be quietly accepted as in harmony with the general progress of things, and would shock nobody's conscience or faith. If Calvinism or Romanism, by sheer exercise of power, arrests a gift commited to the principle of religious liberty, and turns it to the benefit of its own ecclesiastic dogmas, the act is spoliation. And the act does not essentially change its character if it be committed by a more liberal faith. But if Calvinism, or Romanism, or any other denominational creed, shall be the legitimate offspring of free thought, then it will be the lawful heir of all the material possessions of free thought, and liberals will be ready to recognize the ownership. Yet so small is the probability that the law of evolution in religious thought will work in that way, that present liberals and their descendants may be reasonably sure that they will be able to keep both their principles and their property. W. J. P.

ARE THERE ANY CHRISTIANS?

Christianity has a two-fold basis,—the dogmatic and the practical. Jesus Christ was a teacher, and he was a reformer. The body of believers who have taken his name have preferred him in the first capacity rather than the second. They have builded their Church far more on the dogmatic element in Christ's religion than on the practical. Historically, beyond all question, Christianity has had for its basis the dogmas which Jesus taught instead of the religion which he lived and practised. Christians have been very swift and eager to call their master "Lord," but on the whole they have been very slow and awkward in *doing* what he set them the example in. They have been willing to die for his doctrine, but they have not been so willing to *live* his life.

Now a man is known by his emphasis. We are all so much alike, that we are differentiated to sight only by what we lay stress upon. One man is scarcely to be distinguished from another, except as here and there we see one fling himself with tremendous energy after some specific aim, or appear to be dominated by some all-absorbing purpose.

In considering, then, who are Christians, — or, rather, who are Christ-like,—it is pertinent to inquire on what Jesus most put his emphasis. I have said that he was both teacher and reformer; but in which character did he exhibit the highest and best-sustained enthusiasm? Which did he *care most for*, —doctrine, or life; belief, or practice; talk, or work; creed, or deed? That Jesus believed himself to be the "Messiah" I have no doubt. That he openly and repeatedly said he was, and called upon men to acknowledge him as such, appears to me not to lack the most ample evidence. Almost every great man is small enough to have some swelling and ill-suppressed egotism about him. It seems to be the strange fate of nearly all masterful men to be conceited, to red-

den all over at times with a perfect fever of self-exaggeration. Jesus was no exception to this general rule. He was a sublime egotist. No man ever claimed a greater place among men, or a more deferential regard from them, than he claimed. Pius IX., who claims spiritual supremacy over the whole world, is only an imitator of Jesus. It is hardly fair to berate the one and worship the other. "I am messiah and king," said Jesus; and he claimed to hold both offices by Divine appointment. And that claim he never withdrew after he once had made it, but persevered splendidly to insist upon it until the very end.

And yet, after all, it was not here that Jesus put his emphasis. Let us do him justice, for we can perfectly well afford to. Let us not make the mistake of taking Paul for Jesus, or Christianity for Jesus; but let us take Jesus for himself. Messiah he said he was, and king. But what for? His kingdom he sought not so much for himself as for others. He would rule, it is true; but he would rule for the good of his subjects. He would rule by greatness of benefaction; he would be master of all by being the most conspicuous and devoted servant of all. In his kingdom those should be greatest who were least in the eyes of the world. All the poor and the humble, all the oppressed and down-trodden, all the despised and forsaken, all the weak and the outcast,—these Jesus would befriend and enrich, and exalt and honor in his new and hoped-for realm. His egotism was not a mean one, nor his ambition a selfish one. He would bring all the world to his feet, but only to lift them straightway into his arms. If he was a king, he was a beggar-king; he would not keep anything for his own, but give everything away, and give himself into the bargain.

Jesus laid his emphasis on love, not on law. It was not power for itself that he wanted, but power for beneficence, power for blessing, power for uplifting. He had a perfect passion for loving all the lonely, the suffering, the helpless, the lost; and as perfect a passion he had for hating all the proud, the self-righteous, the hypocritical, the mean. He was a reformer more than a teacher; and a reformer, moreover, of the most so-called radical and fanatical sort. He had not much philosophy of reform, but great zeal in it. He was a peasant, one of the "common people," and he stood unflinchingly by his order. He blazed with wrath at the tyrannies and sins of the respectable, "gentlemen" class, but he was lenient and gentle towards the weaknesses and follies of those belonging to his own social rank. In theory and practice he was a thorough social revolutionist, and doubtless fairly earned the opprobrious epithets which the conservatives of his day flung so thickly at him. He deliberately violated and put his foot upon nearly every social custom and religious institution which they respected, and no more thought of taking a rich man or a pharisee into his fellowship than the pope thinks of blessing a heretic. He aimed at overturning not only the whole religious but social system existing at his time, sweeping it away with the besom of destruction, and substituting for it something in his eyes vastly freer, broader, nobler, fairer. The letter of dogma and observance and custom and law he would utterly abolish, and bring in the spirit of liberty and love and fraternity and peace. "I am come that ye might have *life*, and have it more abundantly," he exultingly declared. It was *life*,—deep, rich, full, free, glad and yet calm LIFE that Jesus put his emphasis upon, and nothing else so much. Beautiful enthusiast, splendid visionary, glorious dreamer that he was; my heart can forgive him every defect and every limitation, since so high above all else rose the exuberance and generosity of his human, loving life!

But, marvellous as it may seem, it is upon the least interesting, least permanent, least true in Christ that so-called Christians have builded. They have taken the very worst part of their master, and founded their Christianity on it. They have missed his grandest emphasis almost entirely. They have builded on his egotism, not on his enthusiasm. What he really cared least for they have made most prominent, and what he cared most for they have well-nigh neglected altogether. They have lifted the proclamation of his messianism on to their banner, and carried it into all lands; but they have neither founded their Church nor their State on his moral or social theories and example. For the most part they have left undone the very things which he commanded and did, and have observed and done those things which he repudiated and abhorred.

The result of all this is that there is the slightest possible ethical or social affinity between modern Christianity and the real man Jesus. If he were to come in our midst to-day, he would spew the Christian Church and Christian society out of his mouth; he would trample them under his feet with scorn. He would recognize in so-called Christians the facsimiles of those pharisees who formerly so inflamed his wrath and detestation. Think of the simple peasant-reformer of Judea walking some Sunday into one of our modern, richly-upholstered, carved, frescoed, stained, and dimly-lighted Christian churches in Boston; think of his looking about and beholding all the magnificence there,—the costly sacramental paraphernalia, the many-thousand-dollared organ and choir, the fashionably-dressed ladies and gentlemen! Let him hear that all this was observed, done, acted, and said *in his name!* Would he not flame with indignation and derision; would not all the old scornful epithets and denunciatory phrases which he flung at such things and persons in his day leap again from his lips; and would he not straightway turn his back on such a gilded mockery of his hopes and aims, and very likely find his way down to Parker Memorial Building, or up to Hospitaller Hall, or into some Labor Reform or Workingmen's Sunday Convention?

The fact is that Christians have lost their Christ, and Christ has lost his Christians. Among all those who call themselves by his name he would find the merest handful of true followers. Christians now are rich, and lovers of wealth, luxury, and sumptuary magnificence; Christ was poor, and expressly discouraged the laying up of riches, the wearing of extravagant apparel, and the living with thought or care for worldly things. Christians now are aristocratic, fashionable, and proud; they make laws which tell unequally upon those who have money and influence and those who have not. Christ was a communist; he went in for levelling all class-distinctions, and making all men equal and fraternal. Christians now are strict conformers to custom and institution; their worship is full of observances and forms and ceremonies; they make many and long prayers, and delight in every way to put their religion on parade. Christ was a non-conformist; he laid no stress on external observance; he loved simplicity and freedom in everything. How strange it is that Christians can think they are followers of Christ, when they are so unlike him in almost everything his heart was set upon! How passing strange it seems that they should have chosen him to be their leader, when we consider what he was! He was a radical of the most ultra stripe,—radical even to the extent of fanaticism. The fashionable religion, ethics, and society of his day he was opposed to utterly. The Christians in choosing him "caught a Tartar;" they chose one whom they could not and would not follow,—one whose non-conformism, communism, and religious and social radicalism have proven altogether too much for them.

If Jesus belongs to anybody, he belongs to the deepest-dyed radicals of this and every age! They understand and appreciate him better than Christians do or can. But they can accept him only as a fellow and a brother, not at all as a messiah or savior or leader. They cannot call themselves by his or any man's name. They are not Christians, albeit they revere and honor the man Jesus.

And therefore we may well ask, Are there *any* Christians? Those who call themselves Christians are not Christ-like; and those who are most Christ-like refuse to be called Christians. The time is evidently coming when we can say good-by both to the idea of "Christ" and to the name "Christian."

A. W. S.

REV. N. G. MERRY, pastor of the First Colored Baptist Church, Nashville, Tenn., publishes a letter about the failure of the Freedman's Bank of that place, wherein he says:—

In 1871, Rev. J. W. Alvord, president of the bank, got me to call a meeting in my church, that he might speak to my people. I introduced Mr. Alvord, who commenced by saying:—

"I sometimes preach, but now I will talk to you about banks. You ask me, Is the bank safe? I'll ask you, Is Uncle Sam safe? (Many voices—'Yes, he is safe.' Another voice—'Can the bank break?') I'll answer you by asking, Can you break Uncle Sam? (Cries of 'No! no!') Then you can never break this bank. You can break Uncle Sam just as soon as you can break this bank. Every dollar of this bank is invested in United States bonds. I took a look over her bonds just before I left Washington." Mr. Alvord is a preacher, and I am one also. I want the world and all mankind to know that I have now found out that Rev. J. W. Alvord stood up in my pulpit and *told a lie*, thereby fooling many, and increasing the confidence of all present in the bank. Unless he repents of this sin (which is a great sin), hell will be his home.—*N. O. Times.*

Literary Notices.

A FOREGONE CONCLUSION. By W. D. Howells. Boston: Osgood & Co.

The appearance of a new book by Mr. Howells must always be a fact of interest to those who have at heart the welfare of our literature. It is, however, his fortune or misfortune to have met with very little serious criticism, and to have each new book accepted, as is each new poem by Longfellow, with a chorus of warm praise, through the author's name alone. There is in the American mind a quality of ready acceptance, after an author's *prestige* is fairly established. Mr. Longfellow has really had no means of knowing, these dozen years past, whether one of his new poems was good or bad; and Mr. Howells has almost as little. This makes it more needful to say, frankly and courteously, what one thinks of a new book from his delicate and facile pen.

A Foregone Conclusion deals with deeper motives and profounder character than its author has before attempted. This gradual deepening of the waters is encouraging. The priest in this novel is really an addition to literature, and it is something to say that the other characters, or at least the two women, are not sacrificed to him in delineation, but are also well sustained. Unhappily, the successful lover is even less interesting or commanding than such personages are wont to be; and we are left to wonder, as in *A Princess of Thule*, why so poor a creature should win so superior a woman. It may be said that it is often so in life, but so are many other things that are quite unavailable in literature. This essential defect in the motive supplied for the heroine's action must always remain a drawback on the execution of the book.

More commonplace than even the character of Ferris is the device, so familiar in fiction, by which he is estranged from his beloved; he sees her parting from his unsuccessful rival, and mistakes a gesture of pity for one of love. In general, the close of the book seems hurried and inartistic; and the slight prolongation of the story into the post-matrimonial jarrings seems a little cynical. In *Vanity Fair* it was necessary for Thackeray to hint that Dobbin was a little disappointed in Amelia, because the good soul had so palpably overrated her beforehand; but here, where the hero was only far inferior to his mistress before marriage, it is a pity to draw her down to his rather uninteresting level afterwards. Even the close of a romance may fairly enough retain a tinge of the ideal aspect.

The thing most to be regretted in this book is, however, to be found in a different direction. While Mr. Howells has never before reached such a depth in thought and character, he has never before allowed himself such carelessness of execution. He has sentences such as this: "There *was* a gondolier and a sort of house servant in the employ of the landlord, of whom Mrs. Vervain ordered *them*," (p. 63)—the italics not being his, and the sentence at first leading us to suppose that there was but one servant, acting in two capacities. In the use of the relative pronoun, especially, he disregards all recognized rules of relative and antecedent, and gives in one case such a prolonged tangle of pronouns as this paragraph:—

"She ran to another window and admitted the visitor. It was Ferris; and she went to announce *him* to her master by the title *he* had given, while *he* amused *his* leisure in the darkness below by falling over the cistern-top with a loud clattering of *his* cane on the copper lid; after which *he* heard the voice of the priest begging *him* to remain at *his* convenience a moment till *he* could descend and show *him* the way up-stairs. *His* eyes were not yet used to the obscurity of the narrow entry in which *he* stood, when *he* felt a cold hand laid on *his*, and passively yielded *himself* to its guidance. *He* tried to excuse *himself* for intruding upon Don Ippolito so soon, but the priest in far suppler Italian overwhelmed *him* with lamentations that *he* should be so unworthy the honor done *him*, and ushered *his* guest into *his* apartment. *He* plainly took it for granted that Ferris had come to see *his* inventions, in compliance with the invitation *he* had given *him* the day before, and *he* made no affectation of delay, though after the excitement of the greetings was past, there was a quiet dejection in the promptness with which *he* rose and offered to lead *his* visitor to *his* laboratory." (Pp. 46–7.)

In this short paragraph the masculine relative pronoun does duty no less than twenty-nine times. This repetition alone would be an inelegance; but further examination shows that in eighteen of these cases the pronoun refers to one person, and in eleven cases to another, without the slightest attempt to disentangle the references, or to keep the relative within speaking distance of its antecedent. By great attention on the part of the reader, and by keeping carefully in mind the successive stops of the interview described, it is possible to reach the end without serious mistake. But the object of good writing is to save this waste of labor, by the mere exercise of care in the structure of the sentence, as Hawthorne or Holmes would have done. And the more graceful and attractive the writer, the more justly we may demand of him to keep clear of such slovenliness, just as a great orator is peculiarly bound not to make slips in pronunciation. If Mr. Howells has no aim but popularity, these things will not harm him; our public is very lenient in all details of literary work. But if, as has sometimes seemed, he aimed at a higher standard, he should remember that *noblesse oblige*, and should not disdain these smaller matters of literary conscience. It is because he is capable of so much that he needs to be frankly reminded of his omissions.

T. W. H.

Communications.

THE RATIONALE OF PRAYER.

To the Editor of The Index:—

There has been so much written of late on the subject of prayer that it would almost seem as if every possible view of it had been presented. I do not know that my thoughts and convictions in regard to it will be either new or interesting to your readers, but offer them as suggestions the value of which others must determine.

To those of us who appreciate the importance of the passively impressible and receptive as well as the positive and active side of our nature, the intuitive impulse which leads to prayer is an indication that it is in some way proper and desirable, and that what we are to do is, not to repress the impulse, but to understand, if possible, the truth to which it points.

If we are over-inclined to scepticism, we shall be likely to deny the existence of any power which the intellect, in attempting to analyze, finds inexplicable, unless its results are so uniform and so palpable as to force us to admit it. On the other hand, those whose intellects are less active than their feelings will go on trusting to their intuitive perceptions, and if they attempt to account for them at all do so on suppositions quite inadmissible to the rational and unbiased mind. Only they whose dual nature is well balanced will be likely to question without undue scepticism, and to accept without superstitious credulity, truths which, to be rightly appreciated must be both felt and understood.

To those who believe that the great Over-soul, whose will is life to all created things, works in the government of this world of matter, through means, and not by that direct interference with the natural course of events which is called special providence or miracle, it would seem that this acting through intermediate agencies must be universal, both in regard to things which appertain exclusively to earth-life and those which affect man as a spiritual being. If, by certain appointed means, the corn grows and is harvested,—if by means the hungry are fed, the ignorant instructed, and all the needful work of the world done,—why should we imagine that, if prayer be available, it is made so by an immediate and special action of the Infinite Spirit?

If it be true (and many who are not Spiritualists so believe) that we are surrounded always by spiritual beings of all conceivable grades of elevation and potency, some of whom are drawn to us by personal affection or by elective attraction (as real as any other in Nature), and all of whom may be, in turn, acted upon by those superior in wisdom and power to themselves—how easy it becomes to see that these living though invisible agents may be used as the natural means of answering such prayers as they have the power and the will to grant! If we ask a friend in the flesh for help in time of need, we are not surprised that he should give it; why, then, should it surprise us that these friends, unfettered by material bonds and possessed of higher potencies, should often act in compliance with our requests? But why is it necessary to ask for such aid? Why are not our desires as likely to be heeded when they do not take such definite shape and expression? That greatest and most lucid of seers, Jesus of Nazareth, said to his followers, "*Ask*, and it shall be given to you; *seek*, and ye shall find; *knock*, and it shall be opened unto you." Well he knew that the asking (audible or inaudible) was not a mere form or the offering of superfluous information, but a means of bringing the spirit of the seeker into rapport with supermundane forces, and probably often as needful to the result as is the connecting of the wire of an electric battery in order that the fluid may pass along it.

Those who have seen much of spiritualistic phenomena know that certain conditions must be observed in order to attain desired results; so, in prayer, those who act upon us, or upon other persons or things through us, do so under certain conditions fixed by natural law.

This action may be either spiritual or physical in its effects, according to circumstances; but in no case is it miraculous, and therefore never independent of means, which, while sometimes they appear to us trifling in character, may be all-important. We are often incompetent judges of what is trivial and what is of moment, and those who experiment scientifically with natural forces soon discover that a very slight change of conditions causes a vast difference in results.

In this view of the matter, it follows that the granting of that kind of prayer which is a mere asking earnestly for something which we strongly desire must depend on many things; upon the condition, mental and moral, of the asker, upon the ability of those in rapport with him to do the thing asked, and upon their seeing it to be desirable that the request should be complied with. This same uncertainty attends everything that we do. If in illness we use the remedy appropriate in such cases, the hoped-for effect may not be produced; and if we plant a seed, we do not know that it will sprout and mature. Still, when we are told that, in order to obtain bread, we must sow the seed, we do not pronounce the promise false because the harvest sometimes fails us.

We can but make use of the appointed means to obtain any desired end, knowing that disappointment is always possible. It has been objected that, when we pray for a physical result, we ask for a miracle; but Spiritualists know better. I have asked for rain, and had it fall upon me in a closed room where no water was present; and if this can occur under certain conditions at one time, a similar power may produce like (and indefinitely varied) results under circumstances favorable to its action. It is true that such an occurrence as this alluded to could only take place through medium-power; but this power is existent in a greater or less degree in all of us, and by its recognition and exercise this latent potentiality is developed, and we may all become more receptive of influences from the invisible world, and better conductors of these influences to other persons and things. It may be said that, if this be true, mediums would oftener than others have their petitions granted by spirits; and I do not doubt that this is in some measure the case. Gifted in different degrees and in varying attributes we all are, and it is vain to cry out in our ignorance against the unequal distribution as unfair. But while the impressional and conducting power of one in whom the medium-element predominates may bring about the fulfilment of certain requests, there are higher potencies and more subtile influences which it is not so easy to gauge, and the action of which we can only estimate through experience, this experience being, in the nature of things, chiefly, if not exclusively, conclusive to ourselves alone.

I think no one can make a habit of praying, conscientiously and earnestly, without becoming assured that prayer is a real power in our lives, though, like all others of a similar nature, its action cannot be assured in that absolute and definite way in which we may calculate on the answer when the question is a mathematical problem.

Let me here say that I would distinguish between that prayer which is the petitioning for such aid as we might seek from earthly friends able to afford it, and that lifting of the whole soul in thanksgiving, adoration, and unspeakable yearning for spiritual elevation and enlightenment which we can never feel an impulse to offer to any created being. But this does not prove that in giving even spiritual help, strength, and light the agency of finite spirits is not employed, nor that, in many cases, we may not rightly request of invisible friends such assistance as we may deem them able to render.

The idea of a "prayer battery" has been much ridiculed; but I believe it to be by no means so irrational as to many it very naturally appears. Where several are gathered together and united in an earnest longing and asking for a certain result which they deem good, the outflowing and incoming influences may be thus rendered more potent; and this belief in spiritual agency, and in the means by which it may be rendered available and its active power increased, is neither superstitious nor without foundation in facts as observed and experienced by those who have faithfully investigated spiritualistic phenomena.

I cannot enter more fully into the subject, here and now, without trespassing unwarrantably on your valuable space, and therefore leave these hints to be pondered upon or dismissed as idle fantasies, according to the impression which they may make upon different minds.

Louisa Andrews.

Springfield, Mass.

INTEGRITY FIRST AND FOREMOST.

New York, Dec. 7, 1874.

Editor Index:

Dear Sir,—A friend has asked me a question or two; may I refer them to you? He is just entering middle age, has a family of five to support, works hard; has been in business for himself, but was not successful; compromised with his creditors, but feels the debts as due all the same; at present earns just enough comfortably to support his family.

His employers are all professed Christians; the majority of his fellow-clerks are of the same faith; but he is very liberal, and is known as such, though I am not sure his employers realize that each week he receives liberal publications, papers, through the mail.

He asks me whether his first duty is not to serve his employers faithfully, and, as they never question his faith, to avoid making an issue with them on matters of belief, so long as they do not "open" the question. I have answered him, "Yes."

And he asks again if he should not, in the next place, work earnestly to pay his old debts, and make the support of his family an assured fact, before he engages actively in the liberal cause. Again I answer, "Yes."

Your correspondent, Mr. Voysey, in The Index of Dec. 3, speaks of a clergyman who, being an anti-Christian, does not say so, fearing the loss of a salary that is his sole dependence for the support of self and family.

This class is large, constantly increasing. At present it *must not* be too active, must let The Index and similar papers and such men as its editors lead, while they are the reserve.

That the time will come when this class will speak, I am convinced; and then we shall know that necessity, not preference, kept them in the rear so long, and realize that their courage in keeping quiet was but a little less true than the courage of those radicals who now speak boldly their views.

Yours truly, "A."

[There is no necessity for a business man to make any issue on religious subjects with his employers, so long as they do not make an issue with him. Neither should he avoid it, if it is forced upon him, by the least insincerity. If sincerity brings losses, they should be borne. The case is somewhat different with a minister, who is understood to speak his convictions without reserve; he can scarcely avoid an issue, if his convictions clash with those of his congregation, except at the expense of his sincerity. In neither case ought dissimulation to be practised at all. Manhood is worth more than prosperity.

As to the other question, a man ought to seek to pay his debts as a most sacred obligation, and ought not to disregard them for the sake of taking up any "cause" whatever. Our correspondent's friend should pay the last cent he owes, and provide properly for his family, before he "engages actively in the liberal cause." On that point we have no doubt. General philanthropy is never an excuse for neglect of private obligations. We believe in that "unpoetical" and perhaps stern morality which forbids a man, by defrauding his individual creditors, to lay upon them involuntarily the entire tax of public movements, however excellent these may be in themselves; and which forbids him to plunge his own family, against their will, into hardships which it is his duty to avert. If they consent freely to endure such hardships, the case is changed. Yet sincerity may entail hardships on him and them alike; and he is not bound to avert even hardships from his family by the sacrifice of that. It is a strong conviction of ours, strengthened by all our observations of human conduct, that character is seldom so severely tested as by money relations and transactions; and no virtue is worthy of higher reverence than inflexible integrity in the prosaic, common duties of life. The man who makes his own pledge a divine law to himself is the true hero; and we would not give a fig for the "heroism" which disregards it.—Ed.]

A NEW RADICAL SOCIETY.

Poughkeepsie, N. Y., 14 Dec., 1874.

Friend Abbot:—

On the first Sunday in September there was a free society organized at Clinton Hollow, Dutchess County, N. Y., under the name of "The Free and Independent Religious Society of Clinton Hollow." President, T. A. Cookinghane; Secretary, LeGrand Graham. This organization was a felt need in the place, as free thought had closed the church-pew to many; and some place for meeting seemed important. Meetings have been held as often as twice a month, and part of the time once a week, the results being very gratifying to the members of the meeting, and horrifying to the established church.

Poughkeepsie will feel the effects of this meeting, for it is closely related with the Hollow. Criticism and anathema are freely given by the Orthodox war-party; but the venom of their attack only festers in their own body. Other societies will soon be formed about here, and the essential value of character will be preached, where "Urim and Thummim" have hitherto been the centre of attraction. A dozen or more copies of Draper's *Conflict of Science and Religion* will become a circulating library of the society, and each copy be backed by honest, candid, neighborly good-will, and consistent manhood and womanhood. In these days we have much to cheer us, and a knowledge of the strength and power of ultramontanism will give strength, and intensify the efforts of the free minds of the age. There may be an element of cheer in the publishing of this organization by you. Respectfully yours, L. F. Gardner.

RELIGIOUS ADVERTISING.

New York, Nov. 17, 1874.

Dear Mr. Abbot:—

I am constantly receiving circulars from newspapers soliciting advertising. The "religious" papers do more or less of it. Here is a specimen of the way in which they appeal to business men:—

"It is an acknowledged fact that religious papers offer superior advantages to advertisers over any other class of publications. Not only their circulation but their character and influence give them the first position as advertising mediums. They circulate among the intelligent, enterprising, and reliable, and, therefore, the most desirable class to be reached by advertising. The religious paper is frequently the only one taken in a family, is carefully read by all, and is usually preserved, when the secular paper is destroyed, showing that it is highly valued: which facts should not be overlooked by advertisers. We would be pleased to have your advertising patronage."

Now is it true in a general way that religious papers go to the best class, and are the best advertising mediums? I answer, No. My experience shows me that the poorest mediums are the religious papers. Though I have nothing to advertise but what is wanted by humanity without regard to religion, and what is in demand by all classes more or less, yet I am sorry to say that my poorest returns have always been from advertisements in religious papers, and some of my best from irreligious ones.

Very truly, M. L. H.

Religion in its various dresses is responsible for many curious performances. The other day we observed the arrest of a fellow in Connecticut, who pounded his step-daughter half to death because she wouldn't go to the Catholic Church; and now we are told that H. Brewer, of Webster County, Kentucky, was fined $25 for pounding the Rev. Mr. Bone because he converted Mrs. Brewer to the Christian religion. If Mr. Brewer wanted a bone to pick with his wife, he might have found it outside of church matters; but, after all, it is much to the credit of this pugilistic heathen that he didn't exercise his pounding propensities on the helpless convert, his wife.—*Brooklyn Eagle.*

Advertisements.

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of the liberal advertising public is respectfully solicited for THE INDEX. The attempt will be honestly made to keep the advertising pages of THE INDEX in entire harmony with its general character and principles, and thus to furnish to the public an advertising medium which shall be not only profitable to its patrons, but also worthy of their most generous support. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns. No cuts will be admitted.

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A Weekly Journal

DEVOTED TO

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PUBLISHED BY THE

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AT

No. 1 Tremont Place, Boston.

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Report of the Addresses and other Proceedings of the Original Meeting in 1867, at which the Free Religious Association was Organized. Containing addresses by O. B Frothingham, Henry Blanchard, Lucretia Mott, Robert Dale Owen, John Weiss, Oliver Johnson, F. E. Abbot, D. A. Wasson, T. W. Higginson, and Ralph Waldo Emerson.

(This pamphlet has not been on sale for a number of years, and many persons who have all of the Annual Reports succeeding do not possess this.) Price 50 cents.

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Proceedings of Third Annual Meeting, 1870. 50 cents. Contains essays by O. B. Frothingham on the "Idea of the Free Religious Association," followed by addresses by D. A. Wasson on "The Nature of Religion," by Mrs. E. D. Cheney on "Religion as a Social Force, especially in relation to Philanthropy and Reform," and by F. E. Abbot on "The Future of Religious Organization, as affected by the Spirit of the Age;" an essay by Samuel Johnson on "The Natural Sympathy of Religions," followed by Rabbi Wise on "The Permanent and Progressive Elements of Judaism," by T. W. Higginson on "Mohammedanism," by Wm. H. Channing on "The Religions of China," and Wm. J. Potier on "Religion Old and New in India;" also abstract of a discussion on "The Bible in the Public Schools," by Thos. Vickers, S. R. Calthrop, Rabbi Wise, and others.

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3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ——.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ——:

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

RELIGIOUS FREEDOM AMENDMENT:

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

ARTICLE 1.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever in any State be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

For List of Liberal Leagues, see next page.

GLIMPSES.

INDIANA should not rest till she redeems herself from the shame of excluding colored children from her schools.

ORTHODOX CONGREGATIONALISM is courting Orthodox Unitarianism (and *vice versa*), and there are whispers of a speedy marriage in "high life."

DR. DRAPER may find another fact to strengthen his argument that Catholicism is hostile to science, in the recent refusal of Archbishop Manning to permit a young convert to finish his university course at Oxford.

AT A MEETING of the Berlin (Wisconsin) Liberal League, held December 6, the following officers were elected: J. D. Walter, President; G. N. Smith, Vice-President; E. Smith, Treasurer; J. D. Kruschke, Secretary.

BISMARCK seems stronger than ever. But he is a mortal man, while the Church of Rome lives generation after generation. Will Germany find statesmen bold and farsighted enough to complete the work he must before long leave unfinished?

THE *Nation* thinks that "the indications are strong that the inflationists will be numerically stronger in the next Congress;" but that no measure either of inflation or contraction can be carried out. For one, we believe in a currency convertible into gold, and look on inflation in any form as at once wrong and foolish.

THE New Bedford Society is triumphant. It has scared off the interrogators, and the "confirmation service" has been indefinitely postponed! It is understood that a Soldiers' Monument is to be erected on the field of battle, with a marble statue of Victory on the top, and a *Year Book* on her spear-point flopping in the breeze.

HON. GERRIT SMITH, one of the purest philanthropists and noblest men this country has ever produced, and a generous friend to THE INDEX, died at New York on December 28, at the age of seventy-seven years. His benignant character has made him beloved by thousands, and many a heart will be heavy at the news of his death.

KATIE KING has been "scientifically investigated;" and two of the great lights of Modern Spiritualism, Hon. Robert Dale Owen and Dr. Henry T. Child, have very gently pronounced her a humbug. This speaks well for their honesty; but, considering their previous indorsement of her, their authority as experts in this line is seriously lessened.

THE *Year Book* is out; Mr. Potter's society is in; no questions have been asked! The consequence is that no confidence can be placed in those "lists;" for the compilers have not dared to ask whether they were "accurate" or not, and have turned out a piece of magnificent guesswork. What is the intrinsic value of its "lists" appears sufficiently from the fact that the "list" of life-members of the American Unitarian Association contains the names of Rev. G. H. Hepworth (Orthodox Nondescript), Bishop F. D. Huntington (Episcopalian), and other well-known non-Unitarians! Under such circumstances, who can "tell which from t'other"?

THE first number of the *New England Journal of Education* will be published at Boston, January 2, 1875, under the auspices of the American Institute of Instruction, and the Teachers' Associations of the several New England States. Hon. T. W. Bicknell resigns his position as Commissioner of Public Schools of Rhode Island, to assume its editorial management, and Chas. C. Chatfield, of New Haven, Conn., removes to Boston to take charge of the publishing. The *Journal of Education* will be issued weekly, each number containing twenty pages, of the size of the *Christian Union*, at the subscription price of $3.00 per year, including postage.

CARDINAL CULLEN, in his pastoral denunciation of Professor Tyndall's Belfast address, thus whittles the Pope's infallibility to an exceedingly fine point: "If a good Catholic," he says, "hears a contradiction between science and religion, it will soon be found only an appearance of contradiction; or if a contradiction really exists, it will be found that the boasted discovery which creates it is but an ephemeral theory, and not the truth; or if its truth be beyond gainsay, and the contradiction plain, then the doctrine with which it is in conflict will be found to be but a theological opinion and not a dogma; or if it be a dogma, it has been misunderstood, or not explained according to the mind of the Church."

A CURIOUS contemporary thinks that Father Watmough, of Warrington, England, was "disingenuous," when he said recently: "The noblest gift any man had was his intellect, and, when God would have man show to him supreme worship, he demanded the sacrifice of that gift—man's reason. 'Very hard lines,' says the devil; 'my reason is my pride, my treasure, everything to me; and I cannot, I will not, offer it to God.' That was the temptation which came into the minds of all men, but God said: 'I will have the sacrifice of that reason of yours.'" To our thinking, the Catholic priest was exceedingly ingenuous; and the only "disingenuousness" is to be found in those Christians who claim that Christianity does *not* demand the sacrifice of reason.

MR. GLADSTONE has recently written as follows to the Rev. Vance Smith: "A firm adherent of the principle of dogma and under strong convictions as to the central elements of the dogmatic system of Christianity, I joyfully admit that the moral and spiritual results of that religion in very many cases overflow its dogmatic borders, such as I seem to see them. I have had many friendships with Unitarians, and have derived much benefit from them; and I am truly glad to think that the Almighty is not stinted or limited in his modes of operation, and that those who in fact bear the blessed likeness of Christ are most truly and surely his." Some men have the faculty of sitting gracefully on the fence, and Mr. Gladstone is one of them. We admire his spirit, and commiserate his logic.

AMONG some old newspaper clippings we find the following, without any indication of its authorship: "I beg leave to propose a short, clear, and strong argument to prove the Divine inspiration of the Holy Scriptures. The Bible must be the invention of either good men or angels, bad men or devils, or of God. It cannot be the invention of good men or angels, for they neither would or could make a book and be guilty of representing themselves as God, saying, 'Thus saith the Lord,' when it was their own invention. It could not be the invention of bad men or devils, for they would not make a book which commands all duty, forbids all sin, and condemns their souls to eternal punishment. I therefore draw this conclusion that the Bible must have been given by Divine inspiration." If the Bible is an "invention" at all, we are constrained to declare that all the parties named had a hand in it; for no one of them could possibly have "invented" the whole. But one might as well talk of "inventing" the Astor Library. The Bible is a small library bound up in one volume—which does not make it one book. George Francis Train was imprisoned for circulating obscene literature, merely because he published certain indecent passages of the Bible all together, unaccompanied by the context. Was that portion of the Bible "given by Divine inspiration"? If so, what sort of a "Christian country" is this, to imprison a man who does but circulate the utterances of its own God? On the whole, the author of the above had better try again.

LIST OF LIBERAL LEAGUES.

ST. LOUIS, MO.—M. A. McCord, President; P. A. Lofgreen, L. La Grille, Secretaries.
BOSTON, MASS.—F. E. Abbot, President; J. P. Titcomb, G. A. Bacon, Secretaries.
JEFFERSON, OHIO.—W. H. Crowell, President; A. Giddings, Secretary.
SAN JOSE, CAL.—A. J. Spencer, President; J. L. Hatch, Secretary.
TOLEDO, IOWA.—J. Reedy, President; E. S. Beckley, Secretary.
VINELAND, N. J.—John Gage, President; Sue M. Clute, Secretary.
JUNCTIONVILLE, NEB.—J. W. Eastman, President; B. L. Easley, Secretary.
OLATHE, KAN.—S. B. S. Wilson, President; H. A. Griffin, Secretary.
DETROIT, MICH.—W. R. Hill, President; A. T. Garretson, Secretary.
BREEDSVILLE, MICH.—A. G. Eastman, President; F. R. Knowles, Secretary.
OSCEOLA, MO.—R. F. Thompson, President; M. Roderick, Secretary.
BATH, ME.—F. G. Barker, President; C. Rhodes, Secretary.
BERLIN, WIS.—President, J. D. Walter; Secretary, J. D. Kruschke.
WASHINGTON, D.C.—George M. Wood, President; J. E. Crawford, Secretary.
AUBURN, OHIO.—John Fish, President; G. W. Barnes, Treasurer.
MINNEAPOLIS, MINN.—President, J. B. Bassett; Secretary, Anton Grethen.
NEW YORK, N.Y.—J. B. Brown, President; D. M. Bennett, Secretary.
ST. JOSEPH, MO.—P. V. Wise, President; T. H. Kennedy, Secretary.
EAU CLAIRE, WIS.—President, S. J. Dickson; Secretary, W. Kennedy.
BALBEC, IND.—President, T. Gray; Secretary, W. Allen.
NEW ORLEANS, LA.—President, E. Vorster; Secretary, J. E. Wallace.
BAY CITY, MICH.—President, S. M. Green; Secretary, S. M. Johnson.
CLEARFIELD, PA.—S. Widemire, President; H. Hoover, Secretary.
SAUK CITY, WIS.—Chr. Spiehr, President; Robert Cunradi, Secretary.
AUGUSTA, WIS.—Davis Jackson, President; George P. Vaux, Secretary.
WATERTOWN, N.Y.—L. D. Olney, President; W. A. Howland, L. M. Delano, Secretaries.

Charity and the Poor.

A SERMON PREACHED IN LYRIC HALL, NEW YORK, NOVEMBER 29, 1874.

BY O. B. FROTHINGHAM.

The subject of this discourse is Charity and the Poor. It is a subject of universal and permanent interest: of pressing interest on the edge of a winter that may be severe, and is certain to be commercially dull, and therefore hard to the unemployed and helpless; but of profound interest at every season. It is one of the subjects that concern society itself in its very constitution, and should be studied rationally, when feelings of compassion are not excited, as they are now. But the hour of discussion is appointed, not chosen. It is idle to speak when none will listen, and it is difficult to speak reasonably when the listeners are under the influence of emotion. Two kinds of appeal are addressed to the public. On one hand, we are urged, in the name of gospel charity, to give to the poor out of such plenty as we have, and meet their wants by ungrudging bestowals of money, clothing, food,—by opening soup-houses and dormitories, and by responding lavishly to the calls of the many charitable associations which take under their special charge certain classes of the destitute; on the other hand, we are warned, in the name of wisdom, against giving recklessly, and so creating more poverty than we relieve. On the one hand our feeling, on the other our good sense is plied with moving considerations, and between the two little to the purpose will be done. The problem of poverty is too serious to be thus loosely dealt with. The interests of society are too grave to be put at the mercy of a chance impulse or a half-enlightened policy. It is time that a matter of this magnitude should be dealt with on some fixed, intelligent principle.

Two methods of treating poverty practically are suggested—the method of the New Testament, and the method of social science: the former has been in operation for a great many hundred years, and is generally favored still in the high places of society; the latter is new, has but few intelligent advocates, is regarded with general disfavor, is spoken of harshly by those who do not understand it, and has not yet been adopted on any scale sufficiently broad to exhibit its peculiarity. But, as I am persuaded, it is from this latter method that light and help are to come.

The New Testament idea of poverty and its treatment is indicated in a few sentences which convey its whole scope, and in language that admits of no misunderstanding. Such passages as the following need no interpretation. In the beatitudes of Luke, by many believed to be the original ones, the kingdom of heaven is promised to the poor. "Blessed be ye poor; for yours is the kingdom of God." "Woe unto you that are rich; for ye have received your consolation." "Blessed are ye that hunger now; for ye shall be filled. Woe unto you that are full; for ye shall hunger." "Sell that ye have, and give alms," is a bidding given by Jesus to his disciples. To the rich young man who asked the way to the eternal life, the master says: "If thou wilt be perfect, sell that thou hast, and give to the poor; and thou shalt have treasure in heaven." And when the beautiful youth turns sadly away, unable to comply with so severe a condition, Jesus says: "How hardly shall they that have riches enter into the kingdom of heaven." "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" writes James, the brother of Jesus, in the very spirit of the words just quoted. The parable of Dives and Lazarus conveys the same lesson that these passages inculcate. Dives is a rich man, who is clothed in purple and fine linen, and fares sumptuously every day; Lazarus is a poor man, who lies a beggar at his gate. The characters of the two are inferred from their condition. Dives is an outcast from heaven because he is rich, and when he dies goes directly to the place of torment. Lazarus is enrolled among the elect because he is poor, and, dying, is received at once in Abraham's bosom. One in his lifetime has his good things, dresses richly and dines plentifully, has servants and establishment; the other has his good things in the lifetime that follows. This is the gospel teaching on the subject of poverty, the only definite gospel teaching there is: and it justifies us in saying that in the New Testament poverty is regarded as a privileged estate; the poor are accounted a favored class; the duty of the rich, as defined, is to give a tenth part of their wealth to the poor, at any rate, as ordinary benefaction, while they that aim at higher attainment will give it all away and become poor themselves. The permanency of poverty, as a providential institution, is assumed by Jesus and the Evangelists without argument: "The poor ye have always with you." There is nowhere in the New Testament an intimation, prophecy, or glimmer of hope that poverty may, at some future day, pass away, or even that it may be in any degree alleviated while the world lasts. No suggestion is made looking towards its prevention or its diminution by scientific treatment. No hint is given of its depressing, demoralizing, dehumanizing influence. That it is incompatible with a well-organized society would never be guessed by a diligent reader of the gospels. But one method of dealing with it is proposed—the method of almsgiving; and this method, instead of being accepted as the best possible under the circumstances, is soberly and earnestly commended as being even more beneficial to the rich than to the poor; for while it alleviates merely the physical sufferings of the poor, it procures for the rich places in the heavenly kingdom, and thus becomes directly a means of salvation to them.

This view of poverty, and of the mode of relieving it, was bequeathed by the early Church to the later. It was the view practically adopted by Western Christendom. It was the view on which the charities of Christendom were organized. From it sprung the asylums, retreats, refuges, religious houses for men and women, monasteries, nunneries, the innumerable endowments for the care of humanity in every stage and kind of infirmity. When this system was at its height of popularity, it was customary for those who aspired to spiritual perfection to renounce their wealth, assume the garb and condition of mendicancy, and go begging from town to town. Distinguished men took on themselves the vow of poverty, making it a religious duty to call nothing their own, to engage in no industry by which property might be acquired, and to consume no more than their actual necessities demanded. In fact, for a time, the order of society was, as far as could be, reversed. The rich were taught to live for the benefit of the poor. The poor were the kings, patrons, and benefactors, the beloved of God, as the phrase "Christ's poor" expresses. The fruits of this system are still manifest all over Europe, but especially in Italy, the country where it held the longest and the most complete sway. That terrible fact, pauperism,—poverty accepted, chronic, established, instituted, the danger of society, the despair of philanthropy,—is the legitimate fruit of it.

Emerging from the Middle Ages encumbered with the ruins of the feudal system, the modern era of industry found itself hampered with this portentous relic; a thing foreign to its own genius, obstructing to its own activity, and out of the reach of its arm. To say that pauperism is incidental to an industrial age is, to speak mildly, a great mistake. The industrial ages have been steadily trying to get the mastery of it, so as to abolish it. It was the product of a state of society to which the new age was at every point opposed, but out of which the new age was slowly and painfully developed. The modern world found pauperism ready-made to its hand, and had to face it as it could. To meet such a phenomenon effectively was impossible: there were no implements; there was no knowledge; there was no grasp of the problem. The system that created pauperism created likewise the arguments that supported and the feelings that justified it, and discouraged all others. The new age could therefore only grapple in the dark with its ugly foe. The thousands of helpless poor who had been fed, housed, nursed, kept in a condition of deplorable preservation till they were literally deprived of all self-asserting ability, were flung in a mass upon communities that were struggling into new life; and to keep the swarming nest of monsters at a distance was all that could be thought of. Even yet the combat is not ended, though victory may be anticipated as the result of a social system that aims at giving everybody employment, and thus at making everybody self-maintaining and comfortable.

The successive poor-laws of England were framed less as deliberately-conceived measures for taking care of the poor than as defensive measures against the intolerable evils of pauperism engendered by the old Christian *régime*. In the early periods of the Reformation, laws of the severest kind were enacted to suppress the appalling mischief. Intense indignation was excited against able-bodied people who preferred beggary to work. As far back as the fourteenth century, five hundred years ago, statutes were passed decreeing that if such persons were detected applying for relief when work was to be had, they were for the first offence to be whipped, for the second to have their ears cropped, and for the third to be hung as enemies of the commonwealth. This, it will be observed, was before the much-abused industrial age had attained maturity or brought forth characteristic fruits. Every reign, from that of Richard II. to that of Victoria, was marked by fresh efforts to get control of this gigantic nuisance. They were but partially successful: wholly successful they could not be, because the new industrial age did not fully comprehend itself. It was still hampered by the old theories, still haunted by the old traditions, still possessed by the old fancies. It was not prepared utterly to discard what it had received as a legacy. It felt that pauperism was its enemy, but was not prepared to strike a blow directly at its heart. It knew it was a viper, yet held it to its bosom.

I affirm my belief, without the least qualification, that whatever improvement has been made in the condition of the poor has been achieved, not in spite of material industries, but by virtue of them, as a direct consequence of the agencies they set in motion. The condition of the poor, even in the most favored countries of the modern world, is bad enough, but it is vastly better than it used to be; and that it is better must be attributed to commerce, agriculture, manufactures, and the numerous practical sciences and arts that these have set in operation. When we call tenement-houses the disgrace of modern civilization, we must bear in mind the noisome holes in which poverty, in other days, made itself the companion of reptiles and swine; and when we cry out against under-ground cellars as places unfit for the lodging of human beings, we must not forget the dens which did not constitute even the meanest part of any architectural structure, where, in the "ages of faith," the candidates of the kingdom rotted in filth. These tenements and cellars are not the answer that civilization gives to the question poverty raises; they are simply the best answer it can give *under circumstances not of its own creating*. For the worst features of that miserable condition, other ages and systems and theories are responsible. For whatever is good and hopeful in it, the new ages of industry deserve all the credit.

One thing may safely be said: that the method of the Middle Ages, of the Christian Church, of the New Testament, has increased and established poverty, and made it, as it were, an institution on the earth. All do not regard this as a ground of reproach against the system: the good Romanist does not; the consistent Evangelical Protestant, if such a person exists, does not; for in the regards of both Romanist and Protestant the state of men in this life is of small moment as compared to their future destiny. The Romanist, with unquestioning confidence, accepts the practice of his Church; the Protestant quotes the New Testament, and takes the consequences; but every rational thinker, every student of social conditions, every friend of social progress for its own sake, does, and sees no safety for the future save in a frank and utter repudiation of the system that has wrought such disastrous effects on humanity.

It is the sober conviction of wise minds and kind hearts now that the system above described should be practically abandoned at the earliest moment, and that the new system should be adopted in its stead. Let almsgiving, they say, be stopped short; let poverty be discouraged and shamed. Let it be assumed as a first principle that pauperism has no rightful place in modern society; that poverty is an evil, and a removable one; that the poor are to be stimulated, not drugged; to be made independent of aid; to be put on their mettle, and rescued from the imbecility into which compassion and almsgiving have sunk them. Almsgiving—the bestowal of money, food, clothing—out of an undiscriminating compassion, with no equivalent rendered, and no inability to work evident, is pronounced a crime as well as a blunder, an offence against the community and the mendicant as well. In the reign of Henry VIII., of England, a law was passed that whoever dispensed charity privately, and not through authorized associations, rendered himself liable to a penalty equal to ten times the amount given away. There are some among ourselves who would not be sorry to see such a law re-enacted, so deep is their conviction that the method of almsgiving is fatal to any substantial improvement in the condition of the poor.

If the poor must be aided—as they must be at present, and will need to be for generations yet, for the permanent causes of poverty will not disappear in many days, and incidental causes will recur so long as the industrial world is exposed to disturbance from panics and failures,—the aid should be dispensed by responsible people, acting in concert, in well-considered and thoroughly-organized fashion. Charitable societies exist in sufficient number and variety of purpose to meet every exigency. No class of people, no species of want, is unprovided for. In fact, wants are invented in order that they may be provided for. At the Thanksgiving season, when the charitable associations present their claims, one is surprised at the amount of effort that is expended in relieving human want. It is no difficult task to satisfy oneself in regard to the respective merits of these societies, and decide which of them answers to the particular phase of necessity in which he is interested. By doing that, and then by making such society as one has confidence in the depository of all the charity he has to bestow, his duty will be fully discharged, the chances of imposition will be reduced to the smallest point, the best economy will be secured, and real needs will be served in serviceable fashion. It is my firm belief that if charitable persons would make it an inflexible rule never to give alms, but to entrust their benefaction, of whatever kind it may be, to some well-conducted society, whose operations are open to inspection, and whose servants are worthy of confidence, the benefit to the poor, as well as to the community at large, would be

incalculable. If no single society covers every demand, then contribute to two, or three, or even more—to as many as will, collectively, meet the requirement; but let the supplies be given to these; make them the almoners, under the public eye; work with their machinery, and in no other way, unless under circumstances that render your personal interference entirely safe.

Let no effort be spared to make organized associations wise, honest, and efficient. Let the best, and only the best, be countenanced. Withhold support entirely from such as pursue a false plan, or nurse an artificial need, or cherish sectarian or party purposes, or refuse to let in the full light of day on their proceedings, or cannot justify themselves by good judgment and wise economy. The attempt made last winter to institute a Bureau of Charities, a charity clearing-house, for the simplifying and consolidation of beneficent work, revealed many things, and among other things this: that all societies, instituted ostensibly for the benefit of the poor, are not charitable societies; that some at least are sectarian societies bearing charitable names. The plan projected fell through because associations of this kind refused to allow their operations to be overlooked. The work of helping the poor is too serious to be done in the dark, no matter what church professes to do it; and no wise man will give the smallest aid or countenance to such. There are responsible bodies enough without wasting sympathy and resources on such as confess themselves not responsible to public sentiment. Could all such be abolished, and the work of ministering to the imperative wants of the poor be committed to one or two that can prove themselves to be worthy of support, the problem would be reduced to very manageable proportions. A single association, like that for "Improving the Condition of the Poor," ably officered, and heartily supplied with means, would be adequate to the care of the permanent or resident poverty of a great city, during an exceptionally hard winter, when the honest and industrious, who are needed there, must be sustained till better times return. Another, equally well-appointed, might suffice for the vagrant poor, who will diminish in number when indiscriminate bounty is stopped. At present the work is in too many hands; it is unnecessarily subdivided; four or five times the amount of money is expended that the need requires, and a most preposterous proportion goes for office-hire and wages. The consequence is, a wicked waste of energy and resources, confusion in the public mind, division of counsel, imposition on the part of designing knaves, and a feeling of disgust in the minds of sensible people.

The method of almsgiving has been demonstrated to be mischievous and false. Its weakness is openly and loudly confessed. But it is an inveterate custom, sanctioned by the pious belief of many generations, and such customs are not easily discontinued. Nothing less than a determined effort made from a principle will loosen their hold on the unreflecting mind. It is so much easier to continue an old practice than to discontinue it, that mere habit will override anything less stubborn than conviction. People practise almsgiving who know it to be wrong; people defend it who know it to be irrational. Sentimental considerations are brought in to justify what good sense and experience condemn. A glance at two or three of these excuses, for they cannot be called arguments, will sufficiently show the flimsiness of their substance.

Almsgiving, it is said, is made imperative by an unconquerable instinct, that commands us to pity and aid the suffering, and that instinct being part of human nature satisfies us in regard to the wisdom of its suggestions. It would be nearer the truth to say that almsgiving is dictated by an unreasoning impulse, born of tradition and usage, which is mistaken for an instinct solely because it is thoughtless. It is not nature but a habit that has become a second nature, against which nature needs all the more to reassert itself.

It is said, again, that almsgiving is necessary to bridge over the interval between the old system and the new, and make some sort of provision for the poor until a better method can be devised. But if a new method be advisable, why not try to find one? Why not follow up the small beginnings that have been made? Almsgiving belongs to the old system wholly; it has no part or lot in the new. And to go on practising it is simply postponing the inauguration of a better mode.

It is urged, further, that almsgiving is useful in keeping alive the benevolent affections, which otherwise would die from lack of exercise. If there were no way but this of keeping alive the benevolent affections, a doubt might be entertained of the wisdom of discontinuing so old and popular a school, for the benevolent affections are a most important part of our nature. But when so many ways for doing good to the poor are open—the way of personal visitation, of private inspection and care, of organized social activity, of public effort after their physical and moral improvement, all so much more difficult and consequently so much more disciplinary than almsgiving, so much better calculated to mature and educate the benevolent affections,—this argument lacks force. If the truth were told, the motive to almsgiving with the great majority of people would be confessed to be a wish to be rid of the poor on the easiest terms. The quality encouraged is not so much charitable feeling as it is indolence, thoughtlessness, the disposition to satisfy conscience with a semblance of service, and to evade the sterner demands of duty. Almsgiving is the least expensive way of regarding the wants of poverty, and as being the least expensive is the most popular.

It is undoubtedly true that "some habitual association with the poor, the dependent, and the sorrowful is an indispensable source of the highest elements of character;" but such association most of us are, at one time or another, compelled to make, under circumstances that admit of no challenge. To make it, as a rule, with the poor of a great city is too difficult for general accomplishment. It would be well if, as a working clergyman suggests, individuals would devote a portion of every day to the personal visitation of the poor in their neighborhood; but if any one thing is certain, it is that individuals will do nothing of the kind. It is useless to urge it. Other duties and engagements, the love of ease, the desire for rest, the dread of exhaustive and unpleasant tasks, render this mode of relieving poverty the most visionary of all.

We must take people as they are, not as they ought to be; and until a moral conviction, far more deep and controlling than exists in the community at present, can be begotten, it will be idle to expect the consecration that personal intercourse with the poor requires.

Besides, if all this could be controverted, there are other matters to be considered than the cultivation in ourselves of certain delicate elements of character. The interests of society are to be considered; the manhood of the poor themselves is to be considered; the need of judgment and system is to be considered; the importance to ourselves of rational views, and firm determinations, and a habit of regarding all large subjects in their broadest aspect is to be considered. Charitable feelings are precious, are worthy of all respect, deserve careful fostering and conscientious nursing; but they must not be allowed to interfere with that larger development of mind on which the progress of mankind depends. God forbid there should be less love; God grant there may be more light. At present, the demand for light is the more urgent. Not to love less, but to love wisely, is the need of the hour. Not a smaller supply of steam, but a larger supply of well-constructed engines, is the thing to be desired.

Poverty is to be abolished by a change in the social conditions that produce it. But this change cannot be effected in a day—cannot be effected at all by artificial means. The ideal arrangement of society is not to be anticipated. The process of evolution is slow; each phase must be passed through and exhausted before the next is reached. Projects for compressing into ten years the growth of a century always fail. Plans for manufacturing an immediate Eden are advertised, but the Eden does not appear. It is of no use to cut a channel before the water has reached your farm. Wait till the current flows, then open a way for it.

Some years ago, a wealthy banker caused to be built, in different parts of London, rows of dwellings for the poor. His hope was, that people of the most moderate means, seeing their convenience, would desire to occupy them, would save out of their small earnings enough to pay the merely nominal rent, would acquire habits of cleanliness and decency by living in them, would take better care of themselves and their families, and by degrees rise out of the condition of poverty. The design was to improve the estate of the poor, by opening a new and attractive way out of it. The plan was carefully considered, matured with all possible judgment, and animated with all possible good-will. In a certain way it was successful, but not in the way anticipated. The persons for whom the buildings were intended would not take them. The currents of poverty set in other directions; and while respectable mechanics availed themselves of the opportunity to hire comfortable lodgings at small cost, no encouragement whatever was given to the belief that a model street or village would have the effect to make a model world. Money spent in anticipating wants is usually money wasted. The desirableness of having the wants felt is unquestionable; but if they are not felt, it is unwise to act as if they were.

Many years since, a rich capitalist, of Philadelphia, left an immense sum of money to build and endow an asylum where a great number of orphan boys could be sheltered, fed, clothed, taught, without expense. The author of this magnificent scheme for rescuing a regiment annually from destruction was a man of practical sagacity and benevolence; his early life had taught him lessons of poverty; in his later life it had been his wont to devote a considerable part of his time to relieving the necessities of his kind. He was deeply impressed by the misery of orphanage among the poor, and it seemed to him that by snatching a portion yearly from their wretchedness, and keeping them within the reach of humanizing influences, the morass of pauperism might be gradually drained dry. The plan was well digested, and munificently carried out. The accommodations are used; there is no lack of boys willing to be clothed, fed, taught, and made respectable by being apprenticed to good trades. Yet thoughtful persons pronounce the institution a failure in respect to the ultimate purpose it was designed to serve. It is alleged that the establishment is a sumptuous asylum; that the boys there are simply removed from the world they were born into, and deprived of the natural discipline and education of circumstances; that their mode of life, their instruction, their training, are artificial; that they grow up to the age of eighteen in seclusion, wholly without knowledge of the world, and then are sent out into life unprepared to face the duties of any condition. An eminent lawyer assured me that the institution was regarded, by many of the best people, as a nuisance; that as a solution of the problem of poverty, it was without value; and that it threw upon society, every year, a number of lads whom it was harder to provide for than it was for the poor themselves.

Millions of money are spent yearly in endeavors to adjust circumstances to the Indian tribes, so that they will be happy, peaceful, and civilized; agencies are established, officials are paid, supplies of food are accumulated, implements of agricu[lture] furnished: but the impression made on the [mass] light, and the advance made towards a solu[tion] the problem of their destiny is imperceptible. Gra[nting] ing that the utmost has been done that could have been done *under the circumstances*, that qualifying clause "under the circumstances" implying, as it does, that circumstances are adverse to the enterprise, that it is "against the grain," is a confession that a wrong method has been pursued. Things must be taken as they are, not as they are not; no ingenuity, no benevolence, no kindliness of intent, no device of philanthropy will discharge the function of those social laws which are commissioned to adjust the relations of mankind. The attempt to make men act beyond the measure of their attainment will ever end in failure. The philanthropist earnestly wishes it were otherwise, does what he can to make it otherwise; by hastening the progress of public opinion begets a desire that it may one of these days be otherwise; but he must use such tools as are fashioned to his hand, and must be patient if they break.

The fate of the poor is not thus in our hands; we are not in our own hands; all, rich and poor alike, are in the hands of that inscrutable Providence that works out its own plans, in its own way, and in its own time, and never delegates to mortals the power to drag its chariot beyond the allotted rate of speed. This Providence has allowed proverty ever since it has permitted man to dwell on the planet; has continued it in spite of all the endeavor of good men to abolish it; has made it a condition of social progress, a factor in human affairs that cannot be dispensed with. The misery of it is evident enough: that cannot be exaggerated; to think of it is heart-breaking. But it is not in human power to abolish it, or greatly to mitigate its sorrows. The utmost we can do is to study the apparent design of the working Providence, coöperate with that, throw the least amount of obstacle in its way, and trust that, in the fullness of time, the desired end will be achieved.

Let the doctrine of this discourse be understood. It is not a doctrine of fatalism or indifference; it is not cold, or heartless, or unbelieving. It casts no chill reflection on the sympathetic feelings of humanity, discourages no fine impulses, discountenances no generous experiment. It simply makes a distinction between impulse and method, between the propelling force and the machinery. Of love there is none too much; there cannot be too much. Compassion, pity, human sensibility, right, and gentlemindedness are not, and never have been, in excess of need. To increase them should be the diligent effort of all who would make the world richer and sweeter than it is. There is too much selfish love of money and ease, too much indifference to the welfare of others, too much thoughtlessness for others' misery, too much irrecognition of the claims of the community at large. The feebleness of the sympathetic instinct is one of the evidences of very partial advance in the social development of mankind. But were all the fine qualities augmented ten-fold, they would confer no ability to deal wisely with the problem before us. The question, How shall the poor be treated? is not a question for generosity to answer, or philanthropy, or the tender wisdom of the heart. It is a question on which, more than on any other, the light of experience and of knowledge is required.

There are some who say: Leave the problem of poverty to the solution of the social laws; leave the poor alone to the operation of natural conditions; give up devising plans for their relief, and learn to do nothing. They that speak in this way are humane men, who have ears quick as any to the cry of distress, and hearts sensitive as any to the appeal of misery. They see more suffering as the fruit of interference than as the fruit of apathy. The quickest way, in their judgment, out of the predicament, is the way appointed by Providence: the way, painful and slow, but sure, of social evolution. They are deep believers in God. If they forget anything, it is the fact that human progress is not left to natural laws, unless the natural laws are understood to include man; that social science deals with human beings, and supposes the action of human thought and feeling; that the divine power operates not in chemistry, or mechanics, or the law of demand and supply, as characteristically as it operates in the heart and will of intelligent creatures. Warmer, then, be that heart! more consecrated and persistent that will! But let both be subservient to the large reason which should preside over all.

[For The Index.]

THE SCHOOL QUESTION SOUTH.

Editor of The Index:—

Doubtless the telegrams from this city the past few days have shown the people North the disturbed condition of New Orleans regarding the question of mixed schools.

Nearly every test case that has come up under the constitutional amendments seems to have been destined to its first important issue South in this city, owing no doubt to the facts, first, that the further South the stronger the Southern feeling among the whites; and, secondly, that in this State the two races are about equal in number, thus making a contest more bitter.

This morning the New Orleans *Republican*, the official organ for this State and city, gives, as its leading editorial, an article on this subject which cannot fail to be of interest to The Index readers. For not only at the South has this become a question of the hour, but in portions of the East and West as well. Quite recently the courts of Indiana have passed upon the subject, and that, too, adversely to the

colored children, who were excluded from the public schools in that State. There being no other provision made for such children, they are, by that court decision, without any school privileges to-day, and most likely will soon, as the New York *Republic* intimates, be arrested as vagrants. Then the august courts of Indiana will read to them another lecture, and send them to the penitentiary. A nice substitute for the schoolhouse which the *honorable court* (heaven save the mark!) forbade the colored child to enter.

But to the *Republican's* article to which I have alluded. Whether it strikes a false note or the keynote for future action, I leave the reader to judge. Equally sincere people will differ regarding race distinction; but at least we can all agree that to no child in the land should the school-door be closed.

W. F. PERKINS.

NEW ORLEANS, La., December 16, 1874.

POLITICAL EQUALITY AND SOCIAL INDEPENDENCE.

The bequest of Hon. Charles Sumner to the Republican party involves a responsibility, but implies a discretion. The theory of political equality implied the abolition of all legal obligations which give the one man power over the acts of another. Every Republican acknowledged the justice of this as an abstract principle, and when the results of the war broke the chains of the slave, all were alike determined they should never again be riveted upon him. To this extent the Republican party was a unit with the abolitionists. When, however, it is proposed to pass the limits of political equality, and compel one political equal to accept the companionship of another, then any act which enforces compulsory association becomes a violation of the principles of equality. For while one man is the equal of any other man who has to fight the battles or give the votes of society, there can be no reason why this equality should handcuff one man to another in other relations of society, which can in no manner affect the political equality of one man to another. It is this claim of a right by ecclesiastics to compel uniformity in religious opinion, and to compel all men to occupy sittings in the same church, which has occasioned so much strife. Each man has a right to worship after his own fashion, and in such society as he may prefer; nor has any government the right to compel one man to pay tithes to dispense a doctrine he does not believe, or to place his children where they may hear a faith which their father professed treated as a blasphemy.

Such is our distinction between the right of political equality and the equal right of social independence, Mr. Sumner lived to see the one enacted and enforced throughout the Union. His friends seem disposed to maintain the adoption and enforcement of the other.

Among the various causes assigned for the defeat of the Republican candidates at the fall elections is alleged to have been the text of the Civil Rights Bill, which enacts the compulsory intermixture of the two races in place of public assemblage. Whatever may have been the force of this bill, it seems to have been regarded by the Committee on the Judiciary in the House of Representatives as worthy legislative consideration. An amendment, by way of a substitute for the Civil Rights Bill, was offered by a member from Alabama. It was discussed informally, and upon a vote taken it appeared that the members from Alabama, Wisconsin, Indiana, New York, and Illinois voted for, and the members from Massachusetts, New York, Maine, and Pennsylvania voted against, it. Here was a majority of one vote for reporting the substitute, two members absent. The bill and substitute were referred to a sub-committee, who will frame a measure for the consideration of the House. Here, then, is an issue distinctly made upon the principal feature of the Civil Rights Bill.

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This question of equal and separate social facilities presents, perhaps, more difficulties in Louisiana than elsewhere, and requires a proportionate prudence in its discussion and decision. We will, however, confine its consideration at present to the compulsory union of the two races in the schools. This has been a perpetual source of exasperation, and a prolific excuse for abuse, and has no doubt operated greatly to promote the opposition to the extended right of suffrage. Certain important political principles have been asserted in the constitutional amendments. Upon these the Republican party is a unit. There is an assertion of certain social rights. In regard to this last the Republican party is divided, while the opposition, which aims at the overthrow of both the admitted principle and the controverted right, is in solid and compact resistance.

Thoughtful men see in the liberation of the slave an extraordinary exercise of natural justice. They note in his elevation to the platform of equal political right a wise precaution for his education and self-protection as a citizen. But this earthquake is followed by its oscillations. In the attempt to carry this revolution beyond its primal force there is a risk of reaction. In the attempt to enforce the social equality of those who were so lately separated by a relation so repulsive, there may be danger that even previous concessions may be reconsidered, and that freemen may be even remitted and remanded to a state of prolonged probation.

We have another social peculiarity in Louisiana. Of nearly four hundred thousand blacks we have fifty thousand of mixed blood. Of these last there are many of education, refinement, and in every respect estimable as friends and citizens. Among themselves they enjoy all the institutions of religion, literature, and accomplishment. It may be said that they are as little separated from the whites in prejudice as in complexion, and that they no more consort in social intimacy with the most pronounced negroes than do the most fastidious whites. On the other hand, there have been unhappy historical examples of the hostility of the blacks to those of mixed blood. It is notorious that the demand for the indiscriminate association of races comes from this peculiar class. The great mass of the negroes are at least indifferent to this privilege. They are content with the great boon of freedom and political equality. We do not care to jeopardize these substantial blessings for the assertion of an association which would be as uncomfortable to them as to the whites. If in this case those who would exact social equality as a right stand to those who do not desire to do so, as one is to eight, is it prudent to risk the assured rights of the eight for the speculative privileges of the one? We should, at least, require some proof by popular vote that a majority of colored people demand mixed schools before we should feel justified, as their representative, in insisting upon such a condition of popular education.

It will have been observed that the *Republican* has been ever the advoeate of the industrial unification of the races. They may dwell in harmony, if mutually useful, but will be ever in a very unfortunate and unequal antagonism, if forced by law into relations which the one does insist on, and which the other will never grant.

Suppose, then, we halt, and justify the positions of freedom and suffrage, before advancing? To this point we are accompanied by the whole American people. Beyond, we may find our forces weakened by the withdrawal of friends who may be induced to accompany us no further.

Suppose we encourage the Southern people to give the colored man a home, and to value him as a permanent producer. Let us impress the value of a race which fears no vicissitude of our climate; which can perform all manual and menial labor; which can be trusted with the infant and with the household. Suppose we educate this race until they can conduct the mechanic arts and manufactures among us; who can navigate the ocean as mariners, and supply to the nation the element of acclimated sailors, always ready to brave the pestilential diseases on the tropical coasts.

Is it not better to cultivate the kindly relations of the races than to seek causes of hostility? The wounds of the Union, the pride of race, the loss of property, the sense of dependence are all fresh. Is it wise or fraternal to inflame that wound, to insult that pride, to rejoice over that loss, to increase that sense of dependence? We have no disposition to do so, and we know the negro, grateful for the blessings he enjoys, and desiring to live in amity and usefulness with those among whom he was born and reared, is not disposed to exasperate the antagonisms which have inflicted so much wrong and injustice upon him.

We should have, if called on to vote on the proposed amendments of the Civil Rights Bill, to bear in mind the principles enounced. We would endeavor to maintain the unity of the Republican party, upon which the preservation of the right of universal suffrage may perhaps depend, and would accept separate and equal facilities for the enjoyment of social custom and commerce. This we would do rather than by a forced and agressive demand place again in jeopardy all that has resulted from the great sectional strife which has made the Union one and perpetual, as it has repealed all inequality in the political rights of the whole people.

MODERN SCEPTICISM.

BY THE REV. JOSEPH A. OWEN.

Is modern scepticism absolutely new, as compared with the scepticism of preceding ages? To demonstrate the affirmative is to prove the need of a new method of redarguing scepticism.

We propose to attempt such demonstration. Amid the tons of discussion, *pro* and *con*, which the above question has developed, we can scarcely find one ounce of positive proof. There has been a ceaseless flow of words about the "root-bias of modern sceptics against the supernatural," their "utter negation" of the supernatural, their "pronounced repugnance" to the supernatural, etc., etc.

All this, however, is but the surface of modern scepticism. No one has yet laid his finger on the germ out of which this deadly root-bias has been developed, or the natural fact which has given birth to their negation, or the substance whose dark shadow has eclipsed their belief in the supernatural.

Had this been done, the absolute newness of modern scepticism would have been demonstrated; since the germ, or fact, or substance itself being unquestionably new, the root, negation, or shadow developed by it cannot be otherwise than modern. To the argument then.

Has modern science disclosed any fact that changes in any respect the ground on which we worship a personal God?

We propose to show that it has, and that this fact is the correlation and conservation of forces.

Will it be denied that this is both a "proved fact of science" and a fact also discovered and established by the science of the present day? Dr. McCosh, the ablest and most cautious advocate of the philosophy of Orthodoxy, himself admits that it "has been scientifically established by men like Mayer, Joule, and Henry," and characterizes it as the "grandest scientific truth established in our day."

This recently "proved fact of science," then, we affirm to be the physical germ or basis of modern scepticism. Observe, correlation is the physical basis simply. We thus guard our language because the physical basis of any system necessitates and is dependent for its meaning and stability on another and deeper—a metaphysical foundation.

That modern scepticism—as represented by such thinkers as Spencer, Tyndall, and Huxley—does, at least theoretically and professedly, rest on this "proved fact of science" as its physical basis is too notorious to be disputed. They are all believers in the established fact of the persistence (conservation) and equivalence of force, which fact is again and again declared by Spencer to be the basis of his whole system, and is characterized by Tyndall, in his late address, as "that doctrine which binds Nature fast in fate to an extent not hitherto recognized."

But, what is more conclusive on this point than the mere avowals of sceptics or logical inferences from their language simply, universal correlation, of which the above-mentioned sceptics are the leading exponents, by its very conception, utterly excludes supernaturalism from the universe, inasmuch as, in the opinion of these scientists, it shows us a universe sufficient unto itself—a cosmos whose phenomena, physical, vital, and mental, are but varied forms and operations of one all-pervading natural force.

However much this law may be gainsaid by non-scientific men, it cannot be denied that, from Mayer, its originator, and Joule, its leading experimental verifier, to Grove, Helmholtz, and Tyndall, the weight of all purely scientific authority is in its favor. If it be objected that "the authority of sceptics ought not to be allowed to decide the question," we answer that their scepticism is the product of this very fact and its logical implications, not the fact the product of their scepticism; and we ask, Who shall determine purely scientific facts if not scientists themselves? We are aware that Dr. McCosh, while admitting, as we have already said, the "correlation of physical forces," objects to universal correlation. But he does not even profess to be eminently a scientist, and he himself has said that "religious men *qua* religious men are not to be allowed to decide for us the truths of science."

Thus do we lay our finger on a proved fact of science that changes in any respect the ground on which we worship a personal God. We point to the scientifically established fact of the "correlation and equivalence of force,"—physical, vital, and mental.

Will it be denied that this "changes in any respect the ground on which we worship a personal God"? What is that ground, pray, but the belief in or knowledge of the existence of an extra-natural Being of infinite attributes? But universal correlation, as we have before said, by its very conception, absolutely precludes such knowledge and belief. "Why so?" it may be asked. Why not? we might retort. "Your theory involves the eternity of matter," it might be answered. Your theory involves the eternity of God, we might reply. The one inclusion, *per se*, is no less thinkable than the other; while the former is lifted above all rational comparison with the latter by this great and unquestionable advantage; *viz.*, that we know matter as force directly and immediately; while as naturalists—*i.e.*, apart from Revelation—we do not directly and immediately know God at all. To postulate the eternity of what we do know thus directly, instead of what we do not thus know at all, may seem an enormous and noisy assumption to the teleologically saturated mind; but to the mind of the thorough-going scientist it seems infinitely the less assumptive, and, therefore, infinitely the more scientific of the two.

There is this additional advantage on the side of the sceptic: his position is susceptible of proof, while that of his opponent is not. The former asserts his belief in "a universe sufficient for itself." How has he reached such a conclusion? Capriciously and of dishonest will? Not at all. Laborious and patient investigation has shown him that every phenomenon is the direct result and exact equivalent of a previous expenditure of natural force, which he can weigh and measure, and that all orders of phenomena are correlated within a circle of iron necessity. In all his investigations he discovers absolutely nothing but what can be represented in terms of natural force, and so nothing which impels him to vault the abyss between natural force and a Supernatural Being.

Does he not find intelligence? it may be asked. "Yes" and "No." If natural intelligence—*i.e.*, Nature, or force, as intelligent—be meant, we answer "Yes;" if supernatural intelligence—*i.e.*, intelligence known to be the intelligence of a Supernatural Being,—we answer "No."

True, to save himself from this conclusion, an opponent might drag in at this point the conventional distinction between force as itself intelligent and force as the mere "agent" or "vehicle" of intelligence. But it is high time such pseud-ideas were banished into the realm whence they originated—vacancy. There is no such distinction. It is a mere figment of the brain, with nothing answering to it in reality. If anybody think otherwise, let him attempt to prove that man ever knows intelligence except as force, or force except as intelligence, in the sense of force working toward certain ends.

This conception of Nature as intelligent force also gives the death-blow to the so-called argument from "design;" since, if we know only natural force as intelligent, we must know natural force as the only possible "designer"—unless, indeed, there be some other than the existing evidential method of establishing the supernatural.

It is manifest that modern scepticism has come into the possession of arguments entirely original, and that, resting on a recently and scientifically established fact, it is itself so "new" that its opponents have not even comprehended its fundamental proofs and conceptions, much less refuted them.—*Independent.*

A LADY HAD SEVERAL hundred dollars' worth of point lace clipped off her clothing by an adroit thief, while she was at church, singing, "Strip me of the robe of pride, clothe me in humility."

A RELIGIOUS AMENDMENT.

It is not necessary to deny the perfect sincerity of those engaged in the movement which has, within the past two days, found a voice again in the Tremont Temple Convention. That they are truly Christian men who are endeavoring to inject a religious meaning above the general one into the Federal Constitution, with the highest and holiest interests of society closely at heart, and profoundly concerned for the reputation of the republic before the world, is beyond all shadow of question from the consideration of their character, their pursuits, and the singleness of their patriotism. But this undisputed fact does not displace the other impressive one, that it is too often from the zeal of the purest intentions that the most stubborn mischiefs spring, and that the use of carnal weapons has made religion responsible for conflicts which have reddened the soil of older countries with human blood. Not one of the conscientious gentlemen who are so eagerly urging on the present movement, as the centennial crown of our republican freedom, dreams of the possibility of so dire a culmination for his individual effort; yet it is as certain of attainment in the eye of sagacious penetration as that the fierce flames of awakened religious passion are irrepressible by any merely human power. There is already visible a not very faint premonition of this inevitable outbreak as soon as religious discussion becomes involved in purely civil and temporal affairs, in the language of one of the clerical speakers before this very Convention, who evoked its prompt applause by declaring that whenever an individual advocated principles which, according to the interpretation of a body like their own, was calculated to disorganize society, he was not only not entitled to its protection, but it "should treat him as a criminal, a scourge, and a curse." Now it is far from difficult to believe that many men who advocate principles which by certain other men are sure to be thus interpreted are as strictly conscientious in holding and advocating them as those who assume to be their censors and judges. Who in such a case is to decide? Evidently, there is no tribunal powerful enough to rein in the stormy passions to which conscience lends its stern vigor and strength; and the fearful alternative is a religious war by which nothing was ever yet established but the ultimate wretchedness of the parties engaged in it.

Bigotry kindles more rapidly than almost any other fire in the human breast. The belief that even by cruelty it is possible to do God service invariably intensifies the cruel desires. The first step taken by those who would subject free civil government to ecclesiastical doctrine is that of denying equal sincerity to their opponents, and of imputing to them in the broadest terms fraternization with infidelity. Such accusations are but fuel for kindling the flame which grows hotter with mutual crimination. In the fierce riot of passions thus aroused on behalf of the professed religion of love and charity, religion itself is speedily lost to view, and the struggle goes on for the establishment of a kingdom very different from the one which Christ assured his disciples was "not of this world." As the moral part of human character attests itself in its products rather than in its professions, so is the religious element of a nation to be sought in its life rather than in its specific acknowledgments. The way to lift the nation to a higher level of Christian attainment is by no formal remodelling of Constitutions, local or general. They would soon become as inoperative in that regard as are the resolutions of our quadrennial political conventions. If, as the managers of the present movement seem to apprehend, there is danger of the nation's lapsing into infidelity and atheism, let all history warn them that it is not to be rescued from such a fate by the method they have so unwisely chosen. It is vain to protest that this is no scheme for a conjunction of Church and State; enough that it is the entering wedge for the introduction of religious discussions into civil matters, and that their own Amendment will prove but irritatingly inefficacious unless it is supported by a sequel of statutes with their compulsions and penalties. Our early statesmen wisely avoided this rock. They saw in it the one peril which was to be avoided with the utmost care. What Jefferson, and Adams, and Franklin rejected, with prophetic sight as well as larger convictions, building as they did for religious as well as civil liberty, was opposed in a like spirit by our own Andrew and Sumner among modern statesmen. America was to be the land of promise for Jew and Gentile alike, whose self-government was to fit them, as an united people, for a better religion than any which ecclesiastical authority might seek to impose.—*Boston Post.*

THEOLOGICAL PENALTIES.

There is one class of ministers and priests with whom we have most hearty sympathy, and that is the class of young ministers who have not sufficient command of their powers to make a successful stand alone, and have not fame enough to make them valuable accessions to other bodies than those in which they find themselves, but who have outgrown their ecclesiastical relations and sympathies. They have been educated for a profession by methods which inevitably reduce their ability to enter into the bread-winning trades. They have probably married, and children are born before they have passed through the first superficial experiences under the impulse which sent them into the ministry; and now, when they come down to the facts of the situation, they are appalled by the prospect. They have vivid conceptions of the penalties which may be imposed in the rupture of social ties, the alienation of friends, the loss of support for the dependent family, and the mischief which may be wrought for them by misunderstanding or malice. It requires much boldness and fortitude to enable a modest and conscientious young man to cast himself upon the world with the conviction that it holds a safe place for him. His doubts and fears are likely to be exaggerated; but they are real. Especially is this true as one approaches the border-line between Christianity and non-Christianity. It is a strange mistake to suppose that it involves no penalty for a young man to say: "I cannot conscientiously call myself a Christian." Because it does put a very severe and, in some cases, the prospect of a crushing, penalty before the minds of such young men. We deprecate the strain which is being put upon the Christian name. Many a man is tempted to imagine himself insincere in taking it, because the stake is so great. A strong man of experience, one who is versed in literature, or who has in his capacities and culture many strings to his bow, may make choice with airy grace or with resolute decision, and with no thought of martyrdom. But if the next quarter's bills absolutely depend upon the making of the "Christian Confession," as in more than one case they do, it suggests a painful doubt to many who would not think of departing from their hearty allegiance to Christianity if left to their own impulses and convictions.

Certainly, if one has made up his mind that he is no Christian he is the more bound to say it because of the odium attached to his non-conformity. But the church which needlessly makes such confession difficult puts a useless temptation in the way of candor and unbought allegiance to Christianity.

For the first five years, the great majority of young ministers have all they can do to maintain themselves in their first parishes with all the help they can command. But, weighted by the odium of dissent, ability, culture, sincerity, and devotion will seldom avail to save them. We ought not, willingly, to put such a strain upon the conscience or so confound the issues of truth.—*Liberal Christian, Nov.* 21, 1874.

ROMANISM VERSUS KNOWLEDGE.

As illustrating the attitude of English Roman Catholics toward the great universities, a correspondence has been published between the father of an Oxford under-graduate and Archbishop Manning. The young man had been two years a member of New College, Oxford, when he became a convert to the Roman Catholic faith. He wished, as did also his father for him, that he might continue his university course. How he came to change his course is told in a letter to his father, in which he says:—

"Since I saw you I have been in London to see the Archbishop of Westminster, and to learn from him the mind of the Church as relating to my future course. When I had laid the whole matter before him, I assure you I was much surprised to hear that the Holy See has expressly condemned the English universities as dangerous to faith and morals. This being the case, the arbhbishop could only give me one reply to my question—an unconditional negative; and as I have submitted my judgment to that of the Church, the only course for me is to acquiesce in his opinion."

Upon this the father wrote to the archbishop to learn whether his son had rightly understood the archbishop's meaning, and he adds: "I can scarcely think it possible that a church professing to encourage learning should object to a young man of twenty-one completing his education at a university from which all sectarian teaching is excluded." A reply was received from Archbishop Manning's secretary in which, without an express affirmation of the correctness of the son's report, the father is given to understand that the Church does prohibit Catholics from studying at the English universities. The letter proceeds: "The archbishop desires to express through me his sense of the trial you have at this time to bear. The cause of it cannot be regarded by him except as a benediction for your son; nevertheless, he cannot refrain from expressing his sympathy with you, who feel otherwise."—*Advertiser.*

OLD STONES.

To the Editors of the Boston Daily Advertiser:—

I read with great interest the announcement in your paper, made by Tiffany & Co., that they have a few old stones from India, which are now, it seems, but rarely met with.

Will you announce that I have several old stones on the roof of my kitchen, which I am willing to part with at rates even lower than Messrs. Tiffany can sell theirs for.

These are not South African stones. They were thrown on the kitchen roof when my next neighbor was blasting for his cellar.

They are much older than Messrs. Tiffany's stones. All of those are carbon—and their comparatively recent date is shown by that fact. My stones were stones before an atom of carbonic acid had assumed solid form; indeed, they date back almost to the *tohu vabohu*, beyond which even Tyndall does not go.

They are also much larger than any stones on Messrs. Tiffany's catalogue.

I should feel so badly if any person should purchase "low-priced African stones" without looking at mine, that I beg for an early insertion of this announcement. Respectfully yours,

J. Esterhazy,
39 Golconda Street, Roxbury.

P. S.—For the convenience of persons in New York, or elsewhere, careful selections from stock will be sent on approval.—*Boston Advertiser.*

Lord Holland, who was anxious to have a portrait of Sydney Smith, asked him to sit to Landseer; the reply of the witty canon came quick: "Is thy servant a *dog* that he should do this thing?"

A PORTRAIT BUST OF THE LATE CHARLES SUMNER.

Mr. Sidney H. Morse, a sculptor, of Boston, who has attained considerable celebrity as a modeller of portrait busts, has recently finished a head of the late Charles Sumner, which in many respects is a striking work. Although the bust has been modelled since the death of Mr. Sumner, and the sculptor was forced to draw from memory or photographic material for some of the details of his work, yet his familiarity with the man as a lecturer and public speaker has enabled him to secure a likeness which the most intimate friends of the dead Senator concede to be faithful and expressive.

The face is carefully modelled, and bears in a marked degree the expression which characterized Mr. Sumner when speaking. The expression of the eyes is particularly spirited, and lends a feeling of life and action to the head, and this, combined with the carefully-studied lines of the mouth, conveys with great accuracy the leading characteristics of the man. This bust is to be published in its present form at an early day, and no doubt it will be eagerly sought after by the numerous admirers of the late Senator from Massachusetts. Mr. Morse has also executed a fine portrait bust of the late Theodore Parker, and medallions of President Grant and Horace Greeley. Some very fine photographs of the bust of Sumner, taken from various points of view by Warren of Boston, have also been published.—*N. Y. Evening Post.*

CASH RECEIPTS.

FOR THE WEEK ENDING DECEMBER 26.

J. D. Sawyer, $1; J. C. Ewer, 10 cents; Jackson Brothers, $3.50; G. H. Foster, $1.10; F. M. Chalfant, 75 cents; E. S. Barrows, $5.25; E. S. Miller, 25 cents; Elijah Whinery, 50 cents; George Lewis, $16.10; B. M. Smith, 50 cents; J. S. Hallowell, 25 cents; W. J. Potter, $4.25; A. H. Wood, $1; Gardner Murphy, $23.20; D. R. Sparks, $10.20; E. S. Caldwell, $3.20; F. W. Christern, $3.20; Gabrielle Bachern, 20 cents; Charles Richardson, $3.20; C. B. Holloway, $5.25; Isaac Berry, $3; W. P. Gardner, $1.25; S. N. Smith, $3.20; M. P. Barber, $1.60; Robert G. Shaw, 20 cents; Anton Brasch, $3; Sarah Emerson, $13.20; Warren Emerson, $13.20; J. H. Emerson, $13.20; Chas. M. Foster, $3.20; J. S. Whiting, $13.20; Thos. Ranney, $4.40; J. S. Palmer, $3.20; John Curtis, $4.50; Wm. Lloyd Garrison, $3.20; S. L. Wheeler, $1.60; J. H. Boalt, $1.60; W. R. Wrightington, 20 cents; George Bachelor, $3.20; Emma Hurlburt, $3.20; George Dimmock, $3.20; A. E. Giles, $3.20; Delano Patrick, $3; Chas. H. Lunt, $3.20; R. Humphrey, $3.20; A. M. Lee, $13.20; Z. Sisson, $1; J. T. Dickins, $3.20; Edward Ayers, $3.20; W. W. Grant, 20 cents; Samuel Colt, $13.50; C. G. Tallman, $3.20; H. T. Wright, $3.20; E. L. Sperry, $3.20; Peter Leetin, $13.20; C. A. Bartol, $3.20; J. Sedgebeer, $3.20; P. C. Howland, $3.20; L. Ruthraup, 25 cents; J. K. Wildman, $3.30; C. Stratton, 20 cents; O. K. Crosby, 25 cents; J. H. Carter, $3.20; E. W. Mundy, $3.20; Gerritt Smith, $6.40; W. H. Dyke, $1; Wm. Wiley, 25 cents; A. J. Brown, $5; M. E. Dewey, $3.20; Wm. Tasker, 50 cents; E. B. Chace, $13; R. G. Merriam, $4.95; Lizzie R. Brown, $3.20; W. A. Abbot, 20 cents; J. Tabor, 20 cents; C. Day, 20 cents; C. B. Michner, 20 cents; Michael Neale, $3.20; Morris Einstein, $3.20; B. F. Chapman, $3.20; M. N. Moat, $3.20; Annie B. Rogers, 20 cents; Nath'l Holmes, $3.20; J. C. Hill, $3.20; J. C. Learned, $3.20; H. A. Mills, $3; A. Nase, $3; S. R. Morgan, $3.20; L. E. Blount, 20 cents; W. H. Holmes, 20 cents; A. Bate, $13.20; Helen Bostwick, $10.20; Arthur Springer, $3.20; E. R. Wicks, $5.35; E. T. Parker, $3.20; D. T. Hall, $3.10; J. E. Sutton, $3.20; T. R. Mergher, $3.20; John Hendrie, 25 cents; C. D. B. Mills, $3.20; F. J. Mead, $1.60; R. C. Jones, $3; J. W. Thompson, $3; W. L. Foster, $1.75; M. L. Akins, $2.50; J. E. Peck, $2; F. Hinckley, 75 cents; S. D. Bardwell, $8.10; J. H. Wardwell, $3; E. G. Thomas, $1.75; F. Springer, $1.75; Peter Newcomer, 25 cents.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N. B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

N. B.—When writing about a former remittance, always give the date of such remittance as exactly as possible.

RECEIVED.

Books.

A Hundred Ministers and How they Switched Off. Some Account of the Lights and Shadows of Ministerial Life. Boston: Estes & Lauriat. 1875.

Malcolm. A Romance. By George MacDonald. Philadelphia: J. B. Lippincott & Co. 1875.

F. Grant & Co.; or, Partnerships. A Story for the Boys who "Mean Business." By George L. Chaney. Boston: Roberts Brothers. 1875.

Key to Dutton's School Charts. By George Dutton, M.D. Boston: Published by the Author. 1875.

Pamphlets and Periodicals.

The Demands of Liberalism. An Address delivered before the Jefferson County Liberal League, at Watertown, N. Y., on Sunday, Nov. 1, 1874, by Prof. C. D. Farlin. Watertown: 1874.

Proceedings of the National Convention to Secure the Religious Amendment of the Constitution of the United States, held in Pittsburgh, Feb. 4 and 5, 1874; with an Account of the Origin and Progress of the Movement. Philadelphia: Christian Statesman Association. 1874.

Sermons by O. B. Frothingham, at Lyric Hall, New York City.—"Goodness and Happiness:" Oct. 18.—"Charity and the Poor:" Nov. 29.—New York: D. G. Francis.

Sermons by the Rev. Charles Voysey, at St. George's Hall, London.—"Masters and Servants:" Nov. 3.—"On the Moral Aspects of Nature:" Nov. 15.—"The Utility of Religion:" Nov. 22.—"Mill's Aid to Orthodoxy:" Nov. 29.

On the Theistic Faith. A Farewell Sermon by the Babu, P. C. Mozoomdar, of the Brahmo Somaj of India, at St. George's Hall, London, Nov. 1, 1874.

Half-Hour Recreations in Popular Science. No. 13. The Transmission of Sound by the Atmosphere, by Prof. John Tyndall. Gigantic Cuttle-Fish, by W. Saville Kent. Boston: Estes & Lauriat.

Half-Hour Recreations in Natural History. Part 5. Insects of the Pond and Stream, by A. S. Packard, Jr. Boston: Estes & Lauriat.

The Drift of Medical Philosophy. An Essay by D. A. Gorton, M. D. Philadelphia: J. B. Lippincott & Co. 1875.

Annual Report of the Treasurer of the United States to the Secretary of the Treasury for the Fiscal Year Ending June 30, 1874. Washington: Government Office. 1874.

The Penn Monthly. January, 1875. Philadelphia: 506 Walnut Street.

The Herald of Health. January, 1875. New York: Wood & Holbrook.

The Sanitarian. January, 1875. New York: 234 Broadway.

The Index.

PUBLISHED EVERY THURSDAY
BY
THE INDEX ASSOCIATION,
AT
NO. 1 TREMONT PLACE, BOSTON.
Toledo Office: No. 35 Monroe Street. Julius T. Frey, Agent and Clerk.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No writer in THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

Francis Ellingwood Abbot, ... *Editor.*
Abram Walter Stevens, ... *Associate Editor.*
Octavius Brooks Frothingham, Thomas Wentworth Higginson, William J. Potter, Richard P. Hallowell, William H. Spencer, Mrs. E. D. Cheney, Rev. Charles Voysey (England), Prof. Francis W. Newman (England), *Editorial Contributors.*

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

BOSTON, DECEMBER 31, 1874.

POSTAGE NOTICE.

Subscribers will hereafter please remit twenty cents for a year's postage in advance to THE INDEX office, instead of paying this sum to their local post-offices as heretofore.

Our New Zealand subscriber will please accept our thanks for a copy of the *Otago Guardian*, of September 29. It is published daily at Dunedin, is a large eight-page sheet of eight columns to the page, and is edited in as good style as any Boston or New York paper.

Disraeli, in his novel *Lothair*, satirically takes off a pseudo-reformer of high rank in this style: "Notwithstanding the apathy which had been engendered by premature experience, St. Aldegonde held extreme opinions, especially on political affairs, being a republican of the reddest dye. He was opposed to all privilege, and indeed to all orders of men, except dukes who were a necessity. He was also strongly in favor of the equal division of all property, except land. Liberty depended on land, and the greater the land-owners, the greater the liberty of a country. He would hold forth on this topic even with energy, amazed at any one differing from him. 'As if a fellow could have too much land!' he would urge, with a voice and a glance which defied contradiction."

Herbert Spencer refutes Proudhon's celebrated maxim, "Property is robbery," in a very ingenious and original manner. He says: "If all property is robbery, then among other consequences it follows that a man can have no right to the things he consumes for food. And if these are not his before eating them, how can they become his at all? As Locke asks, When do they begin to be his? when he digests? or when he eats? or when he boils? or when he brings them home? If no previous act can make them his property, neither can progress of assimilation do it; not even their absorption into the tissues. Wherefore, pursuing the idea, we arrive at the conclusions that, as the whole of his bones, muscles, skin, etc., have been thus built up for nutriment, not belonging to him, a man has no property in his own flesh and blood—can have no valid title to himself—has no more claim to his own limbs than he has to the limbs of another—and has as good a right to his neighbor's body as his own."

Our genial neighbor, the *Christian Register*, weeps over the discovery that, in the new *Year Book*, "Francis E. Abbot heads the array of clerical life-members" of the American Unitarian Association! We own the soft impeachment. Some years ago, we were astonished by receiving a certificate of life-membership in that institution, stating that Mr. [now Professor] William Everett had paid thirty dollars for it to the Association on our behalf. It is, verily, a goodly company to be in; and possibly our diploma will be accepted at the Day of Judgment as a ticket of admission to the New Jerusalem. Nevertheless, we should feel like a sneak-thief to fool Saint Peter with that bit of parchment, and should prefer to go off with the image-breakers and baggage-smashers. Since we see but one way to relieve our neighbor's distress, we will use our best endeavors to hunt up and restore the forgotten document, provided the Association will refund the thirty dollars to Professor Everett! Will the Executive Committee take the hint, or do the thirty pieces of silver stick to its tenacious palm?

INSPIRATIONS AND ANODYNES.

Life at its best is full of exertion and exhaustion, toil and drudgery, trouble and difficulty, pain and sorrow. In greater or smaller proportion, such things as these enter as elements into every human career, and can be permanently escaped by none. Perhaps a large majority of men and women pass their days, on the average, with more of happiness than unhappiness; there is a constant beauty and light in the world, despite all shadows and deformities. But the man who has never lain down in utter weariness, or risen up in resistance and protest, in the presence of dark experiences, is possible only in dreamland, and never trod the ground of solid reality.

There is an elasticity in human nature which enables it to endure under actual pressure what in prospect or retrospect may seem unendurable. In one way or another we all contrive to bear the heats and frosts, the winds and storms of life, without giving up in despair or seeking refuge in suicide. There are many bruised hearts, but few broken ones; there are many tired heads and hands, but few that are totally paralyzed. According to their varying natures, men and women struggle through the ills of life, beating out a path of their own and seldom absolutely succumbing. Although, when looked at in perspective, the future burden or misery seems utterly intolerable, the soul finds that, on its arrival, the load is distributed over many days, weeks, or years, and seldom bears with its whole crushing weight on any single moment; just as the "discontented pendulum" in the fable was dismayed at the thought of being doomed to tick so many million times, and was only reässured by remembering that a full second would always be given it to tick in.

Men reconcile themselves to their lots in many ways, good or bad as the case may be. They may brace themselves to sustain the hardships of life by their own inherent strength, or they may think they derive the requisite strength from external sources of various sorts; but in this latter case they may deceive themselves, and often do. We can only meet difficulties with such strength as we have, and, if we have it, it is our own. In the last analysis, all our own strength is derived from universal Nature, whether we go for courage to a jug of poisonous whiskey or rely upon the power of philosophy and religion. Let us consider some of the inspirations and anodynes of human life.

Some men accept toil and trouble as the result of inexorable necessity, against which all battling is useless. They may conceive of it as unconscious Destiny or Fate, operating in total disregard of human wishes or welfare and exacting submission, free or forced, to the absolutely inevitable; or they may conceive it as the omnipotent "will of God," not heedless or heartless, but governed by considerations beyond the highest reach of human thought. In either case, whether this ultimate necessity is conceived as natural or supernatural, they submit because they cannot help themselves, on the principle that "what can't be cured must be endured." Stoical fortitude of this sort is often to be met with, disguised under religious phrases, yet really identical in nature with that which nerves many persons not commonly regarded as religious to meet the inevitable. Whoever encounters labor or pain simply because he must, and looks upon this necessity as an incomprehensible fact to be accepted with the best grace possible, submits to a cosmical government of pure force; and it makes little difference whether he considers it inexorable fatality or the "immutable decrees" of God. One alternative is as rigorous as the other, and simple submission to superior power appears to be the only possible course to him who would not insanely dash his head against the prison walls of his destiny. But there is little in this to inspire, or cheer, or console. Man is a slave, and may as well be a slave to Necessity as to God, if God's arbitrary will is the ultimate reason of all things. Such a conception of life may deaden pain by a sort of spiritual anæsthesia; but it can hardly make man the free sovereign of his own soul, or inspire him with the spirit of heroism.

Other men look upon the drudgeries, hardships, and griefs of life as the road to an eternal heaven, and doubtless draw great comfort and inspiration from the thought. They are filled with an adoring "love of Christ," imagine him viewing their pains and struggles with a divinely human sympathy, and lean on him for support in every great emergency. The practical power of Christianity, so long as it is held with undoubting faith and real self-devotion, is beyond all question; the saints are few, but there are enough of them to show that the Christian religion is a fountain of inspiration to those that can suppress their intellectual nature so far as to be enthusiastically persuaded of its truth. Provided its terrible untruth to enlightened reason and unperverted conscience can be overlooked, there is no doubt of its power to meet and satisfy to the full the demands of the heart; and all who set these demands first and foremost are to be pitied, if they find themselves driven by intellectual honesty to surrender their Christian faith. "Outside of Christianity" is no place for those who cannot hold truth as infinitely more precious than emotional satisfactions. The "faith of Christ" can exalt, inspire, soothe, delight, and spur to almost incredible self-sacrifice; but it has its price—the extinction of that noble passion for truth which leads straightway out of the Christian fold, and finds no home except in the temple of Science.

There are countless other ways in which men find courage wherewith to face the calamities and endure the hard labors of life; but we will not dwell on them now. What we wish is to point out some of the higher inspirations which are the gracious accompaniments of Free Religion.

To set the intellect above the "heart" as its natural guide, director, and controller (and this is what Free Religion must and does do), is not to destroy it; on the contrary, every element of human nature reaches its highest possible perfection only when its natural relationships are scrupulously respected, and the heart is best developed when it does not usurp the special function of the intellect—the determination of truth. In their natural exercise, the affections are the great staple inspiration of human lives; they create homes and sustain them; they cement noble companionships and make them minister to all else that is noble; they give purpose, motive, and dignity to the common pursuits of men; they constitute the basis of all human society, the common bond that prevents it from being destroyed by the fierce competitions of selfishness. The love of wife, husband, parent, child, brother, sister, friend, neighbor, mankind,—what else makes drudgery sweet, and fills the wearisome details of business with a divine significance that challenges even the idealist's reverence and admiration? The world would stagnate but for this perennial inspiration of human love, which is as little remembered as the sunshine we walk in or the air we breathe. Love finds its home here among men; it is a denizen of our own planet, and gets lost in empty space, when it is despatched on astronomical expeditions among the stars. If it is set to work answering theological questions, or dictating conclusions to the intellect in the sphere of science or philosophy, it is made a disturber and not an inspirer, and deserves the ejection it is sure sooner or later to incur. But as the creator of all that is most beautiful in life, the stimulus to grand exertions, the fountainhead of magnificent toil and peerless achievement and glorious self-sacrifice, love holds the first place among the permanent inspirations of common human life; and this Free Religion is the first to recognize.

The great ideal of duty is another of these permanent inspirations. To what nobleness has it not spurred generous spirits? What victories over grinding tasks, immense labors, frightful perils, costly sacrifices, is it not perpetually achieving in obscure and lowly lives all about us? There is no need of Bible or Church, Pope or Christ; these sublimities of moral greatness are commoner than cobble-stones, yet precious as the diamonds of Golconda. The proof of the power of duty, as an ever-present inspirer in the world of daily experience, is so patent that it is unheeded; and we are sent roaming round the world to discover what lies at our very doors. Christianity may point to its artificial enthusiasms, its asceticisms, its contempts for natural motives, its paroxysms and ecstasies of love for Christ, its martyrdoms and missionaryings and all such triumphs of faith over men's hearts; but who that has an open eye for the quiet, unpretentious fidelity to duty which grows up like grass wherever mankind are found cannot match its marvels, ten to one, out of the common humanity that the churches consider themselves sent to "redeem"? Duty inspires wherever it is felt; and it is felt wherever society is found, or else society could not exist. Shall we go into the churches to buy our daylight?

Again, to one that can comprehend the power of great ideas, or thrill to their inexhaustible inspiration, how vapid, stale, and cheap are the artificial *stimuli* of Christian mythology! Plant the thoughts of Truth, Justice, Freedom, Humanity, and so forth,

in any mind; let them grow, and strike root, and bear their natural fruit; and no "Tree of Life" ever furnished richer nutriment to man or angel. They feed the sources of all disinterested toil for the good of others; they have made the world's reformers, great and little; they have spurred the world's discoverers to risk fortunes and lives to secure what benefited others alone; and they have nothing to do with "Jesus Christ and him crucified." The massive figures in human history, the men and women who were cast in colossal mould and mightily impelled the wheels of progress, are proofs of the omnipotence of ideas to arouse, sustain, and inspire. Their universality emancipates the mind that dwells on them from the limitations of time and place, and lifts it up to a region where the petty disappears in the illimitable. The gods of Olympus fed on nectar and ambrosia; the idealist is nourished by a diviner diet still. Nothing so invigorates the mind, or expands it, as the love of great principles; they return a thousandfold reward for such devotion by bestowing the inspiration needed to redeem human life from its own littleness.

But while human love, duty, ideas, may be sufficient to give men motive and power for encountering toil and struggle, it may seem that even their great inspirations must be powerless in the presence of the terrible bereavements, griefs, and agonies which no life can long escape. At such times, the soul of man has boundless sorrows; and Christianity confidently claims the ability to supply them all. Perhaps it has, so far as they are concerned whose faith is as boundless as their sorrows; but even then we doubt it.

"Console, if you will; I can bear it;
'Tis a well-meant alms of breath;
But not all the preaching since Adam
Has made Death other than Death.

"That little shoe in the corner,
So worn and wrinkled and brown,
With its emptiness confutes you,
And argues your wisdom down."

No anodyne for sorrow which is not shallow can be found—not even Time, the great soother of human woes. The pierced heart must bleed; and wounds that are deep leave scars. Yet so far as alleviation is possible, it can be found in human love and sympathy, in the discharge of sacred duty, in the companionship of great and glorious thoughts. What thought is more great and glorious than the idea of conscious harmony with universal Being? This idea comes like balm to the man whose life is dedicated to the universal, and is inspired daily and hourly by willing co-operation with the great whole of Nature. Such an one is no slave of Fate. He freely re-enacts the universal law, and freely conforms his own life to what he himself recognizes as the best possible. He suffers, and in direct proportion to the depth and tenderness of his nature; yet, in the conviction that the whole course of things tends evermore to realize a better than had gone before, he finds such solace as comes from a conscious purpose to realize this better in himself, and drinks in the inspiration of the universal life. It is a gross imagination that pictures a rewarding Savior on the throne of the universe, dealing out eternal compensations for faith in himself; a nobler comfort springs from reverence for that Unity which binds all things in one, and creates in man's soul the possibility and purpose of identifying himself with it. This is better than blind submission under protest to the inevitable, though the inevitable is here; for he who consciously re-affirms within himself the same law that seems to crush him, and accepts the actual as also the best possible, converts the inevitable into his own servant, and makes himself the master of Fate. Not to every one may it be given to-day to comprehend this inner sovereignty of the soul that inspires it to conquer its own conquerors, and rise superior to all the accidents of life; yet none the less real is it to those who have it, and none the less genuine is the inspiration it imparts. Let no one pity him who finds such consolations as these in the world of ideas, or deem that visionary which is the sublimest truth.

LONDON LETTER.

TO THE EDITOR OF THE INDEX:

We are all interested just now in the revival of a hoped bit of persecution which we had fondly It is dead and buried.

D. D., Bi years ago since John William Colenso, attack thro f Natal, was the subject of virulent and in every t the length and breadth of our land, ianity was made country or colony where Christ- The orst "he ome.

in h nying the " of the good bishop consisted aic authorship of the Pentateuch, his exposure of the unhistorical, and therefore untrue, character of much that it contained; and, lastly—the head and front of his offending,—his publishing a hymn-book without a single hymn addressed to Christ.

During the interval of his absence from England, so great is the progress which has been made in free thought that the bishop's views on the Bible have been widely adopted, and much of the opposition to his views about Christ has been exchanged for secret and avowed sympathy. Seldom has his name been mentioned but with respect and honor, of late years.

But unexpected events in the Colony of Natal have brought the bishop over to England once more—and this time not on theological or controversial matters, but simply to bring before the home government a case of what he deems to be injustice and hardship, and a miscarriage of law against a Zulu chief.

Into the merits of this case I will not here enter, more than to say that I had strong suspicions that the bishop had needlessly exposed himself to animadversion from European colonists in Natal, as I had heard the story from the lips of one of his own followers who had estates in the settlement. After reading the bishop's book on Langalibaleh I became entirely convinced that sufficient injustice had been done to warrant him in his noble determination to fight single-handed on behalf of the injured chief.

I am happy to say that the colonial office here endorse his conclusions, and are resolved to remedy the wrong done as far as it is possible to do so.

Being in England, however, the bishop could not expect to be left entirely out of the animated sphere of religious matters; and so more than one of his clerical friends have requested him to occupy their pulpits.

On a visit to Oxford, he was invited to preach in Carfax Church (at which the mayor and corporation officially attended) on the day appointed for a general missionary crusade.

As neither the Bishop of Natal nor any of his friends choose to do these things "on the sly," or to resort to any petty method of defeating lawful authority, the intention was made public at once, in order to give due notice of it to the "powers that be."

As might have been expected, no opposition was raised on the part of the Evangelicals, who are growing wiser, and whose time and energies are now occupied by the treacherous Ritualists.

The latter, however, as represented by the English Church Union,* brought the matter before the Bishop of Oxford (Mackarness), and, whether from sympathy with the memorialists or fear of offending them, he at once issued an inhibition forbidding Bishop Colenso to preach in his diocese.

This extremely Christian and foolish conduct, of course, had the effect of arousing still further public attention to the bishop's proceedings; and the sequel showed that the English Church Union people had outwitted themselves.

Bishop Colenso did *not* preach, but the Rector of Carfax (Mr. Netcher) read the bishop's sermon instead, and thus not only practically defeated the adversary, but added tenfold to the interest and attention which it received. Moreover, in the same afternoon, Bishop Colenso preached in the Chapel of Balliol College, Oxford, over which presides as Master the celebrated Dr. Jowett, a man whose influence is enormous, and who is deeply beloved by all who have the privilege of knowing him.

You must know that the college chapels are independent of Episcopal control; and this is the case with one or two other places of worship in the country which belong to the English Church. Amongst these is Westminster Abbey, over which Dean Stanley with his canons exercises an absolute control.

Though it is even a metropolitan church and in the heart of London, the Bishop of London has no right of entry or jurisdiction over it.

It is not to be wondered at, then, that Dean Stanley has invited Bishop Colenso to preach in the Abbey at one of the special services. Last Sunday he placed Dr. Caird (of the Scotch Church) in the pulpit; and about this time last year, as you will remember, Max Müller, a lay professor at Oxford, occupied the same post of honor.

Some indignant little church papers call loudly for the intervention of the Archbishop of Canterbury, but all to no purpose; they might as well appeal to the vergers, or to the crossing-sweeper at the gates, to overrule the authority of the Dean.

Moreover, there is a tacit sympathy and understanding between the Archbishop and the Dean, so that it may be generally believed that whatever the Dean does the Archbishop would be pretty sure to approve. (Hence the continuous stream of spite poured forth against Archbishop Tait by the High Church organs.)

As my letter is about the Bishop of Natal, I cannot do better than conclude it with an extract from Dean Stanley's sermon last Sunday, in which he eulogizes Bishop Colenso in words which will receive from many hearts a most cordial response:—

After speaking of the philanthropic spirit and the sympathy with native races, as exemplified in English statesmen and governors, in David Livingstone and in Bishop Patterson, the preacher continued: "Such an one (if I may for a moment speak of one who in this respect stands in the foremost rank of living missionaries) is the South African bishop who, of all who have gone to that distant land, has given to it the fullest and largest share of his laborious life; who was among the first of the colonial bishops to translate the Holy Scriptures into the native language of those whom he was sent out to instruct; who, by dealing with his simple converts, not as inferiors, but as companions and fellow-Christians, had the grace to learn from them with a new force some old truths, which, though sometimes pushed to excess, have since been, in principle, almost accepted at home; who stands conspicuous among the missionaries of our time for the noble self-forgetfulness with which he has sacrificed his dearest prospects, and severed valuable friendships cemented by the most trying circumstances, in order to vindicate the rights of a barbarian tribe, which (whether with or without ground, I do not say) he believed to have been unjustly treated through the misapprehension or misjudgment of his fellow-colonists. Such a sacrifice, made fearlessly and freely, while others, from whatever motive, have either kept silence or swelled the popular panic, is an example of missionary enterprise and of Christian chivalry which, wholly apart from any question of theological opinion, the Church of England is justly proud to claim, and ought on this day, when we call over, as it were, the roll of missionary martyrs and confessors, to commend to the honor which it deserves, and which it will, we doubt not, receive in the sight of Him who seeth not as man seeth—in the judgment of Him who has said of any kindness done to a friendless stranger, even though it be an African savage, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

I am, sir, very truly yours,

CHARLES VOYSEY.

CAMDEN HOUSE, Dulwich, S. E., Dec. 5, 1874.

*The real secret of the opposition of the Ritualists is not to be found in Bishop Colenso's criticism of the Old Testament, but in the fact that Bishop Gray, of Cape Town, went through the farce of excommunicating him.

BISHOP HAVEN, of the Methodist church, who has expressed his approval of the Christian Amendment movement, in a sermon delivered on December 6 in Boston, made some frank acknowledgments, which the *Advertiser* thus reported: "He said that the great ideas of the world were often concentrated into single words. The word 'independence' expressed our national history. The word 'apostle' was the whole essence of the gospel. It embodied the whole scheme of salvation. It meant 'sent forth.' It was in direct antagonism to any system of religion which rises out of human nature. It implied two things—something from which it was sent, and something to which it was sent. That gospel, that Christian religion, was something sent from God to man. It did not spring from humanity. There was no possibility of human nature in itself having a conception of salvation through Jesus Christ. That knowledge of Jesus Christ would be communicated to him supernaturally. Therefore the whole system of salvation was based on that simple word, 'apostle.' The first apostle was Christ himself. Had there been no sending forth out of heaven there would have been no sending forth on the earth. Had it not been for Christ's coming there would have been no church on the earth. The true apostolic succession was the church. Every church was planted by somebody. The two oldest churches—the Greek Church and Roman Church—were founded by the apostles. These was not a church in America not founded on the apostolic word. The great Congregational Church was sent forth into the wilderness of New England. So with the Baptist and the Methodist. Now that could be said of nothing but the Christian religion. Other things might grow of themselves, but the church had to be sent forth. As it was made so it had to make. A church could not exist as a church and not be apostolic or missionary. The Methodists had been filled with that idea, and had spread their churches all over the land. They had covered all the United States, and they were extending through all the world. They had got to extend their lines to Paris, to Rome, to Spain, to Africa. They must send out their missions, or they could not live. But to do that they had to have money. If they had money they would soon have all Europe, all Asia, all Africa in their hands. God so blessed the church that with a single seed they could produce a hundredfold. In closing, Bishop Haven made a fervent appeal for contributions toward the missionary cause."

Communications.

HELPING OTHERS.

Much has been said, much written, on the subject of "reforms." Many earnest men and women are laboring with heart and hand to raise their poor, degraded, fallen brothers and sisters; to carry light and comfort into many a cheerless home and to many a sad heart,—and may God bless their every effort! We are constantly sending out missionaries to those whom we in our presumption call "the heathen"—but have we ever thought that there is another class to whom we need to send missionaries? Has any one dared to enter the homes of our "merchant princes," our rich bankers, and others of that ilk, and speak the truth to them; dared to tell them that they are the cause, to a great degree, of the crime that disturbs our social order? Daily, men and women are imprisoned, or in some way punished, who, from sheer despair of gaining bread for themselves and their starving families by honest means, commit some petty theft. Do you who live in luxurious homes believe that the heart that beats in yonder dirty, ragged beggar's breast is less warm and loving than your own, or less capable of intense suffering? If so, you are mistaken. I have found many a heart covered only with rags, which was warmer and nobler than some that wear nought but silk or satin.

We say crime *must* be stopped; but are we doing the best thing to stop it; have we reached the root of the evil when we punish every poor culprit, when we go into the homes of the bad and tell them to be honest, and talk to them of God, the great, loving Father? I don't deny that all this is right and good, but question if it goes deep enough, if there is not something better yet. It is of course necessary to tear out all the little fibrous roots of evil, but it is necessary also that we destroy the main root that is sapping the moral vitality of humanity. We are constantly reading of defaulters, of murders committed in the hope of gain, and all the long list of dreadful crimes, until it makes one almost heart-sick to open the daily papers. And these crimes are not committed alone by the ignorant, the degraded, but by men in what we call "good standing." Why, we ask, do *they* need to steal, murder, or become defaulters? Because no one has dared to send missionaries to the heathen in our very midst, to speak the truth to our rich men and women, our church-members and deacons; because no one has dared to attempt the purification of the "whited sepulchres" filled with all manner of filth and impurity, and poisoning the whole moral atmosphere of society. You say I speak boldly? But I have looked deep into the great, throbbing, suffering heart of humanity. I know what wealth is; I know what poverty is. Not a few have come to me and laid bare the secrets of their poor, bleeding, suffering hearts. I speak, therefore, as no mere theorizer, but from deep experience, from a strong sympathy with my poor, oppressed, and suffering sisters and brothers.

Ye rich men and women who sit in your luxurious homes, who never felt cold or hunger, how dare you condemn him who, unable to earn the means of subsistence for his starving little ones,—who, let me tell you, are just as precious to him as your own pampered darlings are to you,—steals one paltry loaf to save the lives so precious to him! I tell you that some of you are committing greater thefts, are far greater criminals in the sight of God and all true men and women than he,—living as you are in luxury paid for by the money coined from the heart-blood of laboring men and women,—making your immense profits, and paying your clerks and other *employés* the smallest salaries you can get them for; get them because they *must* have something. You expect them to dress and live in a way that will do no discredit to you, and yet you do not give them the means for doing it; and so they steal; and then you brand them as thief, take away what you *never* can give back—their good name. I do not deny that there are many extravagant men and women in that class, but that does not make it right for you to defraud them of their just dues. I say *just* dues, because any man or woman who does his or her work well and faithfully has a right to *live* and live *well*. I often hear it said, "Such an one was not obliged to accept my terms." Did you ever walk, day after day, seeking employment, until weary and worn,—yourself needing food, with perhaps others dear to you dependent upon you for bread, for life, even? You were doubtless glad to accept any offer that would keep the "grim wolf" from the door. But if you never have had any such experience, then you have no right to condemn another for being weak before a temptation which you have not felt, and know nothing of.

You call these unfortunate ones "poor, miserable, ignorant, degraded wretches;" and yet you demand of them higher principles, purer morals, and a nobler life than you display. You place every temptation before them, and then punish them for not resisting it. You forget that all are not strong morally any more than physically. You teach your little child to walk, guiding its unsteady feet, cheering it, encouraging it; if it make a misstep and fall you do not punish it, but tell it to try again, holding it a little more firmly perhaps, yet not roughly. But is it thus you treat your *employés*, who perhaps are but children morally? Do you go among them, speak a kind, encouraging word, win their confidence, make them feel that you are their friend, one to whom in their hour of need they can go for help and comfort; or do you make them feel that your only interest in them is to get as much work out of them and pay them as little as possible? Has there never come to you a temptation too strong for you to resist; have you never seen the hour when a kind word would have saved you from a step you ought never to have taken? Could you not dispense with some of the luxuries in your home, and suffer nothing; and by taking the cost of them, and dividing it among your *employés*, add much to their comfort, make their hearts lighter, and win their love and esteem? Try it one year and see if you are not happier, if you are not better served, and your clerks more honest. If it chance, as it sometimes may, that one is extravagant, not living as he or she should, speak to such kindly, help them if in trouble, encourage them to do better. Remember that "human nature is human nature," that some are weaker than others, while their hearts may be just as pure. To such give more aid; reach out a strong, kind, but firm hand; and as far as possible keep all temptation out of their way. Remember that all must have some pleasure, some recreation to make them healthy and happy. Suppose you give every one in your employ a ticket to some good course of lectures, some pleasant, proper enjoyment; little as it would take from your comfort, think how much it would add to theirs, how much more heartily and willingly they would serve you if they felt you had some interest in them. Meet them now and then either at your own homes or in some other suitable place; meet them as friends, talk over your mutual interests; don't patronize them, but let them feel that they are men and women, not mere machines. Nothing is more galling or more humiliating to a proud, true, man or woman than a sense of being patronized. Circumstances may have deprived them of wealth, but it does not necessarily make them less noble and refined, or take away their sense of the beautiful.

I know of no surer way to take away a person's self-respect than to lower the price of their honest labor and then *give* them something, making them feel like paupers, and putting yourself in the light of a generous benefactor when in truth you are little better than a thief. Do you think because a person is poor that he has no sense of justice, no feeling of self-respect, no pride or delicacy of feeling? Pay every one his price for honest labor; make a fair, generous bargain, to which be true yourself and require them to be. Then if you wish to make them a present do so; but don't give them as a present what is only their just due. Place yourself in their position, and do as you would wish to be done by under like circumstances. I have known many a one give to some poor person something of no use to themselves, yet not at all suited to the other's wants or position,—like an old silk dress, some bit of finery; thus fostering in the poor a taste for dressing beyond their means, when they ought to be encouraged to dress plainly and neatly and according to their circumstances. I said *give;* I should have said *sell*, for in most such cases the poor recipient is expected to lower the price for her work in consequence. Better put your old finery in the rag-bag, and with the money it brings buy a plain, neat calico dress, or some good, useful article for household use, and give that, rather than encourage the desire which our poorer classes have for gaudy, unsuitable clothing.

I hear some say: "I have but little myself; I have nothing to give, and yet I long to do something." My friend, you can give a smile, a kindly word of encouragement. Speak kindly and pleasantly to such as are servants; if done properly it will never make them impertinent or familiar. Show some interest in their little plans, their work, and their pleasures; encourage them to be cheerful, honest, and economical, to dress plainly and neatly; and, if you give them anything, be sure that it is in accordance with their circumstances and your own teachings. Educate their love of beauty by your gifts; a pretty calico costs no more than a homely one, a bright neck ribbon no more than a dull, dingy one. Try to make them feel contented. If their lot be a hard one, their life sad, help them to bear it; let them look a little into the lives of others, which they think are filled with nothing but sunshine. The poor are very apt to think the rich have no troubles, no sorrows; would it not be better to sometimes lift the veil for them? Let them see that wealth does not heal every wound; that, after all, your sorrows are not unlike their own. Most of them will appreciate such kindness and love and serve you better. Some may not, but to such even you have done no harm.

As I said in the beginning, I speak from experience. I have not a mere theory in my head. I am telling you only what I have seen tried by others, and have tried myself. I believe that the rich men and women, church-members, deacons, and even ministers, are guilty of much of the sin and crime in the world. I care not how many thousands you may give in charity, you are not *living* right; and I tell you that the poor, the ignorant, and degraded are not fools. *They look to your lives, not your empty words.* Do you imagine they see not through your thin veil of hypocrisy, see not the difference between your words and lives, when you call yourselves "poor, miserable sinners," speak of the things of this world as of little worth, utter all the cant phrases heard in churches and prayer-meetings, and then go forth to live impure, unprincipled lives; to cheat all you can without making yourselves liable to the law; to grind the poor that you may have more luxuries and fill your coffers with gold? Do you think the poor, those struggling for mere subsistence, do not see it all and despise you; that it does not make them bitter, and take all the joy and sweetness out of their hearts and souls? Don't try to *talk* religion to them while your life is a lie, while you are but "whited sepulchres" far more filthy than many a beggar in the streets. If you would have less crime among the lower and poorer classes, then purify your own lives. You pride yourselves on your refinement, your education, your elevation above the masses; but you expect far more of them than you, with all your aids and advantages, attempt. I was deeply pained, not long since, to learn that one I have ever looked upon as a grand, noble man; one who gives largely to all charities, whose name is frequently in the papers as a noble benefactor to his race, who is held in high esteem by the public,—that this man has ever been a hard and uncompromising man with his *employés*, paying them low wages, and seldom giving them a kindly word. Yet there are thousands of such men. Go through our city stores; see the stolid, unhappy, weary-looking men and women who are obliged to stand on their feet all day, for the mere whim of their employers. It is enough to kill any woman; and every merchant who allows it, much more insists upon it, ought himself to be put in a tread-mill. As if it made any difference to customers whether on entering a store they found the clerks sitting or standing! Indeed, if the clerks had only a little more rest, they would be better able to serve their customers with alacrity and a pleasant look. Some people seem to think they are not properly served unless the servant be made as uncomfortable as possible. I wish the ladies would form a league, and refuse to trade at any store where the clerks, especially the women clerks, are not provided with seats. Men call women, in their sneering way, the "weaker vessel," and yet expect her to bear more than they can. I once heard a good physician say, "A tired man does not *begin* to know what a tired woman is;" and he spoke the truth.

Why can not all try, as far as is in their power, to make the burdens, the sorrows, trials, and temptations of each and all lighter? If we cannot give money we can give something else. Each and all can do something for poor, suffering humanity. We are none of us living as we ought. Let us therefore purify our own hearts and lives, do all we can for the poor and suffering, and leave the rest with God.

S. F. L.

PHRENOLOGY AND CHRISTIANITY.

DEAR MR. ABBOT:—

The following letter was sent to the *Phrenological Journal*, but its publication has been declined. Thinking that many of the readers of THE INDEX are also readers of the *Journal*, and acquainted with the principles of phrenology, I offer the letter to your columns. The arguments are rather suggested than developed in my letter, as I aimed to be very brief; but I do not think my position will be misunderstood by many. Mr. Wells offers in the December number of the *Journal* a prize of a hundred dollars for the best article harmonizing Phrenology and Faith, to be submitted to the committee appointed to decide the merits of the competing efforts by the first of February, 1875. The best ability in the phrenological school of thinkers will doubtless be given to the public through the *Journal* soon, in an attempt to prove that there is no real conflict between this branch of modern science and Christianity. H. C. N.

OZARK, Mo., Nov. 7, 1874.

MR. S. R. WELLS:

Dear Sir,—Some time ago I began to write an article for the *Phrenological Journal* on the relation of phrenology to the Christian religion, but was prevented from finishing my communication. Some expressions of yours in the *Journal* of November concerning "Christmas" make me desirous of offering a brief criticism on your attitude to Christianity. You say: "Our field of study is that of science rather than that of theology; but we are bound to affirm that there is nothing in all the realm of human knowledge that is not in harmony with, and subordinate to, the Christian religion."

Now what *is* Christianity, and to what authority shall we go to learn its doctrines? Is any source more satisfactory than the teachings of Christ and his disciples, who are supposed to have been inspired to propagate his scheme of salvation? Christ taught that he was "the way of life," and that belief in his atoning power—not faith in the virtues that characterized his life, but faith in his sacrificial merits as the atonement for sin—was necessary to redemption. He did not even intimate that man might be saved through any other means than *his name*. He made no allowance for the natural scepticism of some minds of his own and future generations, but demanded the same implicit faith of all who would be delivered from "the wrath of God," and obtain "eternal life." Yet you propose through the science of phrenology to show "why one person is sceptical, and another a believer;" and, notwithstanding, you find "nothing in all the realm of human knowledge that is not in harmony with, and subordinate to, the Christian religion." When you find a person whose phrenological developments show him to be constitutionally sceptical, yet whose life is a constant exhibition of strict moral rectitude, whose heart beats with the tender impulses of human love and sympathy, do you admonish such of the insufficiency of *natural* virtue, and declare that "there is no other name (than Christ's) under heaven or among men whereby man can be saved"? Can you do less and be a consistent Christian? Did Christ abate the requirement of faith in favor of those whose phrenological deficiencies you say render them incapable of exercising an unfaltering belief in Christianity? Does your toleration of infidelity as a natural and necessary consequence of certain constitutions harmonize with Christ's curse him as unbelief?

Again, Christ not only taught that belief was necessary to the Mediator between God and fallen man, but he instituted ordinances whose performance he required of all who would become his followers and disciples with the benefits of his gospel. His last charge to his disciples was "Go ye into all the world, and preach the gospel to every

creature; and he that believeth and is baptized shall be saved." Admitting the fundamental proposition of the Christian religion, that Christ was the Son of God, sent into the world to establish for mankind a plan of salvation which no other being in the universe was capable of accomplishing, can we deny the absolute necessity of any of the conditions on which he has promised this salvation; and hence are we not logically forced to recognize an indispensable efficacy in the rite of baptism in defining the prerequisites of Christian salvation? I should be interested to see how you would dispose of this rite in harmonizing reason and Christianity.

I could say much more on this subject and not exhaust my thoughts; but I shall refrain at present. If Christianity can be harmonized with the scientific and religious demands of the age, let us still cherish it as infallible truth; but we should not forget, in our zeal to preserve this great and venerable system of religious faith, whence it is derived, and that all the teachings of Christ and his inspired followers must be equally considered.

Very truly yours,
H. CLAY NEVILLE.

TRAVELLING KINGS.

MR. F. E. ABBOT:

My dear Friend,—When will the time come that Presidents, Senators, Representatives, and Citizens will comprehend better what liberty and equality demand, and act more in accordance with the Declaration of Independence? The oath to support the Constitution of the United States reads: "I do solemnly swear that I will support the Constitution of the United States of America, and that I do absolutely and entirely renounce and abjure all allegiance and fidelity to any foreign prince, potentate, State, or sovereignty whatever, and particularly to Victoria, Queen of the United Kingdom of Great Britain and Ireland, of whom I was a subject."

But when a king or a prince comes here, our officials ape royal and aristocratic notions, make appropriations of $50,000, and spend the money of the tax-paying people for a hypocritical, troublesome, silly display. When the princes return home, they are likely to laugh, and think, like that English surgeon who composed *Yankee Doodle:* "How many poor people could receive the necessaries of life out of the $50,000 during this cold winter!" Furthermore, such appropriations give cheats good chances. If the President, with his now double salary, or aristocratic officials, like such parades, they have perfect liberty to make them; but they ought to do it at their own expense, or assess each other in the same way that rumor says they do to carry out election frauds. The fugitive slave, when he came to our free States, could travel as any free man or woman; we tried to teach him what liberty meant, as much as we knew of it; if he needed aid private individuals or societies gave it. Let us treat kings and potentates like any other citizen. International intercourse and courtesy are better attended to by treating all foreign citizens in the same manner as we expect them to treat us. If we desire trade with the people of the Sandwich Islands, or any other nation, let us trade fairly and honestly with them, and they are likely to seek commercial relations with us; and if we want a new island, let us treat it as we do our territories.

If our young princes and officials travel in foreign countries, they will not run the risk of being snubbed by royalty or aristocracy, if they let them sincerely alone! If all our so-called great men will travel everywhere as free and independent citizens, they will manifest more true dignity, spare themselves a great deal of trouble, and save the people's hard-earned money. As long as missionaries invade the Sandwich Islands, and sell tracts and Bibles for high prices to the natives, and cheat them, we may receive their king with all the royal pomp we know of, but the Islanders will not trust us. Let us hope and strive to act up to the principle that "all men are created free and equal"!

Yours sincerely,
CARL H. HORSCH.

DOVER, N. H., December 16, 1874.

"IGNORANT VOTERS."

MR. EDITOR:—

As an interested party, permit me to say a few words in regard to the letter of Rev. F. M. Holland copied from the *Nation* into THE INDEX of Dec. 17.

The correctness of Mr. Holland's statistics I do not doubt; but I must protest against the inferences he deduces therefrom. It is an excellent thing to be cautious, and count the cost of any undertaking before venturing upon it; but cautious conservatism has never pioneered the way for any reform.

It is very easy, and many think eminently proper, for the man of wealth to argue and discuss the statistics of pauperism and its causes before bestowing his moiety of alms; but the starving beggar who waits the disbursement of his charity before he can be relieved of his craving hunger may well be pardoned, if he grows impatient at what in his opinion is a mere waste of figures, argument, and time.

So, if I were a man and already in possession of what I consider my political "rights," I can very well imagine with what complacency and patience I could listen to Mr. Holland's statistics and inferences; but being a woman, and the beggar for my rights in this case, I too—with thousands of other women—may well be pardoned for growing impatient at these repetitions of worn-out or at least stale arguments, which can prove at best only transitory stumbling-blocks in the way of a true reform.

"These facts," Mr. Holland says, "are made much worse on account of the well-known difference between men and women, of equal culture otherwise, in degree of interest in politics."

I would like to know if Mr. Holland thinks that denial of the suffrage is likely to make women become more interested in politics. It is not, I think, in either masculine or feminine human nature to take an absorbing interest in those matters in which we have no immediate personal concern. The lobby-queens of Washington society are said to take a lively interest in political matters, and understand wire-pulling as well as any man; for if they have not a political, they have a pecuniary interest in governmental affairs. So if those young ladies of the Wisconsin State University were allowed to *vote upon* as well as *study* State affairs, there is at least a probability that the "painfully toilsome" and "reprehensibly inattentive" air and manner which so struck Mr. Holland might partake more of the eagerness manifested by the young men of the same institution.

If a certain standard of intelligence irrespective of sex could be made the only prerequisite to the right of suffrage, no woman would or could reasonably object; but so long as one man who is the intellectual inferior of any woman is allowed to vote, while that privilege is, against her desire, denied to her, in just so far is injustice done. S. A. U.

FREE-THOUGHT AT THE CENTENNIAL.

EDITOR OF INDEX:—

I believe it is a very general purpose on the part of religious organizations to take part in the Centennial Celebration at Philadelphia in 1876.

I would ask if the "Liberals" of the United States intend doing anything on that occasion; and, if they do, if a programme has been adopted.

Liberals are *preëminently* lovers of liberty everywhere; and it seems meet that they should take advantage of such an occasion to declare their belief and purposes.

It would be a fit time to honor the memories of a Jefferson, Franklin, Paine, Allen, and other worthies of the "times that tried men's souls," and to declare anew their idea of, and devotion to, freedom.

E. C. ALPHONSE.

[In the absence of general organic union among the Liberals of this country, there is no possibility of their being properly represented at the Centennial Exhibition. Though there are various minor organizations of them which may represent themselves on that occasion, there is no likelihood of any concert of action. No general "programme" can be adopted till there is some really representative body authorized to adopt it: which is not the case. If there were a really national organization, properly constituted for the only national object which concerns all Liberals equally,—namely, the protection and expansion of religious liberty,—we should strongly favor its taking part in the Centennial; but there is no such organization in existence, and Liberalism is still paralyzed for action by its inveterate centrifugalism. If it were only fired by a generous enthusiasm to universalize and consummate the American ideal of absolute freedom, Liberalism could celebrate the Centennial by great achievements; but it is not, and (pardon the word) waits to be kicked into discharging the public duty it will not always be able to evade.—ED.]

A WORD TO THE FRIENDS OF TRUTH AND LIBERTY.

FELLOW-LIBERALS:—

With the sure conviction that you all take a deep interest in the progress of truth, justice, and freedom, I proceed to present before you a case which, I sincerely trust, you will not permit to pass by without due consideration.

There are among the Scandinavians of this country large numbers who begin to see the miserable state of the prevailing religion, and who are earnestly longing for the first bright rays of the day when individuals shall no longer be hated and persecuted by their fellow-beings for their religious belief or non-belief; when the priests shall not be the only ones having a right to think for themselves, but when each and all shall have full liberty to think and judge in religious as well as all other matters.

This day is gradually approaching, but, Oh, how slowly! Persons having flung aside the soul-dwarfing bondage of creeds and dogmas, constitute, as yet, but a small handful compared with the large multitude called Christians; and these are scattered about like trees on the plain—an odd one appearing here and there, but so far apart that the one hardly knows that the other exists. The case being such, no progress can be made; for it is only in unity that there is strength, and here is—anything *but* unity.

In view of this, I have often wondered whether something could not be done towards connecting these dispersed sceptics and "infidels," as they are termed, and out of them form one body. The only and best plan that has suggested itself is, that a paper be published in one of the Scandinavian languages which should be devoted to the spread of general enlightenment, but especially to the development of free thought. In other words, it should be a paper laboring for the same grand object that THE INDEX is laboring for so nobly and so well. This plan I have determined to carry out, notwithstanding all obstacles. I shall next summer start a monthly paper which will be published in the Swedish language, and circulated throughout all parts of this as well as the trans-Atlantic countries. I am aware, however, that this undertaking will involve enormous expenses, considering the fact that it is not at all likely that it will receive subscribers enough the first year to support it; for the majority are yet superstitious. I therefore appeal to you, friends, in the name of the great cause we have in common, to aid me in this work. Among our opponents it is customary for congregations to aid each other in building churches and the like; cannot *we* unite and aid each other in promoting our glorious cause? We can; and I feel convinced that the will is not absent.

In a recent number of THE INDEX, I saw a list of some twenty-five Liberal Leagues. Now if only each of these would contribute, say, ten or twenty dollars towards this undertaking, it would be in a fair way to success. It would be but a small amount for each, yet how much good it might—nay, it *would*—result in! Again I ask, Will you aid us? If you will, remember that at least one man shall bear, until death, a heart full of gratitude for the deed; and perhaps hundreds of others shall do the same.

The money need not be sent until the first of May, next spring, but it would be desirable if all those who feel disposed to aid us would notify us thereof *now*, at the same time stating about how much may be expected. N. P. OLSON.

MINNEAPOLIS, Minn.

[We do not personally know Mr. Olson, but the spirit of this appeal must commend itself to every earnest liberal; and we trust that he will receive generous aid in his project.—ED.]

THE "REGULATION OF LIFE."

EDITOR OF THE INDEX:

Dear Sir,—In a letter to THE INDEX published some six weeks ago, Frederic R. Honey asks the question: "Has God told me what to do to regulate my life?"

Subsequently I requested an answer to this. But instead of any answer appearing, a letter is published in your issue of Dec. 17, containing a metaphysical disquisition on the properties of mind as distinguished from matter, more especially with reference to a certain unknown thing which the writer chooses to call the "Divine Mind." He closes the disquisition by stating that "he finds from this quarter 'abundant information as to how to regulate his life.'"

Now, Mr. Editor, are we to understand from this dark and mysterious hint that man gets the knowledge how to order his moral, intellectual, physical, and what Mr. Honey calls his "higher" nature, by observing the laws inherent in, or impressed on, matter (I don't care which he calls it); or has he discovered some secret method of getting the "abundant information" he speaks of?

The answer to this question in plain language is of as much importance to humanity at large as to

Yours inquiringly, SAMUEL R. HONEY.

NEWPORT, R.I., Dec. 20, 1874.

THE SOUTHERN SCHOOL QUESTION.

NEW ORLEANS, La., Dec. 16, 1874.

MR. ABBOT:—

I have sent you several clippings of late bearing upon the school question, but the enclosed is the only one I have offered for publication. Some time ago I referred to Senator Schurz' speeches on the mixed-school question, and to the fact that he was also a warm friend of Charles Sumner. You published Conway's letter to the *Tribune*, showing the result of the experiment a year or two ago. Yesterday they came near lynching Superintendent Boothby, and finally let him off in this way:—

Mr. Boothby was then permitted to leave, but not until he was ordered to sign the following document:—

"This is to certify that I will exert my influence to prevent the occurrence of any event similar to that occurring in the Girls' High School, upper district, or in any school in the city having reference to the mixture of white and colored pupils in the public schools.

"CHARLES W. BOOTHBY,
"Superintendent Sixth District, State of Louisiana."

You see how things are working. I have no children old enough to attend school, and hence have no personal interest. But it is part of the history of these eventful times. Perhaps, if you think proper to publish the enclosed, it will give an opportunity for some friend of Sumner to express himself on the points raised by the *Republican's* article.

Yours truly, W. F. PERKINS.

ORTHODOXY AND CHILDREN.

ED. INDEX:—

Allow me to add my testimony to the disastrous effects of the Orthodox teaching on the minds of little children.

I was educated in one of the most liberal sects, the Quakers; yet my life was made troubled and fearful for many years, by fears of the punishment I might even unwittingly merit. When very young indeed, I could not avoid questioning the grounds on which the Orthodox belief was based; and the utter impossibility of believing in Christ as the Son of God in the sense accepted by the Church, and as a sacrifice for our sins, was cause of many struggles and great suffering. Except for a strong and abundant vitality, despair would have been the result. For years I suffered at times great mental torture, scarcely daring to trust my own convictions, and yet unable to accept others. Let us teach our children that every person should be a law to himself in all matters of opinion.

P. A. P.

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PUBLISHED BY THE

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AT

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